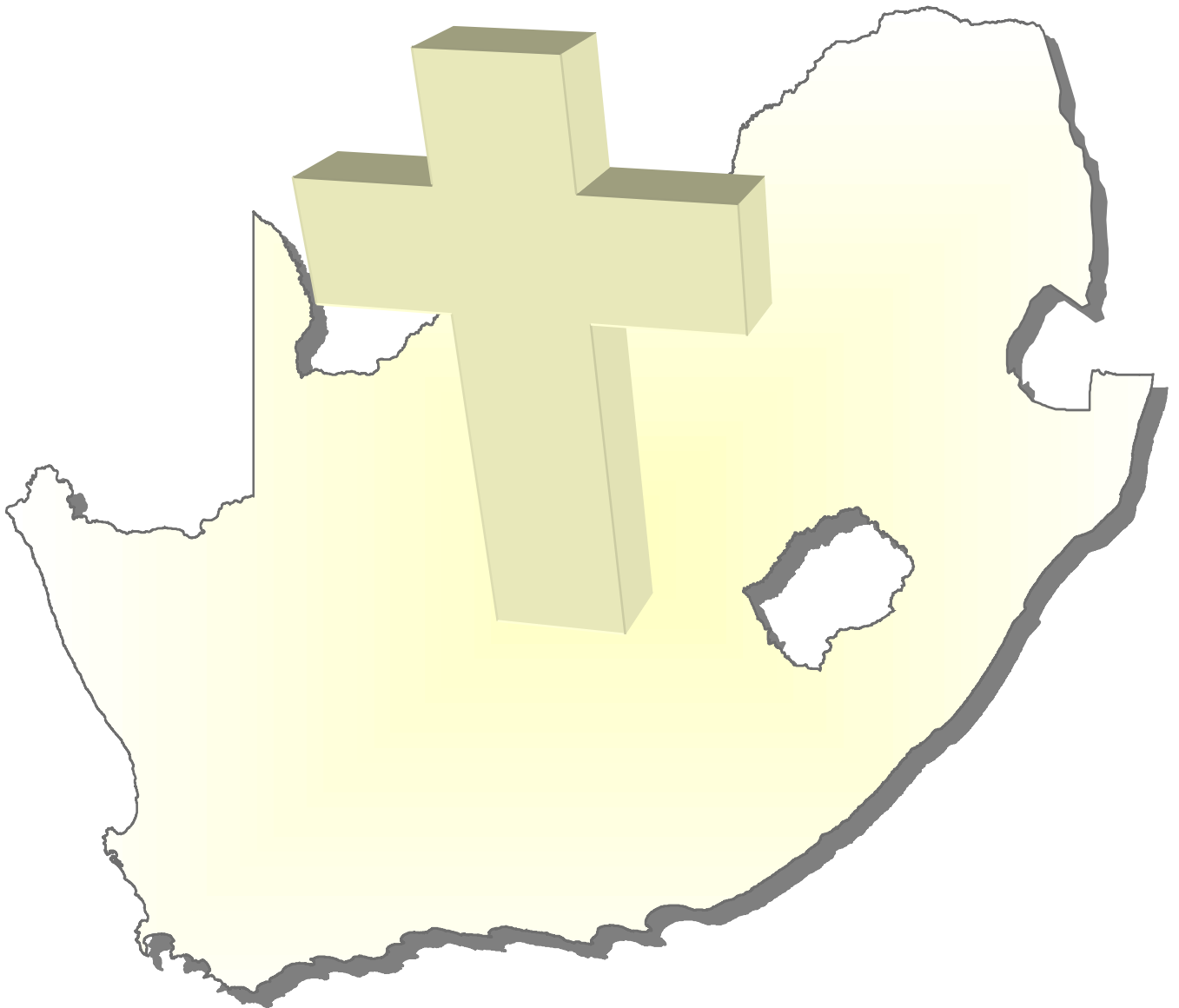# KHAYELITSHA

TRANSFORMATION RESEARCH PROJECT

Research done by: The Unit for Religion and Development Research, University of Stellenbosch in partnership with Transformation Africa

UNIVERSITEIT STELLENBOSCH UNIVERSITY

transformation

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1 PREFACE AND ACKNOWLEDGEMENTS

Transformation Africa, coordinator of the annual Day of Prayer throughout the African Continent, formed a partnership with the Unit for Religion and Development Research (Faculty of Theology at the University of Stellenbosch) to facilitate a Transformation Research Project in the greater Cape Town area. The scope of the project is the Cape Peninsula, from Atlantis to Gordon's Bay to the west.

The **first phase** of the research project was the pilot project and was done in the Helderberg Basin. The **second phase** encompasses the duplication of the pilot research process in the rest of the Cape Peninsula. The Peninsula was divided into 20 units of approximately 150,000 people each. **Khayeltisha** comprises two of these units of 150,000 people.

The report consists of three parts. First, the process of research and the different instruments for the data collection are described. This is followed by an overview of the results of both the primary and secondary research. Lastly, the concluding remarks deal especially regarding the role of churches in Khayelitsha.

Firstly, we would like to **thank** everybody who contributed to the successful completion of this project. Specifically we would like to thank the following people:

- The steering committee of the fraternal. Their names are:

  Pastors Lubabalo Madikizela, Simon Kortjass, Mike Mafalala, Shepherd Lungile Tetyana, Attwell Anele Nkotobe, Templeton Mbwekwa, M.B. Ndyola.

- Everybody in whatever capacity who helped and prayed.
- The coordinator of the research in Khayelitsha, Pastor Simon Kortjass.
- The 20+ fieldworkers who diligently mapped their community.
- The sponsors: individuals and Transformation Africa who made this possible financially.

Secondly, we would like to acknowledge the databases received from the following institutions:

- StatsSA for the demographic data.
- City Health Directorate, City of Cape Town for the database about the causes of death of the population of the Cape Metropolitan area.
- Strategic Information Department, City of Cape Town for the GIS data.
- South African Police Service for the data about the occurrences of crime and violence.

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2 MOTIVATION AND PURPOSE

Established within the Faculty of Theology at the University of Stellenbosch in 2001, the Unit for Religion and Development Research (URDR) has embarked on a major initiative to research the social development needs of local communities and to empower the faith-based organisations (FBOs) in those communities to enable them to play an active and effective role in alleviating poverty and meeting the needs of the people. Hence, at the end of 2003 the Unit was contracted by Transformation Africa to facilitate a research process in the Cape Peninsula.

The work of the Unit is based on the following assumptions and facts:

Firstly, the Unit proceeds from the understanding that the solution to the majority of problems related to poverty in South Africa lies in two steps. One needs to have data on the problem, and the problem must have a human face. Secondly, these problems can be addressed only if all parties concerned in a society can be networked, empowered and motivated to deal with the problem. This problem can be solved only with a strong input from grass roots, where local communities are part and parcel of a process of participatory action research.

In this process the Unit wants to assist and participate by making Faith-Based Organisations (FBOs) aware of events in their constituencies and giving them access to reliable, user-friendly information necessary for the evaluation and/or planning of their ministries in their communities.

Secondly, whilst the Unit recognises the need for stronger community networks, it maintains that the potential of the religious sector in South Africa, through its various FBOs, can play a major role in this regard. In South Africa the Christian churches can rightly claim to be the country's strongest and most widespread non-governmental organisation (NGO), reaching on average 63% of the Christian population weekly (World Values Survey 2000, Hendriks & Erasmus 2003). Neither the government nor any other NGO can reach and influence the public more regularly and consistently than FBOs can. . Moreover, over three-quarters of the population have indicated that they are affiliated with the Christian religion (79.8% - Census 2001). There are approximately 43 000 Christian faith communities (Froise 1999:37) in South Africa and the infrastructure of the church reaches every corner of our country. Its leadership, human and organisational resources are far-reaching. Congregations and other faith-based organisations (FBOs) are value-based institutions with an effective infrastructure, in touch with realities on the ground and able to reach out to every household in their community.

Thirdly, the Unit is strongly motivated by the government's increasing acknowledgement that it cannot achieve its goal of a self-reliant society alone, and that it requires partners to serve as "delivery agents". The government's interest in the religious sector as a non-governmental development organisation (NGDO) is based on this sector's organisational infrastructure, its human resources and its credibility amongst people. A number of recent statements and developments support this positive stance:

> Preliminary research conducted by the EFSA Institute for Theological and Interdisciplinary Research found that the total financial contribution by the religious sector towards welfare, relief and development programmes is approximately R1 billion per annum. According to the case studies that were selected, the combined budgets for social and welfare-related religious programmes amounted to almost R330 million. More than R170 million came from the sector's own resources and approximately R160 million was from government subsidies in South Africa. These figures did not include the substantial amount of approximately R30 million of international donor funding channelled through church-based networks, neither did they include the numerous informal and volunteer services that are rendered in local congregations, mosques, synagogues, etc. (Koegelenberg 2001: 103).

The EFSA case studies showed that the significance of the religious sector not only lies in the number of its efforts, but also in the quality. In South Africa, religious welfare and development networks probably have not only the largest and best developed networks, but they offer more than mere administrative support: "They are essential in the formation of values and value systems in our broader society. In many cases social programmes deal with the victims of family disintegration, family violence, lack of support for the vulnerable in our society, which are symptoms of the moral crisis in our country" (Koegelenberg 2001:97-98).

During a men's march against violence on women and children on 1 November 2001, Minister Skweyiya (2001:1) reiterated the government's position. He made special mention of the religious sector's role when he emphasized the government's willingness to form partnerships with business, labour, civil society, the FBOs, NGOs and Community Based Organizations (CBOs).

A strategic role for the religious sector in social development is clearly implied in the government's new prioritisation of an ethical and relational dimension in development. In its strategic "Ten Point Plan" the Department of Social Development states as the first point: "We will restore the ethics of care and human development in all welfare programmes. This requires an urgent rebuilding of family, community and social relations in order to promote social integration" (Department of Social Development 2002).

In rating South African social institutions the HSRC (2000) found that the public's view of the church received the highest percentage of trust (74% in 2000). Second to the church was the Electoral Commission at 50%! This signifies that churches enjoy significant credibility.

The well-being of communities depends largely on the harnessing of their citizens' contributions. In many of these communities the majority of the residents are people of faith. It is inevitable that most of these contributions, be they physical, emotional or other resources, come from people of faith. Anyone who wants to mobilise these contributions towards the development of society cannot ignore the pervasiveness of these faith communities.

With this background the following **aims** were set for the research in Khayelitsha:

- To establish the major challenges facing society (e.g. HIV/Aids, Crime, Violence, Poverty & unemployment, Racism, Sexism and Family crisis).
- To quantify these factors (how big and where).
- To establish potential impact of the Church on the community.

The scope of the project is Khayelitsha (see map below).

Khayelitsha

Ikwezi Park

Khayelitsha Site C

Tembani

Bongweni

OLD FAURE ROAD

N2

LANSDOWNE ROAD

BONGO DRIVE

Khayelitsha T1-V4

Khayelitsha T1-V3

PAMA ROAD

SWARTKLIP ROAD

Khayelitsha T1-V2

Khayelitsha T1-V1

Griffiths Mthenge

Khayelitsha T3-V5

SPINE ROAD

Graceland

Ekuphumleni

Mandela Park

OSCAR MPETHA ROAD

Khayelitsha T3-V3

STEVE BIKO ROAD

Khayelitsha T2-V1

WALTER SISULU ROAD

Harare

MEWWAY

BADEN POWELL DRIVE

2

| | Roads |

F a l s e   B a y

3 PROCESS AND METHODOLOGY
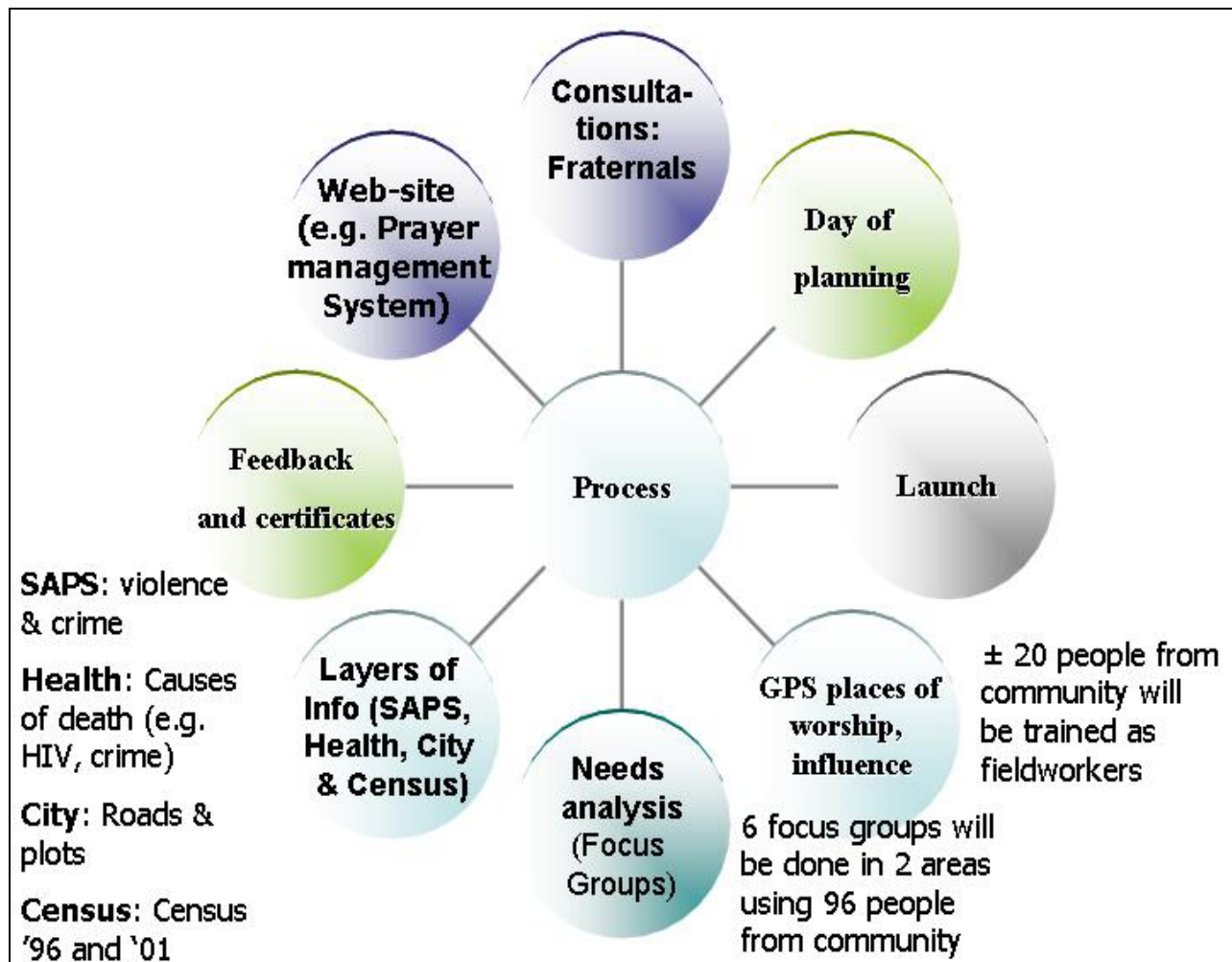
In this section the research process as well as the different instruments for data collection will be described. The results will be discussed in the next section. It is appropriate to make two observations here. Firstly, the research has been conducted within the paradigm of participative action research. Consequently, the researchers do not keep their distance by not involving the community. People on the ground participate in the research, the locus of control moves away from the University to the local community. The purpose of the research is not only to gather objective information, but to change, to transform a community.

Secondly, during the empirical research process a multi-disciplinary approach has been adopted, thereby utilising expertise from other social sciences. Although the Unit is situated in the Faculty of Theology, other disciplines are consulted, for example, Sociology and Geography.

The challenge was to design a methodology that would provide appropriate results in the light of the aims of the research.

3.1 Consultation with fraternal

With reference to the graph above, the research process commenced with a **consultation session with the local fraternal** on 16th March 2004. During this meeting the vision, scope and possible outcomes of the research were explained. Previous examples of similar research done by the Unit were shown to familiarise the leadership with the research. It was stressed during the consultation that the fraternal must take co-ownership of the research process.

During this initial gathering a date was set for the next meeting, where the planning of both the research and the follow up were done. It was suggested that a steering committee representing the geography and denominational spread of the study area be chosen to facilitate the process.

3.2 Day of planning

On 25th March 2004 the **day of planning** was held with the steering committee of the fraternal. The coming launch, research and feedback were planned and everyone's responsibilities clarified.

3.3 Launch

On 18th April 2004 the **launch** was held at the Khayelitsha Resource Centre, where church leaders, business leaders and representatives of government were invited to share our vision. The purpose of the launch was to communicate this venture as a service to the Khayelitsha community. Approximately 100 people attended the launch.

3.4 Research

Four weeks of **research,** 19th April to 14th May, followed the launch. During these four weeks two processes ran simultaneously. The fraternal appointed a local coordinator for the research, Pastor Simon Kortjass of St Francis Anglican Church. The **coordinator** was a key person with regards to organising the research. He liaised with researchers from Stellenbosch, the fraternal and the community. He received training on several occasions on what was expected of him.

3.4.1 GPS phase

The purpose was to mark all places of worship and places which have a significant influence on the social wellbeing of people (e.g. shebeens, places where drugs are sold etc.) in Khayeltisha with GPS (**G**lobal **P**ositioning **S**ystem) technology. The places of worship did not include prayer meeting venues during the week – only venues for churches' official meetings on Sundays, whether these were held in a separate building, house, classroom in a school, etc. Twenty fieldworkers were mobilised from different parts of Khayelitsha. They were expected to have good knowledge of the area where they live (must have lived there for longer than two years). They were grouped in 10 teams and trained in how to do the fieldwork. Each team then received a map of the area in which they had to conduct their fieldwork. The map helped them to coordinate their investigations and prevented teams from duplicating work, thus saving time. Each team was dropped off in their designated area and literally walked up one street and down the next. The data were downloaded onto a computer and ESRI's ArcView shape files created from the data. These fieldworkers received certificates for taking part of the project.

