

**FACING HOMELESS PEOPLE IN THE INNER CITY OF TSHWANE. A MISSIOLOGICAL
CONVERSATION WITH THE WESLEYAN TRADITION**

by

EZEKIEL NTAKIRUTIMANA

submitted in accordance with the requirements
for the degree of

DOCTOR OF THEOLOGY IN MISSIOLOGY – WITH SPECIALISATION IN URBAN MINISTRY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF J N J KRITZINGER

JOINT SUPERVISOR: DR S F DE BEER

DECEMBER 2015

SUMMARY

This study was conducted within the pressing social conditions of human vulnerability manifested in a worsening situation of homelessness which forces homeless people into a deplorable life in the inner city of Tshwane. The study is not a detailed strategic plan to design support services that could improve the situation. It is rather about imagining alternative ways to journey with homeless people in their struggle to regain their humanity; hence the title: Facing homeless people in the inner city of Tshwane.

Chapter 2 analyses homelessness in the inner city of Tshwane, locating it within the bigger picture of the City of Tshwane. It takes into account the poverty that drives poor people to the margins, resulting in further human degradation. It exposes the adverse conditions that homeless people endure due to the absence of a social support net. The study obtained its information primarily from conversations with homeless people and with practitioners in church based organisations dedicated to addressing homelessness. Out of these conversations, five different causes of homelessness emerged, ranging from economic and political, to health, social and cultural factors.

Chapter 3 describes a number of church-based initiatives in the inner city of Tshwane that address the situation of homeless people, analysing their strengths and weaknesses in responding to the causes of homelessness as identified in Chapter 2.

Chapter 4 develops an urban theological vision in response to this situation, in the light of the notions of holiness and hospitality in the Wesleyan tradition. Contemplating this teaching, a framework was generated for the journey of the inner city church with homeless people in their efforts to regain humanity, by prioritising economic, political, health, social, and educational strategies. This chapter highlights the fact that John Wesley's Methodist movement campaigned for the abolition of African slavery. It also journeyed with poor and vulnerable people like widows, orphans and prisoners, using Methodist "Societies" and "Classes" to integrate them into society.

Finally, Chapter 5 presents an integrative urban theological vision and a set of contextual strategies for the inner city church to journey with homeless people, following the horizons of human liberation developed in earlier chapters.

Key concepts: Urban mission, John Wesley, Wesleyan tradition, holiness, hospitality, homeless people, housing, Asset-Based Community Development, urban space, inner city, Tshwane.

ACKNOWLEDGEMENTS

This thesis is proudly produced as a result of the cooperation between and efforts by different committed individuals and organisations, mostly around the inner city of Tshwane. It then gives me pleasure to sincerely convey my appreciation to my dear wife, Vestine, and my two children, Happiness and Frank, for their emotional support offered from the commencement of this thesis up to the last moment of submission. In many cases they sacrificed themselves, including relieving me many times from scheduled domestic responsibilities so that I could make considerable progress to meet the research deadline.

Sincere thanks are expressed to the Free Methodist Church of South Africa and World Free Methodist Area Fellowship. Through the outgoing Bishop Emeritus Zwelisha Lincoln Shembe, the newly elected Bishop SP Chanza, the late Bishop Emeritus Aaron, and Mrs Ruhumuriza, I have received the spiritual support needed to make progress throughout this research. Bishop Emeritus Shembe has taken part in this study especially at the level of packaging the Wesleyan tradition and how it is followed in the Free Methodist Church since its inception in the North America and Africa.

Sincere gratitude is due to Prof JNJ Kritzinger and Dr SF de Beer for their inspiring teachings in the field of urban missiology and for their academic guidance, which now brings this thesis to an opportune moment of joy and celebration. Your constructive advice and patience exercised during this process is gratefully noted.

I sincerely owe gratitude to the late Prof Steve de Gruchy for his friendship and for motivating for me to pursue the Theology and Community Development Programme at the University of KwaZulu-Natal, Pietermaritzburg Campus. It is through his networking channels that I was connected with Pretoria Community Ministries / TLF-Institute of Urban Ministry and the University of South Africa to pursue my dream of specialising in urban ministries.

Acknowledgements are expressed to the Chief Executive Officer of TLF, Mrs Wilna de Beer, for an inspiring relationship and the gift of encouragement. It is through your

generosity that I secured the permission to use TLF programmes which deal with homeless people in my study. I also use this opportunity to express sincere thanks to the TLF Programme Coordinators for their invaluable information: Ms Marlies Dauber (TLF Health Unit), Pastor Edward Zulu (Akanani – adult male homeless people), Rev Joel Mayephu (Inkuleko Community Center), Mrs Juliet Sambo (Social Work for TPH shelter), Mrs Musawenkosi Tshuma (Lerato House shelter) and Mr Lukas van der Merwe (Managing Director of Yeast City Housing).

I also wish to express gratitude to Mrs Isabel de Beer for her longstanding friendship. I will always remember your openness and your encouraging spirit which has helped me to keep focus. The family of Rev François Ferdinand and Mrs Annonciate Murekizi, and the family of Stuart and Janet Prest Talbot are acknowledged in the thesis for their friendship and motivation as well during this journey.

Tribute goes to all my interviewees without whom I would not have been exposed to the real life of the homeless people in the inner city of Tshwane.

I owe immeasurable thanks to the World Free Methodist Church Area Fellowship as funding source. On the same note, the University of South Africa and Institute of Urban Ministry are also acknowledged. Without funding capacity from these sources, it could not have been possible to finish the study. Last but not least, the editorial work has been done by Mrs Win Bryant and Mrs Lindi de Beer. I am very thankful for their professional services to produce quality academic research.

TABLE OF CONTENTS

| | |
|---|----|
| CHAPTER ONE: GENERAL INTRODUCTION – RESEARCH BACKGROUND..... | 1 |
| 1.1 INTRODUCTION..... | 1 |
| 1.2 BACKGROUND AND MOTIVATION TO CONDUCT THE RESEARCH..... | 5 |
| 1.2.1 Academic experience | 7 |
| 1.2.2 Professional experience | 7 |
| 1.2.3 The researcher’s spirituality..... | 8 |
| 1.2.4 Personal experience:..... | 10 |
| 1.3 RESEARCH PROBLEM AND OBJECTIVES | 12 |
| 1.3.1 Research question..... | 15 |
| 1.3.2 Clarification of basic concepts arising from the research question | 16 |
| 1.3.3 Research objectives | 35 |
| 1.4 META-THEORETICAL ASSUMPTIONS | 36 |
| 1.4.1 Ontology | 36 |
| 1.4.2 Epistemology | 37 |
| 1.4.3 Teleology..... | 38 |
| 1.5 RESEARCH METHODOLOGY: THEORETICAL FRAMEWORK | 38 |
| 1.5.1 Insertion..... | 40 |
| 1.5.2 Context analysis: | 41 |
| 1.5.3 Theological reflection..... | 42 |
| 1.5.4 Planning..... | 44 |
| 1.5.5 Spirituality | 44 |
| 1.6 RESEARCH DESIGN AND METHODS ARISING FROM ABOVE BROADER METHODOLOGY AND THEORETICAL FRAMEWORK | 46 |
| 1.6.1 Three main sources that have informed the research | 46 |
| 1.6.2 Sample selection | 48 |
| 1.6.3 Classification of Study Participants..... | 50 |
| 1.6.4 Data Analysis..... | 51 |
| 1.6.5 Research limitations | 53 |
| 1.6.6 Literature Survey | 54 |
| 1.7 ETHICAL STANDARDS AND CONSIDERATIONS | 66 |
| 1.8 OUTLINE OF THE CHAPTERS..... | 67 |
| 1.9 CONCLUSION | 68 |
| CHAPTER TWO: CONTEXT ANALYSIS: HOMELESS PEOPLE IN THE INNER CITY OF TSHWANE..... | 69 |
| 2.1 INTRODUCTION..... | 69 |

| | | |
|---|--|-----|
| 2.2 | EXTENT OF HOMELESSNESS IN THE INNER CITY OF TSHWANE..... | 69 |
| 2.3 | INTERVIEW FINDINGS | 76 |
| 2.3.1 | Fieldwork journey | 76 |
| 2.3.2 | Facing homeless people who got trapped in prostitution and drug addiction. | 77 |
| 2.3.3 | Facing a homeless person who got involved in alcohol addiction..... | 79 |
| 2.3.4 | Facing a group of homeless people from Akanani project..... | 80 |
| 2.4 | FIVE MAIN CAUSES OF HOMELESSNESS IDENTIFIED | 81 |
| 2.4.1 | Homelessness: economic factors | 81 |
| 2.4.2 | Homelessness: political factors | 84 |
| 2.4.3 | Homelessness: health factors..... | 90 |
| 2.4.4 | Social factors | 94 |
| 2.4.5 | Cultural factors | 104 |
| 2.5 | CONCLUSION | 110 |
| CHAPTER THREE: ECCLESIAL SCRUTINY – CHURCH-BASED ENGAGEMENT WITH HOMELESSNESS IN THE INNER CITY OF TSHWANE..... | | 111 |
| 3.1 | INTRODUCTION..... | 111 |
| 3.2 | THE ECCLESIAL PERSPECTIVE OF THE STUDY | 112 |
| 3.3 | THE “INNER CITY CHURCH” JOURNEYING WITH HOMELESS PEOPLE | 115 |
| 3.3.1 | Economic responses to homeless people | 115 |
| 3.3.2 | Political responses to homeless people..... | 135 |
| 3.3.3 | Health responses to homeless people..... | 146 |
| 3.3.4 | Social responses to homeless people | 152 |
| 3.3.5 | Cultural responses to homelessness | 170 |
| 3.4 | TWO KEY ASPECTS OF CHURCH AND HOMELESS PEOPLE | 175 |
| 3.5 | CONCLUSION | 178 |
| CHAPTER FOUR..... | | 179 |
| THEOLOGICAL SCRUTINY:..... | | 179 |
| A CONVERSATION WITH THE WESLEYAN TRADITION..... | | 179 |
| 4.1. | INTRODUCTION | 179 |
| 4.2 | TWO BASIC VALUES EMBEDDED IN THE WESLEYAN TRADITION | 181 |
| 4.2.1 | Social holiness and “No Solitary Religion” | 181 |
| 4.2.2 | Expression of hospitality | 185 |
| 4.3 | THREE KEY GROUNDS FOR PASTORAL PRACTICE: POOR AND VULNERABLE PEOPLE..... | 189 |
| 4.3.1 | Developing a deep sense of calling and passion..... | 189 |
| 4.3.2 | Theological method | 191 |
| 4.3.3 | Societies and Classes | 196 |

| | | |
|--|---|-----|
| 4.4 | FIVE ALTERNATIVE STRATEGIES: JOURNEYING WITH POOR AND VULNERABLE PEOPLE..... | 199 |
| 4.4.2 | Wesley's political activity: emancipation for slaves | 209 |
| 4.4.3 | Wesley's health contribution | 214 |
| 4.4.4 | Wesley's social contribution: Housing for the poor and vulnerable..... | 218 |
| 4.4.5 | Wesley's educational contribution | 224 |
| 4.5 | CONCLUSION | 229 |
| CHAPTER FIVE: FROM VISION TO ALTERNATIVE STRATEGIES: INNER CITY CHURCH AND HOMELESS PEOPLE JOURNEYING TOGETHER SHOULDERS TO SHOULDERS..... | | |
| 5.1 | INTRODUCTION..... | 231 |
| 5.2 | AN URBAN THEOLOGICAL VISION: HOMELESS PEOPLE | 232 |
| 5.2.1 | Social holiness and Christian hospitality: welcoming homeless people | 232 |
| 5.2.2 | Social holiness and hospitality: creating safe spaces for homeless people in the inner city..... | 238 |
| 5.2.3 | Social holiness and the expression of Christian hospitality: the church becoming an agent of social justice | 242 |
| 5.3 | FROM VISION TO ALTERNATIVE STRATEGIES | 250 |
| 5.3.1 | Responses to homelessness: economic strategies | 252 |
| 5.3.2 | Responses to homelessness: political strategies | 255 |
| 5.3.3 | Responses to homelessness: health care strategies..... | 261 |
| 5.3.4 | Response to homelessness: social strategies | 265 |
| 5.3.5 | Responses to homelessness: educational strategies | 268 |
| 5.3.6 | Prophetic imagination | 271 |
| 5.4 | CONCLUSION | 279 |
| CHAPTER SIX: GENERAL CONCLUSION..... | | |
| 6.1 | INTRODUCTION..... | 280 |
| 6.2 | SYNTHESIS AND THE WAY FORWARD | 280 |
| 6.2.1 | Context analysis | 281 |
| 6.2.2 | Ecclesial scrutiny | 281 |
| 6.2.3 | Theological scrutiny | 285 |
| 6.2.4 | Strategic planning for a change | 286 |
| 6.3 | RECOMMENDATIONS ON THE WAY FORWARD..... | 288 |
| LIST OF REFERENCES..... | | 292 |

LIST OF FIGURES

| | | |
|--------------|---|-----|
| Figure 1.1: | Map of the Tshwane Metropolitan Municipality | 31 |
| Figure 1.2: | Cycle of Urban Mission Praxis | 39 |
| Figure 2.1: | Homeless Solutions | 74 |
| Figure 2.2: | A map representing temporary accommodation in the City of Tshwane | 75 |
| Figure 2.3: | Schubart park flats in Pretoria..... | 100 |
| Figure 2.4: | Eviction of the residents from the Schubart park building | 100 |
| Figure 2.5: | Schubart park residents resist illegal eviction | 101 |
| Figure 2.6: | Condition of the 2 Struben Street Shelter | 102 |
| Figure 3.1: | Inner city church typology | 115 |
| Figure 3.2: | Doxa Deo Inner City Campus, Main Entrance | 117 |
| Figure 3.3: | Framework of Doxa Deo Group (Inner City Campus) | 118 |
| Figure 3.4: | POPUP Soup Kitchen Programme for homeless people | 121 |
| Figure 3.5: | POPUP Soup Kitchen Programme for homeless people – food service | 121 |
| Figure 3.6: | Head Offices of PEN, Pretoria CBD..... | 125 |
| Figure 3.7: | PEN training programme for recycling | 127 |
| Figure 3.8: | A homeless person with material to recycle | 127 |
| Figure 3.9: | Sediba Community Centre..... | 129 |
| Figure 3.10: | Dining Hall | 129 |
| Figure 3.11: | Mobile bus showers for the homeless people | 130 |
| Figure 3.12: | Tshwane Leadership Foundation Head Office..... | 132 |
| Figure 3.13: | The Feast of the Clowns and awareness campaign of community issues | 141 |
| Figure 3.14: | Community entertainment at the Feast of the Clowns | 141 |
| Figure 3.15: | The Monument to the Unknown Child – official launch | 146 |
| Figure 3.16: | Children reading their rights at the Monument to the Unknown Child..... | 146 |
| Figure 3.17: | YCH Housing typology | 149 |
| Figure 3.18: | Tau Village: the host of Lerato House project | 153 |
| Figure 3.19: | ZamaZama Project | 154 |
| Figure 3.20: | Rivoningo Care Centre | 156 |

| | | |
|--------------|---|-----|
| Figure 3.21: | Gilead Community House | 156 |
| Figure 3.22: | Thusanang House..... | 157 |
| Figure 3.23: | Vegetable Garden..... | 157 |
| Figure 3.24: | Modulammoho Housing Association: income groups | 164 |
| Figure 3.25: | TLF hosts its Christmas Celebration with poor and vulnerable people | 174 |
| Figure 3.26: | TLF leading the Christmas celebration in Burgers Park..... | 174 |
| Figure 3.27: | TLF assisting homeless people to celebrate Christmas..... | 175 |
| Figure 3.28: | TLF leading monthly community celebrations with homeless people | 175 |
| Figure 3.29: | PEN Red Festival 2009..... | 176 |
| Figure 4.1: | Human Slavery | 202 |
| Figure 5.1: | Building a partnership strategy..... | 277 |

LIST OF TABLES

| | | |
|------------|--|-----|
| Table 1.1: | Institutions working with homeless people in the inner city of Tshwane | 12 |
| Table 1.2: | A table representing study participants | 50 |
| Table 1.3: | Summary of fieldwork activities..... | 52 |
| Table 1.4: | Korten's four generation strategies for NGO development action | 62 |
| Table 2.1: | A summary of the inner city of Tshwane's bad buildings | 103 |
| Table 3.1: | Estimates of homeless people employed by TLF until 2010 | 135 |
| Table 3.2: | Statistics of people who receive health services for the year 2011 | 149 |
| Table 3.3: | YCH partnership and relationship..... | 149 |
| Table 3.4: | YCH property portfolio | 166 |
| Table 5.1: | Pastoral care practice | 276 |

LIST OF APPENDICES

Appendix A: Cycle of Homelessness

Appendix B: A list of Tshwane Leadership Foundation Values

Appendix C: The Wesleyan Quadrilateral

Appendix D: An overview of a local homeless action plan

Appendix E: Some of Wesley's easy rules to prevent disease

Appendix F: Homelessness Policy for the City of Tshwane – A Response from the
Tshwane Homelessness Forum, November 2013

Appendix G: Tshwane Map: Restructuring Zone (Pretoria CBD)

Appendix H: Interview (Conversation) Schedules

Appendix I: Informed Consent Form

Appendix J: Declaration by the Department of Christian Spirituality, Church History and
Missiology on ethical clearance

ABBREVIATIONS

| | |
|----------|---|
| ABCD | Asset-Based Community Development |
| ABET | Adult Basic Education and Training |
| AIDS | Acquired Immunodeficiency Syndrome |
| BBC | British Broadcasting Corporation |
| BCF | Berea Community Forum |
| CBD | Central District Business |
| CBO | Community Based Organisation |
| CCCF | City Centre Churches Forum |
| CHAN | Christian Health Associations of Nigeria |
| CHAZ | Christian Health Associations of Zambia |
| CMI | Chartered Management Institute |
| CPF | Community Policing Forum |
| CTMM | City of Tshwane Metropolitan Municipality |
| CUT | Consortium of Urban Transformation |
| DFID | Department for International Development |
| DGRV | Deutscher Genossenschafts-und Raiffeisenverband |
| DHS | Department of Human Settlements |
| DIGH | Dutch International Grant Housing |
| DR-Congo | Democratic Republic of the Congo |
| DRC | Dutch Reformed Church |
| FBOs | Faith Based Organisations |
| GPF | Gauteng Partnership Fund |
| HAU | Hope Africa University |
| HBC | Home-based Care |

| | |
|----------|--|
| HIV | Human Immunodeficiency Virus |
| HSRC | Human Sciences Research Council |
| ICD | Integrated Community Development |
| IDASA | Institute for Democracy in Africa |
| IPA | Interpretive Phenomenological Analysis |
| J2SI | Journey to Social Inclusion |
| MES | Metropolitan Evangelical Services |
| MHA | Modulammoho Housing Association |
| MMC | Member of Mayoral Committee |
| MUSS | Methodist Union for Social Service |
| NASHO | National Association of Social Housing Organisations |
| NDH | National Department of Housing |
| NGOs | Non-governmental Organisations |
| NHFC | National Housing Finance Corporation |
| NIV | New International Version |
| OVCP | Orphaned and Vulnerable Children Programme |
| PCC | President's Coordinating Council |
| PCM | Pretoria Community Ministries |
| PEN | Pretoria Evangelism and Nurture |
| PhD | Philosophiae Doctor |
| PLWHA | People Living with HIV and AIDS |
| POPUP | People Upliftment Programme |
| POPUPMed | People Upliftment Programme medical |
| PPT | Project Preparation Trust |
| RDP | Reconstruction and Development Programme |
| SAPS | The South African Police Service |
| SASSA | South African Social Security Agency |
| SERI | Social Economic Rights Institute of South Africa |
| SETA | Sector Education and Training Authority |
| SHI | Social Housing Institution |
| SHIFT | Social Housing Focus Trust |
| SHRA | Social Housing Regulatory Authority |
| SLF | Sustainable Livelihoods Framework |
| SNH | Special Needs Housing |
| TAU | Transvaal Agricultural Union |
| TB | Tuberculosis |
| TLF | Tshwane Leadership Foundation |
| TPH | The Potter's House |
| TUT | Tshepo Urban Trading |
| UN | United Nations |
| UNCHS | United Nations Centre for Human Settlements |
| UNHCR | United Nations High Commission for Refugees |
| UNICEF | United Nations Children's Fund |
| USAID | United States of America International Development |
| VCT | Voluntary Testing Counselling |
| VEP | Victim Empowerment Programme |
| VO | Voluntary Organisation |
| WCC | Wesley Community Centre |
| YCH | Yeast City Housing |

CHAPTER ONE: GENERAL INTRODUCTION – RESEARCH BACKGROUND

1.1 INTRODUCTION

This thesis has been conducted under the title: *Facing homeless people in the inner city of Tshwane: A missiological conversation with the Wesleyan tradition*. The study emerges from the researcher's opinion that the contemporary urban church has not done enough to minister to homeless people in the inner city of Tshwane. As a contribution towards addressing this problem, the thesis argues an alternative theological vision and does so by drawing on the Wesleyan tradition that appreciates the spirituality of holiness and the expression of Christian hospitality in a unique way. Collins (2003:34-35) argued that Wesley promoted holiness as the goal of religion, implying that Christian life should be seen as devotion, as an entire dedication and consecration to the will of God. Collins (:35) embraces Wesley's realisation that true religion should entail not simply outward matters, but also "the tempers and affections of heart... Christianity encompassed not merely external exercises, a round of labors, and duties, but also inward transformation especially in terms of devotion and dedication to God."

Gathering from the teaching above, the spirituality of holiness is at the core of the Wesleyan tradition. Consequently, the researcher has conducted this present research rooted in such spirituality, with the intention of getting a deeper understanding of its implications in relation to urban mission practices which address inner city homelessness. It is quite revealing that the integrity of holiness, together with the expression of Christian hospitality, is witnessed by prominent theologians of the 20th century. One of them is Barth (1992:701) who correctly states that:

Holiness is not given to it [the church] as a kind of umbrella under which it can rest or walk up and down at will, but as a pillar of cloud and fire like that which determined the way of Israelites in the wilderness, as the mystery by which it has to direct itself in its human church work... the basis of its living Head, present to it as His body and acting in it and to it... it is the *conditio sine qua non* of the only possible answer to this question of its holiness that it accepts the question of obedience which is raised by it, and takes it into account in every aspect of its human Church work.

The Latin expression “*conditio sine qua non*”, also familiar in French experience (*condition sine qua none*), implies an “indispensable” element or activity to rely on and “without which” it would not be possible to achieve an envisaged goal (World Reference, 2010). It is then clearly observed that Barth values the theological notion of holiness as a prerequisite in the life of church practices. The researcher deduces from this understanding how the value of holiness also becomes a gift to empower the church to fulfil its urban mission. To get into further details about this spirituality, more details resonate from different contemporary Wesleyan theologians. For instance, Marsh, Beck, Shier-Jones and Wareing (2004:18) use the expression “unmasking Methodist Theology”, implying that the experience of holiness is about “personal salvation, assurance, freedom from sin, involvement in fellowship and God’s love for all.” The authors also link holiness with *Christian assurance* in terms of “merited a separate work, external evidence of such in the life of the church, inward witness of the Holy Spirit and the confirmation of the conscience of the believers” (Marsh *et al.* 2004:18).

