

**Of Progress and Projects: A Preliminary Report on Six Former American Board  
“Mission” Stations on the South Coast of KwaZulu-Natal<sup>1</sup>**

**(The “Mission” Stations Team welcome comments on this draft report, email us at  
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**Introduction**

The following report covers six former American Board Mission Stations in the south coast of KwaZulu-Natal. The mission stations are Adams, Amahlongwa, Imfume, Ifafa, Umthwalume and Umzumbe. Apart from our diverse intellectual interests in issues of culture, development, history, politics and (cultural and literary) tourism this project had other stakeholders involved. Such stakeholders ranged from national government agencies such as the National Heritage Council which funded the first phase of the research to local structures in the mission stations such as glebe committees. So, because of the varied and contesting interests in the outcome of this work we are mindful of the fact that the outcome might not please everyone.

**Journeys to the South: Structured Interviews**

Interviews were carried out in the glebes using a semi structured questionnaire. The questions in the questionnaire sought to capture an approximate demographic profile of people living in the glebes as well as the general usage of the UCC structures or facilities by the communities. The questionnaire assumed both quantitative and qualitative methods of data collection (triangulation).

For the ease of data analysis, data reduction techniques were utilized (using SPSS) to refine the data and reduce it to manageable form. This allowed us (the researchers) to make summary statements about the sample as a whole rather than to refer to each

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<sup>1</sup> This report forms part of a bigger report on the study of the heritage and history of 6 mission stations. The final report will draw from the works of Bridget Portmann and Scott Couper on Umzumbe; Eva Jackson, Jennifer Upton, Percy Ngonyama and Desmond Makhanya on Adams Mission; Nokuthula Cele and Nonkululeko Nzama on Ifafa; and Gordon Fakude on the potential of these missions for tourism as well as other members of the Mission Stations and Health Pioneers Teams. The interviews that form part of this report were conducted by Ntokozo Zungu, Sbongiseni Vilakazi and Vukile Khumalo. We would like to thank Nokuthula Shangase for introducing us to the Glebe committees of the 6 mission stations.

participant's scores. Data reduction techniques were further used to generate tables on the array based on frequencies in questions such as those that aimed at establishing attendance and the use of church facilities and more.

The questionnaire method of data collection was not without limitations. For instance, our goal was to secure 180 household interviews within the identified glebes. However, not all questionnaires could be used and the study ended up with 176 families. At this level, this was just a minor glitch if one considers the targeted number of households.

The specific problem was encountered with questionnaires from Umzumbe glebe. In this glebe, the demographic section of the questionnaire was not completed due to the unforeseen misunderstanding on the part of the fieldworkers. During the training session, the fieldworkers created an image that they understood of what was expected of them in theory and in practice. Therefore, the demographic data presented below comes from the five glebes that were visited and the household chart was completed satisfactorily. It excludes Umzumbe, as Table 1 below shows.

It should also be noted that the sampling rules were not strictly adhered because of the fact that official population figures within the glebes were not available. Similarly, there was no data pointing to the exact boundaries of the glebes. The UCC leadership indicated that the process was due to take place but the dates were not fixed yet. Notwithstanding these limitations on the fieldwork, the demographic figures provided below can offer an approximate picture of how the glebes look like in terms of its population composition.

## **1. Findings**

### **Table 1: Population Composition in the Glebes**

	<b>Frequency</b>	<b>Percent</b>
Umthwalume Glebe	207	26.8
Ifafa Glebe	83	10.8
Imfume Glebe	155	20.1
Amahlongwa Glebe	200	25.9
Adams Glebe	127	16.5
<b>Total</b>	<b>772</b>	<b>100.0</b>

The frequency table above shows that the 176 households visited yielded a population of 772 people. With the inclusion of Umzumbe the population figure will increase from 772. More populous among the glebes were Umthwalume and Amahlongwa (27% and 26% respectively). Imfume and Adams followed (20% and 17%). The glebe that recorded the least population was Ifafa (11%)<sup>2</sup>. To some degree, this table are a probable indication to the sizes of the families. The following table captures these calculations:

**Table 2: Average Household Sizes in the Glebes**

Umthwalume Glebe	6.90
Ifafa Glebe	4.05
Imfume Glebe	5.52
Amahlongwa Glebe	4.74
Umzumbe Glebe	
7.56	
Adams Glebe	5.24

<sup>2</sup> This can probably be ascribed to RDP houses found in this glebe. RDP houses are not designed to cater for big families.