3.4.2 Needs analysis

Secondly, a **needs analysis** was conducted in two areas, namely Site C and the informal settlement in D Section, Tsepe-tsepe. Six groups were conducted in each area. The composition of the groups was guided by gender and age as seen below:

8 men	16-24 yrs
8 women	16-24 yrs
8 men	24-44 yrs
8 women	24-44 yrs
8 men	45+ yrs
8 women	45+ yrs

The purpose of the needs analysis was to prioritise the social development needs specific to this two areas by using the Priority Index (P-Index) research technique, i.e. a methodology that is strongly based on the principles of PAR and which directly involves individuals and target groups in the

community in prioritising the community's needs. Secondly, the purpose was to draw community profiles of every selected community on the basis of the P-Index data.

This technique has the following characteristics: (a) simplicity, (b) the ability to reveal and prioritise a community's actual needs, and (c) reliability regarding the information it elicits, regardless of whether respondents are literate or illiterate.

The P-Index distinguishes between the importance of a need and its priority by comparing the respondents' perception of the importance of a given facility to their current level of satisfaction with that facility. "As a result of this technique, a facility which respondents regard as very important while at the same time being quite satisfied with the current state of affairs, will occupy a lower position on the P-Index than one sharing the same level of importance while being regarded as highly unsatisfactory" (Schutte 2000:10).

The second phase of the needs analysis is to draw a community profile (C-Index) using the data of the P-index. The third phase is measuring the "bonding" of a community by determining three elements, namely:

1. Social support services available for those who need help;
2. Socialisation, i.e. friendship circles existing within the community;
3. A sense of belonging or pride of belonging to the community.

The potential for community development thus depends on three issues. Firstly, the extent of bonding in the community; secondly, the extent to which the individual's basic needs are satisfied; and thirdly, the extent to which the individual's social needs are satisfied. Schutte identified 13 facilities that are crucial to any community (Schutte 2000:23ff.). These are considered to be the cornerstones necessary for the survival of any community. The first six refer to individual needs for survival, while the remaining seven are social needs related to the interaction of humans:

1. Shelter	8. Income
2. Health care	9. Education
3. Sanitation	10. Recreation
4. Water	11. Religion
5. Food	12. Welfare
6. Energy	13. Transport
7. Safety	

3.5 Processing of the data

Following the research the data collected were **processed** and put into a geographical information system (GIS). GIS are computer systems for capturing, storing and manipulating, analysing, displaying and integrating spatial (geographical or locational) and non-spatial (statistical or attribution) information (Maguire 1991). Other **secondary sources** of information, namely the Censuses of 1996 and 2001, statistics from the SAPS, statistics from the City Health Directorate regarding causes of death, were all integrated in a geo-database and coupled to the GIS for the manipulation, analysing and displaying of the different datasets.

The results from the research need to be accessible to the community in order for them to be of value. Accessibility in our context has two aspects. The first is that the data must be available to anyone who wants to use them. The second is that people in the community must be able to understand, relate and make their own interpretations of the data. This will lead to a better understanding of the problems which the local people identified; empower them to do something

about these problems; and, very important, know where to channel available resources. How is this level of user-friendly availability and accessibility of data reached?

All of this is the reason for using GIS as a vehicle in realising this goal. The use of GIS allows the production of meaningful, attention-grabbing maps that visually illustrate important issues (Jones 1997 and Queralt & Witte 1998). The software also enables people to gain new insights into issues and enhance communication between them. Hence much attention was given to showing the research results visually with maps. This worked very effectively, because people interact with a map if they are familiar with the area.

3.6 Feedback

Finally, the **feedback** was held on 19th June 2004 at the Church of England, Mandela Park.

3.7 Web-site

Lastly, information is accessible to our research partners on the web-site of the University of Stellenbosch, apart from information on an individual level, which will be protected. The Department of Geography bought the internet software (ARCIMS) equivalent to the software package ARCView, which enabled us to develop the web-site. The link to the web-site is: http://www.sun.ac.za/theology/urdr.htm.

4 RESULTS

Annexure 1 contains all the variants available from the research.

4.1 Demographics of Khayelitsha

An extensive demographic report of Khayelitsha is attached in **Annexure 2**. The data is provided by StatsSA and is taken from Census 1996 and 2001. There are 19 variants which reflect individual, economic and household realities in Khayelitsha. Each variable is given in four columns: 1996, 2001, change from 1996 to 2001 and provincial (CA – comparative area).

If one looks at the report in Annexure 2 one immediately observes a few things.

- Firstly, the population in Khayelitsha has grown with 79,000 people from 1996 to 2001.
- Secondly, Khayelitsha almost entirely consists of Black people speaking isiXhosa as their first language.
- Thirdly, the absence of people older than 50 years (6% compared with the provincial average of 15%).
- Fourthly, the presence of different African Independent Churches (AIC's) is obtrusive.
- Fifthly, the percentage of unemployed people in Khayelitsha (35.7%) is much higher than the provincial average (17%).
- The average income of households per year of R 21,000 is very low compared to the provincial average of R 76,000.
- Lastly, there are still a number of people in Khayelitsha who do not have access to services, e.g. only 23% have access to piped water in their dwelling compared to 68% in the province.

Basic demographic indicators taken from Census 2001 are as follows:

- Population: 329,026

- Population groups:
    - Black – 99.5%
    - Coloured – 0.5%
    - White – 0%
- Age
    - 0-19 years – 40.5%
    - 20-34 years – 34.5%
    - 35-49 year – 19.6%
    - 50 and older – 6.2%
- Average income per household: R 21,000 per year
- Language
    - IsiXhosa – 96.5%
    - Sesotho – 1.6%
- Religious affiliation
   - Christian – 76.7%
    - Islam – 0.2%
    - No religion – 20.5%

A few maps are given to paint a demographic picture of Khayelitsha.

## 4.1.1 Average age of residents
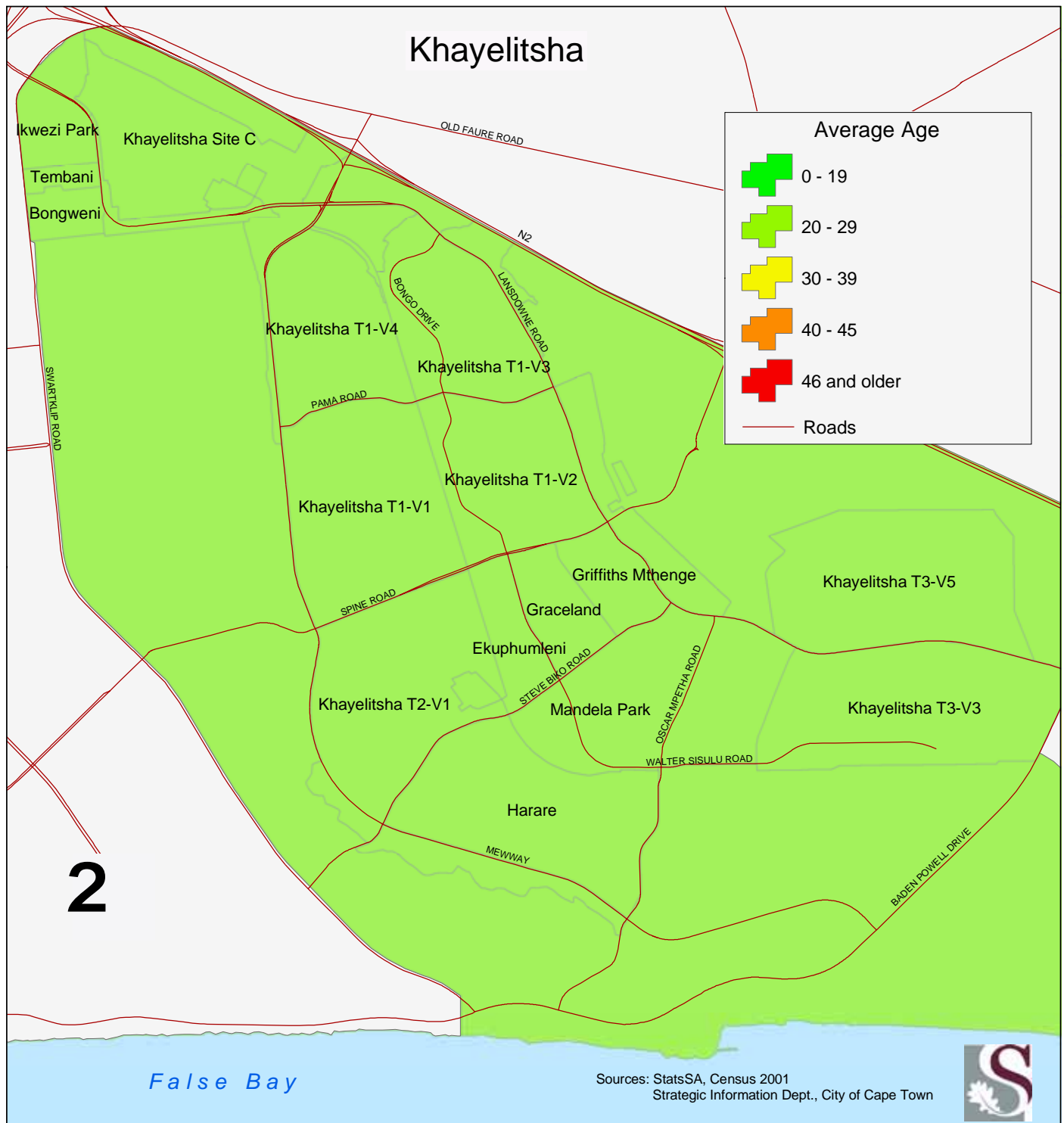
The map shows the average age of the residents in each of the smaller areas in Khayelitsha. It is very interesting that the average of the whole area is very young namely 24.3 years. Compare this average for instance with the average of the Western Cape Province which is 28.7 years. None of the sub-areas in Khayelitsha has an average age of older than 29 years.

4.1.2 Average income per household
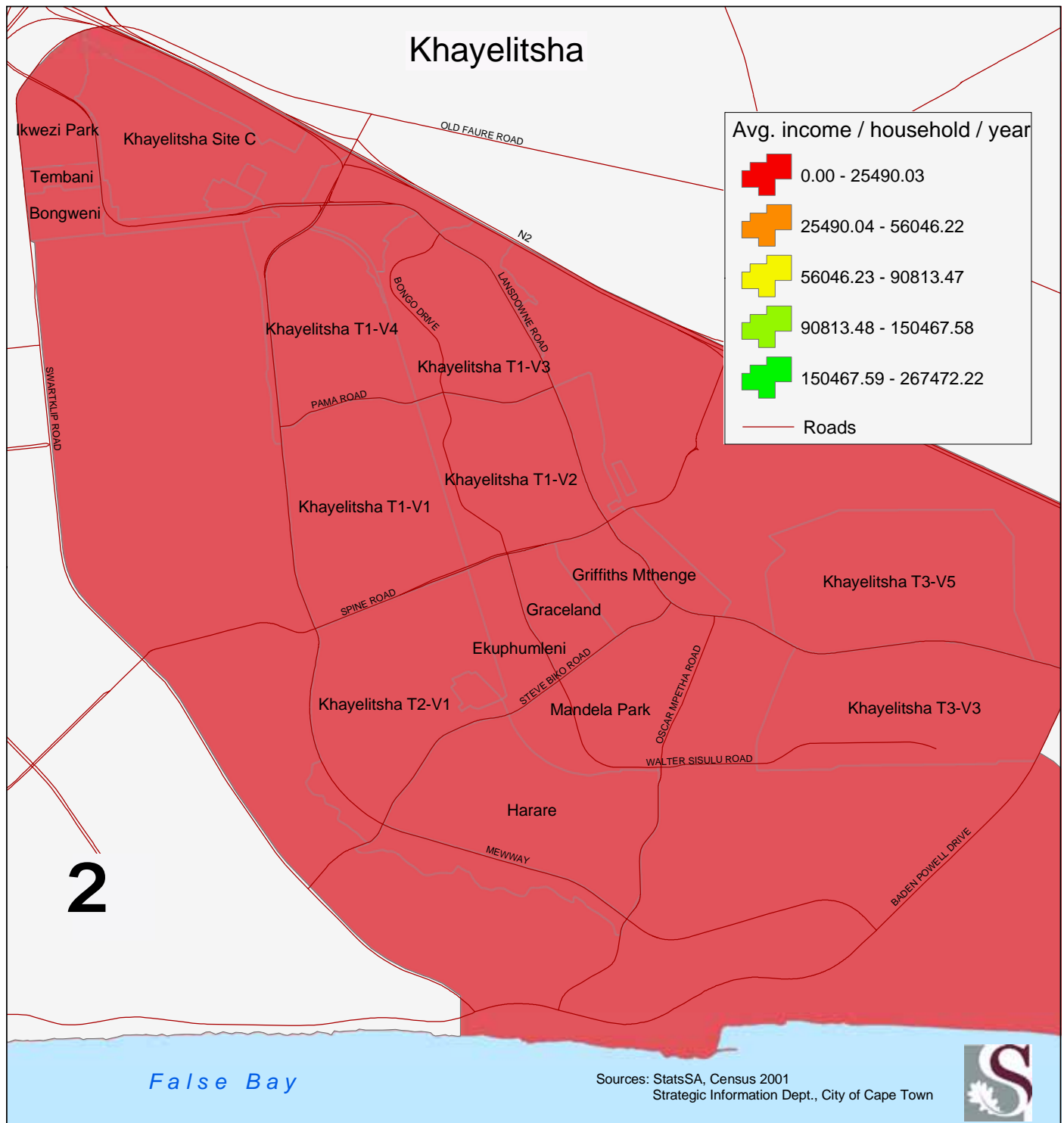
The areas in red indicate the lowest average income (in Rand) per household per year while green indicates a very high average income. It is clear that the entire Khayelitsha falls into the lowest income category. These statistics signal serious alarms.

4.1.3 Education: No schooling for adults 20 years and older
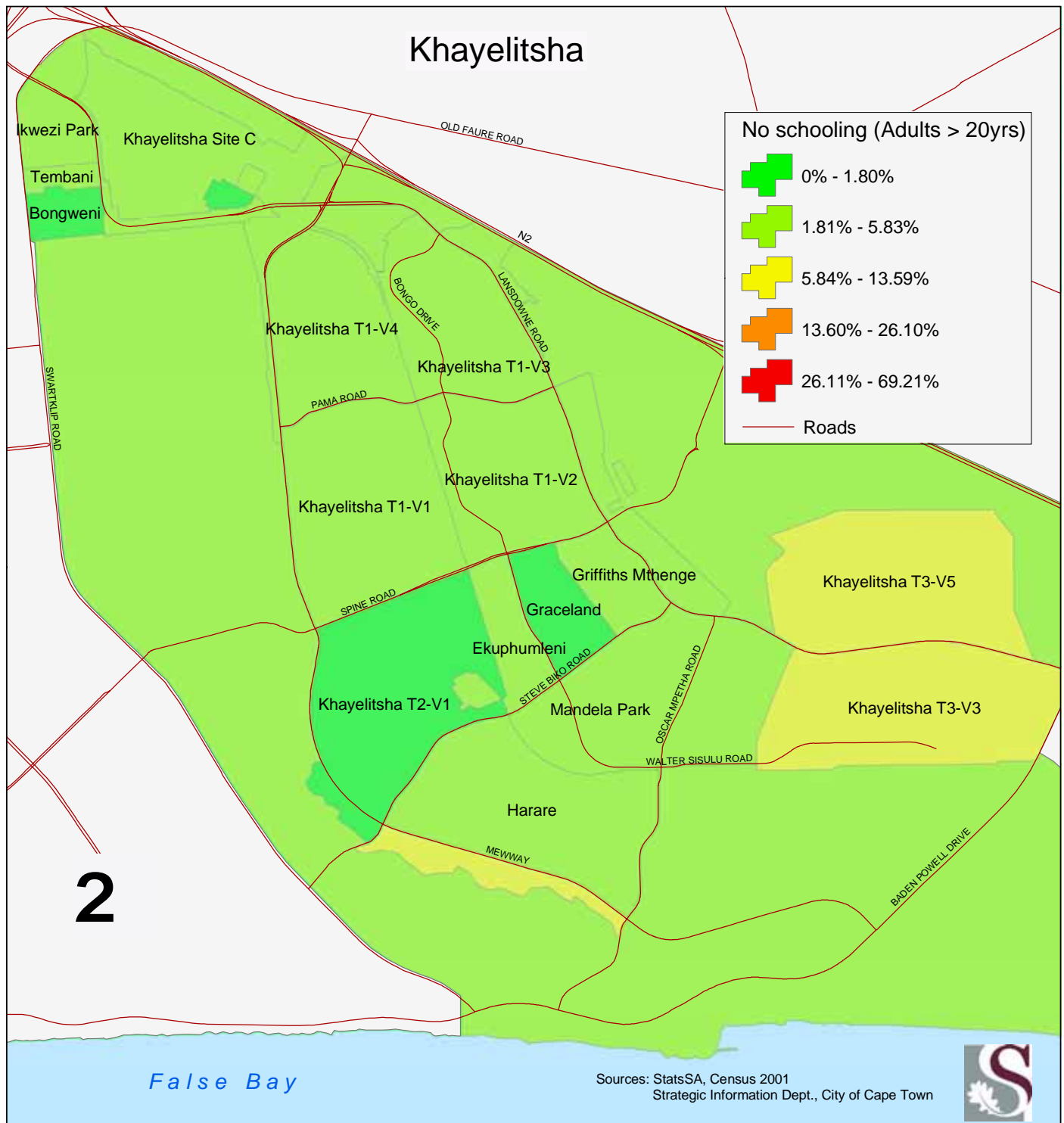
The purpose of this map is to show the percentage of adults (20 years and older) who did not have the opportunity to complete any schooling. The average for Khayelitsha is 7%. This compares well with the provincial percentage of 5.8%. The highest percentages were recorded in Khayelitsha T3-V5, Khayelitsha T3-V3 and the area south of Harare, Khayelitsha T2-V2b.