A missiological approach flowing from all the above presentations motivates Methodists like Chilcote (2004:107) to recapture Wesley’s vision of stressing the values of “God’s love for all” and “incarnational ministry (service)” to respond to the needs of poor people. This vision is largely shaped by the notion of *diakonia*, implying works of piety that are interlinked with works of mercy. Here Chilcote reemphasises love for neighbours, following the model of Jesus Christ. One notices that Chilcote is interpreting Wesley’s practices, specifically arguing that the church should serve poor people wholeheartedly in light of Matthew: 25:44-45, since this is a divine call to take care of poor people – including “strangers”, “sick people” and “prisoners” with social needs. Building on this Biblical exposition, it is originally realised that Chilcote’s interpretation is related to the London Conference Minutes of June 2-6, 1748 recorded in *The Works of John Wesley*. Rack (2011:211) quotes directly from the conference proceedings: “(1) Let us take care to visit the poor as the rich. (2) Let us strictly examine our hearts, whether we are not more willing to preach to the rich than to the poor.”

Accordingly, the researcher is inspired to develop an urban theological vision through this present study. In this endeavour the framework that will be followed draws mainly on the Wesleyan tradition, which prioritises poor and vulnerable people:

Like those we now call liberation theologians, Wesley reflected on his theology in the light of his praxis, significantly expanding his understanding of holiness as “the love of God and neighbor.” The more he worked with the poor, the more convinced he became that being with the poor was as much a channel of God’s grace as receiving the bread and wine at the Eucharist (Storey 2014:81).

A theological aspect of Christian praxis extracted from the above views connects the Wesleyan tradition with the ecumenical direction, which this study has taken. In this respect it is important to bring in non-Methodist theologians like Grigg (2000:161) who is familiar with the Wesleyan idea of incarnational ministry. In his opinion, incarnational ministry among poor people implies that the church should live among them as the primary step in working towards their transformation. Guder (1998:14) moves toward the same orientation, calling on the church to preach the Gospel within the terms, styles, and perspectives of the social context where it is ministering.

On the grounds of this theological foundation, the researcher keeps the reader informed of the development of his study that appreciates ecumenical waves with a particular focus on urban missiological practices. To a larger extent of ecclesial perspective, the study agrees with the view that Jesus Christ is the incarnational model of ministry intended to transform poor people for a better life. Through Luke 10:5-8 and Matthew 10:11-14, the researcher is inspired by the fact that Jesus’ teaching about hospitality reflects peace, reconciliation, healing and abundance. Jesus associates hospitality with justice, raising the question of how poor and rich people should face each other and that such a relationship should be mutually negotiated. The church is invited to be a true imitator of Jesus Christ; reflecting holiness in every aspect of its conduct in the light of 1 Peter 1:13-16. Thus, the experience of holiness and the expression of Christian hospitality inspire the dissertation, building on Wesleyanism to study alternative strategies for human transformation, as argued in Chapters 4 and 5.

Before giving further details of the study, the researcher wishes to indicate that the Wesleyan tradition being re-examined here is attributed to the Methodist Movement founder, the Rev John Wesley, who maintained that social holiness and the expression of Christian hospitality thrust the Christian community into the world. A report from Storey (2014: 80) reflects his theological orientation as follows:

Methodist identity cannot be understood separately from the sociology and politics of the Wesleyan revival and its outcomes. Wesley located much of his life with the poor and it was in the process of regularly sharing their humble homes, their meager crust, their heavy burdens and terrible degradation- and marveling at their courage and endurance – *that he was changed.*

With this above recommendation, it becomes theologically clear in this study that the paradigm of social holiness is the ideal life. One important way the church should act justly is to take a stand and journey with homeless people face-to-face with an intention to assist them to grow to a fuller humanity. Within the lines of holiness and the expression of hospitality, this encounter promises change. However, from a missiological point of analysis, it does not help much to tackle the question of humanising homeless people without thinking of non-homeless people (local people), and the urban church as agent of transformation. Hankela (2014:10-13) designs her model based on this important dimension. She uses a case study of the Central Methodist Mission (CMM) in Johannesburg which is about the homeless migrants, mostly refugees and asylum seekers, who sought refuge in the church while fleeing from xenophobic attacks. However, at a later stage the same church decided to evict them from its premises. In her model the spirit of “*Ubuntu*”, which the researcher also mentions in Chapters Two and Five, captures her imagination. “According to *Ubuntu* philosophy, people exist in a web of relationships... if one person’s dignity is violated... all people are also affected” (Hankela 2014:13). In developing an urban theological vision, she looks at the experience of the CMM stating that:

...the setting is characterized by both migrants and ministry and by a socio moral challenge. People were challenged by moral expectations, attached to being human(e), and the moral expectations were challenged by the situation in which the different parties found themselves and negotiated the relationship with each other (:13).

Facing homeless people therefore implies acting together with them, rather than acting on their behalf, thereby enabling them to make a contribution towards their own liberation. It is also to walk with them, shoulder to shoulder, in their journey towards progressively regaining their humanity. In this respect, the church expresses Christian hospitality to bring a contribution toward changing their lives, which is part of its mission. In fact, Yrigoyen (1996:87) motivates the church to respond to this need by introducing holiness of the heart and life, which in his opinion cannot be fully realised until it considers entering into solidarity with poor people. In support of this idea, the researcher contends that the expression of holiness promotes justice and that interconnectedness between these values should be fostered in urban church practices to benefit poor and vulnerable people in general.

Thus, the researcher seeks to conduct an enquiry within the Wesleyan tradition and the reason to embrace this teaching is not only for academic achievements, but also a passion for vulnerable people in the city. Specifically, the researcher endeavours to investigate the unique contribution this tradition can make towards an ecumenical partnership to change the living conditions of homeless people in the inner city of Tshwane. The researcher concurs with Haughey (2003:203) that today “the concept of holiness has fallen below the horizon of our conscious aspirations to realize the good and to fulfil our deepest desires.” The study therefore argues that the contemporary urban church should restore the concept of holiness to its central place in Christian theology and practice.

1.2 BACKGROUND AND MOTIVATION TO CONDUCT THE RESEARCH

This thesis intends to unveil and search for any means needed to find an antidote to the homeless crisis in the inner city of Tshwane. It also seeks to study the Wesleyan tradition to find out what contribution it could bring towards addressing inner city homelessness. Homelessness is increasingly becoming a matter of serious concern in this particular city as projected by frontline locally-based scholars who strongly attribute the problem to social exclusion. Reference can be made to recent research on this subject by de Beer (2013) from the University of Pretoria as well as Mangayi (2014), Mashau and Mangoedi (2015) from the University of South Africa. The authors critically analyse the situation of homelessness in the City of Tshwane,

conclusively highlighting social exclusion as a foundation for brokenness and vulnerability. Although these researchers do not exhaustively examine all forms of exclusion – such as against foreign nationals, people living with HIV and Aids, gays and lesbians – or the root causes attached to them, but their views are helpful to assess the impact of this reality. Focusing on the South African context as a whole, Mashau (2015) writes:

The discourse around this phenomenon [of exclusion] has also gained momentum to the point of becoming a cliché that defines every social ill in our context. It has its historical roots in the colonial and apartheid past of South Africa; however, since 1994 it has received increasing attention from researchers, commentators and politicians who all agree that the gap between the rich and the poor in this country is widening by the day.

De Beer (2013:4) supports this view on political and economic exclusion in South Africa and describes the implication of this as “the human community as dismembered body.” In full agreement with this, the present study examines broken relationships within “an inner city as dismembered body,” where rich and poor, literate and illiterate, mentally disabled and mentally superior, ethnically divided, women and men, children and aged people are excluded and scattered.

In this regard it is important to note that homelessness in the inner city of Tshwane is a disturbing measure of how the gap between rich and poor people is continuing to grow. However, since exclusion and poverty cannot be isolated from other dimensions of society, the flow of the thesis is structured along the broad lines of social, political, economic, health and cultural narratives in relation to the main research question (see 1.3.1). The thesis draws on Gospel values which invite the church to be a role model for expressing Christian hospitality to the people marginalised and excluded by society. As the church steps up to witness to life, the researcher believes that the Wesleyan tradition has a unique contribution to make in addressing human vulnerability in general. But before exploring all of that, the thesis first highlights the rationale behind the thesis in relation to the researcher’s academic, professional, spiritual, and personal experience.

1.2.1 Academic experience

The researcher's motivation and interest in researching inner city homelessness from a theological perspective stems first of all from his university experience. While at the University of KwaZulu-Natal in 2001-2003, the researcher enrolled for the "Theology and Community Development Programme" and learned about the interface between the Gospel values of social justice and development theories, including Asset-Based Community Development (ABCD). Out of this academic experience, the researcher learned that for development to transform poor people, it is of the utmost importance for practitioners to journey with the local people to discover their capacities (assets), rather than focusing on their deficiencies (Kretzmann & McKnight, 1993:5). Building on this intent, the perspectives of this thesis embraces the thought of Nissiotis (1971:148-155) that community development has many dimensions: spiritual and material, individual and collective, quantitative and qualitative.

The researcher therefore points out that his academic exposure has been an open opportunity for him to imagine alternative strategies for both the church and homeless people to work together to address homelessness in the inner city of Tshwane. Potter and Lloyd-Evans (1998:91) prioritise access to the essentials of life, including building a home for homeless people in the inner city. This strategy and others are argued in Chapter Five of this dissertation.

1.2.2 Professional experience

Since 2004, the researcher has been working in the inner city of Tshwane with Yeast City Housing (YCH), a church-based initiative dedicated to addressing the housing crisis.

The researcher's direct involvement goes together with the general operational management of affordable and sustainable housing for inner city poor people. It has become clear to the researcher that YCH as a company is indeed contributing to the eradication of homelessness, but what puzzles the researcher is its failure to deliver housing for the homeless people who do not meet its intake criteria. This research therefore becomes a window of opportunity to challenge the company that housing is

the key to ending homelessness. Tshwane Leadership Foundation (TLF) makes an appeal to YCH to expand its vision in order to include the provision of housing for: (1) families of low income; (2) women and children rescued from violence and human trafficking; (3) young girls in crisis; (4) terminally ill homeless people; and (5) chronically mentally challenged homeless people.

In 2010, the researcher expanded his experience by joining the Tshwane Homelessness Forum, a project of TLF that explores a model of housing which would help to tackle inner city homelessness. The Forum exposed the researcher to three key issues about homelessness in the inner city of Tshwane: (1) changing public perceptions, including myths about homeless people; (2) informing public policy about the life of the homeless people; and (3) brokering bold investments to transform the lives of the homeless people (TLF 2010).

Beyond the researcher's experience in Tshwane, the researcher also pointed out his early involvement during 2001-2003 with Ubunye Cooperative Housing, a church-based housing initiative dedicated to addressing housing of poor communities, as well in the inner city of Pietermaritzburg, KwaZulu-Natal. Through this thesis, the researcher wants to take advantage of his urban experience to shift the focus from delivering and managing housing units towards a deeper sense of investigating strategies to break the cycle of homelessness. Strategic planning for this inquiry is argued in Chapter Five, as shaped by the researcher's conversation with the Wesleyan tradition in Chapter Four.

1.2.3 The researcher's spirituality

In this study, the researcher identifies himself as a minister of the Free Methodist Church of Southern Africa, which originated in Northern America. Ntakirutimana (2004:46) notes in his research that the church has been operating in South Africa for more than a century now and is predominantly established in rural areas. Originally the denomination belonged to the mainstream Wesleyan Methodist Episcopal Movement. Hill (2010:5) shows that it was born on 23 August 1860 in Pekin, New York with an intention to preserve the Wesleyan tradition, which its founder Rev Titus Benjamin Roberts believed was eroding. In his study, Hill (2010:5f)

presents the background of the Free Methodist as a denomination, focusing on three key principles which clearly brought it into existence:

- The first principle is about “Free” Methodists opposing the practice of slavery in America, and championing every individual’s *freedom* in and outside the church. It was becoming clear that some of the Methodist Episcopal Church leaders had also started to subscribe themselves to the notion of being slaveholders and the church as a whole failed to buy itself out of such an ordeal.
- The second principle is related to “Free” Methodists challenging the renting and selling of church pews, a common practice that effectively disenfranchised the poor people, relegating them to benches in the back of the sanctuary. Free Methodists opened opportunities for the poor people and slaves to access *free* seats in the church.
- The third principle is about liturgical practice whereby “Free” Methodists supported *freedom* in worship, in contrast to “the deadening formalism” which was common practice in the Methodist Episcopal churches of the day.

The researcher is rooted in the above principles and the Wesleyan understanding of holiness, which opposes any form of human marginalisation and exploitation. The researcher is spiritually and theologically fascinated through this thesis and therefore wants to have a conversation with the Wesleyan tradition and its emphasis on social holiness, demonstrated through the perfect love of God and love which liberates the poor and vulnerable people. Explicitly, Deuteronomy 6:5 states “...love the Lord your God with all your heart and with all your soul and with all your strength.” The same instructions are underscored in Mark 12:30-31b, as well as in the Greatest Commandment: “...love your neighbour as yourself. There is no commandment greater than this.”

Through this research, the researcher has an opportunity to reflect on his spiritual journey to achieving a higher level of understanding the implications of God’s Greatest Commandment and how it relates to the context of inner city human

vulnerability, in particular homeless people in the inner city of Tshwane. As an urban practitioner, it is the researcher's desire to explore what contribution the Wesleyan tradition has to make towards this concern and also towards ecumenical partnerships to change the lives of homeless people in the inner city of Tshwane.

The researcher agrees with Yrigoyen (1996:25) that social holiness promotes humanness and well-being amongst poor people in that it is an expression of kindness, generosity, justice, self-denial, sacrifice, and desiring the best for our neighbours. According to Cawdell (2006), the experience of holiness and Christian hospitality calls for human solidarity, as analysed by Sheldrake (2006:107-118):

Solidarity is a great deal, it is a moral imperative based on a belief in the fundamental unity of humanity rooted in the doctrines of the Trinity and of the Communion of Saints, and demanding a profound conversion of heart and a conscious commitment to the quest for the common good as an essential ethical virtue.

The researcher concurs with the above analysis and has learned that intervening in the problem of homelessness is in fact a symbolic expression of entering into solidarity with the affected people in obedience to God's Greatest Commandment. While doing this research, the researcher is interested in investigating if the church is prepared to enter into solidarity with homeless people in affirmation of the Holy Trinity and the Communion of Saints.

1.2.4 Personal experience:

This thesis also arises out of the researcher's own experience as an immigrant. Since arriving in South Africa in 2000, the researcher has realised that the City of Tshwane where he currently resides hosts many foreign nationals, including refugees and asylum seekers who are mostly from our mother continent. In principle, looking at the bigger picture of the problem through Polzer's (2010) studies of forced migration, we are warned that the number of refugees and asylum seekers is likely to be 1.6 to 2 million or 3-4% of the total national population. On the other side of the problem, Landau (2006) reflects that immigrants in general are counted among the homeless and vulnerable people.

Therefore this thesis is not neutral. Referring to his own example, the researcher has had a personal experience with being a refugee with his family members, following the civil war that broke out in Rwanda in 1994. The researcher and his family were forced to leave the country and to stay in refugee camps under harsh circumstances. Among other experienced difficulties, the researcher cannot forget the hunger and outbreak of diseases, mostly due to living in unhygienic conditions, accompanied by sleeping rough in unsafe spaces. The researcher and his family had to depend on limited food supplies from the United Nations High Commission for Refugees (UNHCR) and sometimes spent more than three days without food, sleeping outside in unsafe places.

Besides the researcher's personal experience of living in refugee camps, it would be an oversight to omit his family's circumstances also here in South Africa, particularly in the cities of Pietermaritzburg, Durban and Tshwane. Before Home Affairs issued the researcher and his family with permanent resident permits and South African Green Bar-Corded Identity Documents (IDs); rental property companies declined their accommodation applications. During that time the researcher and his family were forced to share flats with other people, which were overcrowded and deprived the family of a sense of privacy and freedom. After moving to Tshwane, rental property companies still declined to process the researcher's applications. It was through the intervention of a local friend, well-known to one company, that the researcher and his family managed to rent accommodation with water and electricity accounts registered under their own names for the first time. Without this intervention the researcher and his family would have been squatters, exposing themselves to insecure tenure and overcrowding once again. It is under the same circumstances that even during the interviews with homeless people, the researcher recorded that some refugees are forced to pay money to their local counterparts to apply on their behalf for accommodation (Thabang 2012).

This thesis is inspired by this personal experience and it is argued that due to a lack of strategies for their full local integration into community life, refugees and asylum seekers are exposed to homelessness.

1.3 RESEARCH PROBLEM AND OBJECTIVES

A report published by the office of the Executive Director of United Nations Centre for Human Settlements (UNCHS) based in Nairobi, Kenya, concludes that African cities are faced with the daunting problem of homelessness. In his attempt to investigate the nature of this problem, Harsch (2001:30) directs his research to the phenomenon of urbanisation and, using the ideas of the Executive Director of the UN Centre for Human Settlements, points out that: "Homelessness does not necessarily mean that there are no homes. It exists because people do not have employment to have access to homes." From this global angle and focusing on South Africa alone, homelessness in its cities is a growing concern which Du Toit (2010:115) reports on, referring to the major cities of Johannesburg, eThekweni, Cape Town and Tshwane. The research published by the Human Sciences Research Council (HSRC) estimates that the homeless adults in the whole of Gauteng are between 6 000 and 12 000, with estimates between 100 000 and 200 000 homeless people nationwide. Here these estimates are lower, as compared to the UN report which provides for approximately 1.5 million homeless people, including the poor people who live in the informal settlements (Toepfer 2000:35). However, because of the difficulties in obtaining accurate statistics on homelessness, the number of homeless people is likely to be much higher (Cross & Seager 2010:143).

Observing the homeless situation in the inner city of Tshwane, local media reports and the HSRC research confirm that the lives of homeless people are at stake. Not only do they suffer from a lack of interventions, but also from maltreatment, including their forced removal from the place of their last resort, for instance the front of the HSRC building in the inner city of Tshwane (Du Toit 2010:12).

The extent to which people are homeless in the inner city of Tshwane can be estimated by referring to the statistics provided by emerging institutions as reflected in the table below:

Table 1.1: Institutions working with homeless people in the inner city of Tshwane¹

| Institution/residential | Category | Capacity/ number of homeless people catered for |
|--|--------------------|---|
| Beth Shan | Women and children | 17 |
| Gilead (TLF) | Men and women | 19 |
| Home of Hope | Young girls | 17 |
| Lerato House (TLF) | Young girls | 20 |
| Leratong Home | Boys | 11 |
| Mercy House | Women and children | 20 |
| Precious Pearls Berea (PEN) | Young girls | 15 |
| Precious Pearls Sunnyside (PEN) | Young girls | 21 |
| Tswelelang (TLF) | Foster Care Home | 15 |
| Rivoningo Care Centre (TLF) | Men and women | 20 |
| Struben Street Shelter: (City of Tshwane) | Men and women | 300 |
| The Potter's House (TLF) | Women and children | 24 |
| ZamaZama (PEN) | Men | 6 |

The extent of homelessness in the inner city of Tshwane can also be investigated by interacting with the relevant outreach workers who are helpful in identifying places where homeless people gather.² The hotspot places include: the front of the Pretoria Central Police Station, outside the Pretoria Magistrates Court, Marabastad-Belle Ombre complex, in front of the United Nations (UN) offices, Sisulu Street (old Prinsloo Street), the corner of Jeff Masemola Street (old Jacob Mare Street), Bosman Street, Princess Park toward Pretoria West, opposite the Show Grounds and the corner of Boom Street and Lillian Ngoyi Street (old Van der Walt Street). It is also important to include in this list the Salvokop area where the informal settlements are mushrooming. During the researcher's field research, he generally noticed that among other issues, homeless people faced unhygienic conditions and fire hazards

¹ Most of these organizations belong to TLF and PEN and are reflected in Chapter Three of the thesis.

² This information about homeless spots is from the outreach workers dealing with homelessness.

due to illegal power supplies from unmaintained houses leading into backyard shacks and fires in shacks made out of plastic sheeting and cardboard boxes.

The researcher's intention in conducting this enquiry was to establish the causal factors which have contributed toward current homelessness in the inner city of Tshwane and to argue the role of the church in finding a long-lasting solution to the problem.

By means of explanation, the experience of homelessness evolves into economic and social conditions that may affect all people: the youth, adults, the elderly, children, and families, irrespective of their backgrounds. According to Shelter SA Snapshotz (2004), homelessness means to live without conventional accommodation or to live in sub-standard accommodation. It is also to live in places of insecure tenure or to be unable to afford adequate housing. As a result, victims feel extremely unsafe, unwell, alienated, isolated, and excluded from the social, economic and civic opportunities that most citizens enjoy. To further this explanation, a report published by the UNCHS in 1996, together with the research conducted by Ntshumayelo (2005:1-15), reported that homeless people are part of shack-dwellers, informal settlers, the poorest of the poor people, destitute unwanted, and squatters. The researcher intends to further clarify homelessness in the next sections to determine his working definition in the thesis.

From a governmental point of view, the issues of homelessness and the housing crisis are documented in the President's Coordinating Council (PCC) in the special meeting of May 2010. The PCC confirmed that the housing backlog is now 2.1 million housing units, affecting 12 million people, and there are currently 2,700 informal settlements in the country. In response, the PCC intends to establish 'key outputs' by which progress will be measured, including the upgrading of 400,000 housing units within informal settlements. In addition, 600,000 housing units will be delivered for people within the 'gap market' who do not qualify for the housing subsidy, or for a bank loan (*Times Live*, May 2010).

Despite Government delivery of housing units homelessness remains an issue of national concern, including in the inner city of Tshwane. Researchers challenge the

government's approach of focusing on quantity and overlooking quality (Hardy & Satterthwaite, 1989:114). Given this criticism, the researcher believes the meaning of the concept "home in line with *oikos*" is a foundation on which programmes for eliminating inner city homelessness can be built. As a result, a housing programme is something more than delivering housing units, but should rather focus on other human basic necessities. The New Brunswick Housing Corporation (2010:5) expresses this holistic view of housing development in the following definition:

A home is more than a roof over one's head; it is more than just a shelter. A home is the foundation from which we establish our roots, and contribute to our communities, our homes influence our wellbeing, our sense of worth and ties to families communities and work.

Evaluating the New Brunswick Housing Corporation's thoughts, the researcher notes that the concept of "home" is a pointer towards human identity, self-image and social cohesion. The researcher contends in this thesis that working with homeless people in the inner of city of Tshwane should yield positive results. It is argued in the thesis that it becomes difficult for the church to achieve this goal without embracing a deeper sense of expression of Christian hospitality as represented in Wesleyan tradition. The researcher then formulates his research question in affirmation of the Wesleyan role in transforming poor and vulnerable people, as discussed below.

1.3.1 Research question

To keep focus in the research, the researcher formulated the following research question: What contribution can the Wesleyan tradition make to ecumenical partnerships concerned with homelessness in the inner city of Tshwane and what are alternative strategies to nurture both communion and solidarity with the victims in their struggle to achieve fuller humanity?

In order to answer this broad question, the following five sub-questions played a pivotal role:

1. What is the nature and extent of homelessness in the inner city of Tshwane?

2. Which factors have contributed to this phenomenon of homelessness in the inner city of Tshwane?
3. What has been the role of urban ministry practices to journey with homeless people in their own struggles for change?
4. What theological values can be retrieved from the Wesleyan tradition to guide the inner city church today to achieve a deeper sense of journeying with homeless people towards change? What assets can this tradition offer to generate an alternative urban theological vision of community with homeless people?
5. What is an alternative theological vision and linked strategies that flow from the above understandings, which can achieve a compelling journey for both the inner city church and homeless people – facing each other to negotiate change?

1.3.2 Clarification of basic concepts arising from the research question

It is important at this initial stage to unpack the key concepts emerging from the main research question, for the sake of clarification.