The table above indicates that the biggest family sizes were found in two glebes (Umzumbe: 7.56 and Umthwalume: 6.90 respectively)<sup>3</sup>. Imfume, Adams and Amahlongwa followed with averages sizes of people between five and six. This table read in conjunction with the table on household monthly income below shows that 70 percent of the people in the glebes live below the poverty line.

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<sup>3</sup> Worth noting with these two glebes is that they are located in the most 'traditional' settlements that often get labelled rural. The issue of space is not yet a problem and that is probably an influence to the size of the family. The contrary would hold with Ifafa where the space is taken by the local municipality for the building of RDP houses

**Table 3: Age in Years**

	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbi
<b>Totals</b>	<b>772</b>	<b>380</b>	<b>392</b>	<b>194</b>	<b>167</b>	<b>201</b>	<b>127</b>	<b>83</b>	
Percentages	%	%	%	%	%	%	%	%	%
0 – 4	8	10	5	9	8	10	6	0	
5-9	5	5	5	7	9	1	7	0	
10-14	8	10	7	10	17	4	8	0	
15 – 19	11	14	9	13	11	12	10	7	
20 – 24	13	14	12	13	9	11	13	24	
25 – 29	10	10	11	7	12	10	14	11	
30 – 34	8	9	6	5	5	11	9	7	
35 – 39	6	4	9	8	5	6	5	7	
40 – 44	5	4	6	4	2	6	9	7	
45 – 49	6	4	7	7	6	4	5	11	
50 – 54	5	4	7	4	4	8	3	10	
55 – 59	4	4	4	1	4	8	3	4	
60 – 64	3	2	3	3	2	3	2	2	
65 & over	7	5	8	6	7	7	6	10	
Not Disclosed/ Known	2	1	2	6	0	0	0	0	

The majority (42%) of people in the glebes is constituted by persons between the ages of 15 and 34 (youth), while children (between the ages of 0 and 14) accounted for slightly above a fifth (21%). This youthful population (63%) reflects closely the picture that obtains in Umdoni Municipality (where 4 of the 6 glebes are situated)

where the youth make up 64 percent of the population, and also the picture that obtains in eThekweni (where Adams Mission Station is located) where youth make up 67 percent of the total population (Statssa: Census 2001). Adults made up about 36 percent of the sample where the split between persons of working age and pensioners was 29 and 7 percent respectively. It can thus be safely concluded that the glebes have a youthful profile.

**Table 4: Levels of Education**

				Gender			Glebes		
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbé
<b>Total</b>	<b>772</b>	<b>380</b>	<b>392</b>	<b>194</b>	<b>167</b>	<b>201</b>	<b>127</b>	<b>83</b>	
Percentage	%	%	%	%	%	%	%	%	%
No Education	10	10	9	20	7	10	2	1	
Some Primary	16	14	18	17	22	12	19	6	
Some Secondary	15	14	15	17	13	14	15	16	
Some High School	42	44	41	44	41	35	44	57	
Tertiary	10	7	12	2	7	16	9	19	
Underage	4	6	3	2	4	9	5	1	
Crèche/ Pre-Primary	3	5	2	0	6	4	6	0	

At 67 percent the literacy rate of all the glebes compares favourably (and is in fact slightly higher) with Umdoni Municipality's rate which is 63 percent and eThekweni Metro where the literacy rate is 67 percent (Statssa: Census 2001). This is a reflection of the long-standing association of education and mission stations (especially in rural areas) and is here reflected by higher levels of education attainments by people residing near the mission stations. A tenth (10%) of people in the sample had tertiary education with a majority of them coming from Ifafa and Amahlongwa. Noticeable with tertiary education was the fact that the representation of females was five percentage points above that of males (12% females: 7% males). There were also people (children) at preparatory schools that were recorded and they constituted seven percent of the sample.

