

**MISSIONS ATLAS PROJECT  
AREA OF THE WORLD  
COUNTRY**

**Snapshots Section**

**Country Name:** Republic of South Africa

**Country Founded in:** May 31, 1910

**Population:** 49,052,489

**Government Type:** republic

**Geography/location in the world:** South Africa is located at the very southern tip of the African peninsula. Its geographic coordinates are 29 00 S, 24 00 E.

**Number of people groups:** approximately 62

**Picture of flag:**



**Religion Snapshot** (All stats are gleaned from *Operation World*)

Major Religion and % of population: Independent Churches 37.99%

All religions and % for each:

Traditional Ethnic	15.00%
Non-Religious/ Other	8.08%
Muslim	1.45%
Hindu	1.25%
Baha'i	0.50%
Jewish	0.17%
Buddhist/ Chinese	0.03%
Protestant	21.06%
Independent Churches	37.99%
Anglican	3.96%
Catholic	8.35%
Orthodox	0.12%
Marginal Churches	0.54%
Unaffiliated Churches	1.50%

Government interaction with religion: The government provides for freedom of religion.

## Country Profile

### Basic Facts

**Country Name:** Republic of South Africa

### Demographics:

The estimated population of South Africa is 49,052,489. Children up to fourteen years of age account for 28.9% of the population. Adults between the ages of fifteen and sixty-four years of age account for 65.8% of the population. In the last age category, sixty-five years and above, accounts for 5.4% of the population. The median age for males is 24.1 years, and the median age for females is 24.8 years. The population growth rate is 0.281%.

The birth rate is 19.93 births for every 1,000 people. There are an estimated 2.38 children born to every woman. The infant mortality rate is 44.42 deaths for every 1,000 live births. The death rate is 16.94 deaths for every 1,000 people. The life expectancy for the total population is 48.98 years. The life expectancy for females is slightly lower at 48.13 years while the life expectancy for males is slightly higher at 49.81 years.

There are approximately 62 different people groups in South Africa. About 79% of the people are descendents of African ethnic groups. People whose ancestors were European colonizers account for about 9.6%. Another 8.9% consider themselves Colored, which means that their ancestors were the progeny of relationships between Europeans and Africans. The remaining 2.5% are of Indian/Asian descent.

The risk of infectious diseases is set at an intermediate level. Travelers should be aware that bacterial diarrhea, hepatitis A, schistosomiasis, and typhoid fever may all be contracted from polluted water or food.

AIDS is also a risk. In 2007, about 5.7 million people were currently living with HIV/ AIDS. The prevalence rate was 18.1%. Around 350,000 people died due to AIDS.

<https://www.cia.gov/library/publications/the-world-factbook/geos/sf.html>

### Language:

The official languages are English, isiZulu, isiXhosa, isiNdebele, Afrikaans, siSwati, Sesotho sa Leboa, Sesotho, Setswana, Tshivenda, and Xitsonga. Provisions of the 1996 Constitution state that citizens may choose which language they wish to use, but they must do so in a manner that reflects the laws of the Bill of Rights.

All students may attend educational classes where their language is taught so long as it is reasonably practicable in their home area. The National Language Service and the Pan South African Language Board work to ensure that people have help in dealing with language related questions and issues.

While people may choose their language of choice, each province has languages that are more popular within its borders. In the Western Cape, about 55.3% of the people use Afrikaans while 23.7% use isiXhosa. Another 19.3% use English.

In the Eastern Cape, about 83.4% use isiXhosa. Another 9.3% use Afrikaans and 3.6% use English.

In KwaZulu-Natal, isiZulu is the predominant language since about 80.9% of the people use it. Another 13.6% use English while only 1.5% use Afrikaans.

In the Northern Cape, about 68% use Afrikaans while 20.8% use Setswana.

In the Free State, about 64.4% of the people speak Sesotho and 11.9% speak Afrikaans. Another 9.1% use isiXhosa.

In the North West Province, about 65.4% of the people use Setswana. Another 7.5% speak Afrikaans while 5.8% use isiXhosa.

In Gauteng, 21.5% speak isiZulu and 14.4% use Afrikaans. Another 13.1% speak Sesotho and 12.5% communicate using English.

In Mpumalanga, 30.8% of the people speak siSwati, and 26.4% speak isiZulu. About 12.1% use isiNdebele.

In Limpopo, about 52.1% communicate with Sesotho sa Leboa. Another 22.4% use Xitsonga while the remaining 15.9% speak Tshivenda.

<http://www.info.gov.za/aboutsa/glance.htm>

<http://www.info.gov.za/aboutsa/landpeople.htm#intro>

### **Society/Culture:**

South African society is an amalgamation of many different cultural norms and ideals. After the momentous transition from Apartheid in 1994 to a unified society, changes have slowly begun to occur. The current government remains committed to unifying all ethnic groups while still valuing the unique cultural contributions that each can give. Such patterns can easily be seen through the many different holidays celebrated throughout the country.

South Africa has several religious holidays. People belonging to Christian churches celebrate Good Friday before Easter Sunday and Family Day on the Monday after Easter. They usually celebrate Christmas Day on December 25th.

There are several national holidays. On these national holidays people often have time off from work to spend with their families. School children usually do not attend classes on these days, either.

Human Rights Day is on March 21st. This public holiday commemorates the death of civil rights protestors on March 21, 1960 while also serving as a reminder that all people in South Africa are guaranteed equal rights under the Constitution of 1996.

In 1960, the Apartheid government required all people of African descent to carry a Reference book which listed their occupation and other personal information. Any African not carrying such a book could be imprisoned immediately. As a way of protesting this violation of basic human rights, Africans who belonged to the Pan African Congress called upon all African men to present themselves without their Reference books at local police stations for arrest. At the Sharpeville police station, a fracas occurred and police opened fire on the protestors. As a result, several people were wounded or killed. Today the South African Human Rights Commission monitors society to make sure that everyone has protection from such maneuvers.

Freedom Day is April 27th. On this day, the people of South Africa celebrate the holding of the first democratic elections in which people of all races were able to participate. This occurred in 1994.

Workers' Day is May 1st. On this day the government and citizens celebrate the heroic struggles of all workers who fought the economic injustices of the apartheid laws through their participation in trade unions. This day also serves as a time to focus public scrutiny on the plight of the poor who are still struggling economically.

June 16th is officially called Youth Day, but was once known as Soweto Day. On June 16, 1976, police killed about 700 marchers from Soweto. The protestors were young people who were standing against the Apartheid government's attempt to force them to accept the use of Afrikaans as the primary language of instruction. These protestors were also asking for better educational facilities and more well-equipped teachers.

August 9th is National Women's Day. In 1956, African women marched to protest the past laws that kept women from having a voice. This day remembers the courageous actions of those protestors.

September 24th is Heritage Day. Each year the government announces a different theme for this time of celebration. The theme will center upon some type of creative expression which celebrates unique aspects of South African culture.

The Day of Reconciliation is celebrated on December 16th. Today this holiday serves as reminder of how all ethnic groups can work together to form a united and strong South Africa. In the past, the day was historically known as the Day of the Vow when the Voortrekkers made a promise to revenge the killing of one of their leaders.

The Day of Goodwill is on December 26th. This holiday is similar to Boxing Day and allows people to continue their Christmas festivities for an extended time.

While goodwill among races is a top priority of the government, economic advancement is also an important theme. Under Apartheid people of African and Coloured descent were supposed to live in rural areas and work as agriculturalists or migrant workers. Many chose to live illegally

outside of major cities where they worked rather than comply with such a mandate. They settled in shanty towns in houses made of scrap materials.

As the new government has given peoples of all ethnic backgrounds the opportunity to choose where to live and what type of job to have, migration to urban areas has grown. Overpopulation in urban areas has increased the problems of overcrowding and lack of available housing. People with good jobs can afford to live in suburban areas or in apartments with a fairly high standard of living. Those who are new to urban areas may find themselves living in poverty. The government is working to rectify these problems through the building of new housing developments and a continued commitment to helping those living in poverty to attain better economic standing.

Those living in rural areas fall into two categories. Some are large landholders who grow agricultural products for sale or who raise cattle. Farmers who own these larger tracts of land may employ day laborers to help them with the plentitude of tasks. The landowners are generally well situated economically while their day laborers eke out living. The day laborers often live in small communities close to the farm.

Others are subsistence farmers who grow only enough food for their own needs. These are often women whose husbands are working in other areas and sending remittances home to help sustain their families. The women and children may eventually move to the urban area when economically feasible.

People of African descent and people of European descent sometimes have differing attitudes towards marriage and family. Most people of European descent believe in monogamy and in a nuclear family system. People of European descent may find divorce permissible and will remarry if divorce occurs.

People of African descent may believe in monogamy or polygamy depending upon their religious and cultural practices. Those believing in monogamy will often have church weddings. Those believing in polygamy may choose to have a more traditional ceremony. Usually men with more than one wife will build separate domiciles for each wife and her children. These domiciles will be built in close proximity to one another. People who practice monogamy will have a single dwelling for the husband, wife, and children, but may choose to build their home close to other relatives.

In a traditional African society, extended family plays a very important role. Most of the time, all important elders are addressed with the term "auntie" or "uncle" as a means of showing respect. Children are raised to respect all elder members of their family and are usually under the authority of the oldest male relative of the family should the father die. Children in rural areas will be expected by their elders to help on the family farm. Girls will work in the fields and boys will herd cattle. This allows the children to be an integral part of their family's economic success while also instilling traditional values in them.

<http://www.anc.org.za/ancdocs/pr/2003/pr0430.html>  
<http://www.info.gov.za/aboutsa/holidays.htm#27april>  
[http://www.sa-venues.com/sa\\_languages\\_and\\_culture.htm](http://www.sa-venues.com/sa_languages_and_culture.htm)  
<http://www.southafrica.net/sat/content/en/us/Tradition-beliefs>

## **Government:**

The government is officially a republic. Everyone over the age of 18 may choose to exercise their right to vote. The capital is located in Pretoria. The government is divided into executive, legislative, and judicial branches.

All laws are based upon the Constitution ratified in 1996 and put into effect in 1997. Such laws are based upon traditions found in Roman-Dutch law and English common law. The highest courts in the land are the Constitutional Court and the Supreme Court of Appeals.

The Constitutional Court is located in Johannesburg. Its 11 judges will decide disputes between branches of the national or provincial bodies concerning matters related to the Constitution. They will make a decision about whether Provincial Acts or amendments or the performance of the President is constitutional.

The Supreme Court of Appeals is located in Bloemfontein. The number of judges which preside over this court is determined by an Act of Parliament. In 2009, there were 25 judges. This court will determine the outcome of appeals sent from a high court. All decisions are binding.

There are 10 High Court divisions which are located in different areas throughout the country. Each of these has a judge president which decides upon the number of deputy judge presidents and the number of judges needed. High courts decide on issues that are too serious for the lower courts to make a ruling. Their penal jurisdiction is not limited except in cases where there are specific sentences described in written case law.

There are two very special High Courts which exist in order to rectify problems caused by apartheid. The Land Claims Court decides disputes that arose as a result of the 1913 law which caused many people of African descent to lose their land. The second court, the Labor Court, works to rectify situations that arise in labor disputes.

Below the high courts are regional and magisterial divisions with various forms of lower courts. There are different circles of civil courts which deal with family related issues.

The executive branch consists of the office of president, the office of executive deputy president, and the president's cabinet. Presidents serve as both the chief of state and the leader of the government. Presidents are elected by the representatives of the National Assembly and usually serve for five years. They can be elected for one second term. Jacob Zuma was elected president in May of 2009. Former President Kgalema Motlanthe assumed the position of executive deputy president. The cabinet is appointed by the president. The next elections are scheduled for 2014.

The legislative branch consists of the National Council of Provinces and the National Assembly. The National Council of Provinces was originally known as the Senate under an earlier Constitution, but this changed with the new one ratified in 1996 and implemented in 1997.

The Council has 90 representatives. Each province sends 10 people that were elected by their provincial legislature. The members of this Council are charged with protecting the interests of

their province while also implementing safeguards that will protect the distinctive nature of cultural traditions of their province. All members serve 5 year terms.

The National Assembly has 400 representatives who are elected by popular vote. In the popular elections, a type or proportional representation is used. All members serve for five years. In the last election, the African National Congress won 65.9% of the seats. The Democratic Alliance (DA) won 16.7% and the Congress of the People (COPE) won 7.4%. The Inkatha Freedom Party (IFP) won 4.6%.

There are 9 administrative subdivisions called provinces. Each province has its own legislative council and a premier that oversees affairs within the province.

<https://www.cia.gov/library/publications/the-world-factbook/geos/sf.html>

<http://www.info.gov.za/documents/constitution/1996/96cons4.htm#46>

<http://www.info.gov.za/aboutgovt/justice/courts.htm>

### **Economy:**

South Africa's economy is widely diverse depending upon the differences found in each province. In 2008, the Gross Domestic Product (GDP) was \$491 billion. The real growth rate was 3.1%. The inflation rate was 11.3%. Per capita, the GDP had increased from \$9,800 in 2007 to 10,100 in 2008. About 50% of the people live below the poverty line. About 3.3% of the GDP comes from agriculture. About 33.7% came from industry, and the remaining 63% came from service related endeavors.