1.3.2.1 HOMELESSNESS

A survey on homelessness done in the city of Tshwane by the HSRC refers to three scenarios of homeless people in the broader context of South African metropolitan areas. The researcher's attempt to categorise homeless people leads to three possible scenarios: (1) people sleeping on streets; (2) people who are conventionally described as temporary overnight sleepers; and (3) people described as informal settlement dwellers (Du Toit 2010:113). Out of this grouping specifically, Ward and Seager (2010:85-100) show interest in street children whereas HNC Clinician's Network (National Health Care for the Homeless Council, 2001:1-6) reflects on the life of single male homeless people. Olufemi (1999:481:493) comes in with a report which focuses on homeless women and families while Kim (2010:39-48) profiles mental patients and victims of trauma or substance abuse. Polzer (*Migration Fact Sheet*, 2010:1-8) expands the horizons of homelessness research, documenting homeless immigrants including refugees and asylum seekers. One can go further to

look at more cases of situational homelessness and Elliot (2004:85) refers to the InnerChange Freedom Initiative involved in providing housing assistance to ex-prisoners in Texas in the United States of America (USA). This broader overview helps create a bigger picture of the circumstances of homeless people and the experiences discussed below are thought-provoking.

1.3.2.1.1 STREET HOMELESS PEOPLE

Generally, this study reveals that in the inner city of Tshwane street homeless include people from different walks of life when you observe their conditions on sidewalks and other open places where they have established themselves. The reason for their vulnerability resonates from Olufemi (1997:10) and his study of street homeless people in South African cities. His judgement is based on recommendations from the UNCHS (1996) stipulating that conventionally homeless persons are those people who are houseless or roofless. His report on street homeless people also scrutinises people who sheltered themselves in insecure and substandard buildings without access to basic needs, such as safe water and sanitation. In an attempt to recapture the real life of homeless people, Du Toit (2010:112) comes up with the terminology “detached homeless people”, which he originally extracts from a definition of homelessness by Caplow, Bahr and Sternberg (1968:494). In elucidating this experience, whether living on sidewalks or in insecure accommodations, inner city homeless persons are disconnected from support networks. In his interview with *Pretoria Newspaper* (Mudzuli, 2014), Dr De Beer, a lecturer at University of Pretoria, Centre for Contextual Ministry, came back to this experience and included in his report a lack of social support for the homeless people. In interpreting their situation, he looked at the work of Artshorn (1992) speaking about “economic homeless”. He wanted his report to reflect that there are people who migrated to the City of Tshwane to find jobs, but unfortunately their dreams remained unfulfilled and they then ended up on the streets. His report to the media echoes experiences described in terms of “situational homeless people” to imply homeless people known as survivors of domestic abuse and those who have mental illnesses (Zuydam, 2014:4). To take part in this analysis of “situational homeless people”, the researcher generally thinks of homeless people who fled to the city due to discriminations on the basis of their homosexual relationships and

also those who fear to be socially isolated due to their Human Immunodeficiency Virus (HIV) status. Both Rivoningo Care Centre and Gilead Community House, as recorded in Chapter Three of this study, show cases of homeless people dying on the streets due to a lack of social support in the inner city of Tshwane.

1.3.2.1.2 TEMPORARY OVERNIGHT SLEEPERS

This study explores “temporary overnight sleepers” as another experience characterising street homeless people in the inner city of Tshwane. The circumstances of these homeless people generally revolve around “economic homelessness”, looking at De Beer’s report to the media as mentioned in the previous sub-section. The researcher will clarify this situation using another media report. On one occasion, when Du Toit (2010:111) watched a local TV channel, “...provocative footage of a pockets homeless people living in unhygienic conditions against the walls of security complexes in the affluent northern suburbs of Johannesburg” disturbed him. As the episode unfolded, the scene which interested him the most displayed a journalist recording stories of economic circumstances of homeless people who left their own homes to work in the city. He remembers when “asked why they were living there, they typically responded that they had no money to pay for a place to stay, or to go back to the places they come from, or to commute.” Apparently, it was noted that some of them live below the minimum living level with low skills which does not allow them to afford rental accommodation. This experience reminds the researcher of his interview with homeless people from Marabastad during an outreach under the oversight of TLF (Outreach, 2013). Some homeless people stated that they are sleeping outside because they are unable to afford renting flats in the inner city or fare to go home every single weekend or holiday.

Given this perspective of a need for affordable housing, recommendations in Olufemi (1999:234) and Du Toit (2010:126) are constructive in this study in that housing in the inner city of Tshwane must be both accessible to lowest levels and suited for the income circumstances of the homeless people. It is argued in the present study that this strategy cannot bring a long-lasting solution to the problem of homelessness

without thinking of other facets, namely skills training development and job creation mechanisms.

1.3.2.1.3 *INFORMAL SETTLEMENT DWELLERS*

The issue of informal settlement dwellers is another way Du Toit (2010:112) presents the situation of homeless people, drawing on a community-led survey by the South African Homeless People's Federation. This problem is also echoed in the *Global Report on Human Settlements* (United Nations Human Settlements Programme, 2003), which paints a picture of the phenomenon of slums specifically looking at residential areas where a group of housing units have been illegally constructed. In the City of Tshwane one may refer to place nicknamed "Bagdad" in the Salvokop area, where homeless people illegally established shacks in their struggle with homelessness. The report also states that informal settlements are slums and overcrowded housing. In this case, the number of housing units occupied by households is inappropriate for human habitation. In the next chapter Figure 2.4 and Figure 2.5 represents an example of slums and overcrowding.

1.3.2.1.4 *WORKING CONCEPTS*

Specifically, the present research deals with street homeless people as identified in Chapter Two (see section 2.2) also taking into account those homeless people who sleep in difficult and inhuman conditions in informal settlements and "bad buildings"(see section 2.4.4.2). To relate well to detailed circumstances of homeless people in the inner city of Tshwane in general, *Tshwane Homelessness Forum* (2010) provides a broader picture of homelessness situation giving the following indications:

Adults and children of all ages and any nationality with or without adequate documentation such as Birth Certificates, Identity Documents, Passports, Asylum papers or Refugee Status ordinarily residing within the jurisdiction of the city of Tshwane without the benefit of adequate shelter due to the following factors: Mental physical disability, illness, political or economical displacement, family breakdown, the stigma of HIV/AIDS, substance abuse or as a result of floods, fire violence or abuse.

This local view of homelessness has some ties with the global experience. This link can be explored looking at the research conducted in an American context, and Moore (2007:146) draws a line through structural causes by limiting the scope of his study to shortage of permanent accommodation, poverty, family conflict, abuse, addiction, and poor mental health. These two views from both the Tshwane Homeless Forum and Moore contain common elements in an attempt to picture the complexity of homelessness. However, both miss the experiences of people from institutional facilities such as correctional services, i.e. ex-community offenders. It is a general opinion that the above views also do not scrutinise the fact that discrimination and stigma against homosexual people condemn them to a life of homelessness.

In view of the above identified different circumstances and situations of homeless people and upon integrated view of homelessness traced to an Austrian framework (Australia Bureau of Statistics, 2012) it is crucial in this study to consider primary, secondary and tertiary homeless people as follows:

- **Primary homeless people:** This category describes people without conventional accommodation, such as people living on the streets, in bad buildings, in parks, under bridges and bushes, on pavements of buildings in the CBD, in taxi ranks, in trains or bus stations, and in other places including police stations.
- **Secondary homeless people:** These are homeless people, such as refugees and asylum seekers, who move into various forms of temporary shelters like boarding houses, prisons and hospitals. This definition also accommodates special needs housing (SNH) cases for women and young girls in crisis, foster care homes, mentally challenged homeless people, and hospices for terminally ill homeless people. Youth also fall under this classification.
- **Tertiary homeless people:** people living in insecure tenure facilities, i.e. people living in single rooms without bathrooms, kitchens or secure tenure. By means of generalisation, this situation takes the researcher to Salvokop in the inner city of Tshwane; an area which is generally characterised by the

overcrowding. As one walks around in the same area, you can easily observe a growing number of “shacks” which have been illegally constructed in the backyards of unmaintained houses. These sharks are structures made out plastic sheeting and/or corrugated iron, and others are built out of cardboard boxes which are joined together with pieces of wire, old scrap metal and dry pieces of wood. Due to the fact that the owner (the local government) has significantly lost control over managing these properties, there is likely to be further degradation accelerated by overcrowding. The end result is that people living in these sharks and houses are exposed to dangers of unhygienic circumstances and fire hazards due to illegal power supply connections.

1.3.2.2 TRADITION

Tradition is another key concept the researcher wishes to clarify. The “Wesleyan tradition” has been introduced earlier in this first chapter, but the researcher did not locate the position of “tradition” itself within the broader sense of research circles. According to Hans-Georg Gadamer (1989:280-282), “tradition” is about “historical consciousness” which in turn becomes a hermeneutic method in multidisciplinary studies, most notably human sciences. He defends his position through what he calls “the evaluation of the historicity of understanding” and makes the following judgment:

Research in the human sciences cannot regard itself as an absolute antithesis to the way in which we, as historical beings, relate the past. At any rate, our usual relationship to the past is not characterized by distancing and freeing ourselves from tradition. Rather, we are always situated within traditions, and this is no objectifying process – i.e., we do not conceive of what tradition says as something other, something alien. It is always part of us, a model or exemplar, a kind of cognizance that our later historical judgment would hardly regard as a kind of knowledge but as the most ingenuous affinity with tradition. Hence in regard to the dominant epistemological methodologism we ask: has the rise of historical consciousness really divorced our scholarship from this natural relation to the past? (Gadamer 1989:294).

Out of this above discovery, Gadamer’s assessment is an open-minded and critical engaging thought which the researcher believes opens up a debate on the role “tradition” plays in the scholarship today. He goes on further in his assessment,

viewing tradition as the force of morals. To clarify his standpoint, he links the notion of tradition with the substance of authority:

That which has been sanctioned by tradition and custom has an authority that is nameless, and our finite historical being is marked by the fact that the authority of what has been handed down to us – and what just is clearly grounded – always has power over our attitude and behavior..., becoming mature does not mean that a person becomes his own master in the sense that he/she is free from all tradition (Gadamer 1989:280).

In the support of Gadamer's inference, Thomas Langford (1983:13) is another researcher whose scholarly analysis of the idea of tradition indicates that it deals with human history concretely formed and distinctively shaped. A new insight inserted into his research is the spirituality of tradition which lies in learning about the formation of the Body of Christ in a specific history; the actual development of institutions and persons, their beauty and blemishes, their faith and failure, their bricks and blood. Later on, Gadamer (1989:284) shares a similar idea, stating that historical consciousness is always filled with a variety of voices in which the echo of the past should be heard. The researcher's motivation to learn about "tradition" begins with this aspect of listening to the voices of "the dead" – the characters who shaped the history of the church, including John Wesley.

However, Frank (2009) cautions against the reckless study of tradition:

Traditions which attempt to control how we think or which promulgate prejudices are destructive and contribute to conflict and distrust. ...the father in the family acting as patriarch by controlling, ruling, oppressing the family members; the kind of patriotism which says "we" are always right and "they" are wrong or "my country, right or wrong".

An example arising from the negative side of tradition is reflected by local theologians (Cochrane, De Gruchy & Petersen 1991:96), who employ the expression "separate but equal" to spell out a concern of a gender power imbalance in the church today. They point out that "women's role in pastoral practice, whether in 'open' or 'closed' churches, is prescribed to them by the dominant male hierarchy and or by custom and tradition." In this conversation with the Wesleyan tradition, the researcher is warned not to become naïve in his observations and interpretations.

The researcher's point of departure in this process is in line with three teachings outlined in *The Book of Discipline* (Free Methodist Church Northern America, 1999:2-3):

- The first teaching from *The Book of Discipline* follows the norm of commitment of the Church Reformation to the Bible as the supreme rule of faith and life, and to salvation by grace through faith.
- The second teaching from *The Book of Discipline* adopts the Catholic-Anglican practice of church order and liturgy.
- The third teaching as observed in *The Book of Discipline* is shaped by the Arminian theological emphasis on the notion of the universality of salvation and the principle of the assurance through the witness of the Holy Spirit.

The above teachings provide a bigger picture of the Wesleyan tradition; along these lines John Wesley's view of social holiness and the expression of Christian hospitality respond to the poor and vulnerable people in a unique way. The researcher's expectations in pursuing this tradition are to a large extent motivated through three promises, discussed below.

The first promise is the Biblical experience of holiness promoted by a South African author, Malusi Mpumlwana (1994:75), a minister of the Ethiopian Episcopal Church, who witnesses that:

Holiness is a concept associated with church sanctuaries or with religious people. This robs it of its being an attribute of God which is given to all humans which enunciates ministries of justice and equality as inseparable from humanity at creation... holiness means God's holiness beyond sanctuary and its cult. Holiness in Leviticus is associated with the conduct of economic justice and charity. Holiness as ethical principle is the practical living of love, the other element of godliness.

Practicing holiness is more than church spiritual activities or moral teachings. It is about journeying with vulnerable people for their well-being, hence Mpumlwana's link to holiness as an expression of "justice" and "equality." This link is further explored by Carmichael (1996:196), who mentions three things for the church to become Christ-like: it has to accompany Jesus in (1) prayer, (2) quiet meditation, and (3) retreat to

seek the grace to bring God's word and action into human situations. To take this discussion further, the researcher realises that the concept of holiness has attracted other domains besides religion. For instance, a Wesleyan researcher, Bissett (2009:74), has used it in search of a tool to shape the educational system in America. He presents his argument building on Blanchard (1932:11) and his contribution toward "securing a perfect society." From this angle, Bissett engages holiness expression or "perfection" to argue that a perfect society is "where what is right in theory exists in fact; where practice coincides with principle, and the law of God is the law of the land." The researcher's understanding is that God's law is His universal love, which John Wesley expected the church to cultivate, especially in the context of human vulnerability and marginalisation. This dimension receives attention in Chapter Four.

The second promise is the church's faithful practice of Christian hospitality to achieve the liberation of the poor and vulnerable people. According to Higgs (2009:146), hospitality is intentionally and willingly expressed to cater for the people who are on the margins of our society. The researcher learned that Wesley promoted the expression of Christian hospitality at the time that he expressed open condemnation of slavery in the strongest terms as a crime against humanity and sin against God. The researcher also learned that Wesley took a clear stand against the abuse of women. In fact, he supported both men and women as equal partners in the ministry (Yrigoyen 1996:50). It is the researcher's opinion that Wesley demonstrated a good model of expressing equality regardless of status in society. In another way, the researcher observes that inhospitality leads to exclusion. With reference made to the experience of ancient human slavery, Bhattacharyy, Sarkar and Kar (2010) issue a warning that "history has taught us that societies based on large-scale social exclusion do not last longer... and, in fact, have broken down."

The third promise that the Wesleyan tradition offers in this research is the church using the power of God to practice healing in the community in which it is called to minister. To articulate this promise well, Hill (2012:158) offers basic theological teachings in line with the church's city mission today:

Ecclesiology must have the mission of God, and the person and work of Jesus, at its core. Close to that centre is a robust relationship between theology and ecclesial practices, a clear approach to Scripture and hermeneutics, and discerning, worshiping, missional community. This is because there is a dynamic and inseparable relationship between the *missio Dei*, the centrality of Christ, biblical faithfulness, practices of discipleship, and the ordinary “praying”, fellowshiping, missional gathered congregation.

In light of the above guidance, French writer Jan de Vries (1967:158) strongly advocates an ideology of “a thin picture of religion” or a special religious fellowship. He clearly responds to this weakness arguing that “religion is tangible as sociological phenomenon” or “positive forms of social organization” in the community. Similarly, Wesley’s idea of Societies and Classes (see Chapter Four, section 4.3.3) emerged as committed social organisations with a clear intention to make a difference in society, by following the teaching of social holiness (see Chapter Four, section 4.2.1).

1.3.2.3 CONVERSATION

Because of the researcher’s openness to tradition consciousness, “conversation” has been used as a tool in the thesis. This style of the language has anthropological significance clarified through a “metaphor” which teaches “culture as conversation”. To get to a deeper sense of this teaching, Howell and Paris (2011:42) shed light saying that: “The metaphor of culture as conversation captures the learned, adaptive, shared, and integrated aspects of the culture concept, while also allowing us to see how it is laden with power relationships and is open to individual creativity.” As the researcher continues to study the metaphor, Howell and Paris value conversation as a vehicle of communication to take place in the form of facial expression, body language, tone of voice, and word choice. It is in this same understanding that hermeneutically Gadamer (1989:385)³ looks at conversation in his effort to enquire about “truth and method”, presenting his sentiments as follows:

Conversation is a process of coming to an understanding. Thus it belongs to every true conversation that each person opens himself to the other, truly accepts his point of view as valid and transposes himself into the

³ The researcher is aware that Gadamer’s language style is not gender inclusive

other to such an extent that he understands not the particular individual but what he says. What is to be grasped is the substantive rightness of his opinion, so that we can be at one with each other on the subject. Thus we do not relate the other's opinion to him but our own opinions and views.

These insights fascinate the researcher and in his view quality conversation is relational in urban ecclesial practices and Mann (2006:18-19) uses it to nurture spiritual growth and friendship, and most importantly to take concrete action. In reflecting on Wesley's experience of observation, he says: "...if people see with their own eyes the distress and complicated misery of their fellow human beings and pay attention to what they see, they would then change their lifestyles and see how best to respond" (Mann 2006:25).

Thus, the researcher has consciously structured this present thesis taking cognisance of the three different personal experiences of conversation and these are all interlinked and meet together in Chapter Five for the common purpose of establishing a strategic plan for homeless people. This is how the researcher relates to each of the three experiences in the following broader lines:

- The first type of conversation took place with the main role players in the thesis, namely the homeless people from the inner city of Tshwane, as recorded in Chapter Two. The researcher used the metaphor of "facing the homeless people" to remind himself of conversation as relational expression and its texture of "truth and method." The researcher followed the recommendation of Gadamer (1989:358-359) in the form of an "I-Thou" relationship, in a "dialectic of reciprocity" and "reflexivity," to ensure that the person involved in conversation is actively part of the process. Gadamer also relates conversation to a process of "question and answer in reciprocal way in which the agents involved see each other's point." In respect of this view, May (1998:144) and Wiles (1992) explore some dynamics which make people feel excluded from the cross-cultural conversation process, i.e. a monolingual orientation, ignorance of social context, ethnocentric world-view, and racism.
- The second type of conversation took place at another level, namely with urban practitioners in the inner city of Tshwane, as recorded in Chapter Three.

By “urban practitioners” I refer mainly to different inner city community workers who are closely involved with homeless people on a daily basis, which include programme managers and outreach workers. The researcher’s expectation was to establish a common language on homelessness and to reach an “understanding” (Gadamer 1989:388) of the bigger picture of the experience of homeless people in the inner city of Tshwane, and how it has been addressed.

- The third type of conversation is recorded in Chapter Four and is of a theological nature, with reference to Wesleyanism. In its form, this conversation is different from the previous two because it deals with John Wesley, a legend or predecessors who shaped urban ecclesial practices. This conversation is, however, not unilateral, for Gadamer (1989:361-370) reminded the researcher to question what lies behind historical events in line with his metaphor of “truth and method.” This recommendation was instrumental in shaping the researcher’s conversation with Wesleyanism, particularly on the notion of social holiness linked to its expression of Christian hospitality and ethical values which address the poor and vulnerable people.

1.3.2.4 EMPOWERMENT

In general, the idea of empowerment receives special attention in this study and is theologically undertaken to pursue a line of “holiness” becoming an expression of “wholeness” for greater achievement. It also receives special attention in line with enabling the church to effectively participate in the *missio Dei* (see 1.3.2.5).

Fundamentally, a theology of empowerment is convincingly debated in the work of Jones (2004:158-159) who reads the Wesleyan tradition in a broader context of human vulnerability and links it with “holiness as the product of work and struggle.” In elaborating the implications of this, she argues for a theology that offers the possibility of holy living for all people and which importantly empowers the church so that it should not “speak a language which cuts the godly community off from the rest of the world.” She expresses her understanding differently, showing that a godly

community should not be like an “island”, but should engage themselves in ‘public holiness’.

Other theologians inclined to a theology of empowerment include Marsh et al. (2004:123). They mention Wesleyanism and its commitment to empower its “members” and “adherents” to see their daily life experience as their theology. An image they use for further details is that: “The experience as loving mover or daughter *is* the experience of God’s love, without remainder. The experience as participant in a successful local political campaign which benefits the homeless *is* the Kingdom of God...”

Within the same understanding and inquiry into theology of empowerment, Maddox (1994:130) looks at Methodism and its celebration of “covenant renewal.” This spiritual platform is, in his opinion, set up for the purpose of periodic renewal of one’s commitment to God, for *Christian liberty* through three important moments, namely: (1) recurrent recognition and confession of our failures to live responsibly within our restored relationship to God; (2) an affirmation of God’s faithfulness and forgiveness; and (3) the renewed commitment, based on God’s gracious empowering. He suggests that Methodists follow Wesley’s teaching with an understanding that:

...authentic Christian obedience flows out of love, and that genuine human love can only exist in response to the prior empowering manifestation of God’s love to us. The Spirit’s witness is precisely such a manifestation of God’s love in individual hearts, enabling them to respond to and grow in Christ-likeness. For Wesley, any model of the Christian life which excludes his witness would suggest that humans grow in Christ-likeness through their own power!

Accordingly, these above insights provide a bigger picture of empowerment, and the church’s mission in the inner city includes humanising homeless people so that they in turn can participate in their own transformation. As argued in the above presentations, the special contribution of Wesleyanism in this endeavour is the urban church becoming empowered to a level of Christ-likeness to practice “public holiness.” Examples related to this need are argued with reference made again to the work of Maddox (1994:246). It is understood that “Wesley drew upon his central mature theological conviction about human equality and ‘Prevenient Grace’ to

provide a theological critique of slavery... his strength of conviction led to increase of support of political moves to abolish slavery...”

Aside from this political framework, Chiles (1984:89) points out the Wesleyan social and economic agenda that prioritises education. This initiative went hand-in-hand with empowering “those who are called into ministry so as to serve the poor as effectively as possible.” To achieve this important goal, Attwell (1989:158) reveals that quality schools were established to dispense quality education for vulnerable children. Adults were also considered through literacy programmes, i.e. reading and writing skills, and arithmetic in addition to the scriptures.

Adult literacy programmes have been deeply influenced by Paulo Freire. One of the central themes of his book *Pedagogy of the oppressed* (Freire 1970) is conscientization and it promotes that oppressed people (like slaves in the context of John Wesley) should be empowered to transform the cause of their negative reality. Freire (1970:62) believed in oppressed people’s own ability to make and remake, to create and recreate, and also believed that practitioners should be aware of their own theories and ideologies and the way they construct their own realities or world. Freire (1970:159) also adopted dialogical action as an encounter between practitioners and poor people, stating that the prerequisites for dialogue are love, trust (the relationship and the context), equality, patience, humility, and critical thinking.

Strategies for the church in the inner city of Tshwane to respond to homelessness are argued in Chapter Five and discussions take place within the above broader understanding of empowerment.

1.3.2.5 MISSION – MISSIO DEI

It is important that the researcher clarifies the position of mission practice from the main research question. In this respect, there is a common consensus among missiologists that mission is God’s initiative – *missio Dei* (Bosch 1991:10). J.N.J. Kritzinger (2010:6) states that “we should not understand mission in terms of the church but the church in terms of mission.” To ascribe God as the author of mission

is to affirm that the church's mission is in fact grounded in the Trinity or *Missio Dei Triunius* (Löffler 1997:77). It means God calls the church to participate in his work in the community and to respond "requires a good pneumatology since it is the Holy Spirit who establishes that delicate correlation between God's work and human work, God's gracious initiative and our faithful participation in it" (J.N.J. Kritzinger 2010:5). The presence of the church in the community bears witness to the following understanding:

Mission takes place where the church in her total involvement with the world and the comprehensiveness of her message bears her testimony in word and in deed in the form of a servant, with reference to unbelief, exploitation, discrimination, and violence, but also with reference to salvation, healing, liberation, reconciliation and righteousness (Bosch 1980:18, quoted in J.N.J. Kritzinger, 2010:6).