The last tenth (10%) was made up of people with no formal education at all and their distribution between sexes was almost equal. Together with the category of people with some primary education (10%) these two categories constitute functional illiteracy of 26 percent which is lower than that obtaining in Umdoni Municipality (37%) where the majority of the glebes are located and compares favourably with that of eThekweni where 22 percent of the population can be described as functionally illiterate (Statssa: Census 2001). The majority of the functionally illiterate respondents were captured in Umthwalume (20%) and Amahlongwa (10%). On the whole the relatively high literacy rates around the glebes augurs well for the uptake of development programmes and their sustainability.



## Economic Indicators

The study also sought to establish economic activities that obtained in the glebes. The activities included, *inter alia*, occupations, skills, and employment levels including as households monthly income levels and sources thereof. The type of transport used in the glebes was also examined as it also forms part of socio-economic conditions in the areas.

**Table 5: Occupations<sup>4</sup>**

	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbi
<b>Total</b>	<b>77</b>	<b>38</b>	<b>39</b>	<b>194</b>	<b>16</b>	<b>20</b>	<b>12</b>	<b>83</b>	
	<b>2</b>	<b>0</b>	<b>2</b>		<b>7</b>	<b>1</b>	<b>7</b>		
<b>Percentage</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>	<b>%</b>
Administration	1	0	2	2	1	0	1	1	
Professional	9	7	11	1	8	11	13	17	
Labourer	11	9	14	18	8	5	21	6	
Self-Employed/ Business Person	1	1	1	0	2	1	0	1	
Learner/ Students	30	35	25	40	36	25	28	7	
Pensioner/ Retired	7	6	9	6	7	8	8	11	
Unemployed/ No Occupation	33	33	33	25	28	39	24	57	
Underage/ Child	8	11	6	9	11	11	6	0	

<sup>4</sup> When final data is obtained, this table will be rebased to include only the employable (economically active population (EAP) to provide for near exact figures on employment.

About a third (33%) of persons in the households (economically active in term of age) was unemployed or had no occupations and there was no variation between the sexes. Proportionally, Ifafa glebe was the most (57%) affected. In a similar vein was Amahlongwa which accounted for about two fifths (39%). Other glebes shared an almost equivalent status.

Thirty percent (30%) of the people were still attending educational institutions and in the case the percentage of males exceeded that of females with 10 points. Umthwalume glebe had the highest representation with two persons in every five attending. It was followed by followed by Imfume (36%), Adams (28%), Amahlongwa (25%) and in the tail Ifafa (7%).

Slightly above a tenth (11%) of people in the families had their occupations as labourers where the ratio of females was five percentage points above that of males. The bigger fractions of these people came from Adams and Umthwalume glebes (21% and 18% respectively. The proportion of labourers from Imfume glebe was close to a tenth while Ifafa and Amahlongwa glebes were almost on par.

Professionals accounted for nine percent and the highest proportion (17%) of them came from Ifafa glebe. The other glebes recorded relatively significant ratios in the following order: Adams (13%), Amahlongwa (11%) and Imfume (8%).

Eight percent of the people were underage or children. They could not be labelled as unemployed or without occupations as their age forbade them from engaging in any form of work.

The last but one category for analysis was made up of pensioners or people who relied on government social security and they constituted seven percent (7%) of people in the households. Female persons were more reliant on this social security system by

government when compared with their male counterparts. In terms of glebes, Imfume had the highest (11%) representation. Amahlongwa and Adams each accounted for eight percent and the rest were below this percentage.

The percentage of people who were reported as entrepreneurs in the glebes was negligible (about a percent of the respondents). This shows very low levels of informal sector activities around the glebes, when compared to the levels of informal sector activity obtaining in the local municipality (Umdoni) where they account for nine percent of occupations and probably much higher levels in eThekweni where the informal sector accounts for 25 to 30 percent of those employed. The same applied with people in the administration sector.