In 2007, about 17.79 million people were participating in the labor force. About 9% were working in agricultural endeavors while 26% were involved in industry. The remaining 65% worked in the service sector.

In 2008, exports equaled \$86.12 billion. Exports included gold, diamonds, and platinum. About 11.1% of the exports went to the United States. Another 9.8% went to Japan. China, Germany, and the Netherlands who are important export partners.

In 2008, imports equaled \$90.57 billion. Imports included petroleum products, foodstuffs, scientific instruments, and chemicals. At 10.8%, Germany was the top import partner. China was a close second at 10.3%. The United States, Angola, Saudi Arabia, Japan, the UK, and Iran were other significant partners.

The capital of Western Cape is Cape Town, the original settlement of early Europeans. In 2008, the unemployment rate stood at 17%. There are many different types of agricultural products produced in the area. Apples, olives, peaches, and oranges are all marketed from this province. It is also known for its production of fine wines and grapes.

Wheat is an important product of the Swartland District. In the Overberg District, sheep are raised for their wool and for mutton. Two of the most economically advantageous venues are the export of horses and the processing of ostrich meat, leather, and feathers.

The Western Cape also has a promising industrial sector. The GDP stands at 5.8%. Many of the national insurance and banking ventures are situated here. The major printing and publishing companies have their headquarters in Cape Town. Information and communication technology companies are developing resources quickly. The most important sources of revenues are the clothing and textile plants.

The capital of the Eastern Cape is Bhisho. In 2008, the official unemployment figure was 23.1%. It is known for its production of automobiles. Major companies such as Ford and Volkswagen have plants there. Port Elizabeth and East London are the primary manufacturing cities.

The Eastern Cape has several agricultural endeavors. There are many deciduous fruit orchards in the Langkloof Valley. In the Karoo area, farmers raise sheep for their wool. Angora wool is produced here.

In Alexandria and Grahamstown, people harvest pineapples, and chicory. Coffee and tea are important crops around Magwa. People, in what was once known as the Transkei region, continue to gain revenue from the raising of cattle and the growing of maize and sorghum. Ostrich meat is an important export product from this region.

The Eastern Cape provincial government, in connection with national interests, has continued to develop new and creative agricultural ventures. An olive nursery has been established in order to create new jobs. Also, the government wants to increase forestry and timber revenues by creating exotic forestry plantations. While many such plantations already provide jobs for people in the area, the government hopes to plant 100,000 trees in the next ten years.

Biofuel technology through the production of canola is a project that could create as many as 21,600 direct and indirect jobs. Most recently, an agri-park venture has been developed in conjunction with the University of Fort Hare.

The capital of KwaZulu-Natal is Pietermaritzburg. This province is the second major contributor to the economy. About 16.7% of the GDP originates here. Tourism and the production and processing of coal and steel are extremely important. The port cities of Durban and Richards Bay handle about 78% of all cargos heading in and out of the country. Richards Bay has a large aluminum industry. Sand mining and mineral processing are also important economic activities.

There are many agricultural endeavors in KwaZulu-Natal. Sugar cane plantations found in the coastal regions have historically produced much revenue. Subtropical fruits are produced there. Further inland, farmers grow vegetables and have beef and dairy livestock. Planters produce a variety of different types of tea around Ngome.

The capital of Northern Cape is Kimberley, a historic center of the diamond mining industry. This province is less populated than other areas. In 2008, the unemployment rate was 25.7%. Alluvial diamonds are found between Alexander Bay and Port Nolloth. Iron ore is taken from the Sishen Mine around Kathu. Copper mining occurs at Okiep, Springbok, and Aggeneys. Other important mining pursuits include the gathering of asbestos, manganese, fluorspar, semi-precious stones and marble. The provincial government also launched a silver and gold chain technology project to help create new jobs.



There are different types of agricultural activities in the Northern Cape. Sheep farming is important in the Karoo area. The production of karakul pelts from young lambs occurs in the Gordonia District. Wheat, fruit, peanuts, maize, and cotton are grown near Warrenton while grapes and fruit are produced around Kakamas and Keimoes.

The capital of Free State is Bloemfontein. In 2008, the unemployment rate was 24.3%. About 30% of the province's agricultural revenue comes from animal products. About 2/3 of its agricultural monies come from the production of field crops. About 40% of the entire potato crop produced in South Africa comes from here. Cherries and asparagus are grown in the Ficksburg District. Approximately 1.2 million tons of cut flowers are also harvested and exported each year. Soya, Sorghum, sunflowers, and wheat are produced here.

Despite the significant monetary contributions of agricultural pursuits, mining remains the primary employer of the province. About 82% of the area's mineral production value is derived from gold mining. Silver, diamonds, and bituminous coal are also found here.

The Free State provincial government is trying to encourage the development of other types of manufacturing ventures. Two biofuel plants are being built. Also, technology companies are being welcomed.

The capital of the North West province is Mafikeng. The economic growth rate has risen tremendously from 1996 to 2006. The unemployment rate is about 24%. About 65% of the people live in rural areas. Vryburg and Rustenburg are centers of agriculture. Maize and sunflowers are the most popular crops to be grown in the area. Cattle are also raised here.

Mining is a major source of revenue. Platinum is the best known project of the region. Gold is taken from mines at Orkney and Klerksdorp while diamonds are found at Lichtenburg, Koster, Christiana, and Bloemhof. Another source of economic growth comes from the exploitation of Fluorspar.

Seven percent of the province's GDP came from manufacturing. The production of fabricated metals accounted for about 51% while the food processing sector contributed 18%.

The capital of Gauteng is Johannesburg. This is the smallest of all of the provinces, but urbanization is 97%. This makes it the most densely populated province in South Africa. Unemployment has fallen from 30.4% in 2001 to 19.5% in 2007. Around 70 foreign banks have offices in Gauteng making it an important center of financial services and real estate ventures.

There are 9,300 different companies that are represented in the province. They range from iron and steel endeavors to producers of electrical machinery and appliances. Ford Motor Company has plans to invest in the province. Jewelry manufacturers are planning to open new ventures. Additionally, several technology companies have established research labs in the area.

Other financial contributions come from the agricultural sector. Agricultural products from the area include dairy products, vegetables, fruit, meat, eggs, and flowers.

The capital of Mpumalanga is Nelspruit. As of 2008, the unemployment rate was 22.9%. This province is famous for its coal reserves which serve as a major source of electrical power. Large paper mills and steel and vanadium companies also contribute to the industrial sector.

The agricultural sector is quite diversified. Sugar is produced around Malelane while wool is a popular product in the Ermelo district. This province is the second largest citrus fruit producer in South Africa. About 1/3 of the oranges exported come from here. The production of cotton and tobacco along with wheat and various types of vegetables provide revenue.

The capital of Limpopo is Polokwane. The population has been largely rural. The economy grew from 4.1% in 2005 to 4.6% in 2006. The unemployment rate decreased about 8% between 2006 and 2007. Industrially, mining is very important. Deposits of iron ore, chromium, coal, diamonds, emeralds, and silicon are just a few of the minerals residing underneath the earth.

There are a variety of agricultural products produced in the region. Owners of large ranches raise cattle while also letting wild game roam across their land so that tourists can come to hunt. Tea and coffee plantations abound in the area. Tropical fruits and nuts are grown around Tzaneen and Makhado while sunflowers, cotton, and maize are planted in the Bela-Bela-Modimolle area. About 60% of the country's tomatoes are produced in the province while 75% of the mangoes are grown there. Additionally 65% of the papaya and 60% of the avocados originate here. Many people practice subsistence farming here as well.

All of the provinces are preparing for the 2010 World Cup festivities which will be held in South Africa. Different locales are preparing for the large number of people which they hope will come to see the soccer matches while also exploring the local tourist attractions.

<https://www.cia.gov/library/publications/the-world-factbook/geos/sf.html>  
<http://www.info.gov.za/aboutsa/landpeople.htm#Western>

### **Literacy:**

In 2003, 86.4% of the people over the age of 15 could read and write. The literacy rate among males was slightly higher at 87% and slightly lower among females at 85.7%.

There are three levels of formal education in South Africa. The General Education and Training level (also known as GET) consists of Grade R, which stands for the first year of schooling, through Grade 9. The second level is labeled Further Education and Training (FET). This is similar to grades 10 through 12 or for all educational pursuits related to the National Qualifications Framework levels. The third level is called Higher Education (HE) and deals with all other educational types of work including certificates or post-doctoral work.

In 2007, there were 12.3 million people attending school. There were 4,800 Early Childhood Centers and 26,582 schools. There were 50 public FET institutions and 23 Higher Education systems.

<http://www.info.gov.za/aboutsa/education.htm>  
<https://www.cia.gov/library/publications/the-world-factbook/geos/sf.html>

## **Land/Geography:**

South Africa has a total land mass of 1,214,470 sq km. It has 2,798 km of coastline. It is slightly less than two times the size of the state of Texas. Botswana, Mozambique, Zimbabwe, and Namibia all border the edges of South Africa. The independent countries of Lesotho and Swaziland are completely surrounded by it.

About 12.1% of the land is able to sustain crops. The majority of land is not really suitable for grazing or growing crops. The amount of arable land has actually probably decreased due to its overuse over time and overpopulation. The government is currently working with environmentalists to design programs to deal with such issues.

The lack of water resources has been a continual problem for the country. There are no large natural lakes although some smaller lagoons and lakes exist in coastal areas. There are no navigable rivers which can be used for commercial purposes. The largest river is the Orange River which flows from the west to the northwest. The Vaal River, which is actually a tributary of the Orange River, flows westward out of the Northern Cape Province. There are other smaller rivers which run for short distances.

Geographically, South African land, when described most simply, consists of a high interior plain surrounded by low-lying coastal strips. In between these two major areas lie mountain ranges which further subdivide the land.

The coastal strips are often called the Lowveld and lie adjacent to the ocean. They vary in width from about 38 miles to 100 miles across. This area is generally well-populated as early European explorers first made settlements here as they established trading posts for passing ships. The coastal regions have many different types of fish that are caught and marketed. They also have deposits of oil and natural gas which may be exploited in the near future.

The mountain ranges which lie between the coastal lowlands and the interior plain are sometimes known as the Great Escarpment. The largest part of this range is the Drakensberg Mountains which border the southern and eastern parts of the Highveld.

The interior plateau which covers most of the country is subdivided into several different subsections. The Highveld is a series of grasslands which stretch from the Western Cape Province throughout the Free State. Johannesburg is located in the Highveld. A famous sub-region of the Highveld is known as the Witwatersrand. This region has a number of rock formations which settlers found to contain large amounts of valuable mineral deposits such as gold.

Another sub-region is known as the Bushveld. This area mainly consists of dry savanna. There are many different types of mineral deposits here including platinum and chromium as well as iron and copper.

The climate is semiarid. The days are usually filled with sunshine, but the nights are often cooler. The interior plateau tends to be more temperate, but the northeastern area is subtropical in places.

Temperatures may range between 60 and 100 degrees Fahrenheit depending upon what area of the country people live.

<http://lcweb2.loc.gov/frd/cs/zatoc.html#za0045>

<https://www.cia.gov/library/publications/the-world-factbook/geos/sf.html>

## **History**

The San people were some of the earliest inhabitants of the region now known as South Africa. They lived as hunters and gatherers and roamed the land in small family bands of twenty to fifty people in order to obtain the necessary foodstuffs to survive. Usually, each family group had a chief who made the major decisions for the band. They created beautiful musical instruments and rock paintings.

Some of the San groups eventually migrated into present-day Botswana and domesticated animals in order to become cattlemen. These bands became known as Khoikhoi. They settled between the Orange River and the Great Fish River and chose to live in better established settlements. These settlements were led by a man known as the Khoeque. This leader had to work with the elders of the group to make decisions. One decision made by some groups was to engage in trade with other people groups. They would exchange cattle and sheep for iron and copper.

Later, Bantu-speaking peoples began to move into the area. They were largely farmers who chose to raise cattle. Cattle were a status symbol while also serving as tribute to influential tribal leaders. Because they would work land for a time and then migrate in search of more fertile land, these peoples slowly moved further southward.

There were two groupings of Bantu peoples. Some were called Sotho-Tswana. They tended to form larger settlements and have more sophisticated societal structures. The others were called the Nguni. They tended to settle on the coastal plains and lived in smaller villages.

As the Bantu peoples spread across the area, different types of powerful subgroups emerged to form kingdoms. In the 1700's, one such kingdom among the Tswana people was called Rolong. They lived in the southern Highveld. This kingdom later split into two smaller ones called Taung and Tlhaping.

Khosians, who had intermingled with European settlers, called themselves the Griqua and would later move to live along the Orange River. The Griqua spoke Dutch and adhered to some Christian ideals. The Xhosa, Ndwandwe, Mthethwa, and the Ngwane would rise and fall as great African powers.

Perhaps the most well-known African power of the early 1800's was the Zulu. Shaka Zulu, although the illegitimate son of a somewhat minor Zulu clan chief, rose to great power and proceeded to make the name of his people greatly respected and feared. At the height of his power, he ruled about 100,000 people and had an impressive force of fighting men and women. He strongly emphasized the importance of the Zulu culture and language in order to encourage the people to show pride in themselves and their kingdom. He used such methods to cause

conquered peoples to leave their own cultural identities and become part of the Zulu. Shaka's reign ended in 1828 when he was assassinated by a man named Dingane. The Zulu state began to lose some of its strength and prestige at the passing of its founder, but continued to be a strong influence for many years.