4.1.4 Housing: Informal dwellings
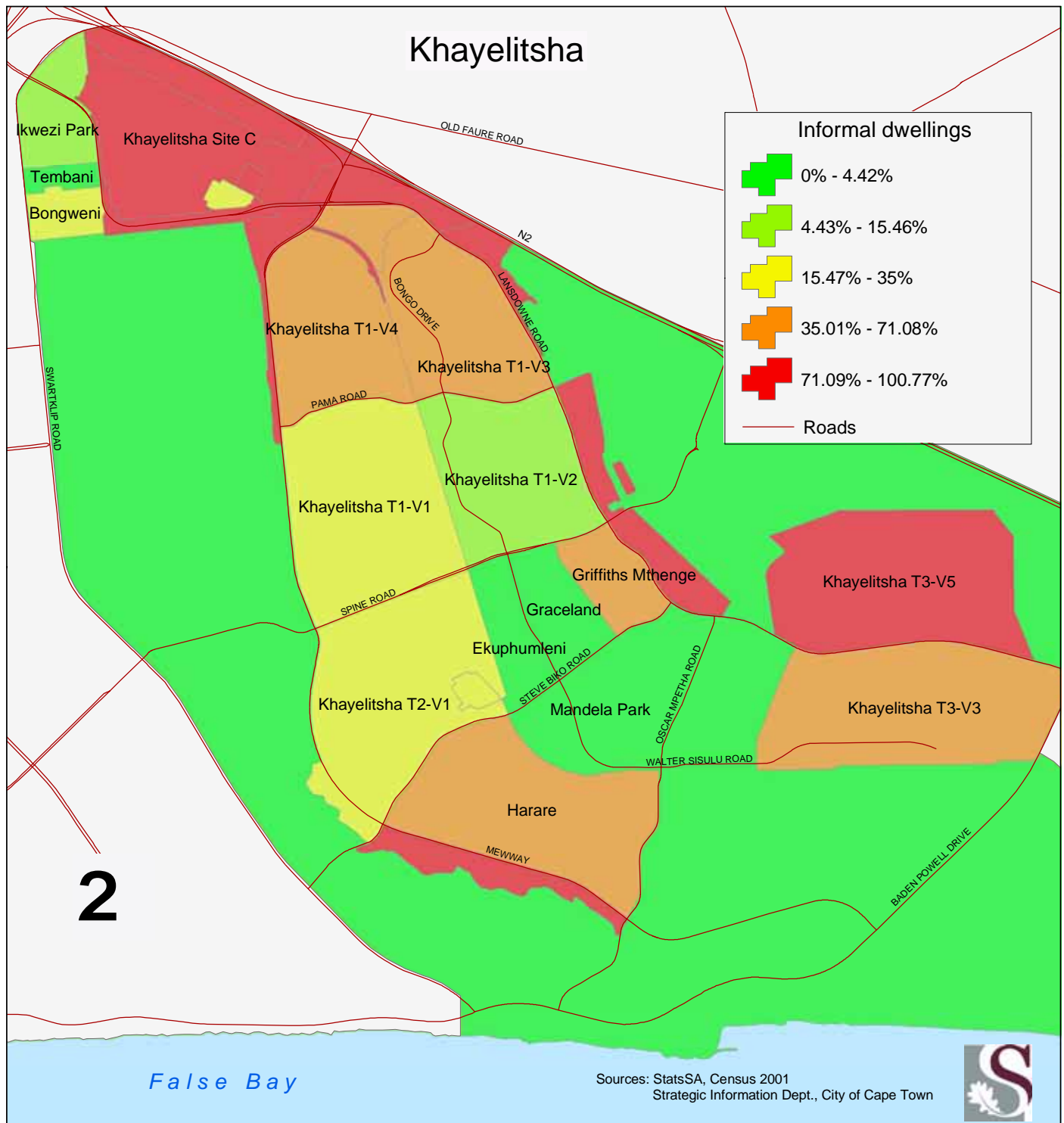
The map shows the percentages of households, in each of the smaller areas of Khayelitsha, where the house can be classified by the Census as an informal dwelling. Several areas fall into the category described by the red in the legend namely 71% and higher. The area east and north east of Griffiths Mthenge, Site C, Khayelitsha T3-V5 and the area south of Harare, Khayelitsha T2-V2b have the highest percentage of informal dwellings.

4.1.5 Unemployment

Khayelitsha

Unemployed people

- 0% - 7.13%
- 7.14% - 16.67%
- 16.68% - 29.34%
- 29.35% - 43.90%
- 43.91% - 66.67%
- Roads

Sources: StatsSA, Census 2001
Strategic Information Dept., City of Cape Town
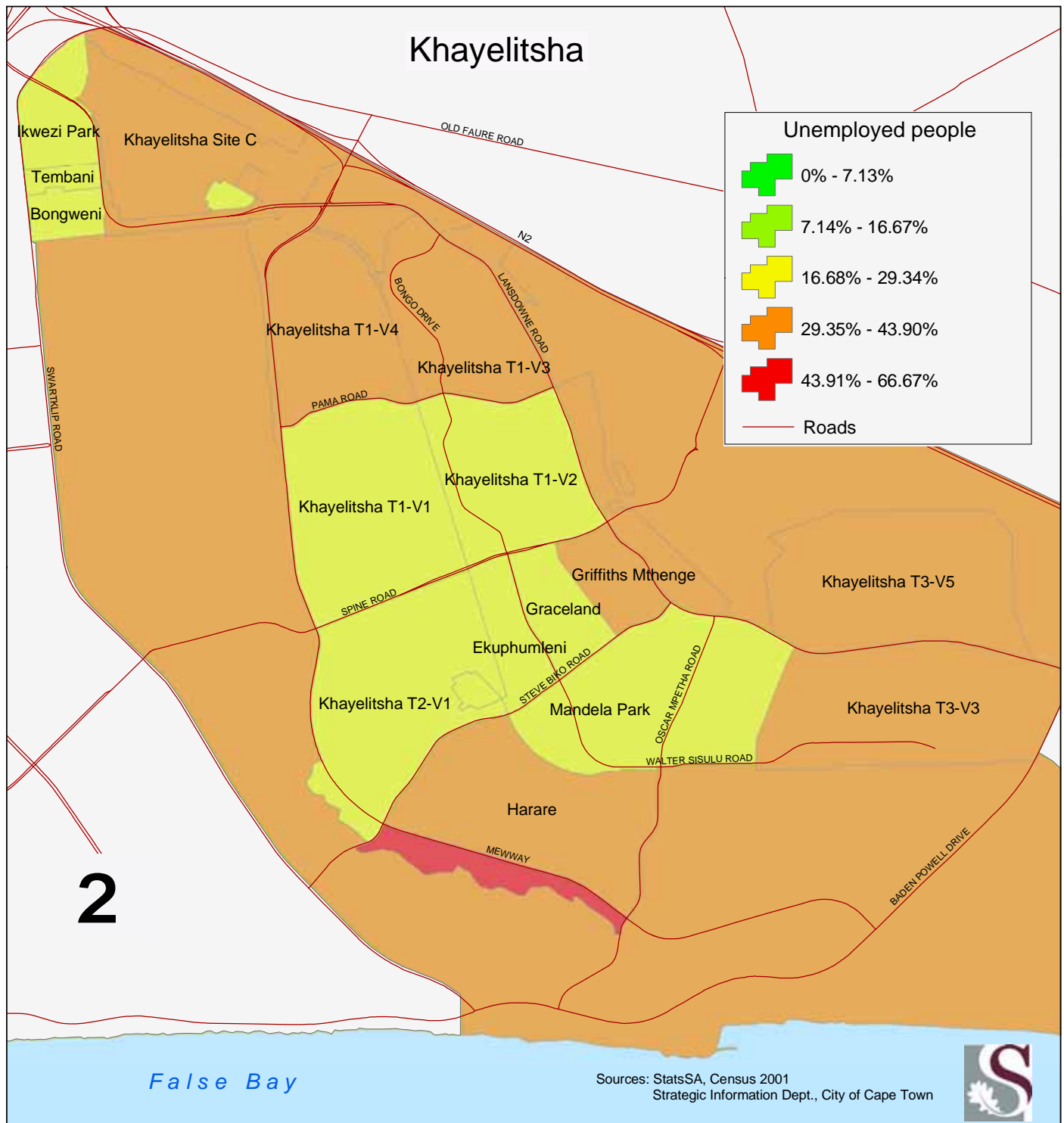
An employed person, according to Census 2001, is a person between the ages of 15 and 65 who did not have work, could not find work, have taken active steps to find employment and could start within one week, if offered work.

Khayelitsha has an unemployment percentage (according to StatsSA's definition explained above) of 36%. It has grown since Census 1996 from 27% to 35.7%! The area with the highest percentage was an area just south of Harare called Khayelitsha T2-V2b (46%), followed by Site C (43%).

4.1.6 Family: Age of head of household between 5 and 19 years
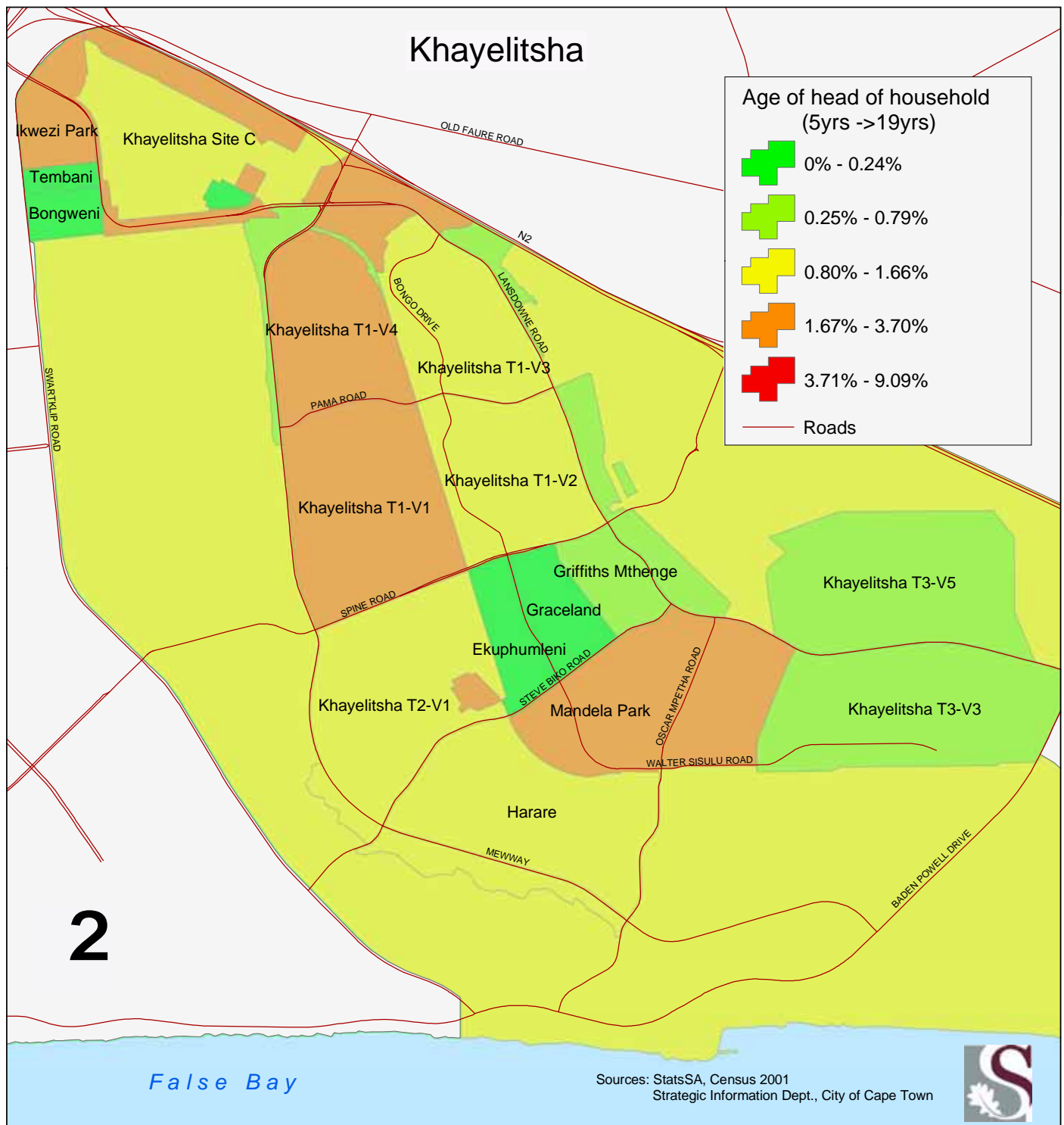
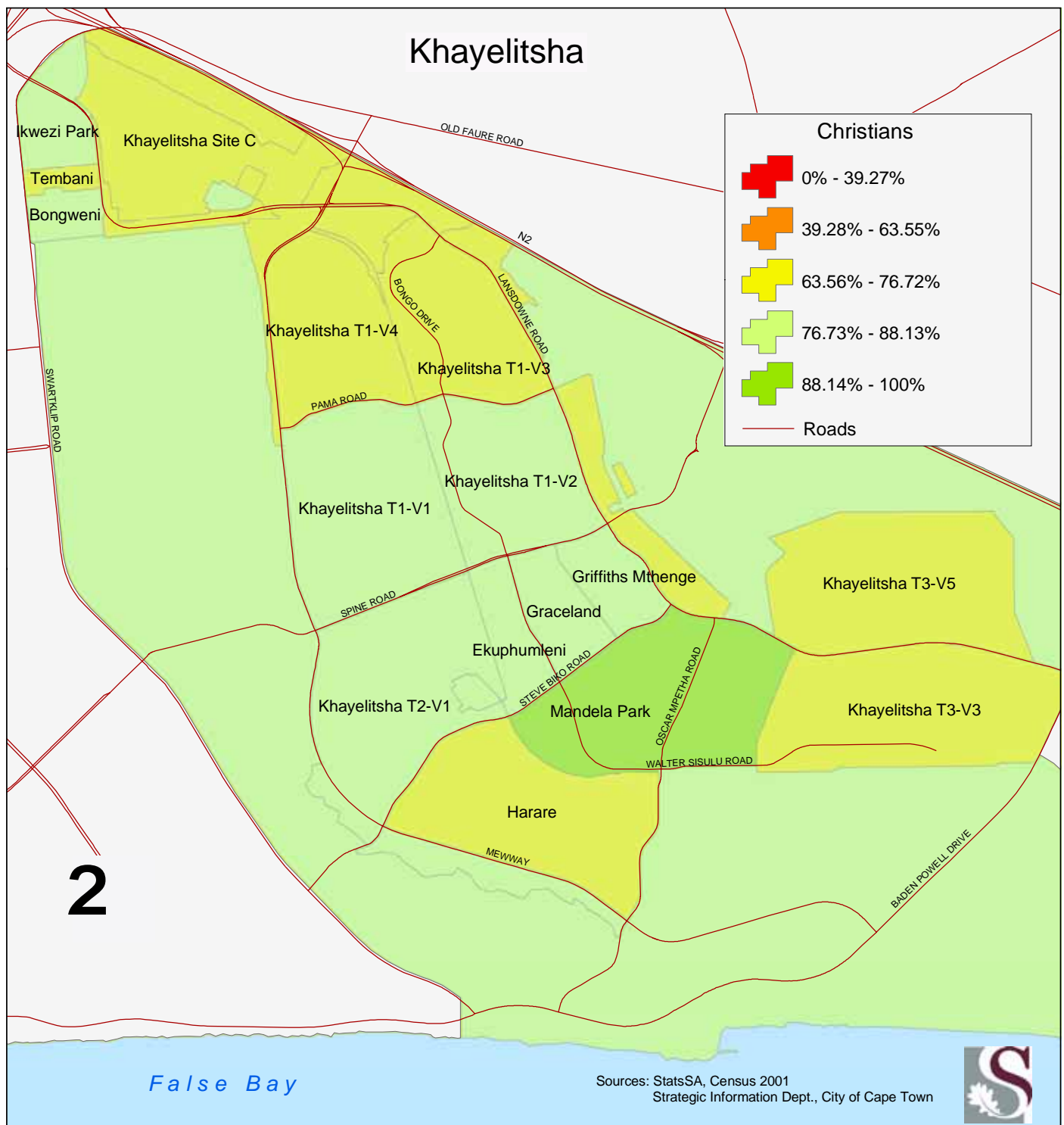The purpose of this map is an attempt to depict the possible influence of, for example HIV/Aids on households by indicating the areas where children between the ages of 5 and 19 years are the heads of households. According to the legend there are no areas with bigger percentages than 3.71%. However, there are several areas with percentages ranging from 1.67% to 3.7%. These areas are Mandela Park, Khayeltisha T1-V1, Khayeltisha T1-V4 and the area on the outer fringes of Site C.

4.1.7 Christian affiliation

Khayelitsha

Legend — Christians:
- 0% - 39.27%
- 39.28% - 63.55%
- 63.56% - 76.72%
- 76.73% - 88.13%
- 88.14% - 100%
- Roads

Labels: Ikwezi Park, Khayelitsha Site C, Tembani, Bongweni, Khayelitsha T1-V4, Khayelitsha T1-V3, Khayelitsha T1-V2, Khayelitsha T1-V1, Griffiths Mthenge, Graceland, Ekuphumleni, Khayelitsha T2-V1, Mandela Park, Khayelitsha T3-V5, Khayelitsha T3-V3, Harare

Roads: OLD FAURE ROAD, N2, BONGO DRIVE, LANSDOWNE ROAD, PAMA ROAD, SWARTKLIP ROAD, SPINE ROAD, STEVE BIKO ROAD, OSCAR MPETHA ROAD, WALTER SISULU ROAD, MEWWAY, BADEN POWELL DRIVE

False Bay

Sources: StatsSA, Census 2001
Strategic Information Dept., City of Cape Town

The purpose of this map is to portray the affiliation to Christian denominations in Khayelitsha. All the answers of respondents in Census 2001 were indexed into 67 groups, 62 religious groups and five other categories (e.g. "not stated"). This map shows all people who indicated that they affiliate with a Christian church or denomination.