**Table 6: Household Monthly Income**

Income Levels	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbi
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
No Income	26	26	26	27	9	0	38	45	35
R1 – R500	5	4	6	3	15	0	3	3	4
R501 - R1000	22	19	25	43	21	0	21	16	31
R1001 - R2000	17	23	13	17	33	15	14	16	3
R2001 - R3000	7	6	8	3	6	26	0	7	0
R3001 - R4000	3	0	5	0	0	11	7	0	0
R4001 - R5000	3	4	3	0	6	4	3	3	4
R5001 - R6000	2	4	1	0	3	0	3	3	4
R6001 - R7000	2	3	2	3	0	7	0	0	4
R7001 - R8000	1	1	1	0	0	0	3	0	4
R8000 +	11	10	12	3	6	37	7	7	12

Seventy percent (70%) of the people in the glebes earn below the minimum living levels (MLL) as the table shows. According to the Bureau of Marketing Research in March 2003 (BMR, Report 3/19), R1 871 for a household of 4, 7 people<sup>1</sup> as determined by the Bureau of Marketing is what meets the MLL<sup>5</sup>. This figure concurs with the

<sup>5</sup> “R1 871 is the MLL for an African urban household. Using it as the cut-off for rural households is a bit harsh. In general the MLL in rural areas is lower. But by using the urban figure for all, one certainly reduces the risk of under-statement considerably” in *Breaking the grip of Poverty and Inequality in South Africa 2004-2014 Current trends, issues and future policy options* edited by JP Landman.

R18000 per annum that some South African households rely on<sup>6</sup>. For example, slightly above a quarter (26%) of the households reported zero income where the gender impact was the same. Regionally (in terms of glebes) Ifafa recorded the highest (45%) percentage. The glebes, Adams and Umzumbe were also high where Adams was three percentage points above Umzumbe.

Above a fifth (22%) earn between R501 and R1000 and the burden of these low earnings weigh heavily on females (six percentage points above the ratio of their male counterparts) and Umthwalume and Umzumbe are the hardest hit (43% and 31% respectively).

Respondents were asked if they had other sources of income separate from their reported regular or conventional sources. Almost all respondents did not have alternative sources of income. Those that reported some income from other sources were below a percent and in most cases, the supply referred to was children's grant from the government.

On the question of savings, almost all respondents reported that they had no money invested elsewhere. This correlates with what the tables on household incomes and sizes depict above. Chances of households in the glebes having extra cash for saving are close to a zero<sup>7</sup>. A few of those interviewees who saved argued asserted that the savings were meant for education of their children and funerals when there was death.

**Table 7: Transport**

		<b>Gender</b>	<b>District</b>
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<sup>6</sup> Statistics South Africa Portfolio (2006) Municipalities in South Africa

<sup>7</sup> The problem of saving is widespread and it is national as some studies show.

	Total Population	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbi
<b>Total</b>	<b>772</b>	<b>380</b>	<b>392</b>	<b>194</b>	<b>167</b>	<b>201</b>	<b>127</b>	<b>83</b>	
Percentage	%	%	%	%	%	%	%	%	%
Walk	59	63	56	63	58	73	20	81	
Bus	1	1	1	1	1	0	6	0	
Train	0	0	0	0	1	0	1	0	
Mini Bus Taxi	19	19	19	1	14	11	48	49	
Motor Car	7	7	8	1	0	9	4	40	
Lift Club	1	0	1	0	1	0	2	0	
Do not go to church	27	22	32	59	26	12	21	0	

Almost three in five persons (59%) accessed the church through walking, a fact that may suggest the churches are nearby their households. This was a similar phenomenon across all the glebes except for Adams which, proportionally, recorded a low percentage. About a fifth (19%) of people relied on mini bus taxis to reach their place of worship with Adams and Ifafa accounting for higher ratios. Some used own motor cars especially those respondents from Ifafa. The use of lift clubs and buses was not significant.

There were also people in the glebes who reported that they “do not go to church”. These people constituted 27 percent of the sample and the ratio of males was 10 percentage points above that of females. The highest (59%) proportion of these people came from Umthwalume. Imfume and Adams also recorded significant ratios of these people (26% and 21% respectively).

### Basic Needs in the Glebes

Attempts were made at collecting data on basic needs in the glebes. Questions on access to the type energy sources, water and sanitation were asked from respondents. The following tables are providing a summary in this regard.