As these states arose to prominence, a time of trouble called the Mfecane occurred. During this time, many people starved due to devastating droughts. Others perished due to continuing warfare over limited natural resources or were forced to move from their homes. Some survivors from different people groups gathered together under strong leaders to form kingdoms which evolved into the modern states of Swaziland and Lesotho.

As these states were arising, Europeans had been coming to the area. The Portuguese were the first Europeans to arrive. They originally used the area for simply re-supplying of occasional ships through trading with local peoples.

Then, in 1652, representatives of the Dutch East India Company (called Verenigde Oostindische Compagnie—VOC) decided to build a permanent port that would house about eighty people and act as a way station for Dutch trading ships. The station was supposed to grow fresh vegetables and fruits to sell to sailors. The demand soon outstripped the tiny supply so the Dutch company released some of its employees from their contracts in order to establish farms in the local area. Because the Dutch did not wish to anger the local peoples, they imported slaves from West Africa, East Africa, and Southeast Asia to meet the rising demand for laborers.

While such a maneuver did not enslave local peoples, the local Africans still were angered by the giving of land to settlers and the unfair payments offered for their trading goods by the VOC. They went to war with the Dutch settlers and VOC several times during the 1670's, but were ultimately defeated due to the superior weaponry of the Europeans and the decimation of their population due to a smallpox epidemic. After their defeat, the local peoples began to look for work with the local European settlers or left the area.

During the latter part of the 1600's, the Dutch decided to invite others to immigrate to the area that they now called the Cape Colony. They made this decision in order to meet the growing demands for supplies from sailors. These new settlers soon came into conflict with VOC leaders whom they felt offered unfair prices and who also grabbed the best land for themselves. These people caused greater conflict with the remaining indigenous Africans by continuing to seize land that had previously been held by local peoples.

The new settlers—due to their frustrations with the leaders of the VOC—eventually pushed the boundaries of the settlement further into the interior of the colony and away from the coast. They became known as Trekboers or Boers because they trekked into lands previously unknown to Europeans. As they expanded, they would raid the herds of the remaining San and Khoikhoi peoples and in return were raided by these peoples. Such actions, of course, only increased the antipathy held by both peoples.

The Dutch colony continued to grow through the early part of the 18th century despite these challenges and despite the efforts of the Dutch in later years to limit the expansion begun by earlier leaders. The VOC remained in complete control of coastal areas, but the Boers established

themselves as independently as they could of VOC control. Often, the Boers would raise local militias in order to quell the threats of San or Khoikhoi peoples. These Boer families felt that they were culturally distinct from the VOC settlements.

In the latter part of the 18th century, a new threat arose to colonists. The Boer settlers continually needed more land and thus sought to expand their domains. This brought them into conflict with the Xhosa peoples with whom they had peacefully traded and co-existed in the past. They fought a series of wars with the Xhosa between 1770 and 1793. When the Xhosas managed to capture large numbers of Boer cattle and to secure land previously held by colonists, a VOC representative allowed it to happen. The Boers were deeply angered by the VOC's lack of support for them and rebelled against company control in 1795. They attempted to establish their own republic, but failed due to the British assumption of power in 1795.

The British Crown was interested in possessing the Cape Colony because of the threat of Napoleon. They initially seized control of the area around 1795, but later returned it to the Dutch in 1802 due to the terms set forth in the Treaty of Amiens. The British seized control again in 1806. At this point, the Kingdom of Holland (otherwise known as the Dutch) sold their rights to the Cape Colony to the British government for about 2 million British pounds.

The change to British rule began a series of changes for the Cape Colony. First of all, they enacted the Hottentot Code of 1809 which forced local peoples such as the Khoikhoi to carry passes. These passes listed where the holders resided and for whom they worked. Local peoples who did not possess such passes could be forced to work for local European farmers. Secondly, the British fought the Xhosa peoples in a series of wars between 1799 and 1819 in order to gain possession of the land north of the Great Fish River. They resettled the area south of the Great Fish River with British immigrants and forced any remaining Africans out of the area between the Great Fish River and the Keiskama River. In this way, the British hoped to close the frontier area and stop further turmoil.

The Boers liked the restrictions of the Code, but British missionaries soon began to protest the European's treatment of local peoples. These protests eventually caused the government to abolish the Hottentot Code in 1828. Furthermore, even before the abolishment of the Code, the British authorities tried to make the Boers treat their workers more humanely by establishing a circuit court to investigate charges of worker abuse. The Boer settlers were unhappy with these turn of events and were dissatisfied with the British handling of conflicts with the Xhosa because the British gained land from the Xhosa during the wars, but later returned land to them—again at the behest of the missionaries.

Several of the Boers decided to move beyond the reach of British rule. Beginning in 1836, about 6,000 people and their African servants began to form separate groups and move northward or westward. Some moved towards a different part of the coastal area. This move is often called the Great Trek and occurred in stages.

As they moved, they often came into conflict with African peoples who already occupied the land. One group of these Trekkers met with Zulu forces now led by Dingane, the man who had succeeded Shaka Zulu. They fought and eventually managed to defeat Zulu troops on December 16th at the Battle of Blood River. The remaining Zulu split into two separate kingdoms and one

leader, Mpande, worked with the Boers to settle matters. He and the Boers divided the land and as a result the Boers formed their own free political state in 1839 called the Voortrekker Republic of Natalia.

This area would later become the modern province of Natal. The British annexed Natalia and the Boer families moved to where two other Trekker groups had established settlements. The British moved their own settlers to the Natal area that had been abandoned and imported Indian workers to work on the sugar plantations that they established. Between 1860 and 1866, about 6,000 Indians immigrated to the Cape Colony and thus formed another ethnic group.

The other two areas where Boer families had settled became known as the Orange Free State and the South African Republic. These areas had governments modeled upon democratic principles; however, voting rights were only extended to males of European descent. African males had no ability to own land, vote, or to carry guns. Thus, people of European descent were able to retain ownership of the land and to establish control over the business sector. Africans were only able to find jobs as laborers and were subject to whims of their employers.

Eventually, during the mid part of the 19th century, the British again decided to begin to exert their authority over areas surrounding the Cape Colony. Sir Harry Smith first tried to annex the Orange Free State and the kingdom of Sotho (now Lesotho). He later started a fight with the Xhosa which would cause the destruction of their society. In the end, the British, through the Sand River Convention of 1852 and the Bloemfontein Convention of 1854, acknowledged the rights of the Boers (Voortrekkers) to have their own free states so long as the Boers refused to own slaves and agreed not to sell weapons to Africans.

By the 1860's, there were distinct divisions of settlement through the area which became South Africa. The British had control of two areas—the Cape Colony and Natal. The Boers had the Orange Free State and the South African Republic. Africans lived in areas controlled by the Europeans, but were usually treated as second-class citizens. People of mixed European and African ancestry resided there and were sometimes known as Coloureds. In addition to these four states, the African kingdoms of Lesotho, Zululand, and Swazi were still in existence. These latter four states were populated primarily by Africans and were controlled by African leaders.

The discovery of diamonds in 1867 between the Vaal and Orange Rivers changed the political situation quickly. The British laid claim to some land they had previously agreed to allow the Voortrekker republics to own. The town of Kimberley was formed and soon became a bustling urban center. Many immigrants from Britain hurried to the area in the hopes of making their fortunes. People of mixed European and African descent (also known as Coloureds) came to work as skilled tradesmen. Indians who had come to work in the sugar fields finished their labor contracts and started their own small businesses. Finally, African men often chose to migrate to the area for two or three months at a time to earn cash before returning to their home villages.

Small-time mine owners existed in the early days of discovery, but soon large companies bought these smaller claims and consolidated them into larger corporations. These corporations sought to hire cheap labor to work in the mines. At first, African laborers were able to use bargaining power to compete for better wages, but the mine owners petitioned the British colonial authorities to enact laws that would restrict such bargaining tactics. As a result, in 1872, the

British enacted a "pass" law which required all "servants" to carry special documents which showed information about their labor contracts. If the "servants" had not completed their work obligations to the satisfaction of their employers, they were not allowed to travel. While the written terms of these laws did not specifically target people of African descent, the officials who practiced the laws used their power to penalize African workers who sought to leave their employers in order to find better wages.

Of course, African workers who had initially been traveling to work in the mines in order to gain access to a cash flow were not pleased with these developments that hindered their ability to make economic gains. The tide of migrant laborers coming to work in the mines most likely would have lessened except that the mine owners also convinced the British authorities to try to annex African kingdoms which had not been conquered. The European farmers also encouraged the annexation of such lands so that they could have access to more farmland and so that dispossessed Africans would then most likely need to work for the farmers or the mine corporations.

As a result, the British had a series of wars with the Zulu, the Tswana, the Griqua, the Pedi, the Xhosa, and the Sotho. Soon all the kingdoms but that of the Sotho (which became the modern nation of Lesotho) were conquered. Some tracts of land seized from the wars were given to European settlers. In areas where Africans continued to own the land, the British demanded large amounts of taxes which had to be paid in cash. Thus, Africans were forced to comply with the wishes of the mine owners or farmers in order to survive. They had to work for the low wages that were offered and were forced to live where the employers wanted them to. Mine workers lived in barracks in enclosed areas close to the mine. Other types of workers were forced to live in segregated ghetto areas. Such discriminatory actions would lead to the adoption of apartheid laws of the 20th century.

Despite the growing discriminatory practices of the Europeans, people of African descent found ways to advance themselves. Those who still owned property were allowed to participate in elections since the right to vote was based upon ownership of land rather than race. The European mine owners lobbied throughout the late 1880's and 1890's to change voting laws so that people had to own larger tracts of land in order to qualify as voters. These changes eventually reduced the number of African voters significantly. Educated African leaders fought the initiatives of the mine owners. The Native Education Association and Imbumba Yama Nyama were two organizations founded by prominent African leaders which fought for the national rights of Africans.

Africans also chose to form their own religious congregations because of the segregation found in some denominations. The new churches formed under African leadership reflected African culture while still retaining tenets of Christian theology. These churches soon became strong forces within the African communities as they offered places to congregate and functioned as sources of hope.

As these discriminatory policies were developing, other political tensions were also increasing. The British, as mentioned above, had seized some land belonging to the Voortrekker republics with the discovery of diamonds. Yet, the governments of the South African Republic and the Orange Free State still existed and controlled areas not annexed by the British. Gold discovered



within the borders of the South African Republic soon drew the interest of British entrepreneurs who hoped to increase their financial status by migrating to the republics. The leader of the South African Republic, Paul Kruger, sought to restrict the political power of these new British immigrants by refusing them the right to vote. The British tried to annex more Boer land in 1877 and fought battles with Boers in 1880 and 1881. The Boers managed to defeat British efforts at the Battle of Majuba Hill and thus stopped annexation for a time.

Tensions between British interests and the leaders of the Boer republics remained high. Kruger decided to increase Boer pride in their heritage by engendering the Boers with a sense of their own national identity. To that end, use of the Afrikaaner language was promoted. Also, local church leaders such as S.J. du Toit encouraged the idea that Afrikaners were especially selected to own the land of South Africa. Such tactics obviously denied the fact that the Afrikaners (just like all European settlers) were not the original owners of the land. Boers then became known as Afrikaners and thus developed a sense of national identity which would lead them to develop stringent measures in the 20th century.

Politically, Kruger also sought to strengthen ties with other European powers that might support his stand against British imperialism. He sought to align the republics with Germany. He also tried to develop ties with the Portuguese held areas of Africa in order to develop alternate trade routes. Up to that time, the republics had been forced to deal with British merchants to export goods because they had no access to the sea. Finally, he managed to buy weapons from European powers so that his defensive abilities increased.

British mine owners such as Cecil Rhodes continued to pressure colonial leaders to assert authority over the Afrikaaner republics. The mine owners cited Kruger's continual refusal of enfranchisement of British settlers while also mentioning that the Boer governments charged the British owners operating within their borders high taxes. These British owners gained influence through the interventions of Joseph Chamberlin, who was secretary of state for the colonies, and Alfred Milner, who was serving as the high commissioner of South Africa. In 1899, Chamberlin decided to demand that all British immigrants living within the South African Republic be given the right to vote. Consequently, he increased the number of British troops stationed in the Cape Colony. As a result of these actions, Kruger decided with the leaders of the Orange Free State to officially declare war in 1899.

The war fought between the Afrikaaner Republics and the British lasted until 1902. The Afrikaners had some initial victories, but were finally overcome by the superiority of the mass numbers of British troops. Thousands of Afrikaaner farmers were displaced in the fighting when the British burned their farms and imprisoned captured women and children in camps. The burning of these farms and the suffering caused by the imprisonment deepened the growing sense of Afrikaaner resentment towards the British while strengthening the sense of national identity.

When peace accords were signed, several policy changes occurred. All of the Afrikaaner lands were placed under British control. Also, Afrikaners had to surrender their weapons and agree not to rebel against the British again. Milner, though, also promised the Afrikaners that Africans would not be given the right to vote until the European population allowed it. He felt that Africans should be treated as laborers and that power in the colony should be reserved for people

of European descent. His initial restriction against giving Africans equal status with Europeans was solidified in 1905 when the South African Native Affairs Commission (SANAC) decided that the voting roles of Europeans and Africans should be kept separate and that segregation should occur among communities.