It is clear that mission is God's own initiative to redeem the world. Thus for the church to carry out its mission work, the researcher believes it should go ahead, bearing in mind God's intention for that particular community. As a motivation for the church to be involved in this mission, Livingstone (2013:57) believes that:

...the concept of the church as "alternative community" is grounded on the reconciling work of Christ. On the cross, Jesus reconciled the world to God, and broke down all barriers that divide humankind. Thus all differences among persons (racial, economic, linguistic, cultural, religious), while still real, have been *relativized* in Christ.

By conceiving the role of the church in terms of *missio Dei*, a basis is created for an urban theological vision to engage with homeless people in the inner city of Tshwane. Values driving this vision will flow from the Wesleyan tradition explained in Chapter Four.

1.3.2.6 ECUMENICAL PARTNERSHIP

By ecumenical partnership the researcher refers to churches in the inner city of Tshwane coming together for a common purpose to address human vulnerability, including homelessness. The former Zimbabwean president, Canaan Banana (1994:56), recommended this type of partnership in his research whereby he stated

that it is not enough to speak and act “in isolation.” Ecumenical cooperation will help to transcend boundaries in order to enhance the shaping of development policies and programmes.

Likewise, Banana’s principle applies in the context of the ecumenical partnership in the inner city of Tshwane and its role includes engaging the local government in policy-related issues. However, when it comes to ecumenical cooperation, denominations tend to work in isolation. Mugambi (2002:189-200) attributes this problem of the African church to its failure to produce its own theologians. He argues that African theologians should be assisted to develop ecumenically interactive networks among themselves. Responding to the comments by Mugambi, the researcher therefore believes that ecumenical partnership needs to be theologically grounded in line with the church unity and the Communion of the Saints. In this study, community projects undertaken by the Non-Governmental Organisations (NGOs) from Christian faith consciousness come under scrutiny in the bigger picture of ecclesial initiative.

1.3.2.7 INNER CITY OF TSHWANE

The inner city of Tshwane is part of the larger City of Tshwane Metropolitan area, one of the 11 municipalities of the Gauteng Province. The City of Tshwane Metropolitan Municipality (CTMM) is located directly north of Johannesburg and extends from Centurion in the south to Temba in the north, covering an area of 2,200 km² with an average of 938 people per km². The municipal boundaries are mainly within the Gauteng Province, with a small area in the north falling within the North West Province. According to the 2001 census data, a total population of 1,985,983 resides within the CTMM, of which 73% are black Africans and 24% are white, while the remaining 1.5% and 1.9% are Asian and Coloured respectively. Most of the people live in the Pretoria, Centurion, Temba, Soshanguve and Mabopane districts, with the highest population density within the latter two areas (Liebenberg-Enslin & Hurt, 2009:6-18, 6-19). Below is a map to give a bigger geographical picture of the scope of study:



8.0

Figure 1.1: Map of the Tshwane Metropolitan Municipality

Source: Palmary and Ngubeni (2003)

One of the pressing economic issues of the city is poverty and unemployment. Referring to the report produced by Statistics South Africa (2011), Botha (2006:81) records the extent of poverty and a high level of unemployment. Here, the percentage of the unemployed people together with the 'not economically active' individuals constitutes 45%. Comparing the data collected from the census of 2011, Statistics South Africa (2011) reports that unemployment has come down to 24.2% in general and the youth unemployment rate represents 32,6%.

Another pressing issue causing deeper suffering to victims in the inner city is the problem of homelessness, which is the focus of this study. This follows a report that Du Toit (2010:111) compiled which states that nowhere in South Africa are concentrations of homeless people more visible than on the sidewalks of metropolitan municipalities. Poverty and unemployment are believed to be one the triggering factors of homelessness in the City of Tshwane. Statistics South Africa (2011) reports that 80.7% represents formal dwellings while 52% represents the number of people who own houses. Although the statistics do not give the ratios of street homeless people, one can deduce from this report that 9.3% represents people who do not have proper accommodation and are threatened by homelessness, and this problem is a cause of concern which this present study sought to focus on. The conditions under which homeless people live in the city of Tshwane have attracted the local media's attention with an intention, on the one hand, to create an awareness of the problem and on the other, to show how the survivors are ill-treated. Due to perpetuated myths and stereotypes, inner city law enforcement tends to associate the survivors with criminal activities, sometimes leading to arbitrary arrests and confiscation of their livelihood supports (Sibiya 2012:1). An example of the prevailing negative perceptions about homeless people can further be argued using a letter of grievance⁴ by a homeless person to his employer:

⁴ The researcher picked up the letter around Burgers Park situated in the inner city of Tshwane. This park constitutes one of the spots where homeless people live. Please note that the researcher has omitted the all names as mentioned in the letter for confidentiality's sake.

Dear Sir...,

I am writing this letter with mixed feelings. I feel belittled, befooled, mocked and hectored. The way you treated me in terms of paying me. It is socially unacceptable boring and causing lot of stress leading to severe depression. Already the way you treat me had casted a dark cloud over our relationship. Surely I am older than you and the conditions I am living in is worse. I am boomed to carry the cross of rejection, I am reduced to nil. That is why you treat me like that. I live on bare minimal and my needs are frugal since I can't afford to push an extravagant lifestyle but you pin me down into this terrible cross "homelessness" you still get me trapped into this rut "homelessness". I am sorry I can no longer sustain the hunger and the tension of belittlement and the way you mock and belittle me.

I have now decided to take your car carpets to sell them so that I can get money for my needs and wants. Visit me at the address. Look or ask for the poor man called Weshe Weshe. It is very good and raising awareness to come and collect your carpets only if you have my R50,00 that you can see where I stay, you will be lucky if you can still find them. I will wait for you until 6h00 p.m. today just to be fair.

Thought of the day 'Socialization is a great thing in this world. We crave together for a purpose to help each other to make this tough life easier.

Though of the evening "Resolution is an expression of intent". Relationship is very important. For one to be able to reach his destiny or achieve his set goals, God must attach you to someone. During that time of being bonded together, one must realize the power of connection between the two. If the relationship can't work must be destroyed. Procrastination is the thief of the time.

God bless you, Good Luck.

This letter is not just read in simple terms, describing the circumstances around the money owed to the homeless person. It also demonstrates a struggle for social justice and access to resources in the inner city of Tshwane. The statement that "...I can no longer sustain the hunger..." explains how homeless people live at the margins in the inner city without social support available to meet their basic daily needs, which causes more anguish. Sadly, HSRC reports show inadequate public response and Du Toit (2010:112) witnesses the forcible removal of homeless people from the city without providing alternative housing. In some instances, De Beer (2008:188) records incidents of dispersing them by means of water spray to clear out the building where the Minister of Social Development had his office. In a nutshell,

the study takes into consideration different circumstances surrounding homelessness, mainly economic, political and social, as reflected in the next chapter.

1.3.3 Research objectives

The researcher's envisaged objectives for the study can be put forward as seeking to achieve the following goals.

1.3.3.1 PERSONAL GROWTH:

The researcher's personal growth objective was to intentionally journey with homeless people for learning purposes. Through interactions and conversations, the researcher wanted to develop a new understanding of their emotional experience. The aim was not only to fulfil the researcher's academic expectations, but also to strengthen his ministerial calling and professional experience as a Christian practitioner in an urban context.

1.3.3.2 ACADEMIC OBJECTIVE

The researcher's academic objective has been to conduct a systematic enquiry into the Wesleyan tradition to ascertain the contribution it can make towards ecumenical partnerships to transform the situation of homeless people in the inner city of Tshwane. To achieve this objective, the researcher has operated within a meta-theoretical framework and an interpretive-transformative research design which is spelled out in section 1.4 below.

1.3.3.3 STRATEGIC OBJECTIVE

The researcher's strategic objective has been to come up with a vision of how churches in the inner city of Tshwane could reposition their ministry to engage the issue of homelessness in a practical way. Based on a theological analysis, the researcher's values have been integrated by paying close attention to issues like influencing wrong community perceptions; dealing with the myths surrounding homelessness; fighting discrimination; integrating homeless people into community

life; influencing public policy; social support service structures, including housing and empowerment programmes; and active participation of homeless people towards change.

1.4 META-THEORETICAL ASSUMPTIONS

Once researchers decide to conduct qualitative research, they need to articulate the assumptions that will guide them (Creswell 2007:16). It is important to mention that the researcher is not trained in the discipline of philosophy. However, the researcher's exploration of ontological, epistemological and teleological ideas became incredibly vital in the process of deciding on the research assumptions, which are discussed below.

1.4.1 Ontology

Corazzon (2011) defines ontology as an activity of enquiry into philosophical problems about the concept or facts of existence. In this sense, J.N.J. Kritzing (2010:3) says that "Christian ontology is built on an understanding that the integrity of creation is at the heart of God's plan and that humankind is created in the image of God who reaches out in love and compassion to a fallen created order." From this articulation, the researcher deduces that God's image is a relational concept and therefore the nature of this study is expressed by facing homeless people, bearing in mind that they are God's icons. From this ontology of the researcher, three key issues emerge:

- Human self-identity: Since all humans reflect the image of God, discrimination and stereotyping against vulnerable people are a sin against God (Matthew 25:31-46).
- Shalom: Since we are all created in the image of God, his intention is *shalom* or the total well-being of humanity, and harmonious relationships which grow out of justice and righteousness in private and public lives (Onwu 1996:34).
- Stewardship: We reflect the image of God and have dominion in relation to the earth and the entire creation. We are therefore God's stewards (Genesis 1:28-30).

In this study, human self-identity, the expression of *shalom*, and stewardship are significant in explaining the role of ecumenical partnerships to bring about change in the inner city community.

1.4.2 Epistemology

Creswell (2007:17) states that epistemological assumptions imply important moments, including the time researchers use to collaborate and spend “in the field” with participants. Arising from this contention is not only the time spent on fieldwork, but also a healthy relationship developed with respondents. Jeppe’s paradigm (1985:60) is also based on working out the relationship with the community. According to him the relationship implies the ability of researchers to establish trust, have an attitude of confidence, avoid prominence for themselves, and be patient and sensitive to the personal image they project in the community.

Based on the above insights, the researcher’s own epistemology is relational and is shaped by his insertion (sub-section 1.5.1) in the inner city community where he conducted the empirical research. This is also shaped by facing his study respondents (homeless people) and entering into conversation with them. This epistemology is clearly expressed by Wright (1992:64):

The process of interpretation, whether of texts, persons or situations, becomes a conversation in which misunderstanding is likely, perhaps even inevitable, but in which through patient listening, real understanding is actually possible and attainable.

The researcher indicates that facing homeless people epitomises human respect, as well as listening and understanding. The basic nature of the researcher’s epistemology is thus relational and inter-subjective. As a result, conceptualising the themes will be done jointly with the research participants. However, the researcher is aware that “a critically realist epistemology does not limit its range to cognitive perception, as in the modernist Enlightenment approach, but it is more holistic in nature including elements of intuition and imagination” (J.N.J. Kritzinger 2010:4). Linking to this viewpoint, the researcher’s own critical realism will always be open

towards homeless people for correction and criticism, since his understanding is that people do not perceive reality in the same way.

1.4.3 Teleology

The teleology of this study in relation to problem-solving aligns with Emmanuel Kant's "Critical Judgment" to determine the ends, goals or purposes of the scientific research (Ginsborg 2001:231-258). Building on this view, J.N.J. Kritzinger (2010:4) and Nel (1988:192) point out that missiological researchers should clarify the goals of the research, raising critical questions when setting up their research objectives. Who will benefit from the study? In whose interest is the study? J.N.J. Kritzinger (2010:5) adds that the goal of missiological research is to enter incarnationally into tough questions facing the world and the church, and to do so with honesty and compassion, seeking to understand in order to transform.

It has been emphasised that homelessness is one of the toughest questions with which the church is grappling. The study is therefore intended to journey with homeless people in search of an alternative vision to address the problem. This research will therefore be primarily useful to churches with a passion for homeless people in the inner city of Tshwane and to community workers who want to join the struggle against homelessness.

1.5 RESEARCH METHODOLOGY: THEORETICAL FRAMEWORK

This sub-section is dedicated to a presentation of the research methodology and theoretical framework which guided the study. It is important to start by mentioning that the research framework is a qualitative paradigm of an interpretive and transformative nature. From this viewpoint, its methodology is based on a conventional "Pastoral Circle" which has become the inspiration for many local researchers interested in ecclesiology and urban mission practices. Among those who continue to use the pastoral circle are J.N.J. Kritzinger and Saayman (2011:4), who developed it into a "praxis matrix." What is most inspiring here is the fact that at the core of this matrix there is an emphasis on "spirituality" – stating that this same

matrix “can be used to mobilize a group of committed Christians to work together for transformation in their context.”

De Beer (1998: 69) is another contemplator of the Circle and has found it useful as a method for doing urban missiology. Like his theologian counterparts mentioned above, he is also fascinated by “spirituality”. He deduces that it serves as a “bridge” between “theological reflection” and “pastoral planning” in response to social issues emerging from the context. He invites Christian communities to discover the spirituality of the kingdom, which should thrust them towards a transformed praxis: “In such a spirituality of the kingdom the Christian community will have a clear vision, exercising the gift of discernment” (De Beer 1998:69).

As the researcher also uses the Pastoral Circle, his emphasis on spirituality is traced to Wesleyanism. In the wake of the Annual Conference held in London on 16 August 1768 (Rack 2011:364-365) filed a report which shows how spirituality was central to the Methodist movement. A section of the report reads as follows:

(9) But how far from entire sanctification are we still? The religion of the Methodists in general is not internal; at least not deep, universal, uniform, but superficial, partial, uneven. And what pains do we take to make it otherwise? Do we visit from house to house according to the plans we laid down in the *Minutes*? Have you done this?

(11) Let every preacher read carefully over the life of Mr. Brainerd. Let us be followers of him as he was of Christ, in absolute self-devotion, in totally deadness to the world, and in fervent love to God and man ...

In keeping with the spirit of the above extract, the researcher indicates that further comments on his position with regard to the experience of spirituality and strategies for both urban church and homeless people to journey together are reflected in the following presentation of different aspects of the Pastoral Circle. A representative diagram which helps to introduce the Circle is attributed to Karecki (2005:140) under five aspects: (1) insertion, (2) context analysis, (3) theological reflection, (4) pastoral planning, and (5) spirituality.

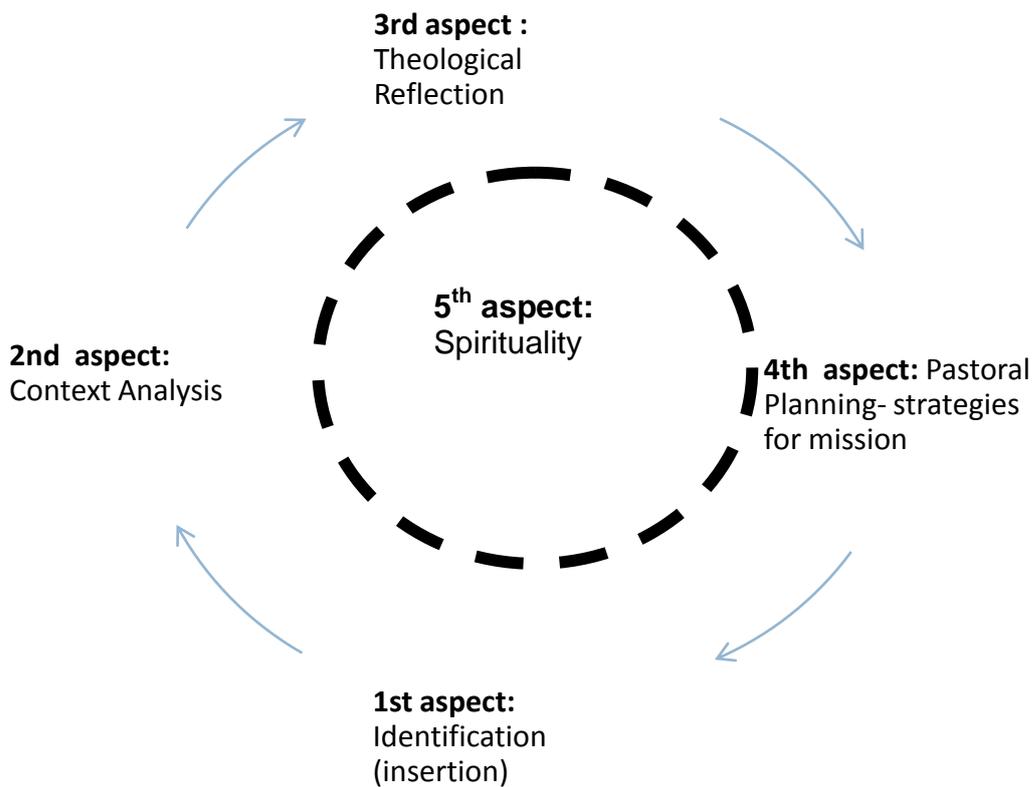


Figure 1.2: Cycle of Urban Mission Praxis
 Source: Adapted from Karecki (2005:140).

1.5.1 Insertion

The idea of insertion is the first aspect which characterises the Pastoral Circle. Its meaning and implications for this present study are explained by Henriot (2005:20), who talks about points of “contact” in the process of gathering stories from the community. He gives an example by asking this question: Are there stories that we can tell about what being self-reliant means and how we have experienced this in our church over the past decade (or more recently)? Implications of this idea of community contact are discussed when De Beer (1998:93) states that insertion refers to the first phase in the theological method and that its purpose is to provide urban practitioners with a “thick description” of the context of their ministry.

Cochrane et al. (1991:17) add that this is to ensure that a pastoral response is located in the lived experience of individuals and communities: what they are feeling, what they are going through, how they perceive this, and how they are responding. In

order to establish good contact with a community, Khumalo (2003:30) speaks about insertion leading to a good understanding of an individual's feelings, fears and perceptions.

This aspect of insertion took place in this thesis by gathering stories from homeless people in the inner city of Tshwane (see especially Chapter Two). An expression used in the process is "face-to-face" encounter, an idea that fits in well with Khumalo's use of "selfsame". This relational experience can also be interpreted in the bigger picture of "guest and host," which in the mind of Host (2001:9) implies a mutual process of growth. There is exchange of ideas and emotions on "a two-way traffic" basis between the guest and host, leading both to grow into mutual enrichment and upliftment.

This study argues that an approach of facing homeless people benefits researchers too, by enabling them to learn from homeless people the virtues of life such as humility, simplicity, and the stories of life experience.

1.5.2 Context analysis:

The second aspect of the Circle is "context analysis," which according to Mejia (2005:131) implies a rigorous analysis of a social situation, its structures and the root causes of the problems – as completely as possible. Cochrane et al. (1991:18-19) describe this aspect as "reading the signs of the time," which in light of Matthew 16:3 means to investigate causes, probe consequences, delineate linkages, and identify actors. They also talk about it as a moment of discernment: "to see clearly and move from the personal realm to the social." The role of the church is determined through this discernment, "making the pastoral-hermeneutical circle to understand faith-orientation, social ecclesial location and interests." From the angle of mission praxis, Karecki (1999:18) agrees with Cochrane et al. (1991) that context analysis is significant, because the mission of the church should be rooted in realities which affect the community and all the individuals within it.

Due consideration to "insertion" and "context analysis" have taken into account some trends that have shaped the inner city of Tshwane and how these relate to the main

research question. Since the study was conducted from the perspective of capacity-driven community development, the researcher did not only focus on the problems but also on the inner city assets available to combat the problems being investigated. The tool which has helped the researcher to drive this goal is called the ABCD approach (see section 1.6.4.4.).

1.5.3 Theological reflection

Subsequently, the third aspect which characterises the Circle is the exercise of theological reflection. Holland and Henriot (1986:9) comment that this aspect is “an effort to understand more broadly and deeply the analysed experience in the light of living faith, scripture, church social teaching, and the resources of tradition.” This style of theological reflection moves away from the traditional deductive approach of finding “proof texts” (*dicta probantia*) and then “applying” them to reality. Mejia (2005:133) expresses the relation to the “traditional way of doing theological reflection” as follows:

The simple and mechanical deduction of theological truths from selected texts of scripture is regarded very cautiously by theologians today because the text may become just a pretext to prove a particular idea. This way may lead to a fundamentalism of reading the Bible. The same applies to the use of the texts of the magisterium, which, as with any other texts, have to be submitted to the same basic laws of hermeneutics. The question here is not to choose between deduction and induction as if they were opposed and irreconcilable but to reach a balance in using them.

From a different angle, J.N.J. Kritzinger and Saayman (2011:5) express the same concern: “How do the agents of (community) mission interpret Scripture and Christian tradition in their particular context? How do their sense of identity-and-agency, their contextual understanding and their ecclesial scrutiny influence their contextual theology and the shape of their ‘local’ theology of mission?” Being aware of this theological concern and seeking to respond, Cochrane et al. (1991:20-21) recommend that the Bible should be used as the “basic dialogue partner” to debate theologically on issues arising in the research.

The method of theological reflection used in this study follows the approach outlined above. The researcher followed the same procedure of using Scriptural references in an interpretive way to make them more relevant to the study

The researcher's theological reflection was also shaped fundamentally by a conversation with the Wesleyan tradition that prioritises issues of poor and vulnerable people for their transformation. In this study the researcher has attempted to relate this dynamic Wesleyan tradition to the realities of inner city homeless in Tshwane. It is striking to see how Tyerman (1973:529) captures John Wesley's own personal conditions, reflected in one of his favourite hymns:

...No foot of land do I possess,
No cottage in this wilderness
A poor, wayfaring man,
I lodge awhile in tents below;
Or gladly wander to and fro,
Till I my Canaan gain.

I have no share of heart,
To rob my saviour of a part,
And desecrate the whole;
Only betrothed to Christ am I,
And wait His coming from the sky,
To wed my happy soul.

Nothing on earth I call my own,
A stranger, to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a country out of sight,
A country in the skies.

In line with John Wesley's personal experience, the researcher's theological scrutiny is presented in Chapter Four to underline key considerations for urban theological vision and strategies linked to facilitate a mutual journey with homeless people in the inner city of Tshwane.

1.5.4 Planning

The fourth aspect of the Circle is directly connected to the theological reflection process explained in the previous point. Bodewes (2005: 62) says that the main task of pastoral planning is to use the information gathered and reflected upon in the social/cultural analysis and theological reflection to develop a plan, like a five-year parish plan, which could realistically bring about spiritual and social transformation in a church and in the larger community.

In strategising, the researcher continued to journey with his respondents, respecting four key issues as recommended by De Beer (1998:64): (1) decision-making, (2) planning, (3) evaluation, and (4) action. These lead to a concrete strategic plan to address homelessness in the inner city of Tshwane.

According to Cochrane et al. (1991:24), planning is the moment whereby “the community decides on what they discern to be God’s will for them, what it is they are called to be as the people of God, and what action this requires.”

However, J.J. Kritzing (1988:6) cautions that the facilitator should ensure that the theology of the local community (in this case, the inner city of Tshwane) is rooted in real life and that it leads to concrete action. The researcher therefore attempted to integrate values into his planning and to ensure that those values are rooted in the lives of homeless people. Thus, the researcher’s values and vision have taken three perspectives into account: (1) holistic empowerment of inner city homeless people to become producers rather than mere consumers; (2) an ABCD approach; and (3) expressions of Christian hospitality towards inner city homeless people in the light of social holiness.