**Table 8: Energy Source for Cooking**

	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbe
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
Electricity	76	70	79	23	79	100	93	84	77
Gas	9	7	10	20	9	0	0	10	15
Paraffin	9	13	6	40	3	0	3	3	0
Wood	7	10	5	17	9	0	3	3	8

More than three quarters (76%) of the households in the glebes rely on electricity for cooking. The glebes and areas around them seem to be better supplied with electricity compared to the Umdoni local municipality where only 58% of households use electricity as the primary source of energy for cooking (Statssa: Census 2001). However, it would seem glebes such as Umthwalume are lagging behind and may be presumably attributed to slow electricity reticulation in the district. The study showed that use of electricity for cooking was far below (23%) the levels of the other glebes.

Slightly below a tenth (9%) of the families relied on gas for cooking and the biggest proportions of this percentage were recorded in Umthwalume and Umzumbe glebes (20% and 15% respectively). Ifafa and Imfume glebes also used gas although at levels below that of the former two glebes. Amahlongwa and Adams glebes recorded a zero use of gas as a source of energy for cooking.



There was also about a tenth (9%) of the families that relied on paraffin for cooking. Again, the most affected glebe was Umthwalume which accounted for 40 percent. Other glebes consumption of paraffin as a source of energy for cooking was not significant.

The use of wood was also recorded in the glebes where Umthwalume accounted for 17 percent of the seven percent (total use of wood as source of energy for cooking). Other glebes that used wood significantly were Imfume and Umzumbe (9% and 8% respectively). The percentage of use in the other glebes was small to warrant any analysis (refer to the table above).

**Table 9: Energy Source for Lighting**

	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbe
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
Electricity	80	71	85	20	94	100	97	87	81
Gas	2	1	3	3	0	0	0	0	12
Paraffin	3	4	3	17	0	0	0	3	0
Candles	15	23	9	60	6	0	3	10	8

Four in five (80%) households used electricity for lighting and all of them recorded more than 80 percent except for Umthwalume (20%). The second major (15%) source of lighting recorded were candles. As expected from the trend above, Umthwalume glebe was the highest (60%) in the use of candles and this was supplement by the use of paraffin (17%) in some households. Other glebes that used candles were Ifafa (10%), Umzumbe (8%) and Imfume (6%). The highest (12%) use of gas was recorded in Imfume glebe.

**Table 10: Type of Electricity in the Household**

	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbe

<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
None	18	27	12	77	6	0	7	10	8
Electricity with Conventional Meters	13	13	12	20	0	4	10	32	8
Electricity with Prepaid Card	69	60	75	0	94	96	83	58	85
Generator	1	0	1	3	0	0	0	0	0

Above two thirds (69%) of the households in the glebes used prepaid card electricity. Those families that used metered electricity accounted for 13 percent with Ifafa and Umthwalume showing higher ratios (32% and 20% percent respectively)<sup>8</sup>.

There were also families that did not have access to electricity (18%) and more than three quarters (77%) of these households came from Umthwalume. Other glebes were not as affected.

**Table 11: Sources of Water**

	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzombe
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
Piped water from full pressure	57	56	59	0	42	89	97	81	39

<sup>8</sup> This was a deviation from the trend for Umthwalume. One would guess these families are well of and had applied for electricity on their own.

pipes									
Piped water from roof tank	1	0	2	0	0	0	0	0	8
Ground tanks next to the house	2	1	3	7	0	0	0	0	8
Street taps (standpipes)	29	34	26	80	55	11	0	19	0
Borehole / rainwater tank / well	7	3	9	7	3	0	0	0	35
Dam / river / stream / spring	3	6	2	7	0	0	3	0	12

The households in the glebes accessed portable water from different sources. However, the first major source of water (57%) reported in the glebes was “piped water from full pressure pipes”. Umthwalume, in keeping with the energy trend above, had zero access to this source of water.

The second source of water reported were street taps (standpipes) which recorded 29 percent accessibility. This source was overwhelmingly used in Umthwalume (80%) followed Imfume glebe (55%). Other glebes in the line were Ifafa (19%) and Amahlongwa (11%).

The use of “borehole / rainwater tank / well” was also significant (7%) in the glebes with Umzumbe and Umthwalume glebes receiving the highest representation (35% and 7% respectively).