Milner tried to strengthen British authority in other ways too. He wanted to force Afrikaners to adopt British culture by insisting that English become the national language. He strongly supported the interests of the gold mining industry to the exclusion of other economic interests. Finally, he tried to increase the number of British subjects who immigrated to the area. In all ways, his efforts failed. The number of British immigrants was negligible. Afrikaners, still embittered by their defeat, formed their own schools where the Afrikaner language was used for instruction and formed their own political parties which lobbied for Afrikaner interests. Most of all, the gold mining industry was not able to significantly increase their profits due to the costs of rebuilding after the war.

Changes in political power within Great Britain ultimately led to the formation of the Union of South Africa. The Liberal Party gained power in Parliament in 1905. The Liberals favored different policies concerning the fate of South Africa. In 1907, the British government granted limited autonomy to the areas of Transvaal and Orange River. When elections were held, two Afrikaner political parties, the Het Volk and the Oranje Unie, won many positions of power. Then, another pro-Afrikaner political party, the South African Party (SAP) gained influence in the Cape Colony.

The Liberal British government underwent negotiations with colonial leadership between 1908 and 1910 which led to the formation of the Union in May of 1910. The new Union would be a unitary state with a parliamentary body holding the ultimate power. Each of the colonies would decide the fate of African voters for themselves. English and Dutch would both be recognized as official languages.

The new Union government swiftly began to enact legislation which limited the rights of Africans while increasing the power of people of European descent. In 1911, the Native Labour Regulation Act stated that any African who broke a labor contract with a European employer could be criminally charged. Europeans were not held to the same standards. In 1911, the Mines and Works Act restricted Africans to jobs which involved unskilled labor. Finally, in 1913, the Native Lands Act stated that people of European and African descent had to own land in separated areas. Africans could only leave their own land holdings and settle in other areas if they were employed by Europeans.

People of non-European descent sought to find means by which to fight the growing discriminatory practices of the Union government. In 1902, Coloureds formed the African Political Organization in order to promote their political aims. Indians under the leadership of Mohandes Gandhi began acts of passive resistance in 1906. Most importantly, in 1912, the South African Native National Congress formed. This body would change its name to the African National Congress in 1923 and eventually would become the strongest voice in resistance to segregation policies.

The advent of World War I and political controversies surrounding the involvement of South Africa in the war on the side of the British affected which political representatives controlled the Union government. In 1914, Louis Botha and Jan Smuts, leaders of the Union government, supported British war efforts by invading the German colony of South-West Africa. They also encouraged South African troops to fight in German-held areas of East Africa. Many Afrikaners did not like these maneuvers and actually were sympathetic to Germany since the Germans had supported the freedom efforts of the former Afrikaner republics. Two coup attempts occurred, but Botha's Union forces were able to squelch them. However, he was not able to subvert the growing political power of J.B.M. Herzog's new political party, the National Party of South African (NP).

Herzog's NP party advanced their political agenda by promoting the sense of Afrikaner identity. He insisted that Afrikaans be used instead of Dutch. He also sought to help poor Afrikaners who had never recovered their economic losses from the war (many of which had ended up as mine laborers since they could not find the economic ability to return to their farms). These poor Afrikaners were paid higher wages than African workers.

In an effort to help these poorer Afrikaners, economic aid measures were established. Wealthy Afrikaners created the South African National Trust Company (Santam) and the South African National Life Assurance Company (Sanlam). These two companies only accepted Afrikaners as members. Another Afrikaner Society known as the Broederbond was a secret society whose members received different types of incentives for joining.

In the aftermath of World War I, more tensions erupted due to economic constraints. Miners of European descent decided to strike because they disliked the working conditions and because they were concerned over the mine owners' preference towards black workers who worked more cheaply. These concerns deepened when mine owners tried to discard a law by which only a certain ratio of African or European workers could be hired. The discarding of such a law would have allowed the mine owners to dismiss workers of European descent because they had to pay them more than African workers. In response to the strike, Smuts, who had then become Prime Minister, sent troops to quell the problem. His action solved the immediate problem, but cost him the election of 1924.

Herzog, the leader of the National Party, became Prime Minister and began to enact new measures to protect the privileges of people of European descent. The Industrial Conciliation Act of 1924 allowed trade unions formed by people of European descent to have legal status while those formed by Africans had no such recourse. The Wage Act of 1925 insisted that employers must favor the hiring of workers of European descent. His government also introduced legislation that restricted the voting rights of Africans while removing the requirement that people of European descent must own property in order to vote. He made Afrikaans an official state language instead of Dutch.

Africans, of course, were opposed to these measures that restricted their rights. The Industrial and Commercial Workers Union (ICU) called for an immediate end to colonial rule and the abolishment of discriminatory practices. Their methods of resistance were somewhat inflammatory in nature. The ANC sought to help Africans better their lot through education and through appeals to the British government for help.

The political situation in South Africa changed again with the coming of the Great Depression. Hertzog's party had held power through 1933, but many blamed the government for the economic woes of the Depression. Because of his fear of defeat, Hertzog actually joined with his old nemesis Smuts to form a new political party called the United Party (UP). This action, while winning Hertzog the 1934 election, ultimately cost him the loss of even more political support and encouraged the rise of a new party called the Purified National Party.

Members of the Purified National Party emphasized the plight of poor Afrikaners in comparison to their better-off English speaking neighbors. As part of this campaign, the leader of the party, D.F. Malan, and his supporters staged a re-enactment of the Great Trek in 1938. Furthermore, they raised money to fund a Voortrekker Monument which depicted the heroics of the Afrikaner people and the atrocities of the African people. Finally, people of this mindset established the Volkshuis, a bank exclusively for Afrikaners.

The government led by Hertzog and Smuts decided to pass laws that further restricted the rights of people of African descent. Africans lost their right to put their names on voters' roles in the Cape area. Furthermore, they had to elect people of European descent to represent them in Parliament rather than being able to appoint African representatives. This government also strengthened the strictures of the pass laws which increased the segregation of people of African and European descent.

When World War II started, more unrest occurred. Smuts wanted to support the British and the Allies. Hertzog wanted to remain neutral while Malan actually wanted to offer support to Nazi Germany. Malan and his co-horts liked the idea of a "master race." In the end, Smuts won more support and South Africa entered the war on the side of the British. Interestingly, Hertzog and Malan formed an alliance by creating a new party called the Herenigde National Party (HNP).

The war changed the economic situation of South Africa, too. The importance of the gold mine industry lessened and new manufacturing companies began production. These new companies were largely located in urban areas and attracted African workers from rural areas. The workers who came ended up living as squatters just outside the cities. Legally, they were in violation of segregation laws which restricted them to their home areas. Yet, because of the need for cheap labor, they were allowed to live there.

At this time, many new organizations formed to encourage the equalization of African rights. James Mpanza established the Sofasonke party with its own system of local government and taxation. The African Mineworkers Union (AMWU) formed in the early 1940's and organized strikes which drew national attention. While the police eventually crushed the strikers, their efforts did signal that a unified African organization could offer challenges that might eventually affect economic changes.

In 1948, matters between people of European and African descent entered a new state. Smuts as the leader of the United Party wanted to allow Africans to continue living in city areas and even stated that total segregation of the races was impossible. Malan and his HNP party, on the other hand, advocated the increase of segregation through the insistence that Africans dwelling in cities were only transients and must return for specified periods to their own lands. The HNP

party also stated that Africans should have no representation in the national parliament but rather should only have representation locally within their own home areas.

Malan and the HNP (which renamed itself the National Party) won the election of 1948 and enforced new segregation laws which became known as apartheid. The Population Registration Act of 1950 caused all peoples to be divided according to race. People of European descent were classified as "white" while people of mixed European and African descent were officially labeled as "Coloureds." People of African descent were called "natives" or "Bantu." All peoples were required to carry registration cards which listed their race. In 1959, the Indian population was labeled as "Asians."

Other Acts enforcing the separation of races quickly followed. The Group Areas Act of 1950 forced Africans living within "white" territories to go back to the homelands that had been set aside for African residents even though these areas were largely overpopulated. The Prohibition of Mixed Marriages Act made marriages between whites and blacks illegal while the Immorality Act stated that people of different races could have no type of sexual relationship. The Bantu Authorities Act established ruling powers in the African homelands that were selected by the government and thus loyal to the NP and its policies. The Reservation of Separate Amenities Act of 1953 decreed that races would have separate restroom and park facilities. These facilities need not be of equal quality either. The Bantu Education Act of 1953 established separate schools for Africans while insisting that the educational objectives taught in the schools be suitable for preparing the Africans for their current economic vocations. The Industrial Conciliation Act of 1956 allowed the Minister of Labor to set aside special job categories for people of specific races. All of these acts were designed to force people of different races into categories.

More acts were also passed in order to quell a person's ability to protest against the actions of the government. The Suppression of Communism Act gave the Minister of Justice the ability to ban people from public office and to keep them from visiting specified areas of South Africa. Such an act effectually allowed the government to keep prominent African leaders from meeting together or from rousing the people to protest. The Criminal Law Amendment Act allowed the government to penalize people who were simply accompanying a person who was found guilty of causing unrest—whether the first person was simply watching or actively participating. The Native Administration Act allowed the government to send Africans to other homeland areas that were far from their family and friends.

Despite the National Party's efforts to quell opponents to apartheid through the passing of these harsh acts, Africans and others chose to join existing groups or to form new protest associations. Several African youth formed the Congress Youth League during the War, and later managed to take leadership in the ANC. Some of these leaders included Peter Mda, Jordan Ngubane, Nelson Mandela, Oliver Tambo, and Walter Sisulu. These young enthusiasts encouraged members to use means of non-violent civil disobedience strategies such as strikes or boycotts to keep apartheid from being feasible. For example, in 1952, the ANC in conjunction with the South African Indian Congress (SAIC) organized a series of mass rallies on April 6th. Thousands of men and women participated. The NP government officials began to arrest people. Apartheid was not ended, but membership in the ANC and interest in protest did grow substantially.

In June of 1955, another historic moment occurred. Members from the ANC, the white-led Congress of Democrats, the SAIC, and the Coloured People's Congress met along with the multiracial South African Congress of Trade Unions (SACTU). Together the delegates discussed a document called the Freedom Charter which called for a multiracial society where no one race held more power than another and where each person could enjoy equal rights. Unfortunately, the police began arrests before every delegate could sign the document.

Efforts to protest apartheid faced further struggles in the following years. In 1956, the NP government arrested prominent leaders such as Sisulu and Mandela for treason. Many people continued resistance in various forms such as boycotts. Yet, disagreements between different protest groups also caused confusion. Some protestors within the ANC actually left to form their own group which they called the Pan-Africanist Congress (PAC) because they felt that there needed to be fewer efforts at compromise and more efforts at direct resistance to the government. PAC staged a demonstration at a police station in Sharpeville which ended with police firing upon the protestors and killing some. In the weeks that followed, the police would arrest other demonstrators and eventually PAC and ANC were outlawed.

Some ANC members and PAC members eventually turned to violence when peaceful protests seemed not to be working. The ANC had a militant branch known as Umkhonto we Sizwe which used bombs. ANC members were careful not to kill anyone in their attacks, but the militant section of PAC known as Poqo did believe in killing people that they felt collaborated with the apartheid government. By the 1970's, however, these branches along with others had been largely quelled through the arrest of such leaders as Tambo (who ended up in exile) and Mandela and Sisulu (who were imprisoned for life).

While these groups were using every available method through the 1950's and 1960's to protest apartheid, the National Party government continually increased their efforts legislatively to consolidate the apartheid laws. By the early 1960's, John Vorster, who would become Prime Minister in 1966, was serving as the Minister of Justice, and General Hendrik J. (H.J.) van den Bergh was the head of the Bureau of State Security (BOSS). Both had been in trouble during World War II for their pro-Nazi activities, but now held key government positions. They used the General Law Amendment Act of 1963 to arrest and detain people indefinitely without access to a lawyer or formal trial. During the days of detention, only the Minister of Justice could decide to release such a prisoner.

In an effort to further implement the separation of races policy, the government began to take stronger measures to attempt to force African squatters that lived in urban areas to be removed to the homelands. As part of this effort, the apartheid government declared the homeland of Transkei to be its own independent nation even though there was not enough land for the occupants to live upon and there were not enough jobs to provide any type of economic stability.

Homelands tended to be located far from the cities and were interspersed by the lands that white farmers had claimed before the creation of the homelands. The NP government also began to try to prepare Bophuthatswana and KwaZulu for similar independence. Yet, despite these efforts, the number of Africans immigrating to cities continued to rise.

Other momentous events also occurred in the 1960's. White voters, both Afrikaners and English speakers, did not enjoy the criticism of other countries about their treatment of blacks. As a result, these voters decided to support South Africa's withdrawal from the British Commonwealth. The independent country of South Africa was formally established May 31, 1961.

As the 1970's dawned, more changes came to South Africa. African university students, in an effort to fight apartheid, formed the South African Students' Organization (SAS), lead by the efforts of Steve Biko. Under his leadership, students used nonviolent means to protest. Biko also encouraged the rise of black consciousness. Part of these protests involved the students' resolve to reject the use of the Afrikaans language, which they felt could be associated with apartheid. They preferred to use English or a major African language when learning in the classroom. The NP government responded with further crackdowns and arrests. Biko would eventually die while in police custody due to massive head injuries. Many other students were arrested or killed during protests.