As was indicated above 76.7% of the people in Khayelitsha indicated that they affiliate with the Christian religion. There are areas with very high percentages, e.g. Mandela Park with 89.6%

followed by Graceland with 88.3% and Khayelitsha T1-V1 with 87.9%. On the other hand Site C has the lowest percentage with 65.8%.

4.2 GPS phase
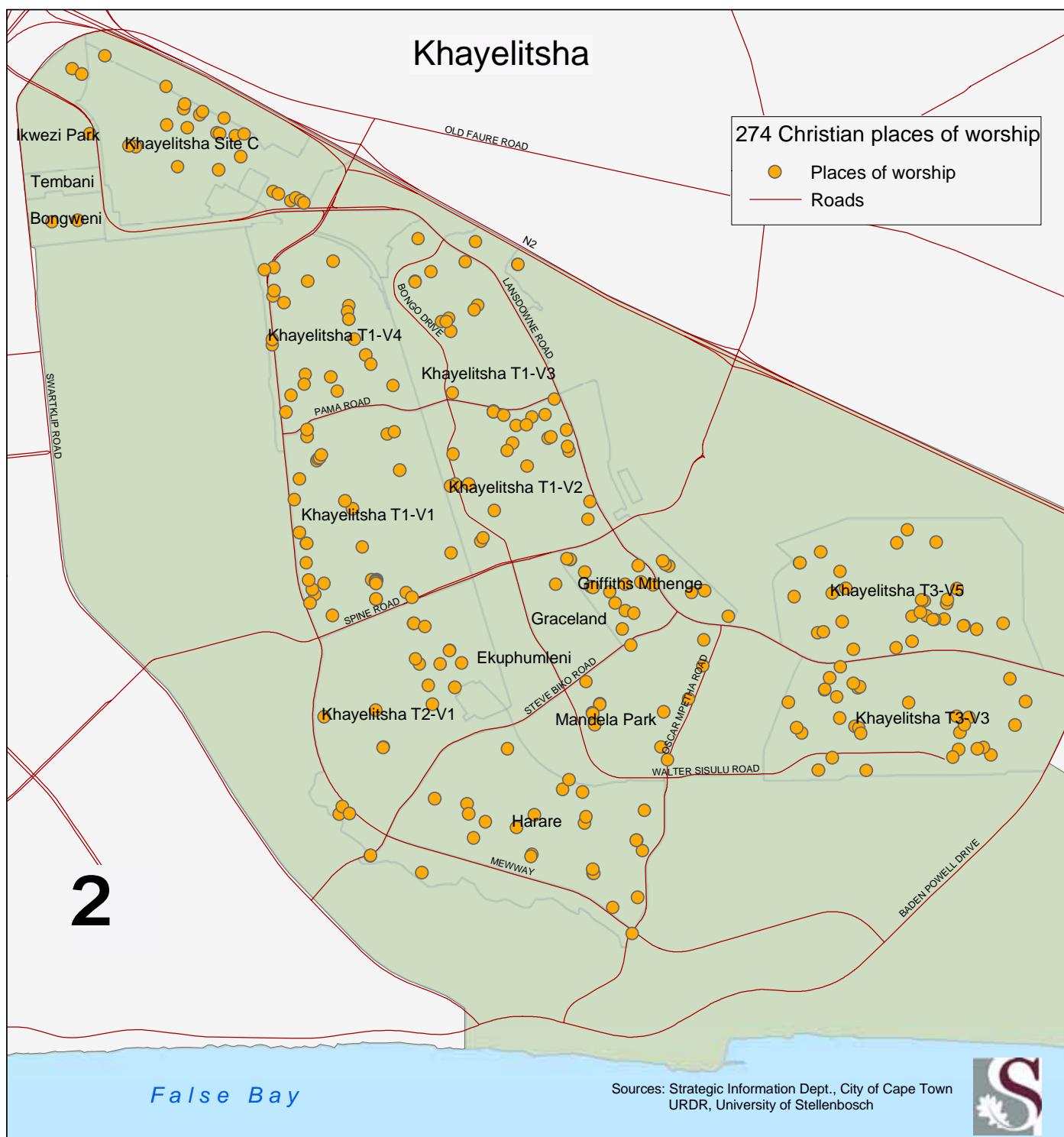
4.2.1 Places of worship

A summary of all the places of worship is given below. There are a total of 419 places where people worship. Congregants utelise different venues for this purpose, e.g. houses, formal buildings, schools or other places. 65.4% of all places of worship are Christian, followed by 20% Traditional African Belief.

Places of worship

	House	Formal church building	School building	Other	Total	%
Christian	130	48	45	51	274	65.4
Muslim	0	2	0	1	3	0.7
Hindu	0	0	0	0	0	0
Jewish	0	0	0	0	0	0
Traditional African Belief	52	1	0	31	84	20
Other religions	27	2	5	24	58	13.8
Total	209	53	50	107	419	100

A map showing the 274 places of Christian worship is provided below. If one looks at the spreading more closely one can draw a few conclusions.

- Churches are spread fairly evenly in all the areas of Khayelitsha.

- For Khayelitsha as a whole there is one church for every 1201 people. Compare this figure with for example Helderberg Basin where there is on average one church for every 660 people.

- There are two areas with no churches, namely Ekuphumleni and Tembani.

- The areas with the most churches are Khayelitsha T1-V1 (35 churches), T3-V5 (31 churches) and T3-V3 (31 churches). This however does not tell the whole story.

- If the ration of people per church in specific areas is calculated, a different perspective develops. The areas where the ratio of people per church are the lowest are the central areas namely Khayelitsha T1-V1 (one for every 509 people), T1-V2 (one for every 524 people), Griffiths Mthenge (one for every 529 people) and T2-V1 (one for every 559 people).

- On the other hand there are areas with only one church for every 3,374 people (Khayelitsha T2-V2b), one church for every 3,054 people (Khayelitsha SP – the area west, east and south on the outer periphery of Khayelitsha) and one church for every 2,970 people (T1-V3).
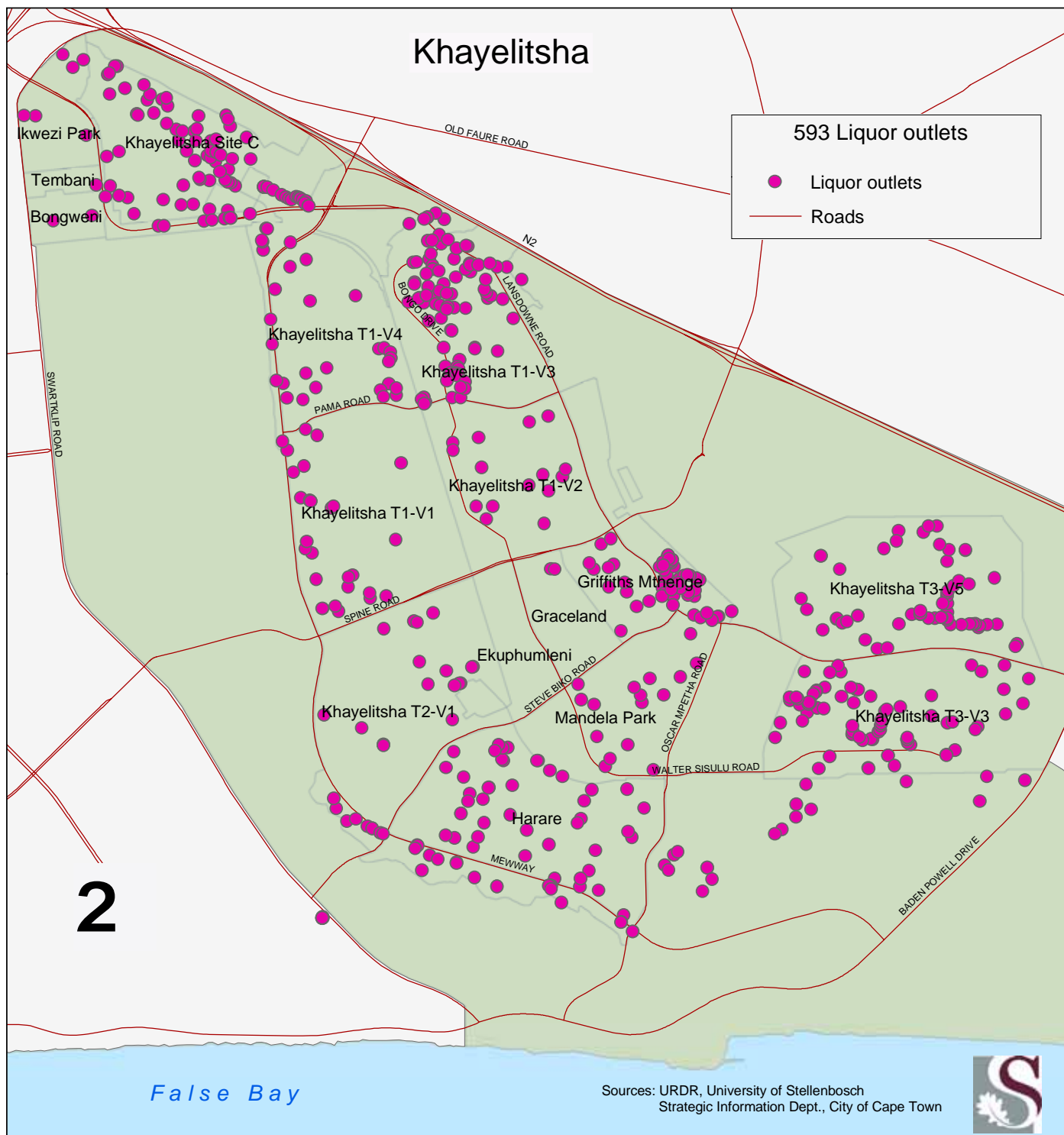
Khayelitsha

274 Christian places of worship
- Places of worship
- Roads

Ikwezi Park

Khayelitsha Site C

Tembani

Bongweni

OLD FAURE ROAD

N2

BONGO DRIVE

LANSDOWNE ROAD

SWARTKLIP ROAD

Khayelitsha T1-V4

Khayelitsha T1-V3

PAMA ROAD

Khayelitsha T1-V2

Khayelitsha T1-V1

Griffiths Mthenge

Graceland

Khayelitsha T3-V5

SPINE ROAD

Ekuphumleni

STEVE BIKO ROAD

OSCAR MPETHA ROAD

Khayelitsha T3-V3

Khayelitsha T2-V1

Mandela Park

WALTER SISULU ROAD

Harare

BADEN POWELL DRIVE

MEWWAY

2

F a l s e   B a y

Sources: Strategic Information Dept., City of Cape Town
URDR, University of Stellenbosch

4.2.2 Liquor outlets

The number of liquor outlets (593) more than doubles the Christian places of worship by 2 to 1. A few observations can be made:

■ There is no liquor outlet in Ekuphumleni.

■ The areas with the most liquor outlets are Site C (93 liquor outlets), Khayelitsha T1-V5 (80 liquor outlets) and Khayelitsha T3-V5 (75 liquor outlets).

■ If one looks more closely at the number of liquor outlets it seems as if there is one outlet for every 581 people in Khayelitsha.

■ If the ratio of people per liquor outlet is calculated for the different areas a different perspective develops. The number of liquor outlets per population is the smallest in Khayelitsha T3-V3 (1 for every 286 people), followed by Khayelitsha T3-V3 (1 for every 380 people) and Khayelitsha SP (1 for every 416 people).
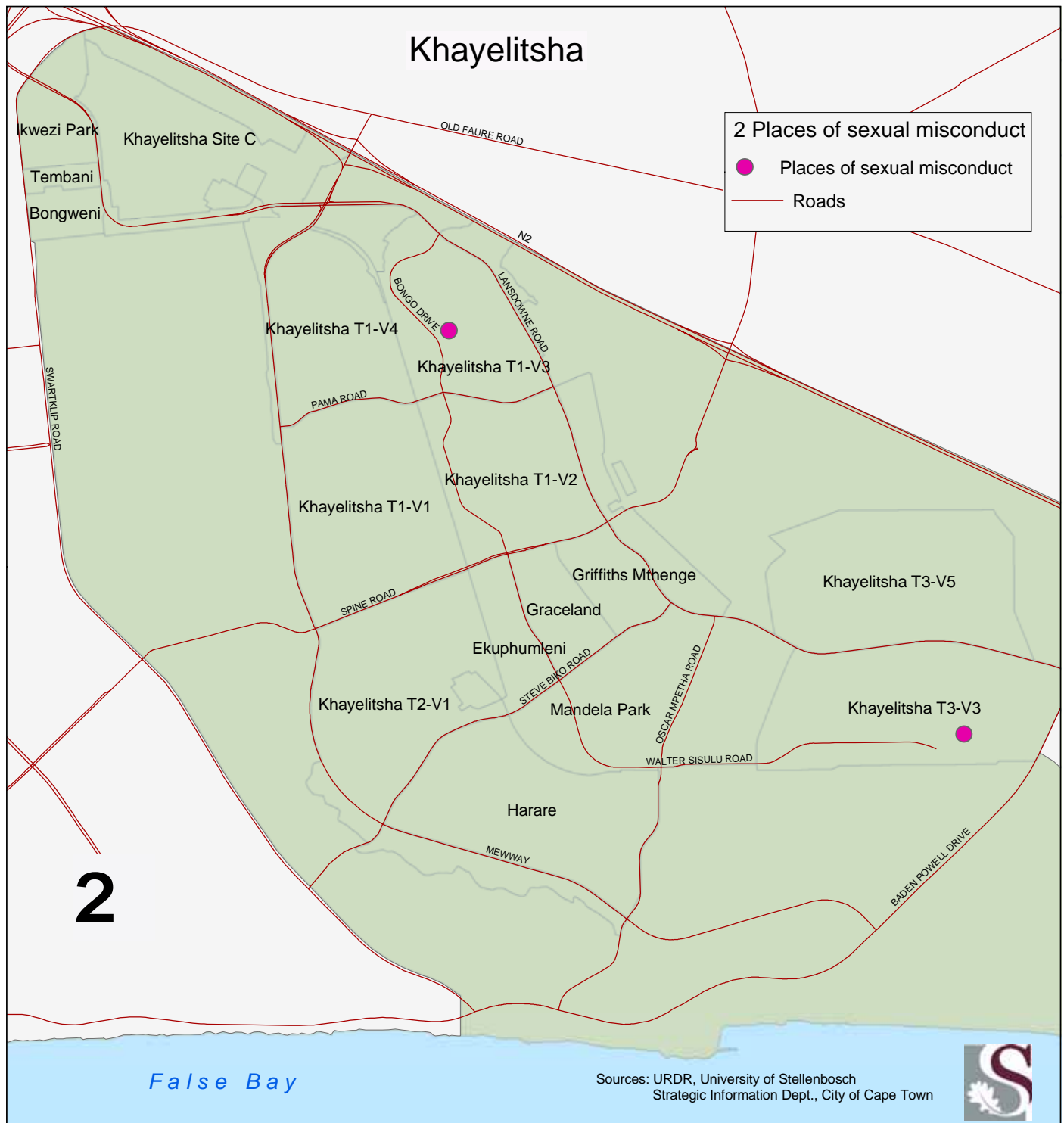
Liquor outlets

Liquor stores	30
Night clubs	0
Shebeens	462
Hotels	1
Pubs/Taverns/etc.	87
Other	13
Total	**593**