1.5.5 Spirituality

This final sub-heading of the explanation of the Pastoral Circle highlights the significance of spirituality for ministry and mission. While affirming the integrity of the Circle, some theologians add the new element of spirituality at its centre in an attempt to make it more holistic. Karecki (2005:142) is one of them and a sketch

representing her ideas appears in the previous section (Figure 1.2). According to her, spirituality should be observed in each aspect of the Pastoral Circle as a method to make mission praxis unique (Karecki 2005:142):

Perhaps the most significant addition and adaptation to the pastoral circle lies at the center of the cycle of mission praxis. In effort to enable students to develop the capacity for reflecting on their own motivation for mission, I have placed spirituality at the center of the cycle... It is encircled with a broken line because it permeates every stage of the cycle. Spirituality informs the deeper motivation out of which people live and students are led through reflective activities to get in touch with their experience of ultimate reality.

Spirituality enhances the sense of depth and integrity in engaging issues pertaining to real life experiences. This observation links well with De Beer (1998:72), who also comments on the centrality of spirituality to the Circle. His contribution complements Karecki's thoughts in that spirituality is not only a motivating tool "to get in touch with experience of ultimate reality", but also a stimulus to do "social, ecclesial analysis of macro-, meso-, and micro-issues, reflecting on global, national, and local inner city realities." Spirituality also ignites transformation and the values flowing from its imagination are "spiritual formation" or "empowerment" by the Holy Spirit.

In this study, the researcher's adaptation of the Pastoral Circle also values the centrality of spirituality. The researcher clarified earlier that his spirituality is shaped by the experience of holiness, as expressed in the Wesleyan tradition. The researcher agrees with the appeal of Storey (2014:80) that Methodists in South Africa should revive this heritage by reminding them about practising "perfect love" and "justice".

To conclude the presentation of the Pastoral Circle and the way it has shaped this study, the researcher needs to point out that Chapter Two represents a context analysis of the economic, political, social and cultural dimensions of homelessness in the inner city of Tshwane; Chapter Three does an ecclesial analysis of church-based activities to address homelessness; Chapter Four provides theological reflection, in dialogue with the Wesleyan tradition; and Chapter Five focuses on strategic planning to address problems of inner city homelessness.

1.6 RESEARCH DESIGN AND METHODS ARISING FROM ABOVE BROADER METHODOLOGY AND THEORETICAL FRAMEWORK

1.6.1 Three main sources that have informed the research

In this research process, three main sources have been identified for the data collection: (1) literature, (2) interviews, and (3) participant observation.

1.6.1.1 LITERATURE

The first source that addresses the ecumenical and missiological contributions to urban ministries and the Wesleyan tradition is literature. The main bodies of literature to be used include journal articles, published and unpublished dissertations, magazine articles, books and internet articles. However, the researcher was careful in the use of internet articles for Joubert (2008:36) states that internet sources are treated and considered as secondary, because such material is not usually scientifically accountable and must be dealt with discreetly. Creswell (2007:24) notes some characteristics of comprehensive literature as follows:

- Indication that existing relevant literature has been mastered.
- Identifying similarities and differences between the previous and this particular study.
- The contributing significance of the research to the existing state of knowledge databases.
- Support and enrichment of a conceptual framework for a proposed investigation.

1.6.1.2 INTERVIEWS

Interviewing is the second technique of data collection, through qualitative interviews taking place in a conversational style. It is congruent with the researcher's view of facing homeless people and encountering them. The logic behind facing people is social interaction based on mutual respect and listening. A good analogy of facing vulnerable people authentically is John 4:26 whereby Jesus engages the Samaritan

woman in a respectful way with careful listening, to journey together in determining the need and the solution. Qualitative interviewing is in harmony with the researcher's ontological and epistemological positions that were explained earlier (see sections 1.4.1 and 1.4.2.). Mason (2002:34) recommends that:

If you choose qualitative interviewing it may be because your ontological position suggests that people's knowledge, views, understanding, interpretations, experiences, and interactions are meaningful properties of social reality which your research questions are designed to explore.

It is also important to note that Mason (2002:63-64) recommends to researchers that qualitative interviewing expresses an epistemological position of interacting meaningfully with people. In this event, a researcher asks questions to respondents and listens to them, to gain access to their accounts and articulations, or to analyse their use of language and construction of discourse. Other important factual considerations are found in Rubin and Rubin (1995:31) who introduce the relativism of culture, the active participation of the interviewer, and the importance of giving the interviewee a voice. This process is carefully managed, using questions such as "tell me what you think about this?" or "what happened when...?", and "what was your experience with this?". From Corbin and Strauss (2008) this idea gives research respondents more room to explain what is important to them in connection with the problem under investigation.

The present study is therefore shaped by this research design of a qualitative nature, also drawing on insights on collaborative and interactive data collection by Creswell (2007:39): For the study to achieve its chief objectives, a researcher should "keep a focus on learning the meaning that the participants hold about the problem or issue," in this case the issue of homelessness.

1.6.1.3 PARTICIPANT OBSERVATION

The third technique for data collection is observation and participation, in line with the researcher's ontological and epistemological positions. With reference to this technique, Mason (2002:85) points out that the researcher's epistemological position is an integral part of qualitative research design, since "meaningful knowledge cannot

be generated without observation, because not all knowledge is, for example, articulatable, recountable, or constructable in an interview.” The enquirer may be interested in a range of dimensions of the social world, for example, not just a written response to a questionnaire, or verbal responses to an interview, or written texts, including daily routines, conversations, language and rhetoric or used style of behaviour (including non-verbal behaviour).

Similarly, in the interview process, the researcher followed the above ideas about taking note of body language as research respondents were reacting to questions either in an individual or group capacity. Any form of movement or type of reaction as a result of the interview conversations was significant in data compilation.

1.6.2 Sample selection

It is important to explain the selection of the participants that formed a part of the research methodology in connection with the fieldwork. Kumar (1996:149) refers to the research participants as the “study population” or a number of people from whom a few individuals are selected to act as a sample. The participants for this study have been selected on the basis of four main categories, namely: (1) homeless people, (2) inner city church leaders, (3) outreach workers, and (4) local government officials.

1.6.2.1 HOMELESS PEOPLE

The places the researcher visited to meet homeless people for interviews included Salvokop; Schubart Park; Marabastad-Belle Ombre complex; the corner of Pretorius and Bosman streets; outside the Pretoria Magistrate’s Court; the Central Police Station; Pretoria Show Grounds; Sunnyside Police Station; Akanani (Margarita Street); and Burgers Park Lane. This selection covers the key areas of the inner city of Tshwane where the homeless people are mainly located. These areas are Pretoria Central, Pretoria West, Sunnyside and Arcadia. The researcher conducted interviews with 24 participants in all: eight were drawn from people living on the streets, eight from badly managed buildings, and a further eight were living in shacks. In this process, the researcher relied on insights from Boyce and Neale (2006:3-4) about the mechanism of “conducting in-depth interviews.” Their guidelines encourage

researchers to establish a good relationship with the research participants in order to achieve a more relaxed atmosphere that allows the flow of the information collection process. However, the researcher was aware of some limitations arising from this process. Boyce and Neale (2006:4) explain the limitations, advising researchers to avoid “yes or no” and “leading” questions. They also advise a researcher to use appropriate body language and to keep a check on personal opinions during the interview process.

1.6.2.2 CHURCH LEADERS

The researcher interviewed leaders from the Wesleyan tradition, particularly from the Free Methodist Church of Southern Africa and the Wesley Methodist Church. The main intention of this process was to gather from the church leaders their understanding of Wesley’ views on Christian faith in relation to the needs of the poor and vulnerable people and the strategies used to address them. On the basis of inquiry, the researcher then pursued the investigation around the question of what motivated Wesley to drive a faith movement (Methodist Movement) dedicated to journey with poor and vulnerable people for their transformation. In brief, this inquiry has helped to deduce from Wesleyan tradition its contribution towards ecumenical initiatives dedicated to the well-being of poor and vulnerable people.

The researcher also interviewed a leader from the Doxa Deo Inner City Campus (inner city of Tshwane). In the interview conversation, the researcher wanted to find out that Church’s understanding of the Christian faith in relation to the current community involvement through their People Upliftment Programme (POPUP), based in the Salvokop area. This initiative is a training centre that focuses on managing skills development to benefit unemployed people and that also runs a homelessness project.

In addition, the researcher interviewed the Chief Executive Officer of TLF, which is an ecumenical movement committed to working with poor and vulnerable people, including homeless people, in the inner city of Tshwane. St. Andrews Presbyterian Church (inner city of Tshwane) also became part of interview, because of their

history of hosting the Street Centre Ministry for adult homeless people until 2008, when the decision was made to stop the initiative.

1.6.2.3 OUTREACH WORKERS

The participants in this category are four outreach activists involved with homeless people around the inner city of Tshwane. These participants are all working with TLF, which has been running projects for inner city homeless people for the past 21 years.

1.6.2.4 LOCAL GOVERNMENT OFFICIALS

In this category, participants consist of four people involved in Housing and Institution Administration in the City of Tshwane. The purpose of the interview is to gain information on the commitment of the local government to address the situation of homeless people and how well resources are geared towards the eradication of the problem of homelessness. The researcher also interviewed the officials of the Struben Street shelter which is owned by the City of Tshwane.

1.6.3 Classification of Study Participants

Table 1.2: A table representing the study participants

| Category | Age Group | Gender | | Status | | Race | | | | Total |
|----------------------------|-----------|--------|----|--------|----|------|---|---|---|-------|
| | | F | M | SA | AS | B | W | C | I | |
| Homeless people | 15-70 | 12 | 12 | 15 | 9 | 12 | 6 | 6 | | 24 |
| Outreach workers | 25-45 | 3 | 3 | 6 | 0 | 5 | 1 | 0 | | 6 |
| Church leaders | 39-60 | 3 | 3 | 6 | 0 | 4 | 2 | 0 | | 6 |
| Local Government officials | 35-56 | 3 | 3 | 6 | 0 | 4 | 2 | 0 | | 6 |

F: Female; **SA:** South Africans; **AS:** Asylum seekers and refugees; **B:** Black; **W:** White; **C:** Coloured; **I:** Indian

1.6.4 Data Analysis

In the process of analysing the data from the fieldwork, the researcher used a method called Interpretive Phenomenological Analysis (IPA) in line with his choice of the qualitative paradigm. The IPA is an initiative by Smith (1996) in his attempt to clarify the role participants play in qualitative social research vis-à-vis interpretation. Smith explains the logic behind this method:

IPA recognizes that the researcher needs to be located in the research dialogue in order to get closer to an insider's perspective but also that such a perspective can never fully be achieved, as the researcher cannot fully or completely understand the world of the interviewee. Consequently, there is a double hermeneutic interpretive activity: firstly the researcher participant is interpreting his or her own life experience and discussing that with the participant and secondly the researcher is interpreting the experience of the participant as told to him or her.

It is evident that IPA has an orientation of social research within the broader sense of social science, whereby the theological role of the researcher is clearly established. Ethically it is also important to realise that such a role is based on the fact that the researcher will seek to maintain the spirit of openness and trust in the research process. In the light of this interface, the researcher refers to Cochrane et al. (1991:22), who point out that theological reflection itself requires the help of social science and in particular the critical insights of the sociology of knowledge, to uncover these 'interests' and biases. Creswell (2007:27) adds that we need to engage in dialogue to illuminate social actions, through interpreting the meaning of social life, and the historical problems of domination, alienation, and social struggles. In these remarks, the researcher is fascinated that the IPA method has a social dialogical component in analysing the homelessness phenomenon and in interpreting the findings. For the interest of the present study it is understood that a fruitful dialogue takes place in a respectful and caring environment and so the expression "facing homeless people" captures this relationship well.

In addition, this study is shaped by the “transformative method” and in this effort, Sarantakos (2005:50-51) talks about removing false beliefs in society so that human beings can be perceived as creative and compassionate. He also talks about the need to transform power systems that perpetrate social inequality, which leads to domination and oppression.

There are some theological implications surfacing from the above method based on the “fourth generation” of development theories, as put forward by David Korten. Its interpretation by Mpumlwana (1994:71) teaches that the church needs to take advantage of the “strategic strengths of its faithful members, and to mobilize them into a movement with an inclusive vision of society, based on the values of the rule of God. In this way, these values will restore the Image of God in the most marginalized – an image of freedom, dignity, and creativity.”

In the same direction of community vision, the above research methods shaped the data analysis of this study in that the researcher sought to understand the situation of homeless people and then to create, together with them, a deeper sense of consciousness and a self-transcendent spirit of hope for future opportunities.

Table 1.3: Summary of fieldwork activities

| Stage | Activity | Technique | Outcome |
|----------------|--|---|--|
| Stage 1 | <ul style="list-style-type: none"> • Securing permission to do the research from church leaders and the Municipal office – Housing and Institution Administration office • Establishing contact with homeless people and outreach workers • Introducing the research to the FBOs/church leaders and municipal officials | Letters of request, and necessary consent forms were in place | Written approval and necessary consent documents were signed |

| | | | |
|----------------|--|--|---|
| | <ul style="list-style-type: none"> Introducing research to homeless people and outreach workers | | |
| Stage 2 | <ul style="list-style-type: none"> Collecting written information from FBOs/churches and municipal offices | Organised visits to inner city churches and municipal offices | Relevant material was selected and where allowed, photocopies were made |
| Stage 3 | <ul style="list-style-type: none"> Securing permission and booking appointments for interviews through visits or phone calls where face-to-face contact was not possible. | Setting up of the logistics, e.g. recording equipment | Unstructured interviews were arranged. |
| Stage 4 | <ul style="list-style-type: none"> Holding interviews according to the appointments | Data collection through note taking by means of tape recorder and notebook | De-briefing after the interview sessions. |
| Stage 5 | <ul style="list-style-type: none"> Synthesis of findings, data processing | Literature review | Conclusion and recommendations |

1.6.5 Research limitations

Geographically this research study is limited to the inner city of Tshwane. It looks at three case studies of Christian Faith Based Organisations (FBO) dealing with different categories of homeless people, including those whom Mashau and Kritzinger (2014:11) identify with the “pavement encounter” metaphor, to capture the real life situation of street homeless people. As signalled in chapter three, most of these organizations involved in the study have been established by some of the inner city churches and this stands as a milestone achievement for the church in general to realize its role in social responsibility. However, this thesis did not investigate the full extent of what Christian churches in the City of Tshwane have done (or are doing) for and with homeless people in their city. There are numerous church initiatives, which take various forms, like Waterkloof Anglican Church of Southern Africa and Church Without Walls in Centurion. The study also did not examine the initiatives of other

faith communities or of private institutions, like the Food Bank based in Marabastad. The research's main focus is on the experiences of TLF, POPUP and PEN, to investigate what role these three church-based groups have played to provide alternative ways to face homeless people and to journey with them.

Another limitation to this research study arose from the decision not to raise certain issues in the interview process with homeless people. These are sensitive issues such as HIV and Acquired Immunodeficiency Syndrome (AIDS), and practices like drug abuse and prostitution, which are illegal in the Republic of South Africa (RSA). The researcher avoided asking questions relating to these matters altogether or else introduced the issues prudently, with great sensitivity, to avoid a feeling of discrimination and victimisation. To protect the identities of the participants, the researcher used aliases throughout this thesis, as agreed with each participant in the informed consent form (see Addendum I and K).

There was also a chronological limitation to the study: the researcher stopped gathering information at the end of April 2015, in order to analyse, process and write up the final text. In this process the researcher was unable to make use of the material generated by the Homelessness Summit convened on 25-26 May 2015 in Tshwane, in which the Tshwane Homelessness Forum, the University of Pretoria (UP), the University of South Africa (UNISA), and the City of Tshwane deliberated together on reviewing the Homelessness Policy for the City of Tshwane (Appendix F). Out of that process a social contract was formulated, in which the four parties agreed to collaborate to address street homelessness in the City of Tshwane. It was signed by the four organisations on 10 October 2015 (World Homelessness Day). Time constraints therefore did not allow the researcher to engage this highly creative and very promising process, since the basic text of this thesis was virtually completed and ready for submission to the University for examination purposes.

1.6.6 Literature Survey

Apart from the fieldwork, this study also relied on information from the body of literature in the broader lines of a multidisciplinary direction. The researcher

developed his thinking around this exercise after coming across the work of Van Engen and Tiersma (1994: 251) who recommend that:

Christians borrow from sociology, anthropology, economics, urbanology, the study of Christianity and religious pluralism in the city, psychological issues urbanism, and a host of other cognitive disciplines. This makes them come to a more particular contextual understanding of the city in terms of hermeneutic of the reality in which they minister...this calls to hear the cries, see the faces, understand the stories, and respond to the living needs and hope of people.

The researcher therefore consulted different areas of the literature using that bottom line. Special considerations in this exercise became essentially to read publications which help to create an interface between the Christian faith and development theories that promote sustainable community well-being in general. Different areas which were consulted form part of the key headings presented below.

1.6.6.1 PUBLICATIONS ON THE WESLEYAN TRADITION

The first area from the literature is publications that interact with the Wesleyan tradition. The main goal in consulting these publications was to come up with a bigger picture which describes the centrality of Wesleyan teachings and their implications in the urban church and mission practices. On the basis of his rationale, the researcher read the tradition in a broader urban social context with some considerations. This process then made the researcher think that the homelessness phenomenon cannot be debated in isolation from of other social issues. It should rather be located in a broader urban framework for a holistic understanding of the dynamics behind it.

In this respect the researcher acknowledges the contribution of Le Roux (2001:40-49), one of the local Methodists who interprets Wesley's social ethics as an invitation to the urban church to empower urban poor people. He believes that Wesley's ethics materially contributed toward changing the living conditions of poor people in England in the 18th century, hence his motivation to think of the current South African poverty situation experienced by urban poor people. He also argues that besides Wesley's "greater concern" to spread "scriptural holiness over the land", Wesley also

made significant advances in caring for poor people through the distribution of clothes, care of widows and medical assistance, as well as loan funds.

Le Roux's presentation is in actual fact an attempt to read Wesleyanism as a serious urban ecclesial response to urban poverty in general, through various interventions. However, he firstly does not engage the same question the researcher poses about a mutual journey between the urban church and the poorest of the poor, who include homeless people in their struggle to achieve fuller humanity. Secondly, the researcher's view is that a Wesleyan alternative vision of holiness and the expression of Christian hospitality is not brought into scrutiny as a guiding principle to develop alternative strategies for both the inner city church and homeless people to achieve mutual transformation. This concern is developed in Chapters Four and Five, as the researcher's contribution towards a broader urban theological framework that addresses inner city homeless people.

As the researcher continues to recapture the centrality of the Wesleyan tradition, Pohl (2007:7-31) is an inspiration. She presents teachings about the experience of holiness and Christian hospitality in relation to human oppression and vulnerability. This is clearly observed through her attempt to incorporate in her research Wesley's concerns which led him to "practicing hospitality in the face of 'complicated wickedness' or 'complicated misery'." Pohl addresses the sinister circumstances surrounding the slave trade which hurt the victims immensely, as reflected in Chapter Four.

It is this same concern which guides the researcher to go further and explore the Wesleyan implications of Christian hospitality in relation to welcoming those who are wounded in the community and branded as strangers. To expand this idea, Pohl introduces practising acts of kindness in the form of conducting regular visits to poor and sick people to offer them the necessary support. Recording Wesley's own instructions, Pohl (2007:22) states that "visiting had to do with going to poor people – where they lived or could be found – in order to render aid."

From Pohl's reflections, however, the researcher struggles to find the Wesleyan link to the ecclesial engagement in urban mission practices which encourage both the

urban church and poor people to journey together as a strategy to address homelessness. The researcher observes that Pohl is not reading Wesleyanism down to the point of connecting the expression of holiness and hospitality with justice, in the light of Methodists' active role in eradicating slavery in Britain. The work of Collins (2003:210) pays attention to this contribution, citing Wesley's own words: "give liberty to whom liberty is due, that is to every child of man, to every partaker of human nature." Out of this achievement, Chilcote (2004:95) gives more credit to Wesleyanism, believing that it is oriented towards "transformational vocational mission." He challenges the church to accept Jesus' invitation to participate in "a new age of peace with justice founded upon the reckless abandonment of power and self." Chilcote (2004:115) reminds Wesleyans that "it should be no surprise, therefore, that the servant ministry of early Methodist people was a mission lived out in solidarity with those people who were shut out, neglected and thrown away." Smith (2007:104) is also in support of this contribution by the church, entering into solidarity with the poor and vulnerable people. "Paul's quest of a holy church" is the creative way he describes Wesleyanism (:104):

In a Wesleyan context the practice of hospitality takes the Body of Christ beyond the familiar and the safe so that the people of God might serve those who have been pushed to the fragile edges of society where people exist only a step or two away from the kingdom of darkness. Wesley's principle is made clear in his sermon "On Zeal:" The Christian should "show his zeal for works of piety; but much more for works of mercy. Even reading, hearing, prayer, is to be omitted, or to be postponed...

Judging from all these sources attributed to Wesleyan interpreters, Wesley's understanding of holiness cannot be separated from the expression of hospitality. The values of "justice" and "solidarity" are introduced to address the situation of people "pushed to the fragile edges of society." The researcher's conversation with the Wesleyan tradition builds on this whole foundation of holiness and hospitality to develop alternative strategies for both urban churches and homeless people to work together towards transformation. A special contribution to this study is also derived from the centrality of Wesley's teaching which Marsh et al. (2004:206) also reflect on, namely that Methodism is not known for grand buildings or for any kind of theological aesthetics. It is rather known as a movement which was true to its founder, who

engaged in significant counter-cultural Christian praxis and thus became a catalyst for change.

1.6.6.2 PUBLICATIONS ON ECCLESIOLOGY AND URBAN MISSIOLOGY

The second area of literature includes publications on ecclesiology and urban mission practices. The researcher's intent in engaging this area was to create an interface between the Wesleyan tradition and urban ecumenical practices which embody the urban theological framework in response to the challenges faced by urban poor people in general. This specific enquiry is reflected in a number of local urban researchers, including one from Mutavhatsindi who deals with *Church planting in the Southern African Urban Context – with special reference to the role of the Reformed Church Tshiawelo*. Mutavhatsindi (2009:91-98) develops his urban theological design using six South African cities, namely Bloemfontein, Kimberly, Cape Town, East London, Port Elizabeth, and Durban. He points out that there are many poor people who are moving to these cities and the motivating factors behind this influx are classified into political, economic, and social issues. When they arrive in these cities, due to lack of jobs as a result of lack of skills, they end up on the streets without any means of survival, and some of them start seeking alternative means of survival which are not necessary good practices, e.g. criminal activities, while others get forced into habits such as prostitution and substance abuse.

Whereas his research does not geographically incorporate the City of Tshwane, his presentation on the church and its involvement in urban mission aligns with the theoretical principle of *missio Dei* and *missiones ecclesiae* which was introduced earlier in this study (section 1.3.2.5). Equally important, his use of “urban context”, “Biblical text” and “faith community” is based on the method of a Pastoral Circle, which was also introduced in this chapter (sub-section 1.5). This principle is developed theologically to stimulate the researcher's thought on the urban church obeying God's call into mission, working towards widening its practices to achieve a more holistic community transformation.