There were also households that relied on “dam / river / stream / spring” and they accounted for three percent of the households. Most of them came from Umzumbe (12%) and Umthwalume (7%) glebes.

Ground tanks next to the house (2%) and piped water from roof tanks (1%) were also a source from which households drew water. Umzumbe glebe accounted for eight percent of each of these two sources. Umthwalume accounted for seven percent ground tanks next to the house.



**Table 12: Toilet Facilities**

	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbe
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
Full waterborne flush toilet (off site disposal)	23	30	18	0	3	33	41	42	19
Septic tank (on site disposal)	14	10	16	3	0	0	45	13	23
Ventilated improved pit latrine	5	6	5	0	0	4	0	23	4
Basic pit latrine	57	53	59	97	97	63	7	23	50
Chemical toilet	2	1	2	0	0	0	7	0	4

The use of basic pit latrines was dominant (57%) in the households. This was even the case with Umthwalume and Imfume each accounting for 97 percent proportionally. Amahlongwa and Umzumbe glebes followed (63% and 50% respectively). At the lowest rung were Ifafa and Adams (23% and 7% respectively).

Households with access to full waterborne flush toilet (off site disposal) made up 23 percent. In this case Ifafa and Adams glebes proved to be in better stead than the rest (42% and 41% in that order). Amahlongwa and Umzumbe followed (33% and 19% respectively). Imfume glebe was at the foot while Umthwalume (3%) recorded almost a zero access. Fourteen percent (14%) of the households relied on septic tank (on site disposal) as method of disposing ‘dirt’. Significant usage of this toilet facility was recorded in Adams (45%), Umzumbe (23%) and Ifafa (13%).

Provision of basic needs in the glebes, such as energy, water, sanitation and refuse removal, seems to be on par with that of the local municipalities in which the glebes are located, although in some cases, such as access to waterborne flush toilets, the glebes at 23% may be falling short of the levels of provision in the Umdoni Municipality where 48% of households have access to these types of toilets (Statssa: Census 2001).

### **Membership to the Glebe Community and the UCC and Attendance of Services**

In order to have an idea of who exactly constituted the communities found in the glebes, the question seeking to establish who belonged to which denomination was asked. This question asked in tandem with the question which to find out if community membership in the glebes automatically translated to the UCC membership. The questions were as follows<sup>9</sup>:

Are you a member of the glebe community; and

Are you a member of the UCC?

**Table 13: Memberships**

<b>Are you a member of the glebe community?</b>	<b>Gender</b>			<b>Glebes</b>					
	<b>Total</b>	<b>Male</b>	<b>Female</b>	<b>Umthwalume</b>	<b>Imfume</b>	<b>Amahlongwa</b>	<b>Adams</b>	<b>Ifafa</b>	<b>Umzambe</b>
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>

<sup>9</sup> The presumption behind these questions was that communities in South Africa were under construction. Lack of access to basic needs such as shelter or housing and employment opportunities make them change indefinitely.

Percentages	%	%	%	%	%	%	%	%	%
Yes	99	70	99	100	100	96	100	100	100
No	1	0	1	0	0	4	0	0	0
<b>Are you a member of the UCC?</b>									
Yes	68	66	69	87	79	26	35	87	89
No	32	34	31	13	21	74	66	13	12
<b>Do you attend services of the UCC?</b>									
Yes	69	66	72	90	79	67	66	87	86
No	31	34	28	10	21	33	35	13	12

When interviewees were asked if they were members of the respective glebes, 100 percent of them were positive and there was no variation among the areas. The variation was noticeable when interviewees were asked if they were members of the UCC or not. The variation pointed to the fact that the constitution of the glebes was no longer an exclusive preserve of the UCC members. For instance, close to a third (32%) of people living in the glebes were not members of the UCC. The high number of these people was recorded in Amahlongwa (74%) and Adams (66%).

There existed a correlation between membership to the church and attendance. Almost all respondents who reported membership to the UCC attended all services. The foregoing table affirms this correlation. The correlation was matched with by the frequency of attendance by the members. The following table is a summation to this effect.