Khayelitsha

593 Liquor outlets

● Liquor outlets
— Roads

OLD FAURE ROAD

N2

LANSDOWNE ROAD

BONGO DRIVE

SWARTKLIP ROAD

Ikwezi Park

Khayelitsha Site C

Tembani

Bongweni

Khayelitsha T1-V4

Khayelitsha T1-V3

PAMA ROAD

Khayelitsha T1-V2

Khayelitsha T1-V1

SPINE ROAD

Griffiths Mthenge

Khayelitsha T3-V5

Graceland

Ekuphumleni

STEVE BIKO ROAD

OSCAR MPETHA ROAD

Khayelitsha T2-V1

Mandela Park

Khayelitsha T3-V3

WALTER SISULU ROAD
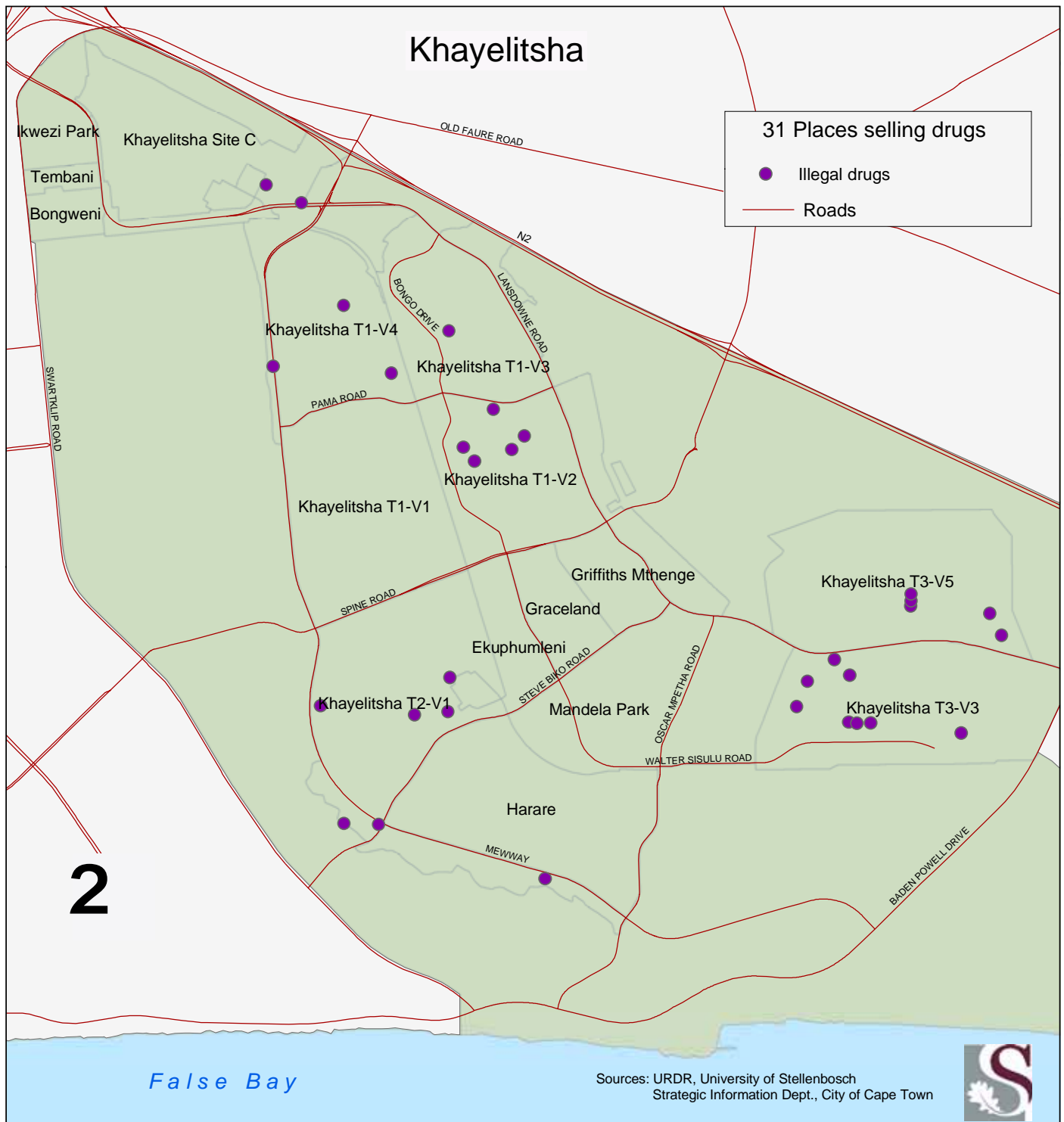
Harare

MEWWAY

BADEN POWELL DRIVE

2

False Bay

4.2.3 Places of sexual misconduct

There were a total of 2 places mapped. Most of them are situated along main roads.

4.2.4 Selling of illegal drugs

31 places were mapped where drugs are sold illegally. These places are mainly focus in Khayelitsha T3-V5 and T3-V3.

4.3 Needs analysis

A full report of each needs analysis held in the two areas is available at our office. However, a summary of the P-Index, C-Index, and Bonding will be given for each area below. It should be noted that in both these areas the focus groups were conducted in English. The first language of the people of this area is isiXhosa, hence making communication and results more difficult than normal.

4.3.1 Site C

P-Index

Unfortunately the results of the P-Index disappeared and we are unable to provide a P-Index for Site C.

C-Index

A graph of the C-Index is given below. The scale varies between 0 and 11 where 11 is the highest satisfaction. It appears that the two facilities and services rated highest were religion and education. Religion is the sector which is viewed most positively. This provides for an opportunity to enter the community via the religious sector.

On the other hand health care was viewed as worst, followed by water, sanitation and income. Some feedback regarding these issues is given below:

Health care - hospital

"It is very difficult for pregnant ladies to get to the hospital."

"Transport is always a problem – you have to depend on private transport and this is very expensive, because you have to pay someone who has got a car to take you to the hospital. The ambulances take a long time if you ask them to come and fetch you, and they charge you. They also say that they can't come to Site C. The ambulance also won't come out at night."

"People who are in accidents have no way of getting to the hospital; you have to organize your own transport."

"You also have to go to the hospital where you are booked – for example, if you are booked at Nyanga, you can't go to the hospital at any other place."

"A 24hr service is needed."

"The hospital (clinic) opens late – only at 7:30. The people are already waiting from 5:00. The staff doesn't care about the people."

"The disability grant is not enough – you can't support a family on this amount (R380/mth)."

"A clinic is very important. The service is okay, but they can't help the very sick people. Then you have to go to the clinic in Harare. Transport is difficult, because if you don't have money to pay, you have to borrow money from someone else."

"If you get sick at night, there is nowhere to go because the clinic is only open during the day."

Water

"The water here is dirty. People are often getting sick with cholera."

"The pipes also break and don't get fixed for long."

Toilets

"We have to share the toilets. There should be one toilet for each house."

Income

"Prices are very high here. We have to depend on other people to live."

"If someone is working, they might hire you to do their washing or look after the children, and then they pay you R15, but what is R15?"

"We sometimes go to the forest to collect wood to sell, so that we can get money. We also collect bottles and cans to sell."

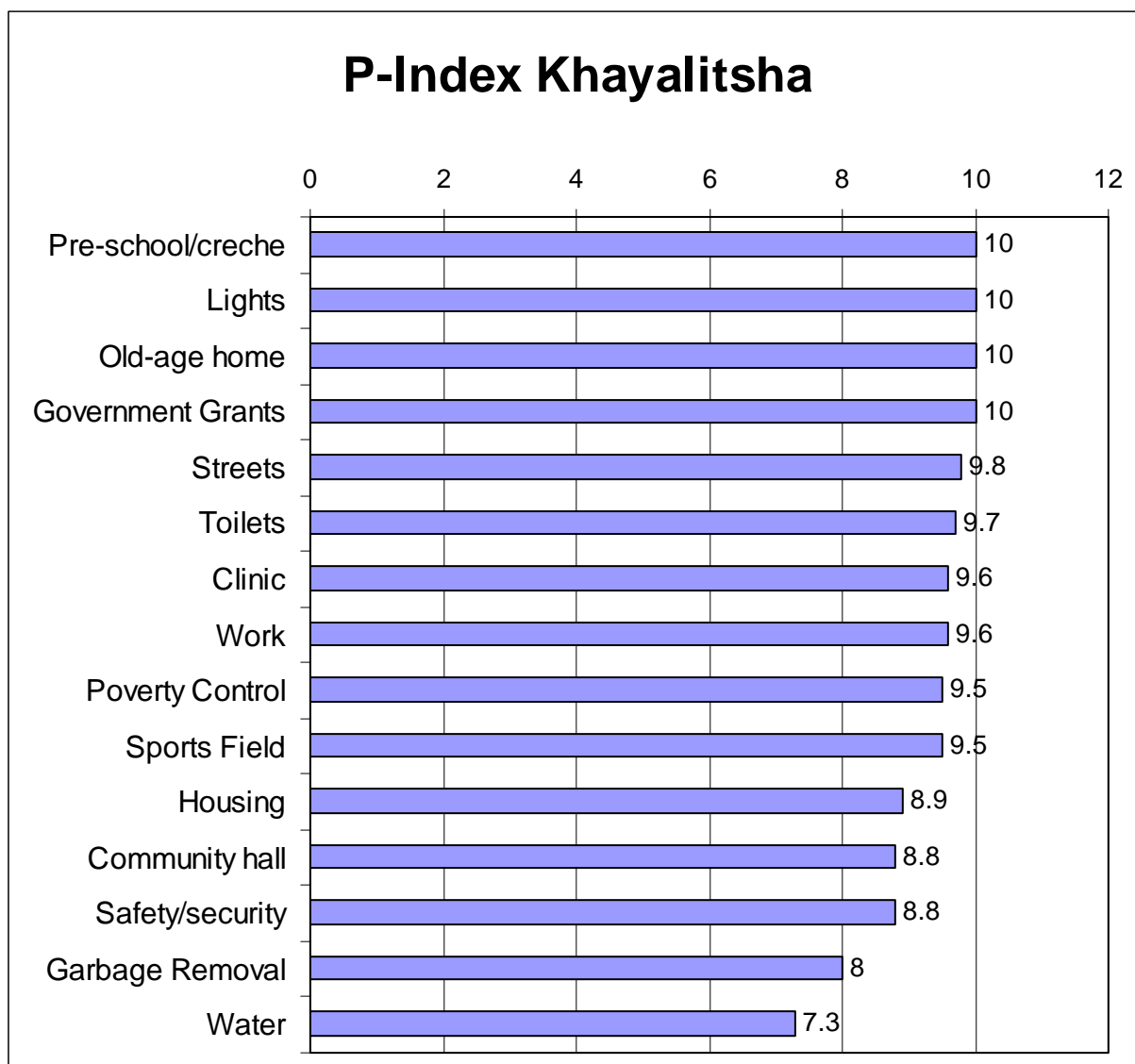"There is no work, and the people are very poor. Some don't even have money to buy food."
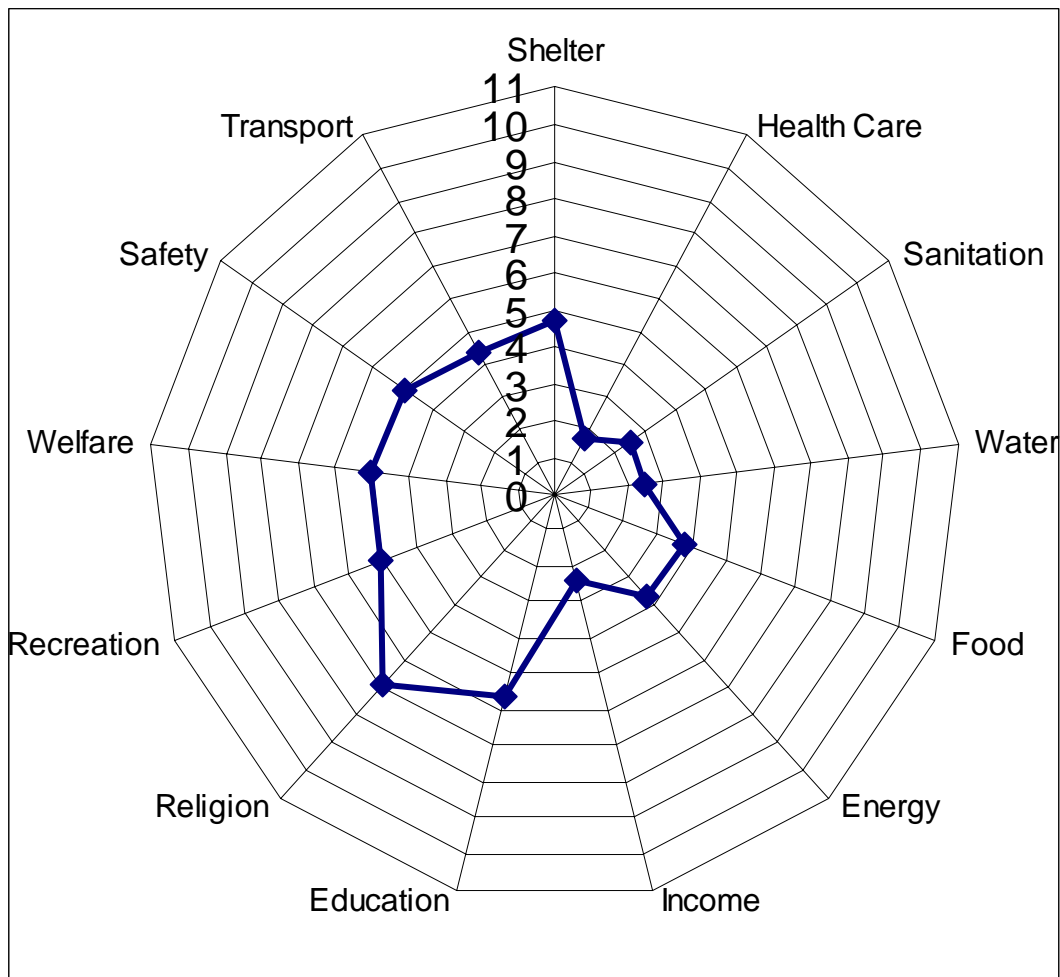
Bonding

Unfortunately the results of the P-Index disappeared and we are unable to provide a P-Index for Site C.

4.3.2 D Section – Tsepe-tsepe: Khayelitsha

P-Index

A graph summarising the top 15 priorities is given below. The scale varies between 0 and 11 with 11 the highest priority. Five priorities are discussed.

P-Index Khayalitsha

Category	Value
Pre-school/creche	10
Lights	10
Old-age home	10
Government Grants	10
Streets	9.8
Toilets	9.7
Clinic	9.6
Work	9.6
Poverty Control	9.5
Sports Field	9.5
Housing	8.9
Community hall	8.8
Safety/security	8.8
Garbage Removal	8
Water	7.3

A **pre-school/crèche** was viewed as very important.

"It is far for us to go to the crèche. We need one nearby."

"When we have to get up early to go to work, you have to wake the little ones up early so that you can drop them off before you go."

"There are a lot of little children at home."

Secondly, **street lights** are needed.

"It is too dark here. There isn't a single light."

"People attack you at night, and you can't see who it is that is attacking you."

"There is a lot of trouble when people get up early to go to work. You leave your house, and it is still dark. There is a lot of crime in the early morning when people leave for work."

An **old age home** is a high priority.

"Old people have to live with their children – but no one has money. There should be a better place for them, where they are properly taken care of. Old people need to be looked after."

The next very high priority was **government grants**.

"The grants which the people receive for childcare are minimal. They must buy food and clothes for the children, but only get R170 a month."

"There should also be grants available for people who don't have work."

Streets were high on priority.

"We want a nice area. There is no space between the shacks and this gives the criminals a lot of places to hide, because they can't be seen."

"There need to be streets between the houses, more space."

C-Index

A graph of the C-Index is given below. The scale varies between 0 and 11 where 11 is the high satisfaction.
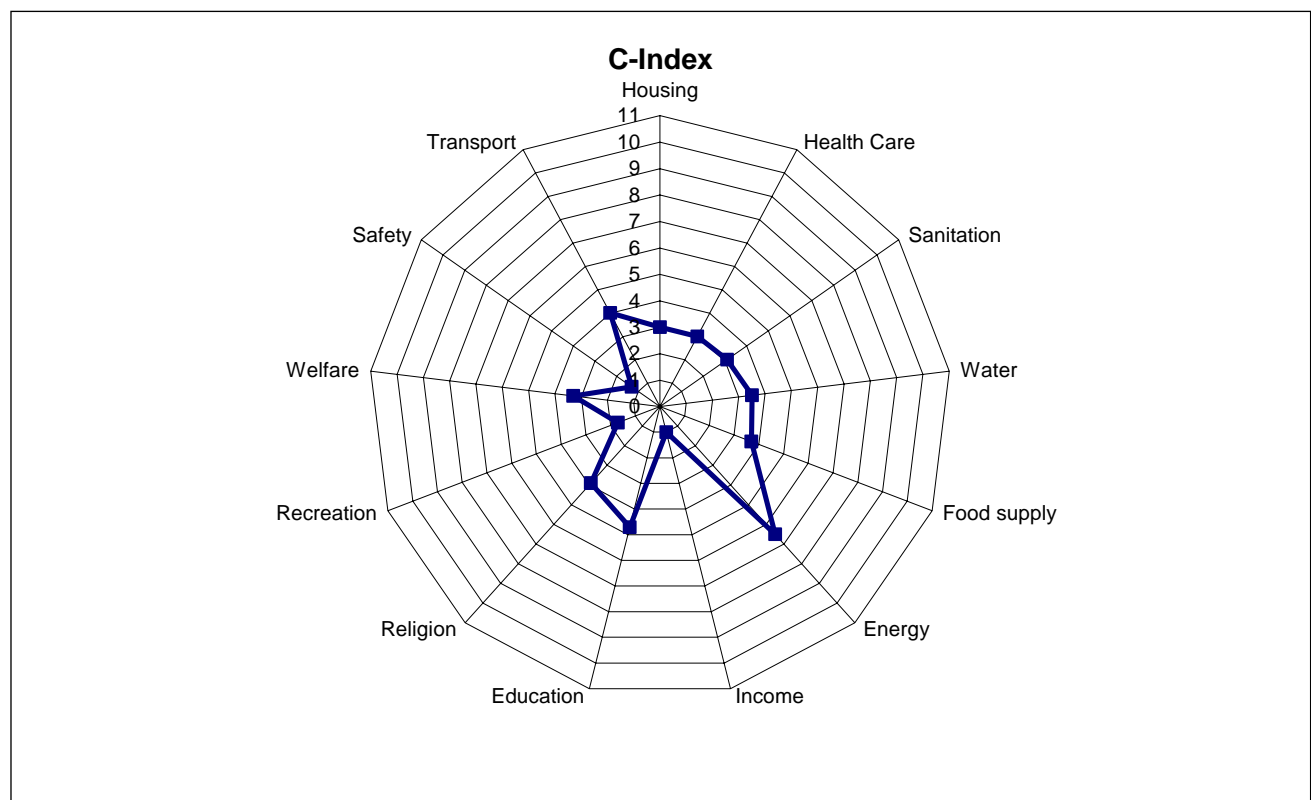
Energy and education were rated the highest. Religion was the third highest. On the other hand income, safety and recreation were rated lowest. More detail is provided for the three aspects rated lowest to paint a fuller picture of the needs in the community.

Income

"The people are suffering because they do not have work and thus have no income."

"They cannot feed the children. There is also no money to pay the school fees."

"If people don't work, they don't eat and then they steal."

"If people get jobs it will help to bring the crime rate down."

"Children finish Matric but don't get work."

"Uneducated people should also be able to get jobs. The government has promised us jobs, but we don't have any work."