In integrating the above insights, another research study consulted on the same enquiry of urban ecclesiology and missiology is that of Ntshumayelo (2005). In his

research, Ntshumayelo (2005:260-265) limited himself to the Orange Farm area, located approximately 45 km from the City of Johannesburg. A careful examination of the facts from his research helps to raise a question of theological concern whether the church has understood its mission among the urban poor people. From Chapter Six of his study, he advances three main views in relation to the urban church's strategies:

1. Evangelism: the research states that "deeds of kindness done to the poor are never sufficient in and of themselves. The greatest kindness that the church can show to person is to point that person to Jesus..." (Matthew 9:2).
2. Discipleship: in addition to the evangelism dimension, discipleship in the city implies among other things taking responsibility "to eliminate squalor, slums and every depression condition that dishonour God by degrading human life."
3. Incarnational ministry is emphasised in Ntshumayelo's research to recommend how the city church should conduct itself among the poor people. This same philosophy of incarnational ministry in city mission appears in another study conducted by Phiri, Ross and Cox (1996:16) under the title *The Role of Christianity in Development, Peace, and Reconstruction: Southern Perspectives*. An incarnational church is prepared for a bonding relationship with poor people:

It involves entering into a relationship with the poor people, and so surrendering some of one's own autonomy and sense of power in being able to identify what needs to be done and take steps to make a difference. It means offering what one has and is for their use.

It is to be acknowledged that Ntshumayelo raises a paradigm of urban missiological approach informed by the theological light of Christian incarnation and this insight is not spelled out by his counterpart, Mutavhatsindi. The idea of an incarnational church in urban mission greatly fascinates the researcher and in his opinion it fits together with Christian hospitality, seeking to identify with the most vulnerable people. Theologically, this correlation expands the researcher's intellectual horizons to build a model which encourages the urban church to become a humble servant and to

consider building a relationship with the homeless people in the inner city of Tshwane. Out of this encounter, a language of hope is emerging for both the urban church and homeless people, to face each other in a mutual journey and such a journey provides a foundation for the homeless people to pursue their own goal of transformation.

To avoid limiting the study to local views only, the researcher also looked at models from international urban missiological practices, because the inner city of Tshwane, where the current research took place, is also part of the urban global setting. The researcher is interested in Davey (2001:9), an Anglican minister from London (UK), and his urban vision “to engage with the reality of life in urban areas at the beginning of the twenty-first century.” Davey (2001:52) communicates his vision with an underlying principle of “renegotiating the city”, because “too often the planners have been solely concerned with issues of infrastructure in design, assuming community will follow and not engaging with the community that will fill that space.”

To unshackle this imbalance, Davey (2001:72-73) introduces “a space for justice” and “contesting Jerusalem” (city) because “God’s new order is about the reclamation of human space as the arena for economic and social justice.” He reaches this inference after consulting Brueggemann (1977:194), who says that “the radicalness of this ministry is of course the calling into question those norms and values which serve to enfranchise and disenfranchise” community individuals.

Out of this consensus, one realises that the issue of justice mentioned in the previous sub-section is a rich concept in the urban ecclesial involvement in mission practices and is linked to the fight for urban space to benefit poor people. A valid reason advanced for this value to be fostered in the church is rightly argued in a conversation between Bonhoeffer (2005:92-97) and De Gruchy (2014:26):

...the church is called to be the servant of the world not its lord, a redemptive church of grace, forgiveness, and reconciliation, a church of solidarity with all who seek the wholeness of life, and especially those who suffer and are oppressed... Conformity to the risen Christ means that the Church is always a community of hope, of new life, of transformation. It is within this Christological paradigm that the identity of the church emerges

as it is faithful to the leading of the Spirit in witnessing to the coming of God' reign.

In responding to the above expectations of the church in light of urban mission practices, the researcher reemphasises the principles of “grace”, “forgiveness”, “reconciliation” and “solidarity” with oppressed people in order for them to experience “wholeness of life.” The Wesleyan tradition is distinctly rooted in this paradigm which seeks holistic transformation of the poor and vulnerable people through practising “perfect love,” as discussed in Chapter Four. Cobb (1997:66) clarifies that the holiness which John Wesley promoted had a radical social focus on how the individual related to others in love, to promote a just and peaceful society for all people to find fulfilment: “The social gospel movement called for personal dedication and sacrifice for the cause.”

1.6.6.3 PUBLICATIONS ON ISSUES OF URBAN POVERTY AND HOMELESSNESS

In selecting a third area of publications to inform this study, the researcher focused on the urban context which is characterised by multidimensional problems that homeless people face on a daily basis. This located homelessness in a broader view of urban community development planning dedicated to poverty alleviation. The researcher was inspired by a metaphor from Wilson and Ramphela (1989:123-129) about “uprooting poverty.” The authors argue that poverty is a trigger for a myriad of issues, including powerlessness and vulnerability associated with the urban housing crisis, environment crisis, squatter shack, overcrowding in urban dwellings, hunger, and health deterioration. Looking at the extent to which poor people become deeply affected, Wilson and Ramphela (1989:4-5) point out that urban poverty should be uprooted from the community due to the fact that “it inflicts the damage upon the individuals who must endure it.”

The implication of the above metaphor in this current study is that homelessness viewed as a manifestation of poverty should be uprooted in an understanding that it also uproots poor people by forcing them into a deplorable life on the streets and sidewalks without social support. A reference is here made to Swilling et al. (1991:322-333), who strongly argue that as long as unbalanced policies do not

receive a priority in urban planning, human vulnerability will prevail. It is clear that in different terms, the researchers are inclined to advocate policy change. The research's understanding here is a voice of justice which is promoted through the "third generation" strategy for development action developed by Korten (1990:114-115). Whereas his first generation is about short-term solutions through relief programmes to respond to poverty, his second generation compels a community agent to consider involving poor people in problem solving and in "self-help projects". The abovementioned third generation seeks policy change, and is further about the enhancement of structures for long-term systematic change, focusing on issues of justice to promote the rights of poor people. The fourth generation of development approaches is constructed in such a way that an agent of development will be committed to the networking and mobilising of "people's movements", rallying together to address community issues. To give a broader picture of these generation strategies, Swart (2006:133) uses the following diagram:

Table 1.4: Korten's four generation strategies for NGO development action

| | First Generation | Second Generation | Third Generation | Fourth Generation |
|--------------------|--------------------------------|--------------------------|--|-----------------------------|
| Defining features | Relief and welfare | Community development | Sustainable systems development | People's movement |
| Problem definition | Shortage | Local inertia | Institutional and policy constraints | Inadequate mobilising |
| Time frame | Immediate | Project lifespan | 10-20 years | Indefinite future |
| Scope | Individual of family/household | Neighbourhood or village | All relevant public and private institutions | National or global |
| Main actors | NGO | NGO plus community | All relevant public and private | Loosely defined networks of |

| | | | | |
|------------------------|---------------------|---------------------|--|------------------------------------|
| | | | institutions | people and organisations |
| Role of NGO | Doer | Mobiliser | Catalyst | Activist and educator |
| Management Orientation | Logistic management | Project management | Strategic management | Coalescing and energising networks |
| Development education | Starving people | Community self-help | Constraining policies and institutions | Spaceship earth |

Source: Adapted from Swart (2006:133).

Although Korten’s fourth generation is not directly reflected in the main research question of this study, it is essential for the reflection in Chapter Five to imagine strategies for both the church and homeless people in the inner city of Tshwane, working together to respond to homelessness. From the early paragraphs, the researcher has already indicated in which ways it is distinct from the first three generations. The main reason Swart (2000:146) adapts it in his research is because of its emphasis on a “people-centred” and “shared vision” approach to address issues that affect communities. Importantly, Mpumlwana (1994:71) recommends that the local church, regarded as “a voluntary organization,” should take advantage of the fourth generation to build more networks with grass roots organisations to empower poor people: “The task of a voluntary organization is to promote networks of common values which build a people-based vision, allowing for the empowering participation of all people without limitation.”

The fourth generation in this study is adapted to empower homeless people to organise themselves to address their issues by themselves, rather than the church and its partners opting to do things for them, which will amount to Korten’s first generation and which encourages dependency. It is also important for the church to journey with homeless people in this process. In Chapter Four it is pointed out that

Wesleyan Societies and Classes were structured to achieve such results. *The Works of John Wesley* edited by Rack (2011:226) reflects that even children were organised in small groups and motivational questions leading to concrete actions were always maintained on the agenda of meetings: “Might not the children in every place be formed into little societies?” This spirit shows John Wesley’s understanding of issues which affect the children in society as much as they affect adults.

For further reflections on how urban church should mutually relate itself to homeless people, a recent work by Elina Hankela (2014:1-4) with the title *Ubuntu, Migration and Ministry: Being Human in a Johannesburg Church* is insightful. Using the African philosophy of *Ubuntu*, she assesses how the urban church should journey with homeless migrants through a case study of the CMM in Johannesburg. This case study, which promotes the framework of *Ubuntu* in terms of “moral duty,” implies to extend Christian hospitality in this study to reach out to homeless people regardless of their backgrounds, such as nationality, race, gender and religion. In investigating alternative strategies to reach out to inner city homeless people, more insights are drawn from experts on inner city homelessness, such as Olufemi (2000:222-234), Cross and Seager (2010:143-158), Olufemi and Reeves (2004:69-91), Du Toit (2010:111-128), and *Migration Fact Sheet 1* (2010:1-8). These publications have been used as well, especially in an effort to identify possible categories of homeless people, their locations in the inner city, and intervention strategies. Focussing on the inner city of Tshwane, the category of street homelessness is evident in research edited by Mashau and Kritzinger (2014). Bringing together different key role players including academics, this research is intended to stimulate the thinking around new strategies pertaining to transformation of the City of Tshwane.

1.6.6.4 PUBLICATIONS ON COMMUNITY DEVELOPMENT THEORIES

As for the fourth and last main body of literature consulted in this study, the area which has attracted the researcher’s attention the most has to do with publications that address the development theory called ABCD. This theory is largely promoted as standard practice for poor people taking ownership of their own development initiatives and also becoming central throughout the process. The impact of this theory is thoughtfully appraised in the work of De Kock (2011:6), showing that

community development should be “participatory practice” and should respect local context, perceptions, feelings, values, and input from the poor people in their own projects. This study is accordingly informed by this ABCD theory to a larger level of participatory practices and generally argues that homeless people play a central role in constructing an urban vision intended to respond to their homelessness.

Originally, ABCD was launched by two American urban experts called Kretzmann and McKnight (1993:1-5) in Chicago, USA. Their vision was that development should be about capacity-driven and participatory practices rather than a deficiency-driven approach. It is about the creative use of the local assets, acknowledging that poor people have a key role to play in their own transformation. Thus, in interpreting how inner city assets should be mobilised to respond to homelessness, the researcher used a tool from the *Asset-Based Community Development Institute* (2009b) which offers six guidelines, categorised as follows:

- The skills of the local residents
- The power of the local associations
- The resources of public, private and non-profit institutions
- The physical infrastructure and space in a community
- The economic resources and potential of local places
- The local history and culture of a neighbourhood

The researcher’s basic assumptions with regard to the above guidelines and ABCD are rooted in his view that it does not make a big difference if one engages poor people without leveraging a range of their community assets. This is a serious concern that De Beer (2008:181-207) argued in his article *Contesting inner-city space: Global trends, local exclusions and an alternative Christian spatial praxis*. He closely investigates assets to be mobilised, highlighting any open space in the inner city of Tshwane to be earmarked for the purpose of responding to the housing crisis. In this endeavour, he also seeks to engage inner city churches to shape themselves up so that necessary steps can be taken towards releasing more urban space to address the issue of housing. He challenges the inner city churches, arguing that housing delivery is part of urban mission practices, “creating access for all people on different steps of the housing ladder.”

It can be seen that De Beer's housing concern is supported by Bouma-Prediger and Walsh (2008:302). They promote housing for homeless people whom they also believe are entitled to urban "space". The type of housing they advance is conceptualised in terms of the "home" and "oikos" principles. It is to be noticed that Bouma-Prediger and Walsh (2008:63-64) use a language of consciousness to advocate ideal homes for homeless people in the light of Christian hospitality. In Chapter Five (5.2.3.2) the "oikos" concept is integrated in this study, whereas the ABCD theory is dealt with under sub-section 5.2.2.

In view of the four different areas of the literature consulted in this study, it is also crucial to highlight that the researcher's theological considerations throughout the study have been shaped by key Biblical references, mostly recorded from the New International Version (NIV). The researcher was led to choose this version because of general perceptions that it is relatively one of the easier English translations. In opting for this translation, the researcher took into account his limitations in English, which is his sixth language of communication after Kinyarwanda (mother tongue), followed by French, Kirundi, Swahili and IsiZulu. The fact that the researcher is multilingual was an advantage during the interviews, especially with the refugees and asylum seekers who are not able to express themselves in English.

1.7 ETHICAL STANDARDS AND CONSIDERATIONS

This study has received ethical approval from the Ethics Review Committee of the Department of Christian Spirituality, Church History and Missiology at Unisa (see Addendum J). Informed consent was granted by all the participants on a consent form (Addendum I and K), including the homeless people in the inner city of Tshwane and the leadership structures of POPUP, PEN and TLF.

Leedy (1993:129-130) points out that the use of human subjects in research raises the question of ethical standards. During this research, the researcher committed himself to upholding ethical responsibility and accountability to the people with whom he worked, and aligned himself with the following recommendations (:129-130):

1. Researchers should recognise the limitations of their competence and not attempt to engage in research beyond such competence.
2. Every person is entitled to the right of privacy and dignity of treatment. To implement this rule, the researcher used consent forms personally given to each person who participated in the interviews (see Addendum J and K). In addition to this, pseudonyms were used in all cases when referring to the data generated through interviews with participants (see also 2.3.1).
3. The researcher remained aware that all research should avoid causing personal harm to the subjects with whom he interacted.
4. All confidential information provided was held in strict confidence.
5. The findings were presented in an honest manner and without distortion.
6. All assistance, collaboration of others, or sources from which information was borrowed was duly acknowledged.

1.8 OUTLINE OF THE CHAPTERS

The thesis is divided into six chapters, outlined as follows:

Chapter One: The first chapter serves as general introduction to the thesis. This presents the motivation behind the study and the background information of the research problem. In this section the research question, objectives, theoretical framework, and research methodology are covered, as well as the preliminary literature survey. The chapter also clarifies basic key concepts arising from the research.

Chapter Two: The second chapter represents the dimension of context analysis in terms of the theoretical framework shaped by the Pastoral Circle. This is mainly based on the researcher's conversation with homeless people and plays a pivotal role in the thesis, as it answers the first and second research sub-questions: 1) What is the extent and nature of homelessness in the inner city of Tshwane?; and 4) What are the factors that have contributed to homelessness in the inner city of Tshwane?

Chapter Three: Chapter Three addresses the context analysis of the urban church in relation to the study's theoretical framework. This is about conversation intended

to answer the research sub-question number three and four: 3) What has been the role of the church in reaching out to homeless people; and 4) What contribution have the homeless people made towards the church? To answer the questions, the chapter relies on the empirical findings in conversation with literature information.

Chapter Four: Chapter Four deals with a new dimension of theological reflection of the researcher's framework. It is about conversation of a theological nature, mainly focusing on a re-examination of the Wesleyan tradition. The outcome of this assessment provides an answer to question four. 5) What assets can be retrieved from the Wesleyan tradition to address the situation of the homeless people?; and 6) What theological resources and ethical values need to be fostered in inner city churches today in order to address the situation of the homeless people?

Chapter Five: Chapter Five is dedicated to strategic planning for the inner city churches to respond to homelessness. This is intended to answer the research sub-question number five about alternative vision to be implemented to change the lives of the homeless people in the inner city of Tshwane.

Chapter Six: The final chapter recaptures the main arguments of the thesis and puts forth recommendations for future consideration.

1.9 CONCLUSION

This introductory chapter has dealt with the background information, to give both the general direction and perspectives of the thesis. The chapter includes the objectives which were developed, paying specific attention to both the main theme of the thesis and the main research question. In Chapter Two the status quo of the inner city of Tshwane will be presented, and the main aim is to learn the causal factors of the situation of homelessness.

CHAPTER TWO: CONTEXT ANALYSIS: HOMELESS PEOPLE IN THE INNER CITY OF TSHWANE

2.1 INTRODUCTION

Chapter One has already underlined both the research problem and the objectives of this research study. In this chapter the researcher therefore deals with the context analysis of homeless people by employing the method of “Insertion”, which has been already clarified in Chapter One (section 1.5), with reference to the Pastoral Circle.

The chapter specifically sets out to answer two research sub-questions raised in Chapter One: What is the extent of homelessness in the inner city of Tshwane? What are the causal factors that have contributed to this problem? The main subdivisions of the chapter focus on three points, namely: the extent of homelessness in the inner city of Tshwane⁵, empirical investigations, and chapter conclusion.

2.2 EXTENT OF HOMELESSNESS IN THE INNER CITY OF TSHWANE

Over a period of two decades, the extent to which the situation of homelessness is experienced in major cities of South Africa has begun to raise serious concern among local researchers. Leading researchers in this field are people like Olufemi (2000:221), who focused on the City of Johannesburg. He reports the extent to which homeless people experience life as described in a poem by Mahlangu (1994):

⁵ As pointed out earlier on in chapter one, the researcher reiterates his position of relating to the inner city of Tshwane looking at the precincts that stretch from Pretoria West, Arcadia, Sunnyside and Pretoria Central (CBD).

Homelessness

It is waking up daily
on an ice cold pavement
spending sleepless nights if it rains till morning
It is hoping for a piece job
elusive peace job
it is queuing for soup
from charitable churches
and conversion to begging
When you know you can work.

It is becoming a hobo
when you still need a home
and pinching bread
when you never were a thief
and sniffing glue cause
you never were at school.
It is dreaming of a big house
but extending a plastic shack
and giving birth to a baby
that joins the street kids
and buying a pint of beer
when you don't feel like drinking.

It is selling your body
to feed your empty stomach
or scraping for food
right from a dustbin,...

Hartman (2011) states that walking down the street in Cape Town or Johannesburg shows the polarised demographic in South Africa, referring directly to the high extent of the homeless challenge in these two South African cities. She observes the situation of men and women sleeping on manicured lawns and begging for hand-outs in affluent shopping areas, which reminds her of the extreme gap between the rich and the poor people. Also, she comments that there seems to be no middle ground, no balance between the elite and the marginalised homeless people of South Africa.

To focus on the City of Tshwane only, Du Toit (2010:120) goes on in his research to investigate economic and political responses, documenting the evictions of homeless people from the inner city by the metro police. He reports that "street children in central Pretoria would be repeatedly rounded up and dropped off in townships" (:120).

These reports paint the bigger picture of the problem of homelessness and in this present study the researcher wishes to highlight that Tshwane is one of the key South African cities faced by the daunting challenge of homelessness. The researcher also wishes to record that the issue remains of great concern due to a lack of official statistics to determine exactly how many homeless people there are and what the circumstances surrounding their situation are. Over the period of a decade, researchers like De Beer (1998:249) have shown an interest in this area. He developed a passion as a result of personal experience, being an inner city Christian practitioner. Through an interaction with the inner city outreach workers and homeless people, he came up with the following data:

- 120 homeless people were identified at Pretoria Station in Christina Street, opposite the station, on the northern pavement of Scheiding Street, opposite the station, south west of the bus station.
- 40 homeless people were identified at the Fountains Valley next to the Green Trees.
- 30 Homeless people have been identified in Burgers Park in Berea.
- 40 homeless people were located on the pavement of the HSRC building opposite the Central Police Station
- 20 homeless people were counted at Struben Street between Potgieter Street (Kgosi Mampuru) and Schubart Street (Sophie de Bruny).
- 15 homeless people were identified at the Strydom Square.
- 20 homeless people were counted in Princess Park. ...
- 60 homeless people were identified in Salvokop in backyards and open spaces.

Arising from the above observations, De Beer estimated that there were between 1500 and 2000 homeless people in the inner city of Tshwane in the year 1998. Seven years later, after De Beer's research, the HSRC showed an interest in the homeless problem, estimating that in 2005 there were between 1400 and 2000 homeless people in the City of Tshwane (Du Toit 2005:5). Comparing the above two

estimates, one may question whether there was no homeless increase between the period of 1998 and 2005.

But, looking back into the year 2001, prior to the above findings, another study was undertaken and this time the focus was on the growing number of shack dwellers around the Tshwane Metropolitan area. The research was updated after two years in 2003, predicting that by the end of the year 2004 the number of shack dwellings would rise from 149,000 to 162,256, with an average growth rate per annum estimated at 7.9% (Huchzermeyer, Baumann & Mohamed, 2004:26-28). Relying on this data, the researcher realises that the City of Tshwane is not only faced by homelessness, but also a general housing crisis to a larger degree.

Further to the above coverage, the researcher sought to interact personally with homeless people to hear from their own experience how they view the homeless problem. During the interviews with them, they collectively estimated that there were between 4500 and 5000 homeless people in the inner city of Tshwane. In justifying the estimates, they mentioned that many homeless people are not easily seen, as some remain hidden because of the stigma and discrimination against them (Akanani homeless people, 2012).

The researcher further interviewed outreach workers from the two organisations based in the inner city of Tshwane, called TLF and PEN. The intention was also to get their views on the extent of homelessness in the inner city of Tshwane. The outreach workers from TLF roughly estimated 4500 homeless people, whereas the outreach workers from PEN estimated 5000 homeless people (TLF outreach workers, 2012).

In April 2012, the researcher also undertook to walk around with a homeless person called Peter Thobela, who is familiar with him and who relatively claimed to have a better knowledge of many hotspots for the homeless people in the inner city of Tshwane. During the walk, the researcher counted homeless people from targeted places and then came up with the following observations:

- 50 homeless people were sleeping at the corner of Nana Sita and Thabo Sehume Streets, and at the time the researcher walked past the Metro Police were busy searching these homeless people and confiscating their belongings, because they did not want them to be in that particular area.
- 45 homeless people, both white and black, were identified at Burgers Park Lane in front of the Doxa Deo Inner City Campus and TLF offices. Others were seen at the corner of Visagie Street and Lillian Ngoyi Street, and some were sleeping in front of the building called Burgers Place at the corner of Lillian Ngoyi Street and Burgers Park Lane Street.
- 60 homeless people were estimated at the corner of Mandela Drive and Jeff Masemola Street (Jacob Mare Street), along the Apies River just behind the big building called Drillis on Sisulu Street. Yet more, both males and females, were seen further down towards the corner of Visagie Street and Kotze Street.
- 70 homeless people were located behind the Mosque which is at the opposite corner of Mandela Drive and Nana Sita Street, and others were counted under the bridge on the corner of Mandela Drive and Kotze Street.
- 39 homeless people were identified sleeping in Sunnyside opposite the police station and along the pavement of the ABSA bank building. The researcher counted others sleeping outside the entrance of the Sunnyside Swimming Pool managed by the Municipality.
- 51 homeless people were identified at the corner Mandela Drive and Edmond Street. Moving through Edmond Street the researcher identified a homeless shelter for male adults called Homeless Solutions, but could not establish how many homeless people were staying in the facility. Below is a picture showing the Homeless Solutions shelter.



Figure 2.1: Homeless Solutions

Source: Homeless Solutions (2012)

During the researcher's interview with two outreach workers from TLF, it was estimated that there are more than 500 homeless people who live in the Salvokop area. These estimates take into consideration the presence of shack dwellings and estimations of people staying in each shack (Thabang 2012). However, during the interview with homeless people staying near Salvokop houses just at the upper hill, nicknamed "Baghdad", it was established that this number is very likely to increase and one of the reasons is because of a lack of local government intervention. The officials had started to fence the area, but at a certain stage the work stopped due to unknown reasons. Problems identified during this interview conversation include: (1) serious unhygienic conditions worsened by homeless people who use the bush as toilet; (2) lack of water; (3) the proliferation of mosquitoes; (4) a high level of congestion and fire risk, as homeless people try to build shacks with plastic sheeting and cardboard boxes, making fire inside to prepare their food; and (4) illegal immigrants. One homeless person from Zimbabwe confirmed that his refugee permit had not been renewed for more than a year, alleging that he did not have R1,000 to bribe the officials at Home Affairs to get his immigration permit regularised (Musukwa, Netshiasulu, & Chauke, 2012).