By the mid 1970's, different types of protests against apartheid had arisen. With the Portuguese withdrawal from Mozambique and Angola, the balance of power on the continent had shifted. New African-led governments often supported protestors' efforts at sabotage by allowing them to stage attacks on South African targets and then flee to safety within the borders of a neighboring country. Also, strikes would be done randomly without mass organization efforts. These smaller attacks would often surprise companies and the government and thus were more effective. These strikes had the additional benefit of drawing attention to the economic situation of South Africa. Onlookers noticed that urban workers were the backbone of the economy and that 4/5ths of Africans living in the homelands lived in poverty.

Despite international pleas from many different countries to end the policies of apartheid, the South African government continued to insist that Africans should remain on the homelands and only be allowed to exercise political rights within those homeland boundaries. To emphasize this point, the government granted independence to Bophuthatswana in 1977 and Venda in 1979. Then in 1981 Ciskei was given autonomy. Six other homelands were readied for eventual self-government. Africans filled with desires of equality saw such moves as a way of dividing the African populace and keeping them from economic and political rights; rights which they could have in a truly multiracial society where all races were treated equally under the law.

Changes in the National Party would eventually bring some small changes to the worsening situation. In 1968, a split occurred. Vorster decided to dismiss three ultra conservatives from their posts. Albert Hertzog took exception to this maneuver and formed a new political group called the Herstigte Nasionale Party (HNP). He and his followers wanted to continue to push for the full implementation apartheid while Vorster seemed to begin to wish to find some sort of compromise. In 1978, Vorster was forced to resign from his position of leadership due to allegations of corruption, and P.W. Botha assumed the position of prime minister.

Botha decided to pursue a type of limited compromise. He tried to end the practice of segregated restroom facilities. He also followed the advice of the Commission of Inquiry into Labor Legislation (also known as the Wiehahn Commission) and allowed people of African descent to develop trade unions in the early 1980's. Yet he adhered to the advice of the Riekert

Commission to penalize people of European descent who gave jobs or housing illegally to Africans. Even with these concessions, Botha and his followers continued a harsh police of police arrests and bannings while also sending military forces to intervene in affairs in bordering areas like Namibia. They continued to insist that Africans must return to their homelands to exercise their political rights.

In the early 1980's, Botha and others in leadership tried a new tactic. They suggested that Coloured and Indian populations be given proportional representation in a new legislature. To that end, in 1984, a new Constitution was ratified which created a House of Assembly for people of European descent, a House of Representatives for people of Coloured descent, and a House of Delegates for people of Indian descent. People of African descent were purposefully excluded and relegated to exercising their political rights through the homeland governments established by the Apartheid government.

A state president position was created, and Botha took the position in 1984. He held power until 1989 when ill health caused him to step down. The state president could dissolve the new legislatures at any time. Also due to the fact that House of Assembly was given more seats for leaders, people of European descent would continue to hold the most power.

People of African descent responded negatively to the provisions of the new Constitution. Also, other opponents of apartheid from the Coloured, Indian, and European communities decried its denial of African rights. International observers critiqued the exclusion of people of African descent. Several countries in the international community used economic sanctions as a means of causing pressure on the South African government.

As a result, the protesting of apartheid policies increased. Some protestors remained committed to non-violent forms of communication while others participated in bombings and other forms of sabotage. People of African descent who collaborated with the Apartheid governments set up in the homelands were sometimes threatened or shot.

When Botha relinquished power in 1989, Frederik W. de Klerk was chosen to succeed him. As President, de Klerk began to dialogue with Nelson Mandela about creating a new policy of unification. He released Mandela from prison in 1990 and unbanned the ANC, PAC, and the SACP as well as other protest organizations.

Mandela's release from prison brought widespread rejoicing in the streets by all people of African descent. Yet, the path to peace was still strewn with disagreements among different political factions. Mandela advocated a truly multiracial government where power was shared by all while some in the protest movement wanted a government dominated by people of African descent. Also, de Klerk faced continued challenges from the ultra conservative members of his own party that did not like the changes he was proposing.

Throughout 1990 and 1991, Mandela and de Klerk went through many different steps to bring about change. Each met with their own supporters and with those from opposing groups as well members of the international community in efforts to establish a plan of action. Different laws were abolished. For examples, in October 1990, the government repealed the Reservation of Separate Amenities Act of 1953. This law had segregated public areas.



In June of 1991, the Land Act of 1913, the Group Areas Act of 1950, and the Popular Registration Act of 1950 were repealed. Each of these Acts had forced people of African descent to lose rights to their land or their political rights because of their ethnicity. The abolition of these acts denoted a true change in policy towards equality.

These steps towards a new multiracial government continued throughout 1991 and into 1992 and 1993. The National Peace Accord was signed in September of 1991. This Accord allowed lines of communication to open between various factions seeking to gain power or to retain power.

Many different groups had political stakes in the formation of the new government. Mandela's African National Congress led the negotiations, but leaders from the Pan-Africanist Congress (PAC) also gave input. Likewise, leaders from the homeland governments that had cooperated with the apartheid laws wanted input. Ironically, they tried to maintain their powerbase by siding with ultra conservative whites who wanted to continue to implement apartheid measures. While Mandela largely dealt with conflict among leaders from African groups, de Klerk had to deal with conflict among his own supporters and with whites who did not support reform.

By July of 1993, despite growing violence and contention among groups vying to protect their own political interests, de Klerk and Mandela managed along with other moderates to compose a draft constitution. This Constitution provided for a federal system of regional legislatures and a bicameral legislature. It also ensured that all peoples had equal rights to participate in elections.

Finally on April 26, 1994 elections were held. Thousands of people came out to vote and elections had to be extended through 29th. In the end, the ANC had won 62.6% of the vote and the NP had won 20.4%. Another political party known as the IFP had won 10.5%. Mandela was elected president by the National Assembly and Thabo Mbeki and de Klerk were appointed his deputy presidents.

Today South Africa continues to work towards completing the steps made by these early leaders. Mandela stepped down in 1999 and was succeeded by Thabo Mbeki. The ANC gained more power in the legislature while the NP lost some of its power. Another party known as the Democratic Party gained some power, instead. The Truth and Reconciliation Commission led by Archbishop Desmond Tutu has worked with families that suffered abuses in the past to give reparation assistance. In 2008, Kgalema Motlanthe became the interim president until elections were held in May of 2009. Jacob Zuma was then elected as president.

<https://www.cia.gov/library/publications/the-world-factbook/geos/sf.html>

<http://lcweb2.loc.gov/frd/cs/zatoc.html>

<http://www.info.gov.za/aboutsa/history.htm>

## **Christian History**

All facts unless otherwise noted is gleaned from *World Christian Encyclopedia Volume I* and *Operation World*.

The Christian history of South Africa is as wide and diverse as the number of ethnic groups found within its borders. This is a brief summary of historical highlights.

The Dutch who settled in the Cape Colony formed what later became the Nederduitse Gereformeerde Kerk (NGK). This church focused on meeting the spiritual needs of European settlers for about the first 200 years of its existence. In 1824, a group from this church did organize in order to explore the possibility of spreading the gospel among people of African descent and a missionary was appointed in 1836. After this first missionary was sent out, many others followed and formed a series of mission stations and a school.

Tensions arose among various groups of the NGK which caused a series of schisms to occur between 1853 and 1866. The Nederduitsch Hervormde Kerk split because its members had largely moved to the Transvaal in order to escape British control. Regional churches also formed in the Orange Free State, Natal, and South West Africa (Namibia). Most of these regional churches were controlled by Europeans. Some of these "kerks" encouraged people of African descent and of Indian descent to form their own congregations while the racism of other "kerks" caused other ethnic groups to desire to leave of their own accord. Since the ending of apartheid, some of the groups have worked hard to bring about healing and reconciliation.

Catholic emissaries arrived in the Cape Colony around 1685, but they were not allowed to perform mass. The authorities finally allowed them to do so in 1820. In 1837 a vicariate was established and two more were erected by 1850. Nuns built a convent at Grahamstown that same year. From that time, priests and nuns spread out to work among other areas in the colony. About 8.35% of the population is Catholic today.

The first main missionary to the Cape Colony was George Schmidt. Moravians sent him to help with the evangelization efforts in 1737. He worked among the Hottentots.

Methodists arrived in the early 1800's. British soldiers stationed in the Cape Colony had built a chapel and wanted support. The Methodists soon built a series of mission stations across the frontier. Today they are one of the most influential denominations.

Lutherans sent missionaries to the colony. Swedish, American, German, and Norwegian missionaries came and worked among the peoples. The product of their efforts is seen in the Evangelical Lutheran Church.

Presbyterians formed a church as early as 1813. The Glasgow Missionary Society began to send representatives around 1820. Soon they were spreading out across the growing colony. The Presbyterian Church did split into factions during apartheid, but some reunification has occurred.

The best-known missionaries actually were associated with the London Missionary Society, which began to send representatives as early as 1799. Robert Moffat and David Livingstone were two of the most famous missionaries who gave their hearts and very lives to the propagation of the gospel among African peoples. They and others formed a series of mission stations which eventually developed into the United Congregational Church of Southern Africa. Sadly, some church historians feel that this church has been declining in membership since around 1970.

Baptists arrived in 1820. They formed the Baptist Union of Southern Africa. The work of Baptists has grown and divided into several subgroups over the years.

## Religion

All facts unless otherwise noted is gleaned from *World Christian Encyclopedia Volume I* and *Operation World*.

### Non Christian

*African Catholic Church*—This church was once part of the CPSA. They formed their own denomination in 1947. There are dioceses in Vereeniging, Pretoria, and Reitz OFS. Some of the members come from the Sotho and Xhosa people groups.

*African Orthodox Church in the Republic of South Africa*—This church formed in 1924 as a result of a split from the African Orthodox Church.

*African Traditional Religions*—Each ethnic group has their own set of religious beliefs which generally revolves around the worship of ancestors and a strong belief in the supernatural world. Today some people solely practice their traditional ethnic beliefs while many others have taken some ideals from Christian theology and mixed them with traditional rituals.

*Baha'i*—The first Baha'i believer arrived in 1911. Agnes Cook held meetings in her home. About .5% of the people are of this faith.

<http://www.bahai.org.za/cm/>

*Buddhist/ Chinese*—About .03% of the people are Buddhist. Many are descendents of Chinese or Indian laborers that came as indentured servants under British rule in the 1800's.

*Catholic Church*—In 2009 there were 5 archdioceses. They were located in Bloemfontein, Cape Town, Durban, Johannesburg, and Pretoria. There were about 20 dioceses. There was a Vicariate Apostolic at Ingwavuma and a Military Ordinariate for the South African military forces. In all, about 8.35% of the population are Catholic.

<http://www.catholic-hierarchy.org/country/dza2.html>

*Church of Christ, Scientist (Christian Science)*—This group is associated with the Christian Science Churches found in the United States. In 2001 there were 27 gathering places and 2,500 members.

*Church of Jesus Christ of Latter-day Saints*—This group began work in 1853. There is a temple at Joburg. In 2001 there were 57 congregations and 10,200 members.

*Coptic Orthodox Church*—This church formed in 1949. In 2001 there were 30 churches and 9,500 members.

*Ethiopian Catholic Church of South Africa*—This church started around 1890. It received formal recognition from President Kruger in 1896. In 2001 there were 150 churches and 16,000 members.

*Greek Orthodox Church*—This church founded missions in 1907. In 2001 there were 23 churches and 48,000 members. One diocese existed in Kabe Elpis and Ioannopolis. Most of the members are of Greek descent.

*Hindu*—The British imported Indian laborers to work on farms. Many were Hindu. Today about 1.25% of the population are Hindus.

*Islam*—About 1.45% of the population is Muslim. The first Muslims were most likely itinerate traders who traveled throughout the area. Malays came with the Dutch in the 1600's and were the first to spread the religion. As the Dutch began to use the area as a place of exile for political prisoners, some important Muslim leaders were sent to the Cape Colony. They continued to spread Islamic ideals. More recently, people who were fighting apartheid became familiar with the writings of Malcolm X. Some prominent leaders converted to Islam as a result of his teaching. Most Muslims today live in urban areas.

<http://www.sahistory.org.za/pages/library-resources/online%20books/history-muslims/1600s.htm>

*Jewish*--About 0.17% of the population are Jewish.

[http://www.jewishvirtuallibrary.org/jsourc/vjw/South\\_Africa.html](http://www.jewishvirtuallibrary.org/jsourc/vjw/South_Africa.html)

*Jehovah's Witnesses*—This group began work around 1895. They began to produce literature in 1907. In 2001 there were 1,063 congregations and 48,590 members.

*Non-Religious/ Other*--About 8.08% of the people claim to have no type of religious affiliation at all.

### **Independent Churches**

*Not much information is available about these churches. Since many churches that form independently or leave mainline denominations are syncretistic, these have been placed in a separate category.*

*Acts Mission Church of South Africa*—This African Independent Charismatic church is based in Cape Town and began work around 1975. In 2001 there were 26 congregations and 4,000 members.

*African Gospel Church*—This denomination left the Full Gospel Church of God in 1947. There are many churches located in the state of Natal. In 2001 there were 90 churches and 40,000 members.