"Poverty causes a lot of crime. The people are hungry so they steal."

"There must be projects in the community that the people in the community can get involved with."

Safety

"There is a lot of trouble in our area – people rob other people, and attack them."

"The people fear for the safety of their children. There are 'skollies' who walk around and hurt them in the streets."

"The police service is very bad. The police don't respond, because it is a black area. The reaction time is very slow."

"The police are drunk."

"There need to be more police in the area. The police need to patrol. The police station is too far, and it makes it difficult to report crimes. You get robbed on the way to the police station."

"The police are corrupt – they work together with the skollies."

"The shebeens close late and then people go and rob, and cause trouble."

Recreation

"We have to have our meetings outside because there is no hall."

"We don't have any place to do our activities."

"The children want to dance, and there is no place for them to practice."

"There are no fields, so the children have no place to play or to practice. They don't get any opportunity to get involved in sport. This is why the children become skollies."

"If we had sports fields everyone could be involved. There are people who don't go to school and don't get a chance to play sport."

Bonding

Three questions were asked to establish the bonding in the community. The average response is also given.

> To what extent do you consider the community to be your home – 6.3.
> How close do you feel to your friends in the community – 7.6.
> To what extent can you rely on the community to come to your aid – 5.1.

The average figure for bonding in D Section is: 6.3.

Concluding remarks on needs analysis in D Section - Khayelitsha

It is clear that the people in this area are battling with poverty. They are extremely poor and don't even have money to eat! Many of them are probably uneducated, making it even more difficult for them to find work.

This intense poverty leads to much crime in the area. These people have nothing, yet others in the area are taken from them. The younger people are probably frustrated because of the hopelessness of their situation. They are bored as there is nothing productive to do with their time and energy.

The bonding in the area is not particularly strong, but it is also not so weak as to be of no use. Obviously people trust each other, although there is a group who creates trouble, which leads to unrest in the community. This can be used to the advantage of any project. The people have a common goal in that they want to improve their area – the local people can be used to do this.

If you are HIV+, you are supposed to eat good food. The people don't have money to eat healthy. They themselves point out that there is no space for vegetable gardens, the properties are too small and there is no fence. Maybe a community garden could help solve this problem. The local people could then be involved with the upkeep and maintenance of the garden.

A community hall would go a long way in offering some sort of infrastructure for events. At least the people would then be able to go somewhere for their meetings. Projects could also be run out of the community centre. Despite their poverty, these people still have a need to socialise – for the women to get together and the children to learn various skills and have the opportunity to be exposed to a stimulating culture.

4.4 Secondary data

Three secondary sources of data were added as layers of information into the GIS, census data, a database from the City of Cape Town Health directorate and lastly crime statistics from SAPS.
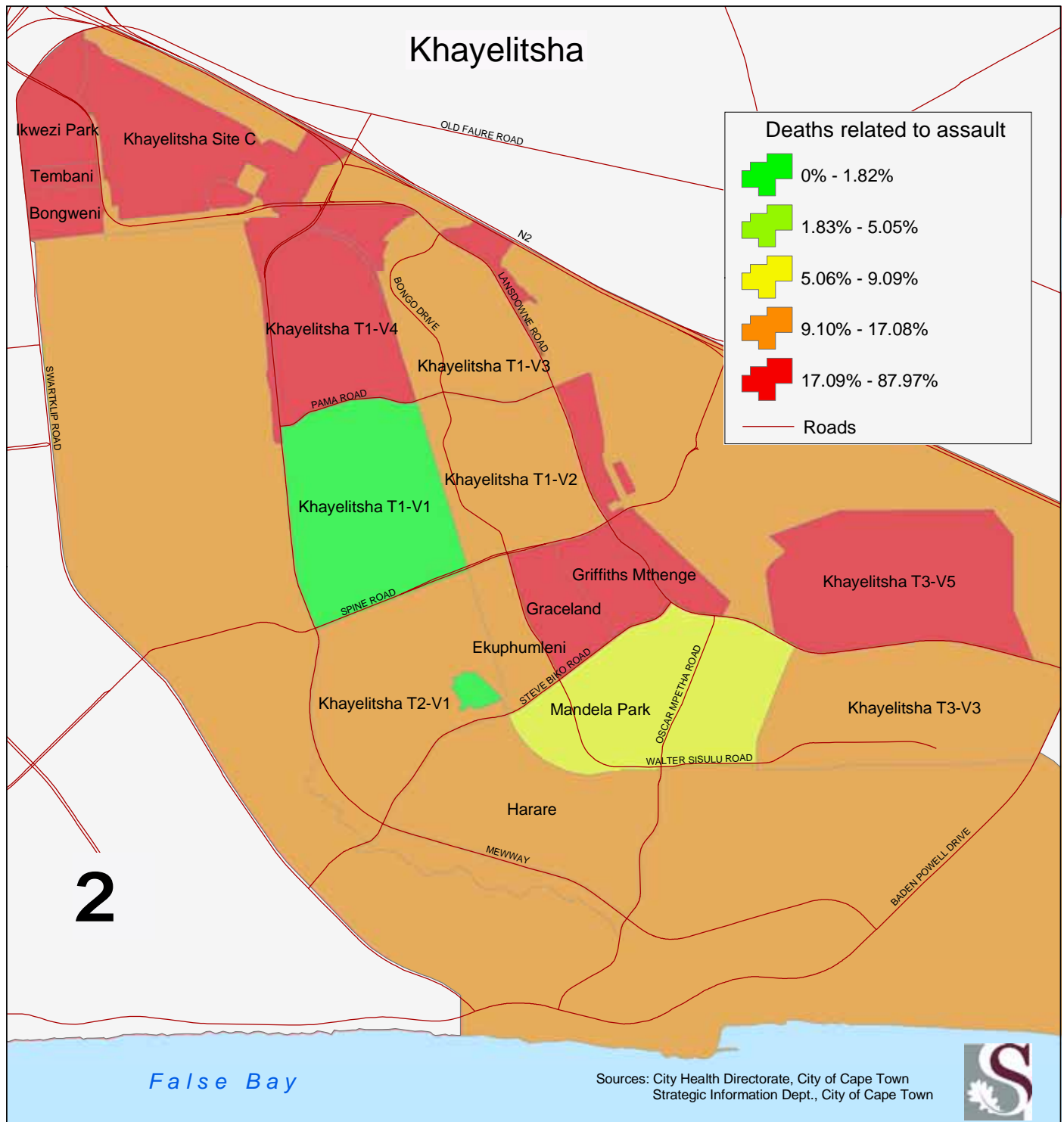
4.4.1 Census data

Examples of the demographics of Khayelitsha taken from census data were given above.

4.4.2 Health data

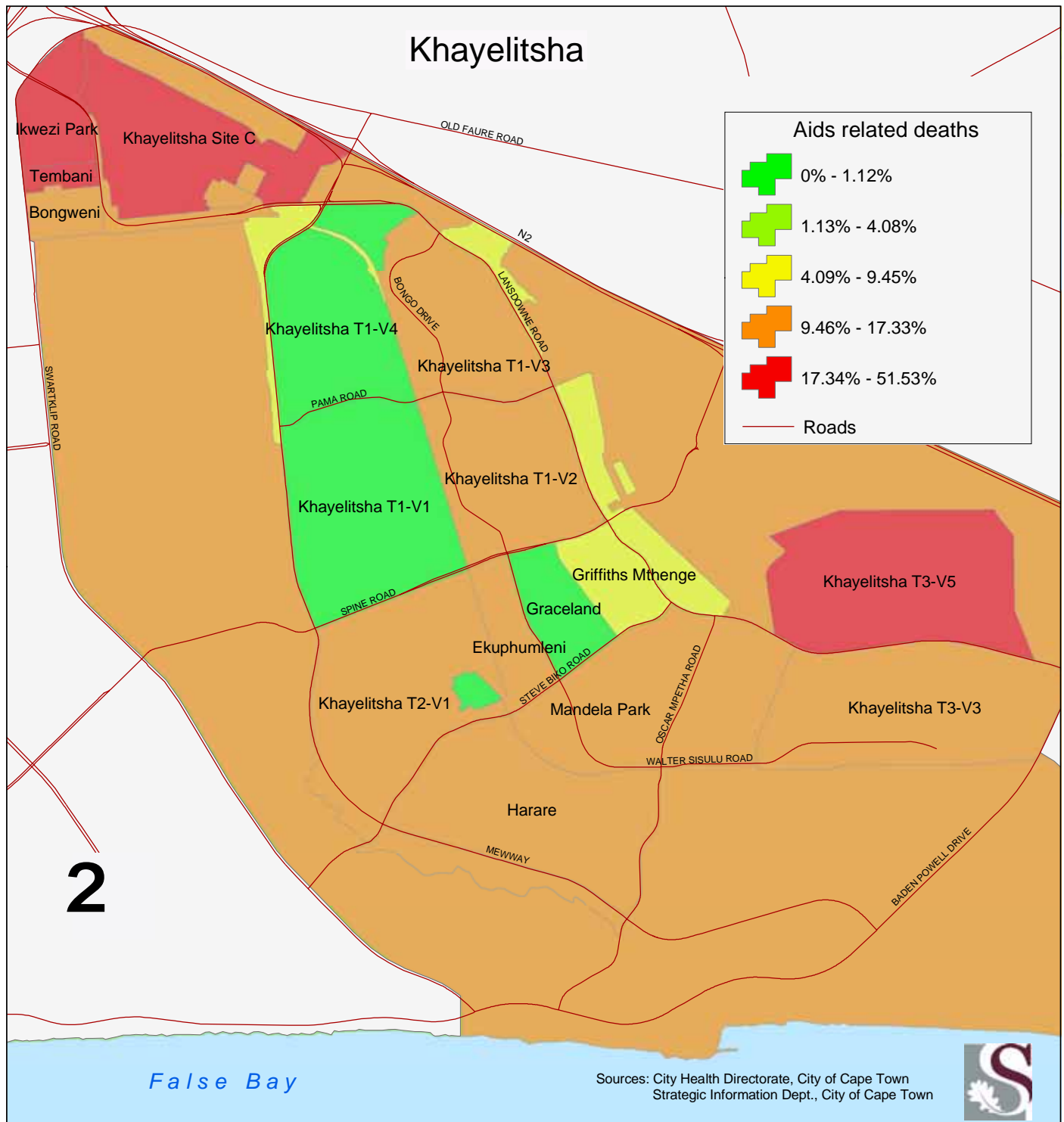The results of the analysis of the database showing the causes of death of the CMA population will be given.

4.4.2.1 People who died due to violence

The map shows the percentage of people in Khayelitsha who died in 2001 due to physical assault. The percentages are shown for each of the smaller areas of Khayelitsha. There are several areas indicated by the legend as red areas e.g. Khayelitsha T3-V5, Griffiths Mthenge, Graceland, Khayelitsha T1-V4, Site C, Bongweni, Tembani and Ikwesi Park.

4.4.2.2 The number of HIV/Aids related deaths

Khayelitsha

Aids related deaths

- 0% - 1.12%
- 1.13% - 4.08%
- 4.09% - 9.45%
- 9.46% - 17.33%
- 17.34% - 51.53%
- Roads

Ikwezi Park
Khayelitsha Site C
Tembani
Bongweni
Khayelitsha T1-V4
Khayelitsha T1-V3
Khayelitsha T1-V1
Khayelitsha T1-V2
Griffiths Mthenge
Graceland
Khayelitsha T3-V5
Ekuphumleni
Khayelitsha T2-V1
Mandela Park
Khayelitsha T3-V3
Harare

OLD FAURE ROAD
N2
BONGO DRIVE
LANSDOWNE ROAD
SWARTKLIP ROAD
PAMA ROAD
SPINE ROAD
STEVE BIKO ROAD
OSCAR MPETHA ROAD
WALTER SISULU ROAD
MEWWAY
BADEN POWELL DRIVE

2

False Bay

Sources: City Health Directorate, City of Cape Town
Strategic Information Dept., City of Cape Town

The percentage of people in Khayelitsha who died in 2001 due to some or other disease together with HIV/Aids is shown on this map. There are several areas indicated by the legend as red areas e.g. Khayelitsha T3-V5, Site C, Tembani and Ikwesi Park.

4.4.3 Crime data: SAPS

Unfortunately we have not been able to access the crime statistics for the different police stations to identify specific areas of need. The SAPS recently, since the pilot project in Helderberg Basin, changed their policy in which this data can be accessed. As soon as we receive the data it will be processed and made available

Crime	Khayelitsha	CMA
Indecent assault	0	1
Assault with the intent to inflict grievous bodily harm	8	5
Common assault	3	8
Murder	1	1
Attempted murder	1	1
Total for violent crimes	14	13
Rape	2	1

Table: The number of people, out of a thousand people, that stand a chance of becoming a victim of one of the crimes as indicated in the table.

This table depicts the number of people that stand a chance, out of every thousand people, to become a victim of the crimes as indicated in the above table. It was calculated in the following way: Khayelitsha and the rest of the Cape Metropolitan Area (CMA) were treated as two separate entities. The total number of victims for each crime was then calculated for Khayelitsha and the CMA. The crime data is for January to December 2001. The number of crimes for each area was then divided by the total population (according to the 2001 census of StatsSA) of each area and multiplied by a 1000. This gave us the number of people out of a thousand that is at risk of becoming a victim of the specific kind of crime.

For example the results show that the people in Khayelitsha have no risk of becoming a victim of indecent assault, where as in the CMA 1 out of every 1000 people runs the risk of becoming a victim according to the incidences of this crime for 2001. Assault with the intent to inflict grievous bodily harm is the crime in Khayelitsha that occurs about 1.8 times more than in the rest of the CMA, but the chances of a person of becoming a victim of common assault is more than 2 times less than in the rest of the CMA. In Khayelitsha the chance of a person becoming a murder victim or a victim of an attempted murder is 1 out of a 1000 which is the same for the CMA. Looking at these crimes and putting them in the category of violent crimes shows that the chances in Khayelitsha compared to the rest of the CMA is virtually the same, with the chances being 14 out of a 1000 in Khayelitsha and 13 out of a 1000 in the CMA.

The same procedure was used to look at the chances of a person in Khayelitsha being a rape victim. This statistic is for male and female, and your chance of being a rape victim is 2 out of a 1000. Taking into consideration that by far the majority of rape victims are women and that women make up 50% of the Khayelitsha population, the chance of a woman becoming a rape victim is 4 out of a 1000. The chance of a person in the rest of the CMA, in both of the discussed instances, is half of that of a person in Khayelitsha.

The overall picture for Khayelitsha is comparable to that of the CMA according to the statistics of 2001, but with this the Khayelitsha statistics is not condoned. It is still a major problem that must be addressed.

5 DISSEMINATION OF INFORMATION

The feedback of the results was held in the Church of England in Mandela Park on 19th June 2004.

The Unit also developed a web-site where the research partners can view the results of the research (http://www.sun.ac.za/theology/urdr.htm).

6 CONCLUSIONS

In conclusion we want firstly so summarise the results and secondly direct concluding remarks to the church leaders.

Summarising the demographics of Khayelitsha it seems that the community is, socio-economically speaking, young, growing and poor. Some areas have alarmingly poor housing and access to services. The statistics paint a bleak picture. For example young people seem to finish school in matric but do not have access to the job market. On the other hand 76.7% people in Khayelitsha affiliate with the Christian religion. This should be positive.

The results from the GPS phase show very interesting results. There are a total of 274 Christian places of worship. How do we interpret this - positively or negatively? The answer is: probably a little of both. It can be viewed as a sign of disunity in the Christian community. Some churches certainly do have a history of disruption. The 274 churches are witness to this reality. However, this is most unfortunate.

One can also view the distribution of churches positively in the sense of their potential impact in Khayelitsha. Churches are probably the only organization in Khayeltisha who has contact with virtually every household in the community. The distribution definitely adds to the churches' potential to influence the community.

We would also like to argue that more churches can be planted. The ratio is one church for every 1200 people. In Helderberg Basin the ratio was one church for every 660 people. Generally speaking the ratio is smaller in poorer communities. There are possible reasons for this. More affluent people are able to travel to churches further away from them. Concomitantly churches in richer areas possibly have the infrastructure (full-time pastors, telephones, fax lines, e-mail and buildings to serve more people. On the other hand, people in poorer areas mostly have to walk to the church of their preference.

Ideally, in a community like Khayelitsha there should be one church for every 300 people. This adds to a total of 1,095 churches. This means that a total of 821 more churches are needed.

However, the community is heavily impacted by all the liquor outlets - especially the shebeens. There are a total of 593 liquor outlets of which 462 are shebeens. The Medical Research Council just finished a research report in substance abuse in South Africa. The results are distressing. What is just as distressing is that that there is one outlet for every 566 people. How is it possible when the community is so poor? Alcohol also facilitates other crimes which impact on the community, e.g. violence, crime, domestic violence etc.

When one reads the needs analysis reports they tell a story of poverty - sometimes abject poverty. People live in poor conditions, not having access to the job market, no access to services, and no space for recreation, poor medical services, poor safety and security. One gets the feeling of socially excluded areas.

The database from the Health Directorate shows that there are several areas where the reason of their death was due to violence (T3-V5, Griffiths Mthenge, Graceland, T1-V4, Site C, Bongweni,

Tembani and Ikwesi Park). There are two areas where HIV/Aids related deaths are high, T3-V5 and in the area of Site C.

Recently, the national Minister of safety and security Charles Nqakula, named the number one spot in the entire country for murder, rape and serious and violent assault Khayelitsha (www.news24.com/News24/South_Africa/Politcs/0,,2-7-12_1532301,00.html).

Unfortunately we have not been able to access the crime statistics for the different police stations to identify specific areas of need. The SAPS recently, since the pilot project in Helderberg Basin, changed their policy in which this data can be accessed. As soon as we receive the data it will be processed and made available.

Summarising the above discussion one can conclude that the areas below can be called "hot spots". The reason is that they consistently reappear as areas of need.