The researcher perceives that the community of Salvokop is in some way a reflection of the problem of social and economic inequalities in the inner city of Tshwane. Due to a lack of proper planning on how space should be utilised for proper human settlements, shacks can be observed developing all around the area and, as confirmed in the above interviews, construction materials used are a source of danger to humans and the ecosystem, i.e. plastic sheeting, cardboard boxes, etc.

Besides the problem of lack of official statistics on homeless people, another impediment is the limited social support service in the inner city to address the needs of homeless people. So far the municipality has only established one facility, called Struben Street Shelter, which is located at 2 Struben Street. It only has the capacity to accommodate 300 homeless people at time, as reflected on the map below.

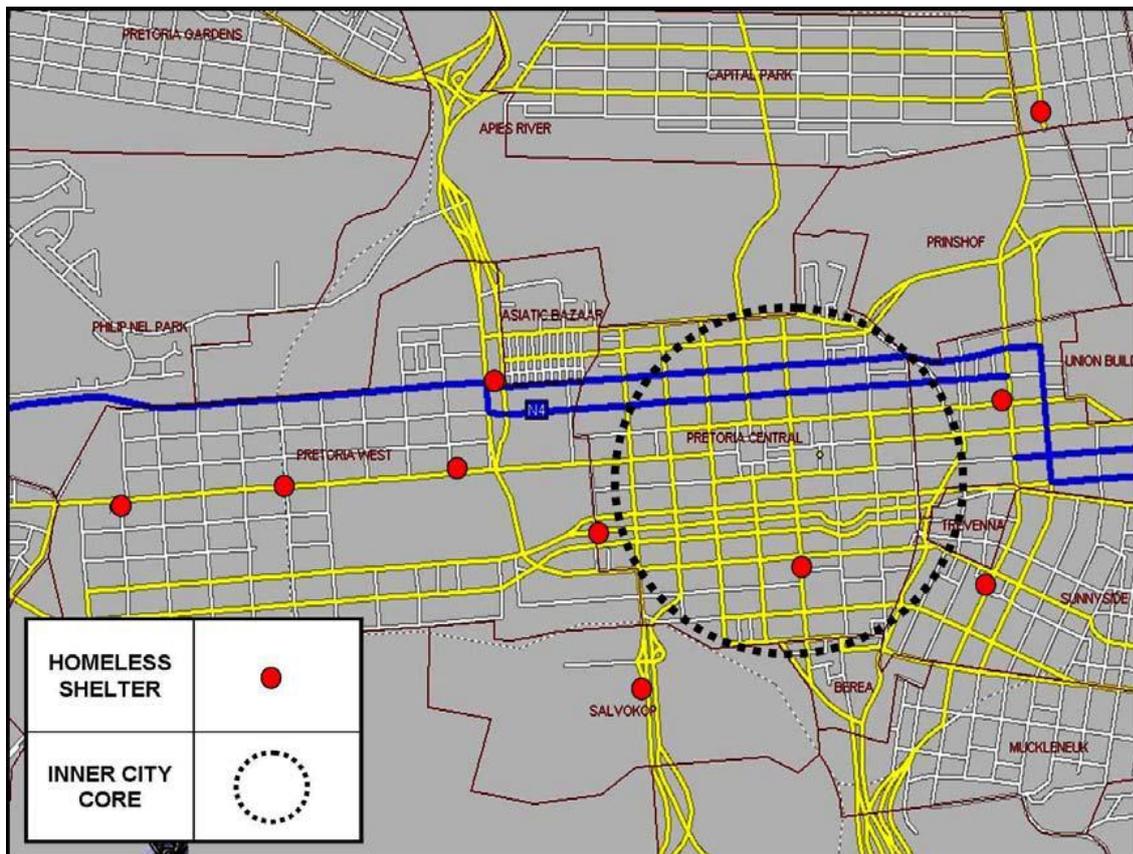


Figure 2.2: A map representing temporary accommodation in the City of Tshwane

Source: Adapted from Du Toit (2010:123)

It is clear that Du Toit attempts to provide a bigger picture of shelter facilities that are available in the inner city of Tshwane, although all of them are not reflected in his research in Chapter One (see Figure 1). The 2 Struben Street Shelter (municipally owned) is also documented there as part of the matrix which shows that, all in all, these facilities have the capacity to accommodate only up to 505 homeless people under normal circumstances. This number is however significantly less than the estimates of homeless people indicated in the previous paragraphs.

Nevertheless, Du Toit (2010:7) points out that when it comes to the homeless intervention mechanism, the City of Tshwane scores low at the planning, knowledge, and research intervention levels. By way of comparison, he reports that the City of Cape Town scores higher, followed by the City of Johannesburg and eThekweni Municipality (Du Toit 2010:121).

The researcher used all the records mentioned above as a point of entry into the conversations with the homeless people. The findings are reported in the following sections.

2.3 INTERVIEW FINDINGS

The empirical research was conducted in line with researcher's approach of facing homeless people to ensure that the intent is not only to fulfil academic requirements, but also to express solidarity with vulnerable people. In this section, therefore, the researcher brings in (1) his personal journey and point of entry into conversations, (2) conversations with individual homeless people from backgrounds of prostitution, drug addiction and alcohol addiction, and (3) conversations with a group of homeless people specifically from Akanani, a project managed by TLF in the inner city of Tshwane.

2.3.1 Fieldwork journey

At this point it is important to make some remarks arising from the researcher's fieldwork journey. Firstly, this experience is called a "journey" metaphorically to imply a process of personal exposure and discovery which had a beginning and an end,

when the point of “saturation” has been reached. At this stage, from a methodological viewpoint, Guest, Bunce and Johnson (2006:3) advise that no new themes should be observed in the data. As the researcher thus notes his overall impressions, homeless people, especially those who knew the researcher’s current position as housing manager at YCH, requested to be placed on the waiting list for accommodation. Some of them insisted that the researcher should support them in their attempt to get cheaper housing. This reaction was an indication of how much homeless people value affordable housing to overcome their homelessness.

Other homeless people who were currently accommodated at the 2 Struben Street Shelter asked that the researcher convey their grievances up to the highest level of city officials. Among the concerns listed as experienced in the shelter, they categorised living in an unmaintained building and unhygienic conditions, with drugs and alcohol abuse on the premises. They were seriously concerned that there were people in the shelter suspected of having TB and going without treatment.

The researcher’s other remarks emerge from a struggle of facing homeless people to the point which makes the individuals open up freely on personal experiences pertaining to sensitive issues such as prostitution and drug addiction. In this regard, an enabling environment of trust was established, assuring them that their information would be treated with all confidentiality, hence the adoption of pseudonyms in this research study (see 1.7). Another related struggle is one of a personal nature, due to the researcher’s own fears as a student researching for the first time on matters perceived to be illegal in the country. Through this journey, conversations with homeless people became an open opportunity for the researcher to imagine their real life on the streets and their desires to overcome their vulnerability.

2.3.2 Facing homeless people who got trapped in prostitution and drug addiction

In this second point about the fieldwork the views of homeless individuals regarding their personal experience of homelessness will be described, starting with Juppe’s

situation.⁶ He is a homeless, white, male prostitute who lives with a drug addiction. Being 33 years old, he has been staying on the streets for more than 12 years. The researcher met him the first time in November 2011, at the corner of Thabo Sehume Street and Visagie Street where he stayed with other homeless friends. He begged for a R2 donation from the researcher. When the researcher passed by there the second time, he begged for R2 again. Early in the month of February 2012, the researcher passed by on the street when the Metro Police was chasing them away and confiscating their belongings. They decided to move to Burgers Park Lane, closer to the Doxa Deo Group and Wesley Methodist Church, at the bottom of an inner city community facility called Burgers Park.

One day, as the researcher passed there, going to his office, Juppe recognised him, called him uncle and asked for R2 again. The researcher referred Juppe to the TLF Drop-in Centre for homeless people. Since then the researcher started to see Juppe more often and became friends with him. Every Friday he would ask to if he could wash the researcher's car for R10. On another day, the researcher asked about the possibility of interviewing Juppe for this study and he agreed, on the condition that the researcher does not share his story with other people. He shared his experience of using drugs called "swazi", "dagga," baguij, and nyaope with the researcher.⁷

Juppe explained how he uses drugs through oral channels. He said that because of a fear of HIV and AIDS he does not inject himself with drugs, as his friends do, who like to inject each other and exchange needles. He stated that he takes drugs which do not make him aggressive, that might cause him to fight or to commit a crime in the city. In addition to the use of drugs, he was also willing to share his experience of male prostitution to make a daily living as follows (Juppe 2012):

I used to stand on the street around Burgers Park mostly the corner of Burgers Park Lane Street and Andries Street (Thabo Sehume Street) and my client would come to collect me and we would go to the hotel for a night. Once the business is done, I go back to the streets to wait for more clients to come. I do not mind to stay on the street as long as the business gives me money to buy food and drugs.

⁶ This interview was conducted in English.

⁷ The researcher spelt these names as it was given by the interviewee, since only dagga was familiar to him.

This story made the researcher think of the situation of HIV and AIDS infections and how it links with experience of homeless people on the streets of the inner city of Tshwane. The researcher also realised how community individuals take advantage of vulnerable inner city homeless people to advance their plans of sexual exploitation.

2.3.3 Facing a homeless person who got involved in alcohol addiction

The third empirical point of focus is on conversations with homeless people who are alcohol addicts, like Malusi.⁸ He is a 47 year old black male and an alcohol addict. He had been staying on the streets for 11 years, after losing his job. He worked for a company dealing with steel and after some time he was retrenched. After losing his income, he could not afford to pay the rent for his flat in the inner city. Malusi had experience in boiler making, welding and painting. At the time of the interview he was staying at the corner of Visagie and Bosman Streets in front of the Roman Catholic Church, together with other homeless people. Sometimes, during the day, he guards cars in front of the Wesley Methodist Church on the corner of Burgers Park Lane and Thabo Sehume Street. He also likes to come to the researcher to solicit small welding and painting jobs to earn money, and this is also how he became familiar with the researcher.

Every time he got paid he would request the researcher to keep his ID and cell phone, saying that his friends like to rob him when he is asleep on the streets. The researcher then discovered that whenever Malusi got money, he would drink alcohol and when he was drunk his homeless friends would rob him. One day the researcher requested an interview with Malusi while on the street, but did not notice that he was drunk, so he became aggressive. On another occasion when the researcher approached him while he was drunk, he did not get aggressive. The researcher could hardly hear what he was saying during the interview and then decided to postpone the interview. Early the next morning the researcher went to see Malusi where he stays on the street and found him sober, so they continued with the interview. During the interview he was willing to tell his story of homelessness and how he became an alcoholic, stating that he wanted to forget his stress due to homelessness and the

⁸ The interview was conducted in Isi Zulu language

lack of a job and money. He would like to send to his family back home to Mozambique. He also believes that if he can get a job, life will be easy for him for he will be able to afford to rent a place rather than living on the streets for the rest of his life (Malusi 2012).

2.3.4 Facing a group of homeless people from Akanani project

In the fourth focus of the empirical exercise, a conversation took place with a group of homeless people, specifically from Akanani, a TLF project dealing with adult homeless people. Stevens and Edward Zulu, who manage the project, rendered assistance with logistical arrangements in terms of a more convenient meeting room. The 24 homeless people who participated in the conversation were of different nationalities: South African, Kenyan, Nigerian, Zimbabwean, Mozambican and Burundian. The researcher arranged the seating in such a way that the participants sat in a circle with him, so that they could all face one another.

In reporting the views of homeless people on the causes of homelessness in the inner city of Tshwane, Smith (2013) provides a succinct guideline on how to manage inquiries:

- **Description:** a description is an explorative stage pertaining to a record of the experience of the homeless people in the inner city of Tshwane and why people have ended up in a homeless situation.
- **Additional material:** after the interviews, the researcher immediately reviewed his interview records to recapture all the information that came to his notice. Subsequently, he read additional material to enhance his understanding of the causes of homelessness.
- **Reflection:** the researcher's reflection time involved discernment and deliberation on issues that are regarded as the real causes of homelessness, and this has led to the major themes of the study. The researcher used a thematic approach (Rabe & Lombaard 2011:245) whereby major themes explaining the causes of homelessness in the inner city of Tshwane were identified, categorised and verified.

- **Things to do:** reflecting on the themes made the researcher take another look at the records of his interviews, leading to new themes which in return helped him to explore some further areas, which led to key research learning skills.

2.4 FIVE MAIN CAUSES OF HOMELESSNESS IDENTIFIED

Out of the interviews with homeless people, the researcher recorded five main factors that have contributed to homelessness in the inner city of Tshwane. The sequence of these factors have been arranged in the order of priority as identified by the homeless people, ranging from economic, political, health, social and cultural factors. t

2.4.1 Homelessness: economic factors

First of all, homeless people believe that the experience of poverty and unemployment are the main causes of their homelessness in the inner city of Tshwane. In general, they explain that people living in the townships and in rural settings have limited economic opportunities to sustain themselves. As a result of this deficiency, they are forced to move to various South African cities, like Tshwane, hoping to get jobs. This view is specifically attributed to Xoliswa, a 49 year old homeless person who came to Gauteng from the Eastern Cape in March 2010.

He says that he heard from his friends that there would be more job opportunities during the time of the Soccer World Cup, especially in Pretoria as the capital city of South Africa. He therefore decided to leave his family, hoping that he would return back home with money. The City of Johannesburg became his first destination and he stayed there looking for a job. When he could not find one, he started sleeping on the streets. Xoliswa then decided to move to the City of Tshwane. He says that since he arrived life has been very difficult, because he still has not been able to find a job and as a result he has to continue sleeping on the streets (Xoliswa 2012).

The second experience is of Thabang, a 25 year old man from the Province of Limpopo. Thabang says that his mother raised him in difficult conditions due to a lack of regular income in the family. He further says that he is the only child who went to

school in his family and successfully completed matric, but he could not afford to continue with tertiary studies. He adds that unfortunately his father, who is now separated from his mother, did not help him because of lack of income. He decided to come to the City of Tshwane, hoping to get a job and then raise money, firstly to send home and secondly to pay for his university studies. He believes he is a failure, because of the three years he stayed on the streets without finding employment (Thabang 2012).

The third experience for consideration is of Malusi, a homeless person introduced earlier, who has an alcohol addiction. He arrived in the City of Tshwane from Pietermaritzburg, KwaZulu-Natal in 1998. After he arrived in the inner city of Tshwane, he found a job in Silverton and earned a monthly salary of R2,500. At that time he was able to pay his rent, buy food and clothes, and send money to his wife and four children. In 2002, after four years, the company retrenched him and nine other colleagues. When he lost his job he could no longer pay his rent, so his landlord evicted him from the flat. After listening to his story, the researcher thought about how those 11 years staying on the streets without finding a job caused deeper suffering in his life. Hence he believes that drinking alcohol is the only solution to his homeless situation (Malusi 2012).

These above-mentioned stories from homeless people are in line with the South African 2011 census report which revealed that the country has a 29.8% unemployment rate (Van Wyk 2012). Hartman (2011) indicates that in previous years, the unemployment rate was 25%, mostly due to a lack of the necessary skills and education to retain work.

To summarise the above narratives, homeless people are clear that the rise of unemployment is a contributing factor not only to homelessness, but also to poverty and human vulnerability in general. The South African 2011 census is worrying, because close to 30% of the population experience unemployment (Van Wyk 2012), as compared to the ratio of 25% from the previous years (Hartman, 2011). These reports prioritise skills development and education as strategies to assist people to overcome poverty and vulnerability. Some years back, Klaus Nürnberger (1995:18) predicted that as long as poverty and unemployment were not given priority in

development planning, South Africa would find itself in an economic crisis. As a result, he warned that people would not be able to afford basic needs such as housing, food, clothing, water and electricity, school fees, medical expenses, and so forth. Thus, without a source of income or employment, these needs are seriously compromised; hence the homeless experience. In a broader sense of national economic development, Wilson and Ramphela (1989:249) made an analysis of the impact of unemployment on economic growth in the period between 1980 and 2000. Using the projection of an annual economic growth rate of 3%, they came up with the following observations:

Yet this very economic growth, over the same period, would not generate enough jobs for those seeking work. In consequences, the proportion of population unable to find work in the formal sector of the economy would rise from 30 per cent to approximately 44 per cent and the absolute number would increase from 3.3 to 7.9 million people. In other words, whilst economic growth is a necessary condition for raising the average level of income in a society, the pattern of that growth can, and in South Africa looks set to continue to, be shaped in such a way as to impoverish the poor even further.

Now, almost three decades after this report was published, the economic challenges persist, hence the phenomenon of homelessness in the inner city of Tshwane. According to a study done by Olufemi (2000:230), poverty is one of the main causes of homelessness and in his interview report 97% of his respondents linked their homelessness to poverty:

Having no property, no house, no money, no job, no parents, no food, no clothing, no hope, isolation, loneliness, suffering and exclusion. Being looked at with contempt, being denied access to public places because you are dirty and stinking. Having no access to washrooms, no opportunities, being marginalized and staying in appalling living conditions. Poverty is begging for survival, walking aimlessly on the streets, scavenging or picking food and other items in the bins, falling sick and having no one to care for or to be driven away from clinics because you cannot afford payment, poverty is silently killing us and we are dying from one of the diseases of poverty which is under nutrition.

The challenge lying ahead is to tackle inner city homelessness by first focusing on poverty as the root cause. In order to enable homeless people to support themselves

economically, alternative strategies for the church to contribute toward this process are developed in Chapter Five.

2.4.2 Homelessness: political factors

A second set of causal factors of homelessness in the inner city of Tshwane that was identified by the participants is an apparent lack of political will in local government to address this problem. The notes from the interviews with homeless people has helped the researcher to thematise two critical issues, namely: a) a lack of enforcing housing rights to facilitate access to more affordable options of accommodation, and b) the problem of immigrants / migrants in the inner city.

2.4.2.1 *HOUSING RIGHTS*

It is the opinion of homeless people that the City of Tshwane has failed to provide housing options, including temporary facilities, to help them settle in the city while looking for job opportunities. At the same time, they mentioned that the City of Tshwane did not plan properly to house all the students coming to attend universities and colleges around the inner city and this makes it difficult for them to afford rent relative to the current property market. Those who are struggling to afford university or college expenses as well as accommodation are forced to go back home and others become homeless in the city (Akanani homeless people 2012).

In responding to the homeless people's claim legislatively, for instance, the researcher refers to the launch of the Social Housing Act [No. 16 of 2008], which shows that the policy does not practically offer much help to root out homelessness. Hopkins (2011:3), one of the local experts in the current social housing framework, documents the criteria followed by the scheme to allocate housing subsidies to poor inner city people:

- Social housing applicants should be South African citizens or foreign nationals with permanent residence status in the Republic. This means that immigrants, including refugees and asylum seekers, without green bar-coded South African IDs do not qualify to participate in the social housing programme to benefit from subsidised housing units.

- Social housing applicants must have a monthly joint household income of R1,500-R3,500 or R3,501-R7,500 to afford monthly rental payments. This means that a low cost income housing applicant should earn an income which falls between the required income brackets.
- Applicants must not have benefited from the government housing subsidy before or have owned RDP houses, which are normally built outside the cities in rural areas.

It can be observed that the prescribed guidelines do not make provision for a poor person (or family) whose income is lower than R1,449 per month. The researcher feels this is a policy gap which is an obstacle to solving the housing crisis in the inner city of Tshwane. It was clear during the conversations that homeless people would like to access options for cheaper accommodation which are not far from their employment or informal businesses. Relating to this discussion, the researcher will now bring in three stories which help to explore the importance of a more affordable housing scheme in the inner city of Tshwane:

Eunice, a 52 year old woman from Mpumalanga, sells fruits at the Pretoria Station and has decided to sleep on the street pavement where she does her business. She confirmed that her business has been running for the past three years in an effort to get an income to sustain her family back home. She indicated that besides the fact that sleeping on the street is rough, it is not safe for a woman of her age to sleep outside where she is even more vulnerable to crime. She wishes to get a cheaper place to rent, for around R300-R400 per month, which according to her matches her income (Eunice 2012).

Zondile is another homeless woman who is 41 years old and is based in Marabastad, where she sells recycling material, such as cardboard boxes and papers, to a company called Mondi. She stays in a shack which was built with plastic sheeting. In the researcher's conversation with her, she estimated that her monthly earnings are between R1000 and R1400. Concerning her need for cheaper accommodation, she expressed the desire to rent an affordable room in the inner city. But she worries about staying too far away from her workplace, as this would affect her business

because of transport costs. She only requires overnight accommodation, since during the daytime she runs her business and most weekends she travels home to see her family (Zondile 2012).

Zama is a 33 year old homeless woman who came to stay in The Potter's House, a safe centre for women and children, run by TLF. While staying in the house, she secured a job from a cleaning company in Sunnyside with a monthly salary of R1,350. During the interview she showed her concern that the shelter management had asked her to move on because she found a job. She indicated that when she went to apply for a flat at the YCH social institution, her application was turned down because her income was below the requirements for a subsidised unit. When asked about her plans, she mentioned her looking around in the inner city for a person who has a flat and is willing to share rent (Zama 2012).

These three homeless experiences are significant from the viewpoint of the right of homeless people to access diverse affordable housing options in the inner city of Tshwane. Eunice, Zondile and Zama prove that homeless people are not lazy, as is sometimes suggested by myths and wrong perceptions about them. These are vulnerable people who are indeed working hard and under difficult circumstances, but because of a low level of income they cannot afford to rent property. These experiences are also good examples to show that homeless people are willing to contribute towards changing their own circumstances in the inner city.

Looking at the country's biggest city, the City of Johannesburg, it is observed that homeless people are not connected to housing opportunities. Those who participated in the study of Du Toit (2010:111), which also brings out the paradigm of affordable housing options, feel that the local government has ignored their constitutional right to access housing, hence their homelessness. His interview notes describe the scenario in the following terms:

When asked why they were living in unhygienic conditions, against the walls of security complexes, they gave the same reason of lack of affordable accommodation in the city centre; "they had come to look for work, but that they had no money to pay for a place to stay or to go back to the places they come from, or to commute... The homeless people

indicated that the most important thing the municipality could do for them was to provide employment and well-located affordable housing.

Aside from the shortage of affordable housing options in the inner city of Tshwane, homeless people also expressed the problem of an absence of social support services to address their basic needs. Among other needs, they listed a lack of information and training centres, skills development, food, clothes, blankets, and medical care.

To explore some of the implications of this lack of social support, the story of Sonile provides a bigger picture of how homeless women living on the streets with their children are more affected. She referred to her own experience of going to seek social assistance from the Department of Social Development, where the social workers advised her to consent to the placement of her children in an institution of care. However, as she indicated, this advice to separate her from the children discouraged her to the extent of feeling psychologically disturbed (Sonile 2012).

This testimony and others from the personal experiences of homeless people show how difficult it is to cope with life on the streets, without intervention. From Welkom in the Free State Province, homeless people who participated in the study conducted by Okumu (2006:69) challenged their municipal officials. He summarises the kind of services they would like to have in an attempt to address their homelessness as follows:

If the government had cared to provide them with social benefits, they would overcome their illiteracy, ignorance, sickness and poverty. Asked whether or not, they were familiar with facilities such as the Adult Basic Education and Training (ABET), free medical services available at government clinics, accessible social benefits at the Department of Social Development, in and around Welkom, these people responded that legal documents such as identity books, birth certificates, etc. were a requirement for eligibility. Asked why this was a problem at all, they answered that Home Affairs had on several occasions declined to issue them with these documents, for their lack of fixed address.