**Table 14: If yes, how often do you attend the services?**

Are you a member of the glebe community?	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzumbe
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
All Services	5	7	3	13	0	0	0	0	15
Every Sunday	41	37	43	3	36	11	35	87	73
Every Sunday, Tuesday and Thursday	18	20	16	73	18	11	0	0	0
Never	28	29	27	10	21	48	66	13	12
Occasionally	9	7	10	0	24	30	0	0	0

About seven in ten people (72%) interviewed attended the services of the UCC. These interviewees were divided into the following groups:

- The first group was constituted by interviewees who attended services “every Sunday” and they accounted for 41 percent. The proportion of females was six percentage points higher than that of males. In the same mode, the proportion of females from Ifafa were the most represented and followed by Umzumbe (87% and 73% respectively);
- The second group (18%) was made of people who attended services “every Sunday, Tuesday and Thursday”. Umthwalume glebe accounted for the highest (73%) ratio of this group. Most of these people had responsibilities in their glebes. The responsibilities ranged from ensuring maintenance of the

- church buildings, teaching ‘Sunday school’, participation in the youth activities such as *amabutho* and general progress of the church;
- There were those respondents who claimed to attend services of the UCC occasionally (9%) and this was a common practices in Imfume and Amahlongwa glebes;
  - The last group was made of people who attended “all services” (5%) and these were mainly males at Umzumbe and Umthwalume glebes.

Twenty eight percent (28%) of the respondents claimed that that they “never” attended services of the UCC in their respective glebes. About two thirds (66%) of this percentage were people from Adams. In the same vein, Amahlongwa accounted for 48 percent. The reasons for not attending were attributed to the fact that these people belonged to different church denominations. Those denominations that were mentioned included, *inter alia*, Roman Catholic Church, Anglican, Apostles, Shembe, Zionists and faith based churches such as the Durban Christian Centre. There were those respondents who asserted their non-religiousness in the words, “I am not a church going person”.

In spite of the presence of diverse denominations in the glebes, the relations that prevailed among **the churches** were progressive. The following are the words from respondents that typified the relations: “excellent; great; fine etc. In my years of being a mission station member it has been very good. We communicate, the relations are great”. The good relations were further enhanced by the accessibility of the UCC buildings to non-members for developmental activities such as meetings and education in the case of pre-primary and crèche learners.

Beyond conventional worshiping in the UCC structures, respondents reported that they also carried out health related programmes such as that of HIV and AIDS counselling in the buildings. Memorial services, music practicals, community

meetings, weddings were among other activities that were conducted in the UCC precincts. This was a common practice across the glebes.

Respondents were further asked to indicate if they had any knowledge as to the establishment of their churches. In this case, the percentage of people with knowledge of the dates was too miniscule to warrant any analysis. The motive behind the question was based on the assumption that time and age run together in the heritage industry. People would, therefore, appreciate the age of their churches and probably realize their heritage value. The following question was, as a result, rendered irrelevant.

### **Development Activities and its Management in the Glebes**

The first question posed to this direction was to establish if communities in the glebes were involved in any development activities. This question did not yield data that would warrant generation of statistical information. A few activities mentioned centred on agriculture and specifically vegetable, sugarcane, piggery and poultry farming. These agricultural activities were mostly found in Umthwalume and Umzumbe glebes. On visits, the most dominant agricultural activity in Umthwalume was sugarcane farming but lacked coordinated operational structure that would enhance productivity and eventually profits. Sporting activity was reported in Adams and that was soccer.

Similarly the other forms of agricultural activities around Umzumbe were more subsistent in their nature. Farmers in this glebe could not go on large scale farming owing to number of difficulties such as lack of agricultural implements, irrigation schemes and land.

About 100 percent of the respondents reported that they did not generate any meaningful profits from their activities. Those activities that could convert produce into monetary values were limited to between R100 and R400 per month.

In the same context, respondents were asked to indicate if there were development organizations in their respective glebes. This question showed that there were few organizations working on development in the glebes. The least that existed were too few to warrant any statistical analysis. These were non-governmental organizations that focused on HIV and AIDS management, multilateral organizations such as the Red Cross and subsistent agricultural organizations. Agricultural organizations focused on vegetable, piggery and poultry farming. There were also community members involved in sewing.