- Socio-economically speaking the whole Khayelitsha is a hot spot because of its isolation.
- The areas that seem to reappear are Site C and the area around it, Khayelitsha T3-V5 and the area south of Harare, Khayelitsha T2-V2b.

Concluding remarks on the church as a role-player in development

Firstly, the paradigm of church leaders must be challenged. Many pastors only live, think and plan in the paradigm of their own local organization. Sometimes, they are guilty of ambitiously building their own kingdoms in their churches. Leaders must focus more on the kingdom of God and the community. Instead of keeping believers inside the church, members should be empowered and mobilised to live "out there." Thus, when reflecting on community transformation, consider strategies that operate at several levels. Churches need to form partnerships with the community, other churches and other role-players. Transformation will not happen at only one level.

Secondly, let's examine the church from a development perspective. Since 1994 South Africans live in a *secular, pluralistic, democratic society*. Such a society has various public institutions, organizations and initiatives that fill the public space. Individuals can, free from government intervention, organize themselves in autonomous organizations. The church is an example of such an organization, competing with government and business for room in the public space.

The church is also a *volunteer organization* and thus forms part of the dynamics of volunteer organizations. Over against the government sector that has the ability to demand resources by means of threat, power and coercion. The business sector operates with economic power by selling products and services, while volunteer organizations specialise in the *power of consensus*. People commit to a volunteer organization to the extent that they identify with its *vision and values*. They remain committed to the point that they are able to realise themselves through the organization. The power of these organizations resides in their values, vision, and independence and services that they render to improve the community's quality of life. On the other hand, such organizations are very sensitive as regards their membership. Therefore, the more vital their vision and values, the greater number of members!

Thus, as a volunteer organization, the church competes for public space by communicating and living a **vision and values** for the community.

A second developmental perspective on the church is its role as agent for development. Traditionally, the church has always been involved in ministries of charity. These services focus on people's immediate needs, for example, food, housing and medical services especially during and after wars and natural disasters. In fact, the church probably has the best-organised networks locally and internationally for delivering these services.

However, if churches accept the challenge to play a role in developing sustainable communities, they should also implement strategies other than mere relief. Churches must develop strategies to increase people's capacities to promote meeting their own needs through self-reliant action (community development). Churches should also adopt strategies that attempt to develop sustainable systems: Churches that work with major national role-players to reorient policies and working modes in a sustained process of using and raising resources in such a way that the challenges can be dealt with effectively. Lastly, churches should develop people's movements: decentralized action to involve people in a movement at grassroots level, where there is less focus on money and resources, and more on motivating social energy in movements.

The **values** underlying these activities are threefold. Firstly, development should be *people-centred,* that is people must be able to participate in their own development, which must meet basic felt needs. It often happens that churches start ministries in response to perceived needs, not the people's real needs. Their felt needs are a need to belong, to be significant and important, and a need for a reasonable amount of security. Secondly, development must be *sustainable* and, thirdly, there should be *empowerment* of both the helpers and those who are being helped.

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8 ANNEXURES

8.1 Annexure 1: Variants available from research project

1. GPS

1.1 Places of worship (House, formal church building, school building, other)

  Christian

  Muslim

  Hindu

  Jewish

  Traditional African Belief

1.2 Liquor outlets

  Liquor stores

  Night clubs

  Shebeens

  Hotels

  Pub/Tavern

  Other

1.3 Sexual misconduct

1.4 Selling of illegal drugs

2. Needs analysis

  Reports from two areas:

    Sir Lowry's Pass

    Lwandle

3. South African Police Service Data

  Rape

  Attempted rape

  Common assault

  Assault with grievous bodily harm

  Indecent assault

  Sexual and/or violent crimes in general

4. Causes of death data – City of Cape Town Health Department

  TB

  Aids & TB

  Aids

  Drug overdose

Maternal deaths (mothers who died during pregnancy or during labour)

Transport related deaths

Assault

[Each variant is separately available for women and men. The average age of death in an area is also available]

5. Censuses of 1996 and 2001 (StatsSA)

Personal:

Gender

Populations groups

Age groups (0-9; 10-19; 20-34; 35-49; 50+)

First language

Marital status (20+ years)

Religious groups

Education (20+ years)

Economic:

Employment status (15-65 years)

Occupation (employed)

Industry (employed)

Income per household

Household:

Number of rooms per dwelling

Type of dwelling

Access to water supply

Access to fuel for lighting

Gender of head of household

Age of head of household

Relationship to head of household

Year moved to this address (migration)

38

8.2 Annexure 2: Demographic Profile of Khayelitsha using Census 1996 and 2001

REPORT ON THE DEMOGRAPHIC PROFILE OF KHAYELITSHA

A comparative analysis describing the demographics of your area!

This report is compiled by:

UNIT FOR RELIGION AND DEVELOPMENT RESEARCH

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Contents:

1. GENERAL DESCRIPTION ON REPORT CONTENTS

What is the report about?

The main content of the report is to provide you with comparative information about your area in relation to a comparative area (CA) or town / city or province for more insight into it's demographic profile.

What information are being looked at?

A. Personal variables: Gender
Population groups
Age groups
First language
Marital status
Religious groups
Educational qualifications

B. Economic variables: Employment status
Occupation
Industry
Income per household

C. Household variables: Number of rooms per dwelling
Type of dwelling
Access to water supply
Access to fuel for lighting
Gender of head of household
Age of head of household
Relationship to head of household

What are being compared?

The comparisons are between:

- the way your area changed from 1996 to 2001 according to the 1996 and 2001 census data;

- the way your area differs from your CA or town/city according to the 2001 census data

2. DESCRIPTION OF INDEX-DIAGRAMS:

What is an index-diagram?

An index-diagram is a graphic representation of the comparison of one group to another, the groups being your area compared to the CA.

How do I interpret an index-diagram? (refer to figure 1)

- A diagram consists of axes:
> * each axis represents a different characteristic
> (in figure 1, each axis represents the marital status of people)

- Two values are plotted on each axis, these are index values:
> * the red line is what the index value of your area would be if there is no difference between it and the CA
>
> * the blue line is the actual index value of your area

- The comparative indices are calculated in the following way:
> * an index value of 100 of your area (blue line) indicates that it does not differ from the CA. An index value of 150 indicates that your area is 1.5 times the CA average. A value of 50 indicates that your area is estimated to be only one-half of the CA average
>
> * the actual index value of your area (blue line) is calculated by taking for example the percentage of people who are married in your area and dividing it by the percentage of people who are married in the whole of the CA and multiplying it by 100, (25% / 10%) * 100 = 250. Therefore 2.5 times the national average
>
> * as has been sad earlier; if there is no difference between the your area's average and that of the CA, (25% / 25%) * 100 = 100, the index value will always be 100. Therefore, the red line always runs through the axis where the value is 100.

When looking at the diagram and the way the blue line deviates from the red one, one gets a good idea of the differences there are between your area and the CA with the index value on each axis showing the degree of deviation.
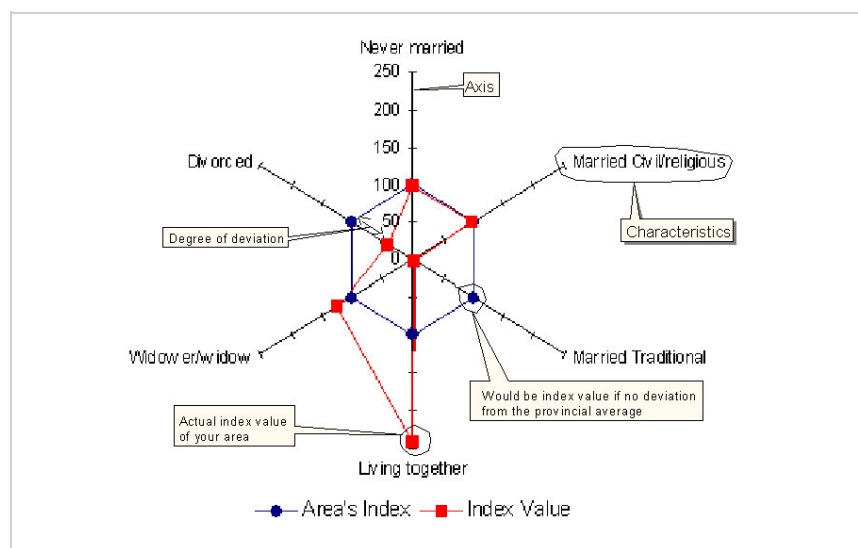
Figure 1: Outset of an index-diagram

3. DEMOGRAPHIC PROFILE

TOTAL POPULATION	**1996:**	**249,910**	**2001:**	**329,017**	**DIF:**	**79,107**
HOUSEHOLDS	**1996:**	**63,504**	**2001:**	**85,911**	**DIF:**	**22,407**

A. Personal Variables

Gender	1996	2001	'96 to '01	CA '01
Male	49.00%	48.07%	-0.92%	48.49%
Female	51.00%	51.93%	0.92%	51.51%

Population group	1996	2001	'96 to '01	CA '01
African/Black	99.64%	99.47%	-0.18%	26.68%
Coloured	0.34%	0.50%	0.16%	53.79%
Indian/Asian	0.01%	0.01%	0.00%	1.00%
White	0.00%	0.02%	0.02%	18.52%

Age group	1996	2001	'96 to '01	CA '01
00 - 09 yrs	22.57%	19.81%	-2.76%	18.00%
10 - 19 yrs	18.44%	20.93%	2.49%	19.20%
20 - 34 yrs	35.98%	34.43%	-1.56%	27.60%
35 - 49 yrs	17.06%	18.46%	1.40%	20.04%
50 yrs +	5.95%	6.37%	0.43%	15.16%

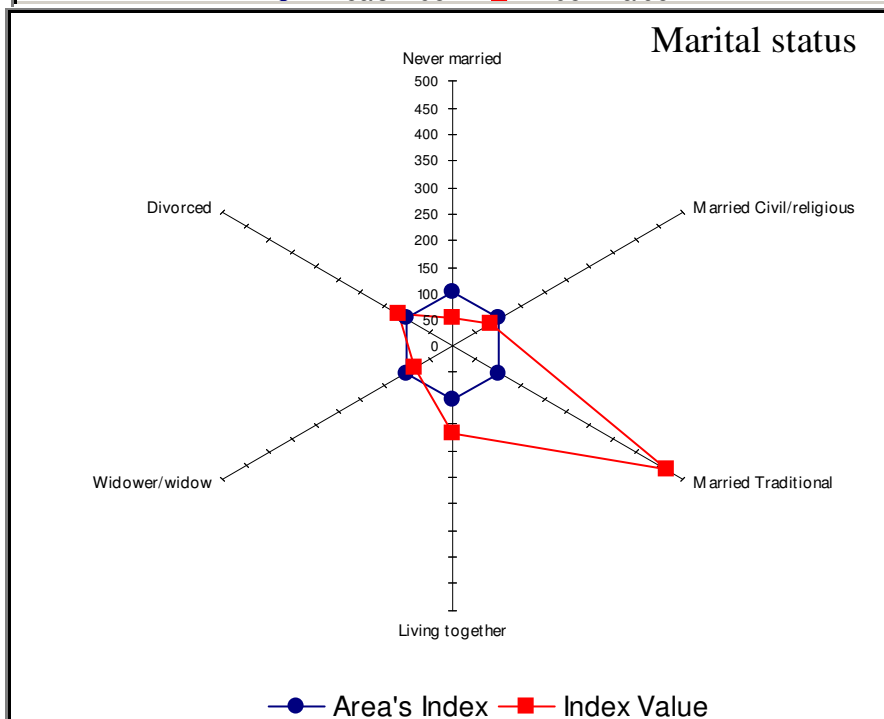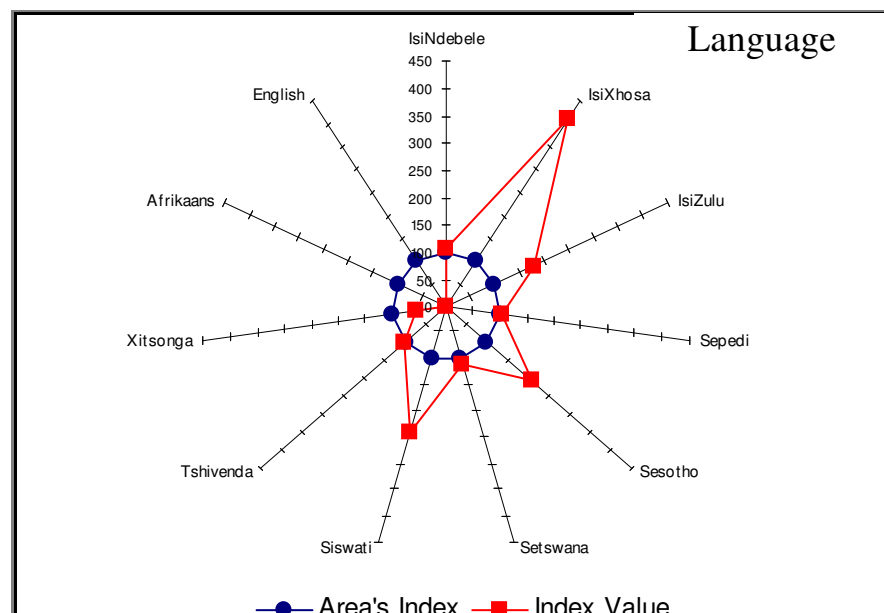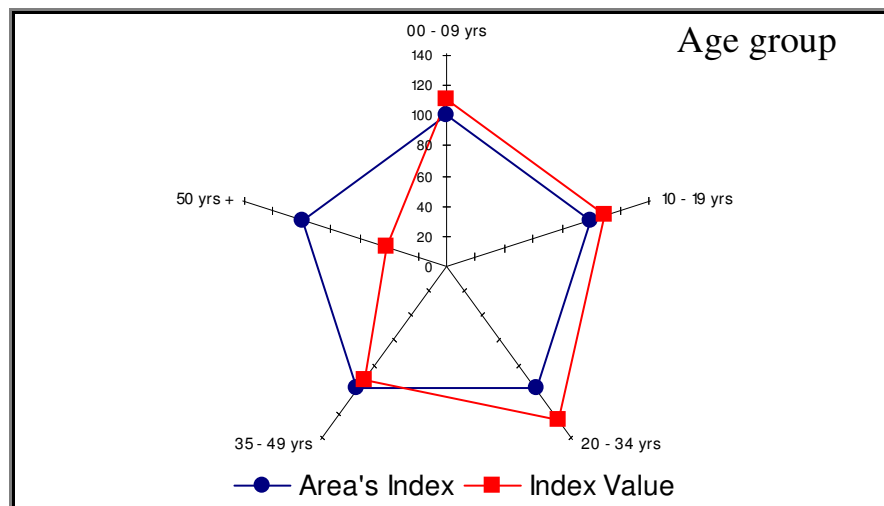| First language	1996	2001	'96 to '01	CA '01
IsiNdebele	0.03%	0.06%	0.03%	0.05%
IsiXhosa	98.04%	96.65%	-1.39%	23.68%
IsiZulu	0.14%	0.39%	0.25%	0.22%
Sepedi	0.03%	0.05%	0.01%	0.05%
Sesotho	1.04%	1.48%	0.43%	0.71%
Setswana	0.05%	0.14%	0.09%	0.13%
Siswati	0.02%	0.09%	0.07%	0.04%
Tshivenda	0.01%	0.03%	0.02%	0.03%
Xitsonga	0.01%	0.03%	0.02%	0.05%
Afrikaans	0.40%	0.74%	0.34%	55.26%
English	0.07%	0.24%	0.17%	19.34%
Language other	0.15%	0.11%	-0.04%	0.44%

Marital status	1996	2001	'96 to '01	CA '01
Never married	17.77%	29.80%	12.03%	21.44%
Married civil/Religious	62.13%	22.31%	-39.82%	43.45%
Married traditional	2.95%	12.97%	10.02%	4.41%
Living together	2.79%	8.08%	5.29%	7.58%
Widower/widow	7.29%	3.06%	-4.23%	5.94%
Divorced	7.08%	3.31%	-3.77%	4.48%

Religious groups	1996	2001	'96 to '01	CA '01
Zion Christian churches	4.54%	7.96%	3.41%	2.47%
Dutch Reformed churches	3.28%	1.95%	-1.33%	15.33%
Catholic churches	7.22%	3.78%	-3.43%	5.55%
Methodist churches	17.43%	15.37%	-2.06%	6.86%
Pentecostal/Charismatic churches	7.83%	7.66%	-0.17%	9.23%
Anglican churches	4.51%	3.71%	-0.80%	8.57%
Apostolic Faith Mission	1.68%	0.19%	-1.49%	0.63%
Lutheran churches	0.60%	0.54%	-0.05%	1.84%
Presbyterian churches	4.53%	3.99%	-0.54%	1.38%
Bandla Lama Nazaretha	1.33%	0.39%	-0.94%	0.16%
Baptist churches	1.28%	1.07%	-0.21%	1.28%
Congregational churches	0.50%	0.72%	0.22%	1.49%
Orthodox churches	0.02%	0.06%	0.04%	0.07%
Other Apostolic churches	9.80%	9.66%	-0.14%	13.03%
Other Zionist churches	11.83%	5.31%	-6.52%	2.55%
Ethiopian type churches	3.32%	4.48%	1.16%	1.40%
Other Reformed churches	0.31%	0.05%	-0.26%	0.23%
Other African Independent churches	0.54%	1.46%	0.91%	1.02%
Other Christian churches	5.04%	10.02%	4.97%	10.21%
Islam	0.10%	0.17%	0.07%	6.56%
Hinduism	0.02%	0.06%	0.04%	0.16%
Judaism	0.02%	0.01%	0.00%	0.37%
African traditional belief	0.02%	0.11%	0.08%	0.02%
Other non-christian churches	0.81%	0.78%	-0.03%	0.52%
No religion	14.78%	20.89%	6.12%	9.21%