*African Assembly of God (Back to God)*—This church was once affiliated with Assembly of God churches based in the United States, but are now African Independent Pentecostals. This denomination decided to leave sometime during 1940's. The churches have become affiliated with the Nicholas Bhengu Pentecostal movement. In 2001 there were 700 churches and 900,000 members. Members often come from the Xhosa and the Zulu people groups.

*Agape Ministries International*—This group of independent Bantu charismatics formed around 1983. In 2001 there were 38 churches and 3,030 members.

*Apostolic Miracle Church of South Africa*—This African independent charismatic church formed around 1929. In 2001 there were 15 congregations and 1,000 members. About 45% of the members were from the Sotho ethnic group while 26% were from the Tswana people. Another 21% were Zulu.

*Apostles and Christian Brethren Church of South Africa*—This group was once associated with the Apostolic Faith Mission. They formed their own unit in 1922. About 80% of the people are from the Northern Sotho group. In 2001 there were 15 churches and 12,000 members. They are largely Pentecostal.

*Apostolic Church (Apostle Unity)*—This church formed in 1949. In 2001 there were 25 churches and 3,000 members.

*Apostolic Holy Zion Mission of South Africa*—This Zionist African independent group formed around 1932. They are Pentecostals who believe in healing. In 2001 there were 30 churches and 2,500 members. About 52% of the members were from the Zulu people group while 48% were from the Sotho people.

*Association of Christian Ministries*—This group developed around 1975. They are independent charismatics. In 2001 there were 45 churches and 7,500 members.

*Bantu Bethlehem Church of Zion in South Africa*—This is a Pentecostal church. In 2001 there were 250 churches and 100,000 members.

*Bantu Methodist Church*—This church left the Methodist Church of South Africa in 1932. It is sometimes called the Donkey Church after the church's symbol. In 2001 there were 60 churches and 12,000 members. There is a strong women's movement among the members.

*Bantu New Christian Catholic Apostolic Church*—This church formed in 1917 after it left the Roman Catholic Church. In 2001 there were 80 churches and 2,000 members. About 54% of the members were from the Xhosa ethnic group while 27% were from the Sotho people. Another 11% were from the Zulu people while 8% were Coloured.

*Children of God*—This group was formerly related to the Jesus Movement which originated in the United States. They began work around 1985. In 2001 there were 12 churches. The number of members was unknown.

*Christadelphian Ecclesias (Christadelphian Auxillary Lecturing Society of South Africa)*—This group formed around 1900. There are 8 ecclesias known as churches. There are approximately 600 members.

*Christian Apostolic Faith Church in Zion (AmahlokoHloko)*—This is a Pentecostal group which formed around 1942. Church members are often from the Zulu, Sotho, or Shangaan people groups. They believe in healing rituals. In 2001 there were 100 churches and 16,000 members.

*Christian Bantu Apostolic Church in Zion (Isonto Labantu Abanga-Makrestu Asepostoli yama Zion)*—This church formed in 1966. About 65% of its members were from the Zulu people while 35% were from the Sotho people. In 2001 there were 10 churches and 3,000 members.

*Christian Family Church*—This church began around 1975. In 2001 there were 21 churches and 6,000 members. They were charismatic.

*Christian National Apostolic Church in Zion of South Africa*—This church started in 1940. In 2001 there were 35 churches and 5,000 members. Many people seemed to join and then to later move on to other churches.

*Church of the Holy Ghost/ Spirit*—This is a Zionist church which formed around 1916. In 2001 there were 70 churches and 7,000 members.

*Church of the Light*—This church started in 1910. It has headquarters in Himeville and Drakensberg. In 2001 there were 40 churches and 5,000 members.

*Full Gospel Church of God*—This church formed as a result of a schism with the Full Gospel Church of God in Southern Africa denomination. This happened around 1990. In 2001 there were 336 churches and 90,000 members.

*Greater World Church Spiritualist League*—This group labels itself as Christian spiritualists. They have assemblies in Foreshore and Oranjezicht. In 2001 there were 2 churches and 100 members.

*International Fell of Charismatic Churches*—This body functions as an organizing venture for several independent congregations. It began around 1980. In 2001 there were 600 churches and 400,000 members.

*International Pentecostal Church (IPC)*—This independent group formed after it split from the Zion Christian Church around 1962. It allows its members to practice polygamy. In 2001 there were 165 churches and 300,000 members.

*International Pentecostal Assemblies (IPA)*-This independent church left the Assemblies of God in 1964. In 2001 there were 35 churches and 600 members.

*Latter Rain Tree Assemblies of South Africa*—This body is also called Spafe Reen Gemeenten/ Blourokkies. It formed in 1927. In 2001 there were 40 churches and 5,000 members. There was a large church in Benoni. Many of the women chose to wear blue clothing as part of their belief system.

*Nazarite Baptist Church*—This church was founded by Isaiah Shembu in 1910. Its headquarters are in Inanda. In 2001 there were 300 churches and 300,000 members.

*New Life Ministries International*—This body began around 1971. In 2001 there were 12 churches and 2,500 members.

*New World Apostolic Church in Zion.*—These Pentecostals started their church around 1944. Many of the members are from the Sotho people. In 2001, there were 10 churches and 1,200 members.

*Old Apostolic Church*—This church formed around 1926 after it left the Catholic Apostolic Church. In 2001, there were 20 churches and 3,000 members.

*People's Churches (Kwasizabantu)*—These independent charismatics formed a group in 1975. In 2001 there were 140 churches and 80,000 members.

*Reformed Apostolic Faith Mission of Southern Africa*—This church formed in 1947. In 2001 there were 120 churches and 7,000 members.

*Rhema Bible Church*—This church is associated with the Rhema Bible Churches out of Tulsa, Oklahoma. It formed around 1979. In 2001 there were 130 churches and 13,000 members.

*St. John's Apostolic Faith Mission*—This church started around 1940. A person was supposedly healed by a prophetess named Mother Mokutudu Kru. In 2001 there were 300 churches and 300,000 members.

*St. Paul's Apostolic Church of South Africa*—This group of independent Pentecostals started their church around 1944. They believe in healing. In 2001 there were 50 churches and 4,000 members.

*Swazi Christian Church in Zion of South Africa*—This group left the main church of Swaziland around 1962. It later applied to join the World Council of Churches. In 2001 there were 20 congregations and 7,000 members.

*Union Public Christian Apostolic Church in Zion*—This church formed around 1945. Its headquarters are in Mozodo. In 2001 there were 50 churches and 4,000 members.

*Zion Apostolic Church of South Africa*—This church formed around 1911. In 2001 there were 60 churches and 50,000 members.

*Zion Apostolic in Jerusalem Church*—This group formed around 1925 and are Pentecostals. In 2001 there were 35 churches and 10,000 members.

*Zion Christian Church*—This group began around 1914. In 2001 there were 4,800 churches and 2,500,000 members.

*Zion Church in South Africa*—In 2001 this group had 70 churches and 30,000 members.

*Zion City Apostolic Church of South Africa*—This church left the Christian Apostolic in Zion Church around 1923. In 2001 there were 40 churches and 3,000 members.

*Zion Mission Church of South Africa*—This group formed around 1922. In 2001 there were 1,000 churches and 11,000 members.

*Zulu Jerusalem Church in South Africa*—This group started as a merger of several Zionist churches around 1970. In 2001 there were 120 churches and 35,000 members.

### **Christian/Evangelical**

*African Congregational Church*—This church started when some members of the ABCFM left to form their own group in 1917. There was steady growth at its inception, but some members later left to form their own unique denominations. In 2001 there were 187 churches and 9,900 members.

*African Evangelical Church*—This church formed in 1899. In 2005 there were 214 churches and 18,402 members. Churches are located in Natal, Transvaal, and Transkei.

*African Methodist Episcopal Church*—This church formed around 1892. In 2001 there were 244 churches and 40,900 congregants.

*African Methodist Episcopal Zion Church*—This church is a mission of AMEZC churches from the United States. In 2001 there were 18 churches and 1,800 members.

*Afrikaans Baptist Church*—This church is comprised of independent Baptists. In 2001 there were 38 churches and 8,900 members.

*Afrikaans Protestant Church*—This denomination formed in 1987. In 2001 there were 229 congregations and 25,800 members.

*Alliance Church of South Africa*—This church was started by Swedish missionaries in 1901. In 2001 there were 225 churches and 7,500 members.

*Apostolic Faith Mission of South Africa (Apostoliese Geloof Sending)*—This church was founded around 1908. In 2005 there were 2,200 churches and 500,000 members. It is an ex-Dutch Reformed Church. About 57% of the members were of African descent while 9% were Coloured. Another 33% were of European descent.

*Assemblies of God*—This denomination left their association with the Assemblies of God of the United States and formed their own group in 1950. In 2001 there were 161 congregations and 8,750 members.

*Assemblies of God Fellowship*—This denomination is independent after a schism with the Assemblies of God of the United States which occurred in 1975. In 2001 there were 80 churches and 8,000 members.

*Assemblies of God in South and Central Africa*—This group started in 1909 as a result of missions work done by missionaries from the United States and Great Britain. In 2001 there were 2,000 churches and 250,000 members.



*Assembly Hall Churches*—This group formed around 1991. In 2001 there were 3 churches and 92 members. This group is associated with the Little Flock Churches which originally formed in China in 1922. Many of the members are Chinese.

*Association of Vineyard Churches*—This group is assisted by mission teams from the United States. It formed around 1985. In 2001 there were 16 churches and 1,000 members.

*Baptist Convention of Southern Africa*—This convention organized in 1927. It was associated with the International Mission Board of the Southern Baptist Convention. In 2001 there were 634 churches and 35,572 members.

*Baptist International Churches*—This group started around 1967 and is associated with a Baptist missions group from the United States. In 2001 there were 15 churches and 778 members.

*Baptist Union of Southern Africa*—This union organized in 1820. In 2001 there were 489 churches and 38,175 members. About 29% of the members were English while 17% were Zulu. Another 14% were Xhosa.

*Calvinist Protestant Church of South Africa*—This church came into being around 1950 as a result of a schism within the Dutch Reformed Church. In 2001 there were 35 churches and 5,000 members.

*Christian Brethren*—This denomination started work around 1850. In 2001 there were 110 congregations and 8,000 members. About 52% of the members were of European descent while 35% were of Zulu descent. Another 6% were of Xhosa descent.

*Church of Christ (Ibandla lika Kristu)*—This church began in 1910. In 2001 there were 1,500 churches and 100,000 members.

*Church of Christ Mission*—This group formed in 1906. It is linked with the CCCC in the United States. In 2001 there were 346 members and 21,000 churches.

*Church of England in South Africa*—This denomination started work in 1870. In 2001 there were 160 churches and 68,300 congregants.

*Church of God in Christ*—This group was started by African American missionaries from the United States. In 2001 there were 40 churches and 5,000 members.

*Church of God of Prophecy*—This denomination formed in 1967. In 2001 there were 93 churches and 6,980 members.

*Church of the Nazarene*—This church was founded in 1910. In 2005 there were 481 churches and 27,000 members.

*Church of the Province of Southern Africa*—This church began in 1806. In 2001 there were 5,000 churches and 1,200,000 members. There were 16 dioceses in South Africa and 6 abroad.

*Churches of Christ (Gemeente van Christus)*—This church began in 1900. In 2001 there were 130 churches and 3,000 members.

*Churches of Christ (Oneness)*—This church started around 1980. They were oneness Pentecostals. In 2001 there were 150 churches and 15,000 members.

*Churches of Christ (Non-Instrumental)*—This group left the Disciples in Christ in 1949. In 2001 there were 25 churches and 1,200 members.

*Dutch Reformed Church in South Africa (Nederduitsch Hervormde Kerk van Africa)*—In 2005 there were 1,164 churches and 900,000 members.

*Elim Pentecostal Church*—This church is a mission of the Elim Foursquare Gospel Church of the United Kingdom. It started in 1969. In 2001 there were 24 churches and 9,000 members. Its headquarters are in Witbank, Transvaal.

*Emmanuel Assemblies*—These Pentecostal assemblies started around 1977. In 2001 there were 153 churches and 5,000 members.

*Emmanuel Wesleyan Church*—This group follows Wesleyan doctrines. They formed in 1900. In 2001 there were 500 churches and 7,000 members.

*Evangelical Bible Churches*—This organization formed around 1889 and was formerly a mission of the Scandinavian Alliance. Its headquarters are in Durban. In 2005 there were 260 churches and 22,000 members. They supported two schools.

*Evangelical Church in South Africa*—In 2001 there were 26 churches and 4,600 members.

*Evangelical Lutheran Church in South Africa*—This church is also known by its acronym—ELCSA. In 2001 there were 1,676 churches and 450,000 congregants.

*Evangelical Presbyterian Church in South Africa*—This was once a Swiss mission. It originally formed around 1875. In 2001 there were 250 congregations and 25,000 members.

*Evangelical Reformed Church of South Africa* - This church started in 1944. In 2001 there were 167 churches and 9,000 members.

*Federal Council of Dutch Reformed Churches in South Africa (Federale Raad van Nederduitse Gereformeerde Kerke)*—In 2001 there were 1,943 churches and 1,474,394 members.