The last, but one, question sought assess who the communities in the glebes preferred to manage their development if it was availed to them. The following table is a summary of their responses.

**Table 15: Preferred Development Management Body**

Who would you prefer to manage development in the glebe? <sup>10</sup>	Gender			Glebes					
	Total	Male	Female	Umthwalume	Imfume	Amahlongwa	Adams	Ifafa	Umzombe
<b>Totals</b>	<b>176</b>	<b>70</b>	<b>106</b>	<b>30</b>	<b>31</b>	<b>33</b>	<b>27</b>	<b>26</b>	<b>29</b>
Percentages	%	%	%	%	%	%	%	%	%
Church	53	53	53	57	58	30	7	58	52
Development Committee	28	33	26	40	9	48	14	39	23
Tribal Authority	3	3	4	3	0	0	0	0	19

<sup>10</sup> This is multi-response table. Percentages may go beyond 100 percent.

Local Government	8	9	8	0	0	0	48	0	0
Municipality	7	6	9	0	3	19	24	0	0
Non Governmental Organisations (NGOs)	5	6	4	0	12	4	7	3	0
Other	6	4	8	0	30	4	0	0	0

More than half (53%) people in the sample believed that the church would manage their development better than any other establishment. This feeling was shared equally among the sexes. However, the Adams and Amahlongwa glebes reported less confidence (7% and 30% in that order) in the church in favour of provincial government and local municipalities (48% and 24% respectively).

Respondents also had trust in the development committees (28%) in that they could manage their development appropriately. Males were more (33%) stronger in this belief compared to their female counterparts who accounted for seven percentage points below that of males. As indicated above the Adams glebe had the strongest (48%) representation in this respect. Umthwalume and Ifafa glebes were next in the line (40% and 39% correspondingly). The least (9%) faith in the development committees was recorded in Imfume glebe.

The provincial government and municipalities shared a similar grading by respondents where they accounted for eight and seven percents respectively. The same applied with the 'other' and NGOs. Strong faith in the 'other' and NGOs was recorded in the Imfume glebe (30% and 12% in that order).

The traditional authorities were at the foot (3%) of the confidence index by the glebes. The biggest (19%) ratio of people who believed that traditional authorities could manage their development came from Umzumbe.

## **Possible Declaration of Church Structures as Heritage Sites**

Finally, interviewees were asked if they would approve of the idea that would have their church buildings or structures declared heritage sites. Almost all respondents approved the idea of declaring their church structures as heritage sites. They felt the idea “would be good to create employment for their youth”. Others felt the idea would help in the preservation of the church legacy in politics of liberation development in the country. “The church has produced statesmen”, argued a respondent from Adams. Respondents further argued that the gesture would help in the renovation of the buildings as they were struggling to raise funds in this regard.

The approval was, however, not without conditions. Interviewees wanted to know if their local churches would benefit from the whole exercise of declaration and if yes, how? Further, interviewees would not approve of the declaration if it would mean interfering with their worshipping. In this case, alternative structures would have to be provided in the very same premises. Preservation of the original architecture of the structures was also among the conditions.

## **2. Conclusion**

The key findings of the socio-economic survey above have revealed a picture that is roughly in tandem with what obtains in the local municipalities where the glebes are situated, although it is noticeable that in terms of educational attainments, the glebes do better than the local municipalities. The relatively higher levels of education in areas around the glebes confirm the long-standing association of education with mission stations especially in rural areas. This, moreover, augurs well for any development interventions that may be planned or anticipated for these areas, such as the proposed heritage site declaration of the mission stations which it is hoped will promote tourism to these areas (*see accompanying scan of the tourism potential of these areas in Appendix One*).

A disturbing feature that also emerged from the survey of the glebes is that of the dearth of entrepreneurial activity in these areas. This does not augur well for the anticipated tourism development interventions because it means the locals will not take advantage of the proposed interventions and gain from the anticipated tourism growth that may result from the interventions. On the other hand, this points to the need for capacity building programmes that should accompany any envisaged interventions.

✚ We will discuss and elaborate on conclusions and recommendations at the seminar on Wednesday. We look forward to the discussion.