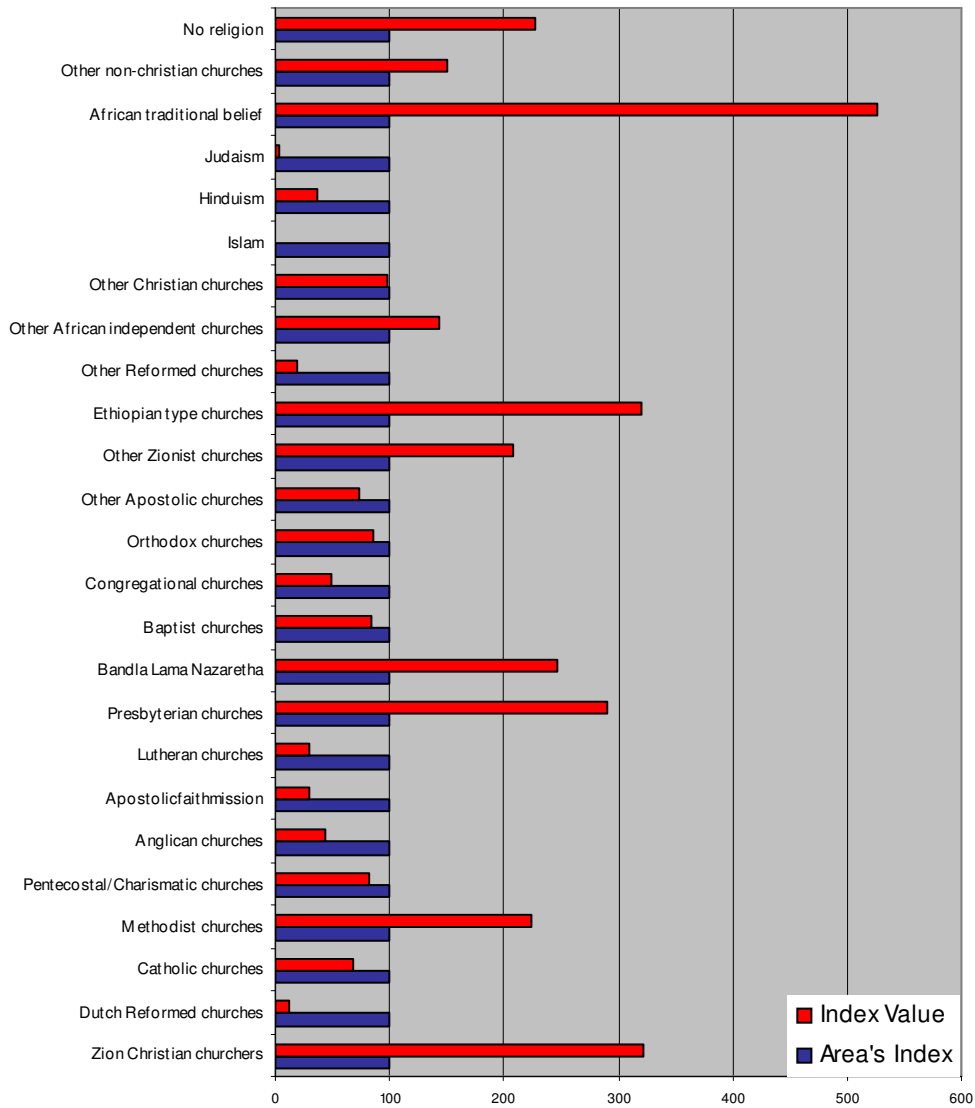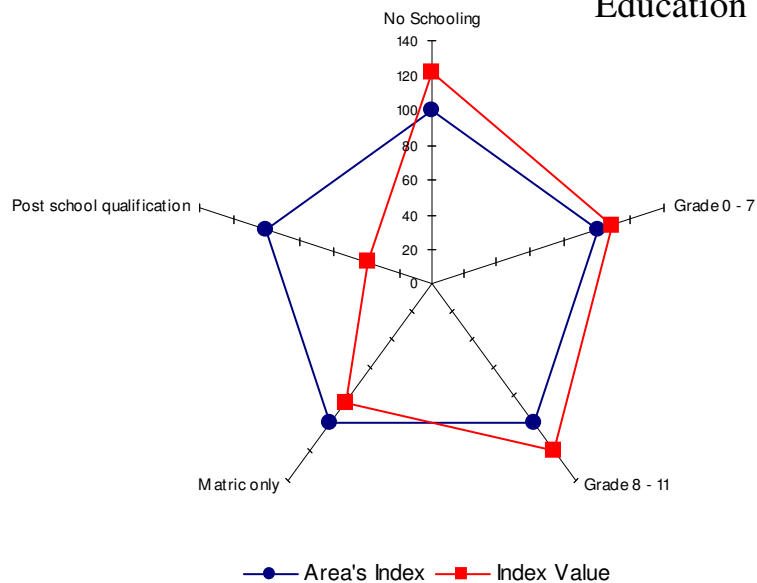| Educational qualifications	1996	2001	'96 to '01	CA '01
No Schooling	8.10%	7.06%	-1.04%	5.80%
Grade 0 - 7	29.89%	25.31%	-4.58%	23.20%
Grade 8 - 11	47.42%	43.15%	-4.27%	36.09%
Matric only	12.45%	20.09%	7.64%	23.58%
Post school qualification	2.13%	4.39%	2.25%	11.33%

A.1. Index-diagrams on personal variables

Age group

Language

Marital status

47

Religion

Legend:
- Index Value (red)
- Area's Index (blue)

Categories (top to bottom):
- No religion
- Other non-christian churches
- African traditional belief
- Judaism
- Hinduism
- Islam
- Other Christian churches
- Other African independent churches
- Other Reformed churches
- Ethiopian type churches
- Other Zionist churches
- Other Apostolic churches
- Orthodox churches
- Congregational churches
- Baptist churches
- Bandla Lama Nazaretha
- Presbyterian churches
- Lutheran churches
- Apostolicfaithmission
- Anglican churches
- Pentecostal/Charismatic churches
- Methodist churches
- Catholic churches
- Dutch Reformed churches
- Zion Christian churchers

Education

Axes: No Schooling, Grade 0 - 7, Grade 8 - 11, Matric only, Post school qualification

Legend: Area's Index (blue), Index Value (red)

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2. Economic Variables

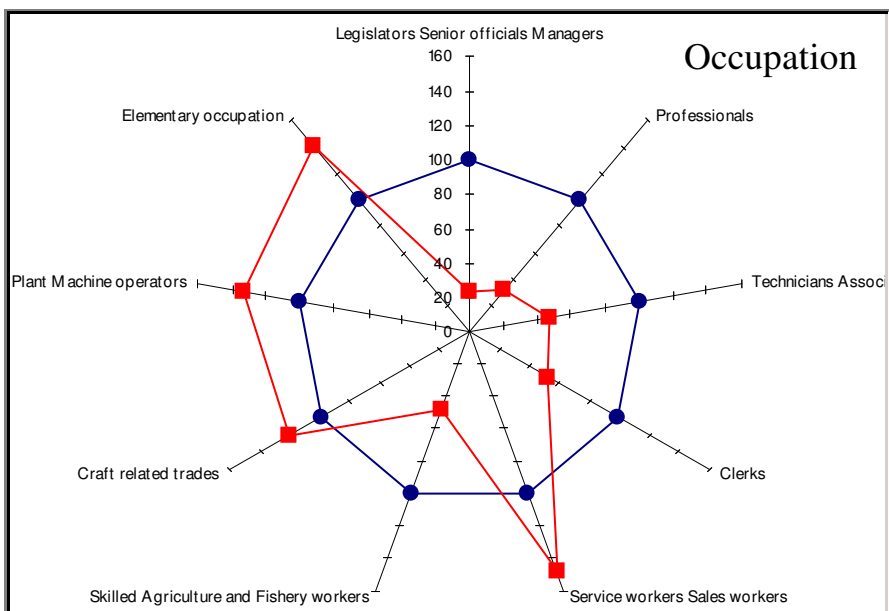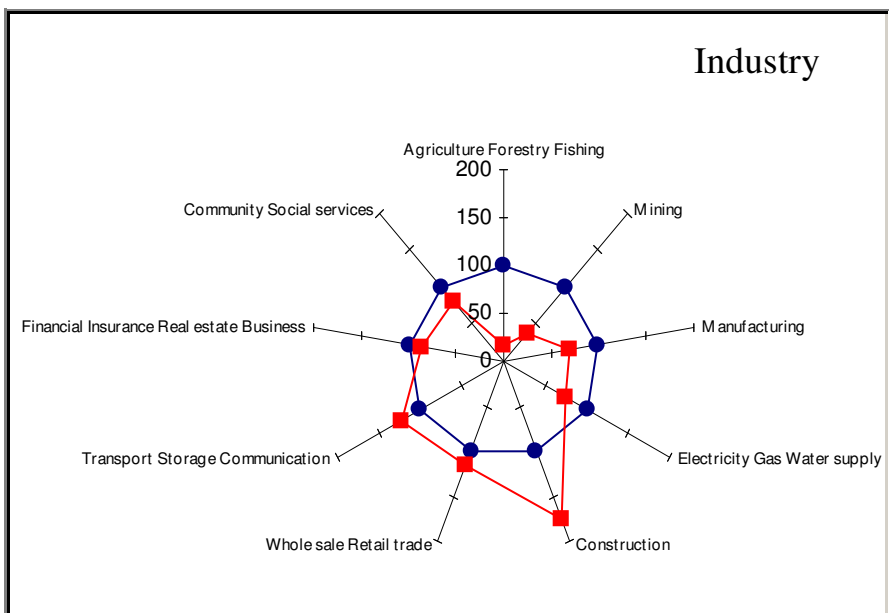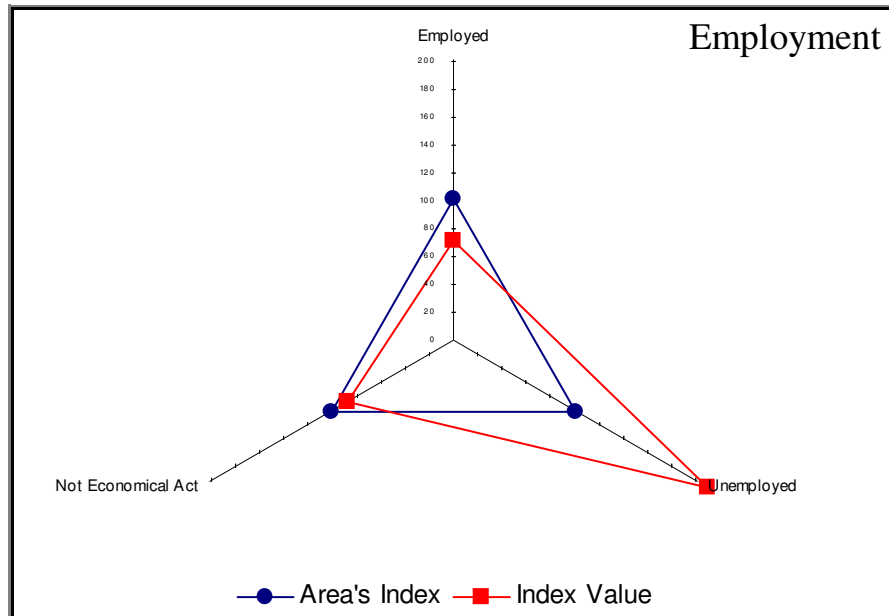| Employment status	1996	2001	'96 to '01	CA '01
Employed	40.03%	34.62%	-5.41%	48.44%
Unemployed	27.01%	35.74%	8.74%	17.15%
Not economically active	32.96%	29.63%	-3.33%	34.40%

Occupation	1996	2001	'96 to '01	CA '01
Legislators/Senior officials/Managers	1.68%	1.49%	-0.18%	6.45%
Professionals	3.59%	2.39%	-1.19%	7.77%
Technicians/Associate professionals	2.38%	4.58%	2.20%	9.65%
Clerks	3.19%	6.45%	3.26%	12.39%
Service workers/Sales workers	12.62%	16.33%	3.71%	10.97%
Skilled agriculture and fishery workers	2.21%	1.30%	-0.91%	2.73%
Craft related trades	17.18%	13.74%	-3.43%	11.39%
Plant/Machine operators	8.39%	10.01%	1.62%	7.49%
Elementary occupation	48.77%	43.69%	-5.07%	31.17%

Industry	1996	2001	'96 to '01	CA '01
Agriculture/Forestry/Fishing	1.75%	2.49%	0.74%	15.30%
Mining	0.10%	0.14%	0.05%	0.37%
Manufacturing	12.96%	10.81%	-2.15%	15.39%
Electricity/Gas/Water supply	0.60%	0.42%	-0.19%	0.56%
Construction	19.09%	13.27%	-5.82%	7.62%
Whole sale/Retail trade	18.11%	20.48%	2.38%	18.03%
Transport/Storage/Communication	5.89%	5.95%	0.06%	4.82%
Financial/Insurance/Real estate/Business	5.94%	10.25%	4.30%	11.62%
Community/Social services	11.39%	15.77%	4.38%	19.30%
Private households	24.18%	20.42%	-3.76%	6.99%

Average income per household for one year			
1996	2001	'96 to '01	CA '01
R 15,660.37	R 21,162.93	R 5,502.56	R 75,932.31

B.1. Index-diagrams on economic variables

Employment

Employed

200
180
160
140
120
100
80
60
40
20
0

Not Economical Act

Unemployed

● Area's Index ■ Index Value

Industry

Agriculture Forestry Fishing
200
150
100
50
0

Mining

Manufacturing

Electricity Gas Water supply

Construction

Whole sale Retail trade

Transport Storage Communication

Financial Insurance Real estate Business

Community Social services

Occupation

Legislators Senior officials Managers
160
140
120
100
80
60
40
20
0

Professionals

Technicians Assoc

Clerks

Service workers Sales workers

Skilled Agriculture and Fishery workers

Craft related trades

Plant Machine operators

Elementary occupation

50

3. Household Variables

Number of rooms per dwelling	1996	2001	'96 to '01	CA '01
1- 2	48.03%	43.87%	-4.17%	27.47%
3 - 5	49.86%	50.91%	1.05%	53.30%
6 and more	2.10%	5.22%	3.12%	19.23%

Type of dwelling	1996	2001	'96 to '01	CA '01
House on separate stand	17.63%	30.06%	12.43%	65.06%
Traditional dwelling	0.07%	2.28%	2.22%	2.27%
Flat in block of flats	0.06%	0.34%	0.27%	7.59%
Town/cluster/semi-detached house	0.01%	0.64%	0.63%	5.68%
House/flat/room in backyard	0.27%	1.16%	0.88%	2.17%
Informal dwelling/shack in backyard	4.12%	7.25%	3.13%	4.00%
Informal dwelling/shack elsewhere	76.33%	57.28%	-19.06%	12.14%
Room/flatlet on shared property	0.99%	0.46%	-0.52%	0.74%
Caravan/tent	0.02%	0.52%	0.50%	0.31%
Other	0.49%	0.01%	-0.47%	0.03%

Watersupply access for household	1996	2001	'96 to '01	CA '01
Piped water in dwelling	27.93%	22.73%	-5.19%	68.31%
Piped water on site	52.01%	46.54%	-5.47%	18.85%
Public tap	13.82%	29.77%	15.95%	11.36%
Borehole / rainwater tank / well	0.00%	0.02%	0.02%	0.25%
Dam / river / stream / spring	0.06%	0.17%	-0.04%	0.32%
Other	6.19%	0.17%	-6.01%	0.91%

Access to fuel for lighting	1996	2001	'96 to '01	CA '01
Electricity direct from authority	75.79%	81.80%	6.01%	90.30%
Electricity from other source	0.17%	0.06%	-0.11%	0.11%
Gas	0.19%	0.30%	0.12%	0.27%
Paraffin	22.18%	16.60%	-5.59%	5.32%
Candles	1.67%	1.16%	-0.50%	3.89%

Gender of head of household	1996	2001	'96 to '01	CA '01
Male	65.95%	58.36%	-7.59%	66.37%
Female	34.15%	41.81%	7.66%	34.64%

Age of head of household	1996	2001	'96 to '01	CA '01
15 - 19 yrs	0.44%	1.06%	0.62%	0.89%
20 - 29 yrs	22.10%	22.08%	-0.02%	15.34%
30 - 59 yrs	72.46%	70.86%	-1.60%	65.88%
60 + yrs	5.01%	6.01%	1.00%	17.89%

Relationship to head of household	1996	2001	'96 to '01	CA '01
Head of household	26.74%	26.48%	-0.26%	27.69%
Husband/wife/partner	12.44%	10.87%	-1.58%	16.03%
Son/daughter	41.75%	38.97%	-2.78%	38.00%
Brother/sister	7.54%	7.99%	0.45%	3.22%
Father/mother	0.76%	0.87%	0.11%	1.26%
Grandchild	4.06%	5.06%	1.00%	7.31%
Other-relative	6.71%	9.77%	3.06%	6.48%

Year moved to town	Your Area	Neighbouring Area
earlier than '96	86.11%	82.21%
1996	0.36%	0.65%
1997	2.31%	2.28%
1998	2.48%	3.00%
1999	2.23%	3.80%
2000	3.95%	4.02%
2001	2.91%	4.69%

C.1. Index-diagrams on household variables

Rooms per dwelling

- Area's Index
- Index Value

Type of dwelling

Water supply

- Area's Index
- Index Value

Lighting fuel

Electricity direct from authority

Candles

Electricity from other source

Paraffin

Gas

— Area's Index — Index Value

Household head age

15 - 19 yrs

60+yrs

20 - 29 yrs

30 - 59 yrs

— Area's Index — Index Value

Relationship to head

Head of household

Other-relative

Husband/wife/partner

Gandchild

Son/daughter

Father/mother

Brother/sister

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