*Free Church of Scotland*—This denomination formed in 1908. Its headquarters are located in King William's Town. It has districts in Transkei, Pirie, Burnshill, and Xhosa. In 2001 there were 10 churches and 10,000 members.

*Free Evangelical Lutheran Synod in South Africa (FELS)*—This church left the Hermannsburg Synod around 1890. Most of the members were once German-speaking farmers. In 2001 there were 10 churches and 500 members.

*Free Methodist Church in South Africa*—This church formed in 1895. Its headquarters are in Izingolweni. In 2001 there were 242 churches and 5,250 members. This denomination supports at least two schools.

*Free Protestant Unitarian Church of South Africa*—This denomination began around 1867. They are a member of the General Assembly of Unitarian and Free Christian Churches found in the United Kingdom. They had assemblies in Cape Town and in Joburg. In 2001 there were 2 churches and 150 members.

*Full Gospel Church of God in Southern Africa*—This church is associated with the Church of God of Cleveland group found in the United States. It started around 1910. They applied to the World Council of Christian Churches in 1955. In 2001 there were 850 churches and 260,000 members. Church members have worked among the people of Indian descent.

*Hanoverian Evangelical Lutheran Free Church Mission*—This church formed in 1890 after a schism in the German Hanover state church. In 2001 there were 70 churches and 10,000 members.

*His People Christian Ministries*—This church formed in 1988. Its headquarters are in Cape Town. In 2001 there were 30 schools and 6,000 members. They supported about 18 Bible schools.

*Holiness Union Church of South Africa*—This church was once a part of the Swedish Union Mission. It started in 1890. In 2001 there were 92 churches and 9,200 members.

*Holy Apostolic Church in Christ Mission* -This church is located in Pietermaritzburg in Natal. In 2001 there were 10 churches and 2,500 members.

*Indian Christian Church*—This is a mission of the African Evangelical Fellowship for people of Indian descent. In 2001 there were 25 churches and 900 members.

*International Assemblies of God*—This denomination was established in 1964. It left the Assemblies of God of South Africa and aligned itself with an Assemblies of God group from the United States. In 2001 there were 140 churches and 20,000 members.

*International Church of the Foursquare Gospel (ICFG)*—This organization came into being in 1929. In 2001 there were 49 churches and 10,872 members. Its headquarters are in Willowvale. It is associated with the ICFG churches of the United States.

*Lutheran Church of South Africa*—This denomination began work in 1892. In 2001 there were 225 churches and 21,000 congregants.

*Mahon Mission Church*—This group left the Zion Christian Churches. In 2001 there were 300 churches and 16,227 members.

*Members in Christ Church*—This group formed in 1931. It is also known as Christen Gemeente. In 2001 there were 160 churches and 34,000 members.

*Mennonite Church*—This church is affiliated with Mennonite churches in the United States. They banded together in 1987. In 2001 there were 5 churches and 240 members.

*Messianic Jewish Congregations*—This group formed around 1980. In 2001 there were 10 churches and 400 members.

*Methodist Church of Southern Africa*—This denomination was started by British missionaries in 1806. In 2001 there were 6,450 churches and 758,178 members.

*Moravian Church, Eastern Cape Province*—This church started work in 1828. In 2001 there were 160 churches and 19,000 members.

*Moravian Church, Western Province*—This work began in 1737 among the Hottentots. In 2001 there were 80 churches and 22,000 members.

*National Baptist Church of South Africa*—This church was started by Americans of African descent, who came to South Africa to assist their Christian brothers. In 2001 there were 110 churches and 30,000 members.

*National Tembu Church*—This church was started around 1884 by Nehemiah Tile, who was a prominent African theologian of the time. The church was once Methodist, but later chose to leave this denomination. In 2001 there were 6 churches and 1,000 members.

*Native Independent Congregational Church*—This church was founded in 1885. In 2001 there were 10 churches and 600 members.

*New Apostolic Church*—German immigrants started this church in 1903. Its world headquarters are located in Zurich, Switzerland. In 2001 there were 1,500 churches and 150,000 members.

*New Church in Southern Africa*—This church began around 1912. In 1961, it merged with the Ethiopian Catholic Church in Zion. In 2001 there were 100 churches and 8,000 members.

*Norwegian Free Evangelical Mission*—This Pentecostal group formed around 1914. In 2001 there were 15 churches and 2,000 members. Many were from the Zulu people.

*Pentecostal Assemblies of God*—This is a mission of the Canadian Pentecostal Assemblies. It started in 1908. In 2001 there were 250 churches and 50,000 members.

*Pentecostal Holiness Church in South Africa*—This church formed in 1914. In 2001 there were 435 churches and 35,808 members.

*Pentecostal Protestant Church*—This church started in 1958. In 2001 there were 500 congregations and 88,000 members.

*People's Church of Africa*—This Congregationalist Church formed after a schism in 1922. In 2001 there were 19 churches and 13,500 members. It is primarily located in the Cape Province. Another name for this church is Volkskerk van Afrika.

*Philippians Church of South Africa*—This Lutheran Church is based in the area around Durban. It is assisted by the Evangelical Lutheran Church of South Africa. In 2001 there were 4 churches and 1,000 members.

*Presbyterian Church of Africa*—This church formed as a result of a schism around 1898. In 2001 there were 9,600 churches and 426,000 members.

*Presbyterian Church in Southern Africa*—In 2001 there were 220 churches and 191,000 members.

*Reformed Baptist Church*—This group was founded by Baptist missionaries from Canada in 1903. It later merged with the Wesleyan church. In 2001 there were 5 churches and 700 members.

*Reformed Christian Church*—These oneness Pentecostals began their church around 1980. The headquarters are in Durban. In 2001 there were 1,300 churches and 112,000 members.

*Reformed Church in Africa*—This church started around 1968. It has ties with the Dutch Reformed Church. In 2001 there were 10 churches and 1,200 members.

*Reformed Church in Southern Africa (sometimes known as Doppers)*—This church formed as a result of a schism from the NGK churches in 1859. In Afrikaans, the church is known as Gereformeerde Kerk. In 2001 there were 417 churches and 95,800 members.

*Reformed Covenant Church of Christ*—This church began around 1956. In 2001 there were 30 churches and 2,900 members.

*Reformed Presbyterian Church in South Africa*—This church was started in 1820 as a mission of the Christian Missionary Society based in Great Britain. In 2001 there were 960 churches and 50,000 congregants.

*Religious Society of Friends in South Africa (Quakers)*—This denomination began work around 1770. In 2001 there were 5 churches and 200 members.

*St. John's Mission*—This group of churches was founded in Umtata around 1911. In 2001 there were 40 churches and 25,000 members.

*Salvation Army of South Africa*—This work began around 1883. In 2001 there were 282 churches and 19,004 members.

*Scandinavian Independent Baptist Union*—This group formed around 1892. In 2001 there were 35 churches and 2,000 members.

*Self-Supporting Rhenish Church*—This church left the Lutheran Church. In 2001 there were 10 churches and 200 members.

*Seventh Day Adventist Church*—This group began evangelizing around 1887. In 2001 there were 571 churches and 63,065 members.

*United Apostolic Faith Church*—This body of British-Israelite Pentecostals started around 1912. In 2001 there were 617 churches and 37,000 members.

*United Church of Ethiopia South Africa*—This Lutheran church has churches around Durban and in areas where many Zulus live. The Evangelical Lutheran Church in South Africa assists them. In 2001 there were 5 churches and 1,000 members.

*United Church of the OFS Goldfields*—This church formed around 1954. Many of the original members were Sotho miners from the country of Lesotho. In 2001 there were 30 churches and 3,200 members.

*United Congregational Church of Southern Africa*—This church formed around 1799. In 2001, there were 2,660 churches and 244,000 members.

*United Evangelical Lutheran Church of South Africa*—This church began around 1850. Many of the original members were German speakers. In 2001 there were 60 churches and 8,000 members.

*United Free Church of Scotland (UFCSM)*—This church started around 1931 as a mission of the UFCSM of Great Britain. In 2001 there were 20 churches and 2,300 members.

*United Methodist Church*—This denomination was started by missionaries around 1898. Work primarily targeted miners. In 2001 there were 35 churches and 1,500 members.

*United Pentecostal Church*—Missionaries from the United Pentecostal Church in the United States started work around 1948. In 2001 there were 300 churches and 40,000 members.

*Uniting Reformed Church in Southern Africa*—This group formed around 1994 with the joining of 2 Dutch Reformed Churches. In 2005 there were 734 churches and 650,000 members.

*Wesleyan Church*—This church formed around 1893. In 2001 there were 376 churches and 6,768 members.

*World Missionary Association*—This group began work around 1907. In 2001 there were 307 churches and 96,600 members.

*Zulu Congregational Church*—This church left its affiliation with a church group from the United States. It originally formed around 1896. In 2005 there were 44 churches and 15,000 members.

## **People Groups**

**15484**

**Afrikaner (2,323,432)**

The Afrikaners speak a language called Afrikaans. The language originates from 17<sup>th</sup> century Dutch although many words from Malay, Portuguese, Khosian languages, and Bantu languages have been added. There are different dialects of the language which include Cape Afrikaans, Orange River Afrikaans, and East Cape Afrikaans. About 10,300,000 use the language as a secondary form of communication.

Afrikaners primarily live in Pretoria and Bloemfontein although they may be found throughout the country. Cape Malays live predominantly in Cape Town although some choose to make their home in Johannesburg, Pretoria, Durban, and Port Elizabeth. An alternate name for this people group is Boers. They belong to the Germanic people cluster.

The people are predominantly Protestant. About 12.49% of the people are evangelical Christians. Many Christian resources are available. Bible translation began around 1893. The complete Bible was available around 1933-1940 with subsequent revisions being made in later years. Tracts such as the *Four Spiritual Laws* and books such as *The Heavenly Man* have been printed. The *Jesus* film and the *Father's Love Letter* can be viewed. Audio recordings exist. Radio broadcasts also occur.

#### **00000**

#### **Americans (9,300)**

The Americans living in South Africa mainly live in urban areas and may have moved there for business or diplomatic purposes. They are predominantly nominally Christian. The number of evangelical Christians is unknown. Many Christian resources are available since they speak English.

#### **15486**

#### **Arab (5,000)**

The Arabs speak Arabic, but are probably familiar with Afrikaans and English. They may have moved there for business or diplomatic purposes. Some of the Arabs may come from Egypt and thus may speak the Egyptian dialect of Arabic. They are primarily Muslim although about 30% have adopted some other religious faith. The number of evangelical Christians is unknown.

Others may be part of the Lebanese Arabs and thus speak the North Levantine dialect. They are predominantly Sunni Muslim, although about 50% may have converted to some other religious faith.

In Egyptian Arabic, several Christian resources exist. Bible translation began around 1901 and the New Testament was completed by 1932. The *Jesus* film is accessible. Two audio recordings, *Victory through God* and *Words of Life*, have been recorded.

Fewer resources exist in the North Levantine dialect. The Bible has not been translated. The *Jesus* film is not accessible. The audio recording called *Good News* has been recorded.

#### **15491**

#### **British (1,495,184)**

The British live throughout the country, but may have higher population concentrations in urban areas. The British assumed control of the Cape Colony and many people migrated there. Today English is still one of the official languages.

The people are predominantly Protestants. The number of evangelical Christians is unknown. Since they speak English, many Christian resources are available to them.

#### **15492**

##### **Cape Coloured (2,931,489)**

The Cape Coloureds speak Afrikaans. They primarily live in the Western Cape Province. They are descendents of relationships formed between European settlers, Malay workers, Khosian peoples, and West Africans.

The people are nominal Christians. About 8.7% are evangelical Christians. Many Christian resources are available. Bible translation began around 1893. The complete Bible was available around 1933-1940 with subsequent revisions being made in later years. Tracts such as the *Four Spiritual Laws* and books such as *The Heavenly Man* have been printed. The *Jesus* film and the *Father's Love Letter* can be viewed. Audio recordings exist. Radio broadcasts occur.

<http://www.strategyleader.org/profiles/coloured.html>

<http://cesa.imb.org/peoplegroups/ColoredsofSouthernAfrica.html>

#### **15493**

##### **Coloured Creole (257,000)**

The Coloured Creoles live in the Transvaal. They speak a language called Oorlams. About 80% of the people have adopted some type of religion. Approximately .4% of the people are evangelical Christians. There are no ministry tools in their language, but the Bible is available in other dialects of Afrikaans.

<http://cesa.imb.org/peoplegroups/ColoredsofSouthernAfrica.html>

<http://www.anc.org.za/books/ccsa.html>

#### **47052**

##### **Deaf (99,395)**

The Deaf in South Africa use a form of South African Sign Language which is based on the British system. There is also a system based upon Afrikaans. There are about nine different systems in all. Schools were established as early as 1846 and now there are about 29 schools to help adults and children learn to adapt in a hearing world.

About 73.52 % of the people have adopted some type of religious belief. Approximately 14% are evangelical Christian. There are at least 3 deaf ministries in South Africa. One is located in Chloorkop. This ministry supports a counseling ministry for women and works with a Bible college. Another one is located in Bryanston and has worship services and home groups. The third ministry is found in Witfield and also has services and home groups.



<http://www.deafministriesconnection.netfirms.com/worldwide.html> (list of churches)  
<http://www.deaf.org.za/>  
<http://www.deafsa.co.za/>  
<http://www.deafnet.co.za/index.html>

## **15496**

### **Dutch (30,000)**

The Dutch were early European settlers to the area. They speak Dutch or Afrikaans. About 81% of the people have some type of religious belief. About 3.64% of the people are evangelical Christian.

There are many Christian resources in their language. The Bible has been completely translated and several tracts exist. The *Jesus* film and audio recordings also can be found.

## **15500**

### **German (45,000)**

The Germans were early settlers to the area. They speak Standard German or Afrikaans. About 78% of the people have some type of religious belief. The number of evangelical Christians is unknown. There are many resources in their language. The Bible has been completely translated. The *Jesus* film is accessible. Gospel recordings exist.

## **15501**

### **Gimsbok Nama (3,900)**

The Gimsbok Nama are part of the Khosian people cluster and were some of the earliest settlers of the area. They are also known as the San people or sometimes as Bushmen, although this latter term is considered derogatory by some.

About 90% of the people have some type of religious belief system. The number of evangelical Christians is unknown. Portions of the Bible were translated beginning in 1834. Translation and revision efforts continued until the culmination of the complete Bible occurred in 1966. The *Jesus* film is accessible. Gospel recordings exist.

## **15502**

### **Griqua (80)**

The Griqua speak a language called Xiri although most also use Afrikaans. The Griqua are descendants of relationships between European settlers and Khoikhoi people. These peoples were sometimes known as "Basters" but later assumed the name "Griqua." They moved away from the Dutch colony in order to find freedom from the constraints of the Europeans. Eventually, though, the Europeans known as the Boers would continue to use trickery to gain access to lands held by the Griqua. During Apartheid, the Griqua people were given the designation of "Coloured" due to their mixed racial status. Thus, much of their individual history is only now being re-discovered as people research their familial genealogies.

The London Missionary Society sent representatives to evangelize the Griqua. Some converted. Today many have some type of religious belief. The number of evangelical Christians is unknown. Since most speak Afrikaans, they have access to many different Christian resources including a copy of the scriptures and the *Jesus* film.

<http://www.tokencoins.com/griqua.html>

### **15509**

#### **Indo-Mauritian (39,000)**

Indo-Mauritians are immigrants from the island of Mauritius which lies off the coast of Madagascar. They speak Rodrigues Creole, which is a dialect of Morisyen.

The people are predominantly Muslim. About 5% hold some other type of religious beliefs. About .05% is evangelical Christian. A few Christian resources exist. Bible translation began around 1885. The entire Bible has never been translated. The *Jesus* film is accessible. Gospel recordings exist.

### **15510**

#### **Jewish (75,555)**

There are records of two Jewish men living Cape Town as early as 1669, but they did not practice Judaism. Jewish people began arriving in larger numbers to the area around 1806. Enough people had migrated by 1841 to establish a synagogue. It is not known if there are any evangelical Christians among them.

[http://www.jewishvirtuallibrary.org/jsource/vjw/South\\_Africa.html](http://www.jewishvirtuallibrary.org/jsource/vjw/South_Africa.html)

### **15513**

#### **Korana (50)**

The Korana people speak a language called Korana. They are nomadic. There are no materials available in their language as people have largely integrated with other ethnic groups. The number of evangelical Christians is unknown.

<http://www.southerncape.co.za/history/people/korana.php>

### **15519**

#### **Nama (47,000)**

The Nama people speak a language called Gimsbok Nama. The Bible and the *Jesus* film have been translated into their language. About 1.76% of the people are evangelical Christian. Many others continue to practice ancestor worship.

### **15520**

#### **Nghuki (400)**

The Nghuki people speak a language called Nu. No Christian resources are available in their language. The people are predominantly animists. The number of evangelical Christians, if any, is unknown.

**15525**

**Nusan (200)**

The Nusan people speak a language called Xoo. They are part of the Khosian people group. They predominantly practice ancestor worship. About 9% have some other type of religious beliefs. The number of evangelical Christians is unknown. The Bible has not been translated into their language and the *Jesus* film is inaccessible.

**33365**

**Pedi (5,324,682)**

The Pedi people live in the Transvaal. They speak a language called Northern Sotho and are part of the Sotho-Tswana Bantu people cluster. An alternate name for this people group is Northern Sotho.

About 93% of the people have some type of religious affiliation. Approximately 4.1% of the population is evangelical Christian. Portions of the Bible were translated by 1890. The entire Bible and the *Jesus* film are now accessible.

**15526**

**Pondo (649,000)**

The Pondo speak a language called Xhosa. They live in the Southwest Cape Province and Transkei. They primarily participate in ancestor worship. The number of evangelical Christians is unknown. They have access to the Bible and to the *Jesus* film.

**15527**

**Portuguese (1,500,000)**

The Portuguese that live in the area may have migrated there for business purposes. They speak Portuguese and thus have easy access to the Bible and the *Jesus* film. The people are predominantly Roman Catholic. Only 0.36% of the people are evangelical Christians.

**15529**

**Roma, Gypsy (7,900)**

The Romas speak a language called Vlax Romani. The Bible and the *Jesus* film are translated into their language. About 80% have some type of religious affiliation. The number of evangelical Christians is unknown.

**15530**

**Ronga (1,000)**

The Ronga people speak a language called Ronga. An alternate name for this people group is Shironga. They are part of the Central-Southeast Bantu people cluster. Many live in Mozambique and thus those living in South Africa most likely live near the border.

About 83% of the people have some type of religious affiliation. Many participate in ancestor worship. About 1.1% of the people are evangelical Christians. The complete Bible and the *Jesus* film have been translated into their language.

**15532**  
**Shona (18,000)**

The Shona people speak a language called Shona. About 77% of the people have some type of religious belief system. Approximately 2.54% of the people are evangelical Christians. Audio recordings exist. The complete Bible and the *Jesus* film are also accessible.

**15533**  
**Sotho (1,763,256)**

The Sotho people live in Lesotho and northern South Africa. They speak a language called Sotho, which has two dialects called Taung and Phuthi. Many people belong to a church, but continue to practice certain remnants of their traditional religious beliefs. The number of evangelical Christians is unknown. Audio recordings exist. The *Jesus* film and the complete Bible are available in their language.

**15504 South African Chinese (10,000)**

The South African Chinese were imported by the British as laborers during colonial days. They speak Mandarin Chinese and thus have ample access to resources such as the complete Bible and the *Jesus* film. The people are mainly non-religious, but about 36% have some type of affiliation with a religious organization. About 5% is evangelical Christian.

**42180**  
**South African Indian (1,028,000)**

The South African Indian population came during the days of British colonialism to work as migrant workers on the plantations. They speak Tamil. The complete Bible and the *Jesus* film are available. They may practice Hinduism. The number of evangelical Christians is unknown.

**47115**  
**South African Muslims (150,000)**

The South African Muslims speak English and thus have easy access to the complete Bible and the *Jesus* film. They predominantly follow the teachings of Islam.

**15534**  
**Southern Ndebele (1,000,124)**

The Southern Ndebele speak a language called Ndebele. They live in the south and central parts of the Transvaal. They are part of the Nguni Bantu people cluster. About 79% of the people have some type of religious beliefs. About 5.9% of the people are evangelical Christian. The Bible and the *Jesus* film are accessible in their language.

**15536**

**Swazi (1,419,644)**

The Swazi people speak a language called Swati which has three dialects—Baca, Hlubi, and Phuthi. They are sometimes called by these alternate names—Siswati, Siswazi, Tekela, Tekeza, Thithiza, and Yeyeza. About 75% have some type of religious beliefs. Only 1.35 percent is evangelical Christian. The complete Bible and the *Jesus* film are accessible.

**15539**

**Tembu (590,000)**

The Tembu people speak a language called Xhosa. They are part of the Nguni Bantu people cluster. People predominantly practice ethnic religions. About 50% hold to some other type of religious belief system. Approximately 1.75% is evangelical Christian. The complete Bible and the *Jesus* film have been translated into their language.

**15542**

**Tsonga-Shangaan (2,594,037)**

The Tsonga-Shangaan people live in the Transvaal. They speak a language called Tsonga and are part of the Central-Southeast Bantu people cluster. An alternate name for this people group is Gazankulu.

Sixty-eight percent of the people have some type of religious beliefs. About 4.69% of the people are evangelical Christians. The complete Bible and the *Jesus* film are accessible.

**15543**

**Tswa (20,000)**

The Tswa people speak a language called Tshwa. Some alternate names for this people group are Kitshwa, Sheetshwa, Shitshwa, and Xitshwa. Some people practice traditional ethnic religions while 79% have some other type of religious affinity. Less than 1% is evangelical Christian. The complete Bible and the *Jesus* film are accessible.

**15544**

**Tswana (2,822,000)**

The Tswana people speak a language called Tswana. The complete Bible and the *Jesus* film have been translated into their language.

They are subdivided into 11 subgroups. Each has been listed below with statistical information about their religious preferences.

<u>Sub-Group</u>	<u>Some Type of Religious Beliefs</u>	<u>Evangelical Christians</u>
Tswana-Hurutshe	70%	Unknown
Tswana-Kgatla	68%	Unknown
Tswana-Kwena	72%	7.2%
Tswana-Malete	73%	3.65%
Tswana-Ngwato	70%	Unknown
Tswana-Rolong	78%	Unknown
Tswana-Tlhaping	60%	Unknown
Tswana-Tlharu	65%	Unknown
Tswana-Tlokwa	50%	4.5%
Tswana, Detribalized	88%	1.4%

### **15546**

#### **Venda (1,380,779)**

The Venda people live in the northern part of the Transvaal. They speak a language called Venda. The people predominantly practice ethnic religions although about 35% have some other type of religious belief system. About 2.45% of the population is evangelical Christian. The Bible and the *Jesus* film have been translated into their language.

### **15547**

#### **Xam (100)**

The Xam people speak a language called Xam, which is becoming an extinct language since most of the people are using Afrikaans or English. The people predominantly practice traditional religions. The number of evangelical Christians is unknown. The Bible and the *Jesus* film are available to them in English or Afrikaans.

### **15548**

#### **Xegwi (200)**

The Xegwi people speak a language called Xegwi, which is becoming an extinct language since most of the people are using Afrikaans or English. The people predominantly participate in some form of ancestor worship. The number of evangelical Christians is unknown. The Bible and the *Jesus* film are available to them in English or Afrikaans.

### **15549**

#### **Xhosa (7,111,114)**

The Xhosa people speak a language called Xhosa. Some practice ancestor worship while 89% hold to other types of religious beliefs. About 1.24% is evangelical Christian. The Bible and the *Jesus* film have been translated into their language.

**15550****Zanzibari (2,000)**

The Zanzibari speak a language called Swahili. The people are either Muslim or practice ethno-religions. There are no known evangelical Christians. The Bible and the *Jesus* film are available in their language.

**15551****Zulu (11,583,882)**

The Zulu people are a predominant force in South African life. They are politically and culturally strong. They speak a language called Zulu. About 93% have some type of religious beliefs. About 1.48% is evangelical Christian. The complete Bible and the *Jesus* film are accessible in their language.

**Missiological Implications**

1. Evangelical Christians and churches should strive to help in gaining healing left by decades of tensions between different ethnic groups. Some unification has taken place, but more is needed. Christians should teach by word and by deed that racial discrimination is not compatible with the Gospel of Christ.
2. Evangelical Christians and churches should seek to develop means for sharing the Good News with those people groups who are under evangelized although they exist in large numbers in South Africa. At least 10 people groups of over a million people live in South Africa and most need evangelization. For example, the Zulu number over 11.5 million with 1.48% evangelical Christian. The evangelical total would be under 220,000. That fact means that over 11,250,000 people are lost. Of the 1.4 million Swazi, the 1.35 % evangelical means only some 20,000 are believers.
3. Evangelical Christians and churches should encourage efforts to tailor approaches of the Gospel and church to each of the differing parts of the mosaic of the societies in South Africa.
4. Evangelical Christians and churches should seek ways of working with African Independent Churches to help these peoples come to more accurate biblical interpretation and understanding. The errors of syncretism should be overcome.
5. Evangelical Christians and churches should develop means for sharing the Good News of Christ with the many who continue to believe in Traditional Religions. Since some 15% of the people are Traditional Religionists and 37% are in Independent Churches that lean toward combining Christianity and Traditional teachings, the need for this approach is obvious.
6. Evangelical Christians and churches should seek ways evangelize among the various European and American groups who live in South Africa. Opportunities for evangelism and church development remain among these groups.

7. Evangelical Christians and churches should seek ways to help with the health and poverty issues in South Africa. AIDS constitutes a tremendous threat to people in South Africa as it does to people in most parts of the world. Pockets of poverty exist. People should be taught and urged to share

## Pictures



## Links

<https://www.cia.gov/library/publications/the-world-factbook/geos/sf.html>

[http://www.disabilityworld.org/11-12\\_01/il/southafrica.shtml](http://www.disabilityworld.org/11-12_01/il/southafrica.shtml)

[http://www.southafrica.net/sat/content/en/us/page4143?rule\\_pageid=459&rule\\_clipid=1046](http://www.southafrica.net/sat/content/en/us/page4143?rule_pageid=459&rule_clipid=1046)

<http://www.stltoday.com/stltoday/lifestyle/stories.nsf/travel/story/8540F743A0A46F7C8625763A0072DA4A?OpenDocument>