In respect of the above challenges to access housing and social support services the researcher moves on to the political factors linked to homelessness, reporting on the issue of migrants in the inner city of Tshwane.

2.4.2.2 PROBLEMS FACED BY MIGRANTS

The researcher specifically points to the identified challenge which homeless people addressed about living in the city without ID documents. This makes it difficult for them to apply for job opportunities, to open bank accounts, and to apply for accommodation. This leads one to the recent findings of Skosana (2014) on Durban, published in the *Mail & Guardian*. She records the following: “Not having a fixed address has presented endless troubles for homeless people around the country who struggle to get access to basic services. No permanent address means they cannot obtain identity documents, which they need to get health care, education, a job or social grant” (Skosana 2014).

While some homeless people reported that their ID documents had been stolen from where they sleep on the streets, others stated that their papers were confiscated along with their belongings during Metro Police operations in the inner city. They explained the struggle to reapply for IDs due to the lack of a physical address and this challenge is coupled with the required fees to reissue an ID document.

This problem of IDs is not only experienced by the local homeless people, but even refugees and asylum seekers pointed out during the conversation that they struggled to apply for Formal Recognition Refugee Status at the Marabastad Home Affairs office. According to them, it becomes difficult to access medical treatment from hospitals and to apply for accommodation. Wapili from Kinshasa, in the Democratic Republic of the Congo, narrates his experience in an attempt to apply for a place at 2 Struben Street Shelter owned by the municipality:

I went to ask for assistance from one the St. Alban’s Cathedral, and I was with another homeless friend. We explained to the church leaders our situation of sleeping rough outside on the building pavements. One of church leaders referred us to 2 Struben Street Shelter. We immediately went to the shelter and after our arrival; we asked to speak to the shelter manager or any person who is in charge. They said that unfortunately, if we came for accommodation, foreigners do not qualify to stay in the shelter. We insisted to speak to a manager and they refused saying that it would be a waste of time. We went to look for a number to phone, and when we phone the office, the person who responded asked us to bring our identification documents which we did not have (Wapili 2012).

Another refugee with a problem with his Home Affairs documents is Niyonkuru from Burundi who is involved in cutting people's hair on the streets. He has lived in South Africa since 2001, but confirmed that he still does not have formal refugee status recognition. During the interview he explained his problems as follows (Niyonkuru, 2012):

When I arrived here to Pretoria, I did not have any money to rent a flat and was obliged to sleep on the streets and sometimes in front of the buildings. A friend of mine from DR-Congo connected me with the Wesley Methodist Church for free English lessons and Marabastad Home Affairs to apply for refugee papers. When I arrived there the queues of people applying for papers were so long. I decided to sleep outside the home affairs with other refugees for five months waiting for the issuing of papers but there was no assistance. I moved from Marabastad to stay outside the office of the United Nations at corner of Nana Sita Street and Sisulu Street because I wanted to apply for a resettlement to Canada. The police officers were always coming at nights to remove us from there and they could load all our belongings in their vehicles. I am now cutting hair and selling sweets on the street in Sunnyside, earning a little money. But my challenge is that whenever I go to apply for accommodation with the little money I get from my business, they reject me because of a lack of Green Identity Document. I am now even worried that one day they will arrest me and deport me back home.

The story of both Wapili and Niyonkuru helped the researcher to understand the struggles refugees and asylum seekers face in general as a result of a lack of papers. And as referenced in a report compiled by Lehohla (2013:11) for *Statistics South Africa*, they are supposed to have been issued permanent residence certificates and South African IDs in terms of section 27 (c) of the Refugee Act [No. 130 of 1998]. Other refugees and asylum seekers who participated in this study mentioned the problem of an absence of basic support services, including temporary housing to help the new arrivals settle into the city.

Further discussing the problem of migrants, Malatsi and Mosweu are among the city officials from the Department of Housing Administration who participated in this study. They explained how at the moment the City of Tshwane does not have the capacity and means to allocate social assistance for refugees. They explained that the city is facing an increase in poor people from different areas of the country and

that after their arrival they expect their political leaders to do something about their economic situation. They also mentioned that conflict and tensions will rise if foreign nationals are considered for support before the local people. They even indicated that refugees and asylum seekers are not allowed in the only shelter owned by the City of Tshwane, namely the 2 Struben Street Shelter (Malatsi & Mosweu, 2012).

A lack of political dialogue with the inner city stakeholders to engage housing options is regarded in this study as a mechanism for homelessness in the inner city of Tshwane. A failure to address the rights of the migrants in general is also regarded as a common denominator for homelessness in the inner city.

2.4.3 Homelessness: health factors

This third inquiry of the study covers a conversation about homeless people presenting their views on how public health problems are linked to their own homelessness in inner city of Tshwane. The report identifies physical and mental health challenges to be real and rife among homeless people. In the first event of reporting on physical health, they responded that in townships mostly young people with HIV infections are forced to flee their homes because of discrimination against them. This practice, however, is not only from their relatives, as churches and the community at large have also been listed among the perpetrators. The researcher recorded that in one way or another, these victims of HIV discrimination who had already lost a sense of community belonging became discouraged and then resolved that running into the city was their last option to hide their status (Nhlanhla 2012).

Although during the conversation homeless people did not directly disclose their own HIV status [as it was not the researcher's interest], they shared knowledge of victims who have run to the city due to family rejections and discrimination. In this important inquiry, the researcher then proceeded by carefully listening to Nhlanhla when he made the following valuable comments (Nhlanhla 2012):

Townships are not good places to stay especially if people know that someone is HIV positive, they do not want to come close to him or her as if the victim is a dangerous animal which should be avoided. When HIV positive victims walk around on the streets, neighbours talk bad against

them and that none should go around them. Even sometimes when you pass, you would hear children in the neighbourhood mentioning names of people who are HIV positive which causes more distress. One of the ways the victims deal with their situations is simply to go to the city where they believe that no one will identify them. As they arrive to the city, and cannot find themselves means to live, they stay on the streets and their conditions get worse there.

Tshepo's experience confirmed this view, highlighting that discrimination against HIV positive people has reached a particular stage in the churches of the townships. He explained that some leaders preach that the HIV and AIDS pandemic is God's judgement for sinners, which ends up making people confused (Tsepho 2012).

Mbiza commented that the victims develop a feeling of rejection and depression in their families and those who belong to churches get discouraged from attending services. He describes the situation further, showing how the victims think that a better option for them is to go and find refuge in the city (Tshepo 2012):

The issue of discriminating HIV positive people in the townships has become the way life and this causes deeper psychological pains to the victims. The problem exists even in the church and sometimes the victims do not feel like they want to go to the church because of fearing that they would be condemned through preaching and teachings. As the victims fail to get a support from their immediate family ties and the church, they believe that a better solution to their problem is to go to the city to start a new life where they think no one would easily identify them. But, when they arrive in there the situation becomes worse because of sleeping outside without no one take care about them.

To confirm the above report, the researcher's attention is attracted to Byamugisha, Steinitz, Williams and Zondi (2002:47) who researched the township churches' response to HIV and AIDS, referring to Gugulethu in the Western Cape. In their concluding remarks, it is expressed that most African independent churches in the townships have limited knowledge on how to handle people infected and affected by the HIV pandemic. The researcher's attention is also captured by another local researcher, Landman (2003:199), who unveils a new element which was not mentioned in the homeless conversion related to this same church weakness. The research narrates a story of a 15 year old homeless prostitute who was taken off the streets and who was reunited with her family under the care of her aunt. After family

integration, her cousin raped her and infected her with HIV. This incident made her then regret leaving the streets and she felt that she should go back. She defended this move by saying that: “I was safer on the streets, because customers used condoms and my cousin did not... I have to go back to the streets to make money so that I can stay on my own and get out of my aunt’s house...” (Landman 2003:200).

This is an experience whereby girls run away by themselves from their families for safety reasons. On the other side of the conversation, homeless people argued that girls may also be forced by their parents to go to the city for prostitution to get money to support the family. As they get involved in this business, they contract HIV, which prevents them from going back home, because they fear discrimination (Akanani 2012b).

Other elements pertaining to physical health that contribute to homelessness in the inner city of Tshwane have been deliberated, focussing on substance abuse. In the researcher’s observations of drug and alcohol addicts, as mentioned in the introduction of this section, victims look physically unhealthy, exhibiting signs such as coughing, walking problems with swollen feet, rashes on their bodies, swollen faces, red eyes, injuries, and bruises on the body. The researcher learned from them that living on the streets remains a better option than staying in a normal house. Here is the view of Malusi (2012):

On the streets, I get money from part-time jobs and car guarding. I do not think of renting of a flat. I have my full freedom and can sleep wherever I want to sleep without fear that someone will lock me out because of failing to pay rent. I spend my money on buying food and beer to drink with my friends. Before I go to drink, I make sure to leave my property at Wesley Methodist Church with the Caretaker so that I do not lose it or other people steal it from me. I like to drink because the beer makes me feel free. Sometimes my friends tell me that I will die of drink too much alcohol, but I do not see myself stopping it.

It is in the same perspective that Juppe, a drug addicted homeless person, also explained why staying on the streets is better than moving to a house (Juppe, 2012):

I arrived here in the city of Pretoria for more than ten years ago and till now I am used to sleep outside. I feel happy to sleep on the streets with

other homeless guys but one problem is that the metro police officers harass us and take our stuff. I mostly get money by doing prostitution with other men who come to meet me around here in the Burgers Park. Sometimes, we exchange sex with drugs but mostly, I want money to buy drugs by myself because I know the type of drugs which makes me happy. Once I have used drugs, they keep me away from the people and make me want sugar and sweet stuff rather than alcohol. I like a type of drug called swazi for it helps me to think about my life. I do not inject myself drugs like my friends who use strong drugs which make them going out on the streets to commit crime... anything which makes you fight is evil and I do not like that... other homeless people like to inject themselves drugs; seven people can use one needle at the same time... this is a risk... HIV is a real thing and I fear it...⁹

In the second scenario of mental health challenges and its link with homelessness in the inner city of Tshwane, the story of a homeless woman who frequently comes to TLF/The Potter's House to request assistance is helpful. She does not look physically or mentally unwell, but her problem is easily observed when she is angry. The researcher remembers three separate incidents when she threatened to stab to death other vulnerable women accommodated in The Potter's House shelter. In one incident, she was holding a knife which was removed from her by a security officer. During the researcher's conversation about her homelessness, she expressed herself as follows (Thembi 2012):

I have been sleeping on the streets for several years here in the city and now I am used to this kind of life. I moved to different women shelters and they asked me to leave. The explanation given is that my mental status is not allowing them to keep me in their shelters. When I insisted for a help, they would mention that I am a violent and dangerous person to myself and to other women. They would advise me that I should go to stay in Weskoppies Hospital¹⁰. When I go to the hospital to explain my station, they only give me tablets and that is all what they can do for me.

Another situation describing the homelessness of mental patients in the inner city of Tshwane refers to the rejection by their respective families, much like people living with HIV and AIDS. One of the reasons causing such rejection is when an HIV positive person's family believe her/him to have been bewitched but then refuses to be taken to consult traditional healers. From her experience of working with mental

⁹ In transcribing the interview report, Juppe was not able to confirm the spelling of the names of drugs he uses because he does not know how to write.

¹⁰ Weskoppies is a psychiatric hospital located in the western part of the inner city of Tshwane.

patients, Ntsibane (2012), one of the caregivers at Gilead Community House¹¹, states the following:

People with mental illness are rejected and discriminated in their own families and communities where they live. In some cultures, people believe that a person who is mental sick has been bewitched... the relatives think that the sickness can only be treated by the traditional healers. If the patient refuses to be subjected to family instruction of going to the traditional healers, the relatives refuse to stay with him or her fearing that they would also end up experiencing the same fate. The patients then end up running away from their homes to stay on the streets because there is no care or a sense of family belonging.

During the conversation with one of the patients who stayed in Gilead Community House, he confirmed that his wife always called him a “mad person” for refusing to consult a traditional healer, since it was against his will. He was happy to state that if he had not been referred to Gilead he would be staying on the streets, because his wife had made it clear that she did not want him in the house (Rutang 2012).

In assessing the perspectives of the two scenarios of physical and mental health experiences, the recommendations of Hartman (2011) are important to underline that homeless patients are unable to care for themselves while living on the streets. After researching what factors contributed to the increase in homeless patients on the streets in Australia, the Department of Housing (2009:2) came up with a new plan to stop patients being discharged from institutions of health without housing options. The researcher’s own view, based on these recommendations and homeless reports, is that as long as there are no housing options connected to discharge from health care facilities, homeless patients will substantially increase in the inner city of Tshwane.

2.4.4 Social factors

The fourth causal factor contributing toward homelessness is social in nature. Firstly, it is reported that poor people are not welcomed with social assistance to settle in the inner city, resulting in homelessness. To a larger social extent, this point explains the challenge in expressing hospitality in the inner city to prevent difficult experiences

¹¹ Gilead Community House is a home for the homeless people who are discharged from psychiatric hospitals around Pretoria and who need special care, including following a proper diet and palliative care.

such as sleeping rough on the streets or sidewalks. Secondly, besides this lack of a welcoming spirit, there is also a general withdrawal or collapse in the management of inner city residential properties that host inner city poor people. This scenario results in “bad buildings” and evictions without alternative solutions.

2.4.4.1 LACK OF EXPRESSION OF HOSPITALITY

This thought on the expression of hospitality recurs in Chapter Four (section 4.2.2), which deals with theological reflection. In Rack (2011:140-141), Wesley’s instructions in relation to the usefulness of this value are clear: “Be diligent. ...Be serious. Let your motto be Holiness... You are the servant of all...” It can be seen that all these instructions served as motivation during the time of reaching out to poor and vulnerable people wholeheartedly. Thus, using this view, it is generally observed that inner city stakeholders are not open to the value of hospitality and embracing homeless people who come to the city to look for social and economic change. To elaborate more on this problem, the researcher looks at Olufemi and Reeves (2004:88). Their analysis of the African philosophical expression of *Ubuntu* reminds inner city communities “that a person is only a person through engagement with other persons.” This proverb demonstrates that inner city stakeholders, of whom the urban church forms part, cannot afford to turn a blind eye to homeless people who flee to the city to seek a better life.

However, the total absence of empathetic support for homeless people in the inner city of Tshwane has come to the fore during interviews with them. Others stated that the city’s residents perceive them as people who are only present in the city to beg and to commit crimes. This thought emanates from their report on various incidents related to assaults and arrests during inner city police operations where homeless people’s property was confiscated to prevent them from staying in the city. To illustrate one incident Morupe, a 31 year old Zimbabwean refugee, told how he was harassed by the Tshwane Metro Police (Morupe 2012):

We were staying in front of the buildings located along Schubart park Street (Sophie De Bruyn Street) near Pretorius Street. All the days we slept there, the owners of the buildings did not want us there and one night they decided to call the police officers to come to arrest us. When the

police officers arrived, they came with a lorry to load in all our stuff. After loading our stuff and searching drugs and papers, they immediately ordered us that we should leave the place or failing which we would face arrest. We moved to Princess Park and few days after we moved there, the metro police came there and chased us away they do not want us in the city because we are criminals and drug dealers.

Another incident describing the city's unwelcoming response to homeless people is reflected in Kagiso's story. He is a 29 year old South African homeless person who stays with his homeless friends at the corner of Thabo Sehume Street and Nana Sita Street. He recounts his experience as follows (Kagiso 2012):

More often, the police officers come to the place where we sleep in the night and load our blankets and clothes in their police van and we do not get anything back. I do not know where they put our things. We are always arrested for no reasons and in the following morning they let us go without returning back our property. They tell us that they do not want to see any vagrants sleeping on the streets or in front of the building business owners. They would ask that we should go back home where we came from because we cause problems in the city. Wherever we go to find a place to sleep in front of buildings, the owners call the police to chase us away which becomes difficult for us to cope especially in winter or rainy season.

In the inner city of Tshwane, while the building owners express safety concerns for their businesses, in response the researcher comments that the security officials do not reflect a social mandate for the intent and the purpose of assisting homeless people to overcome their situation. This struggle is also observed among the inner city residents to a large extent, which also involves the church. For example, Keamogetse, a 27 year old homeless person who sleeps at Burgers Park Lane between the Wesley Methodist Church and the Doxa Deo Group, reports on his own church experience. In light of his story, he refers to some critical moments as follows (Keamogetse 2012):

We came here around Burgers Park after the Metro Police chased us away from the corner of Skinner Street [Nana Sita Street] and Andries Street [Thabo Sehume Street]. As the number of the guys [homeless people] from other places increased, we started to sleep on the street pavement in front of the fence of Doxa Deo church. But during the day and night time, the caretaker of the church would turn on the water sprinkler system so that we do not stay closer to the premises or hang our washing on the church fence. He could angrily say: "we do not want you here, you

are blocking the entrance for the people who come to the church and you are making the place dirty. This is not a shelter for the street people...this place is so filthy because of making toilet all over here...”

Apart from the homeless people who participated in this conversation, another person from an outside source who has been touched by this poor church response is a British colleague, Sweeney, an international expert in social housing for poor people. She pointed out that “back home” in the city of London, about 20 years ago, the business owners were heartlessly spraying water on homeless people for the sole purpose of clearing them off their businesses premises. As she continues to express her empathy, she is also able to remember the following (Sweeney 2012):

...it was during the years 1996/8 on The Strand in London that shop keepers were hosing down people sleeping rough outside their premises. But I cannot remember if the church was doing it as well. Because of the number of Rough Sleepers, the government set up the initiative to get people into accommodation, my SHI (Social Housing Institution) set up a hostel under the initiative with government funds.

Another colleague who has been touched by the city church’s lack of social consciousness is Matimelo, who works directly with the male homeless people in the TLF outreach programmes. He gives an example of the St. Andrews Presbyterian Church situated on Nana Sita Street and how it was helping the homeless people through the Street Centre initiative. He indicates that this church made up its mind suddenly in 2008 to shut down the place made available for a certain organisation¹² that deals with homeless services (Matimelo 2012).

In brief, the researcher wishes to claim that a lack of social consciousness and welcoming spirit should not be read in isolation from the other factors which increase homelessness in the inner city of Tshwane. In the researcher’s opinion inner city homelessness is not viewed as a social phenomenon which also requires a social response from different stakeholders, i.e. the city officials, the church, and business sectors.

¹² Street Centre now called Akanani is a project of Tshwane Leadership Foundation and it exists to deal with homeless adults. This project was hosted by one of the inner city churches; suddenly the church decided to restrict homeless services to be run from their premises.

2.4.4.2 *BAD BUILDINGS*

Moving to another type of inquiry into the causal factors of homelessness in the inner city of Tshwane other than a lack of expression of hospitality, the researcher also reports on the situation of “bad buildings” in the inner city. Looking at this issue, Rack (2011:142) provides a point of reference and Wesley’s instructions are clear: “To send relief to the poor... To see that the public buildings be kept clean and in good repair... To keep an exact account of receipts and expenses.” Through this reference, it is interpreted that buildings which are not managed as per this basic property framework are likely to become “bad buildings”.

Locally, it is generally observed that some neglected or abandoned buildings in the inner city tend to attract poor people who do not have enough economic means to afford decent accommodation. Due to a lack of control by owners, the buildings are likely to become overcrowded and reach the worst extent of unfavourable conditions with unhygienic conditions and safety problems. The ultimate outcome and impact are that when the bylaw enforcements institute evictions, the already vulnerable people become homeless due to a lack of alternative housing. Zack, Bertoldi, Charlton, Kihato and Silverman (2009:12) investigate how the situation of “bad buildings” unfolds through their research on properties in the City of Johannesburg. Their findings and social implications are summarised below:

- Non-payment or inadequate payment for services is an important indicator of a bad building. It often symbolises a breakdown in management arrangements within buildings. Owing to a lack of payment and/or inadequate maintenance and/or the vandalism of infrastructure.
- Bad buildings are buildings which fail to meet the requirements of municipal, provincial or national legislation and by-laws in ways that threaten the health and safety of occupants, neighbouring buildings and the environment.
- Bad buildings are often subjected to water or electricity cut-offs. Waste collection is also not undertaken and solid waste accumulates within the buildings, in courtyards and on surrounding property and alleyways. Where

services have broken down in buildings, the collapse of physical infrastructure follows.

- Bad buildings negatively impact residents, owners, the neighbourhood, and the municipality. At the same time they have positive consequences for slumlords and building hijackers. These buildings provide accommodation for poor residents, while trapping them in a cycle of exploitation and inadequate services.
- A variety of factors result in bad buildings often being places of accommodation for poor people who would otherwise not be able to afford to live in the inner city.
- Bad buildings are problematic for occupants: The health and safety of occupants are compromised by inadequate services, poor physical conditions of building structures, and high levels of overcrowding, and occupants are coerced into paying rent and fees to criminals who have 'hijacked' the buildings

In the inner city of Tshwane, Kruger Park and Schubert park are daunting examples of bad buildings with extreme cases of humanitarian deterioration as a result of instituting violent evictions without alternative housing options for the poor and vulnerable people. Kamogelo, who lived in Schubart park, relating his own experience while staying in the building, said the following¹³ (Kamogelo 2012) :

We stayed many years in a building which was not maintained and there was not any control mechanism to curb increase of overpopulation and crime of theft and drugs. The escalators did not work, the sewerage pipes were blocked and the water system stopped from supplying water into all the floor of entire building which caused the whole premises to become filthy. We always got worried that old electrical wiring would one day cause fire. The situation became worse when the city council stopped serves of garbage removal, and the building became a home for the criminals. During the eviction process, I lost all my belonging, and I am now a homeless person sleeping on the streets in the cold and my future is uncertain.

¹³ Schubart park is a building owned by the City of Tshwane and was closed down in 2011 because of its bad condition of maintenance. The viability of this venture gradually dropped when the Council failed to manage it. All the people who were residing in it were evicted.

The severity of the Schubart park situation has attracted the local media, raising a question which still remains unanswered. As Batmann (2001) reports, this question is about the City of Tshwane inconsiderately executing unlawful evictions of poor and vulnerable people, causing their homelessness. Like Batmann, Bilchitz (2011) raises another question pertaining to the future of over 3000 people, including the vulnerable ones, evicted from the premises without engaging them on various housing options. The critical situation of the Schubart park building is illustrated below by means of pictures.



Figure 2.3: Schubart park flats in Pretoria



Figure 2.4: Eviction of the residents from the Schubart park building



Figure 2.5: Schubart park residents resisting illegal eviction

Another “bad building” is the homeless shelter located at the corner of Struben Street and E’skia Mphahlele Street, which belongs to the City of Tshwane and which has not been maintained over the years. The situation has made the local media and NGOs speak out, especially about the municipal notice to evict the homeless people from the shelter without providing alternative housing, just as in the cases of Schubart park and Kruger Park. On behalf of homeless people, Van Zuydam (2014:4) exclaims: “Now that the more than 600 people living in the shelter have been forced to look for alternative accommodation, questions are being asked as to where they can go.” Sibiya (2014) warns about the conditions of vulnerable people, including 22 children living in the filthy shelter and attaches a picture to expose the situation:



Figure 2.6: Condition of the 2 Struben Street Shelter

Source: Sibiya (2014)

First of all, it can be observed from this report that homeless people have not been empowered to manage their own place, besides being assisted to move to long-term housing. In terms of property management in general, it is also seen that the City of Tshwane has failed to comply with the principle of Chapter 12 of the Housing Code about “rectification of certain residential properties created under the pre-1994 housing dispensation.” In favour of the poor people, the main intention of this provision was to play the following role (National Housing Code, 2009:39):

...the improvement of municipal engineering services where inappropriate levels of services were delivered and the renovation and/or upgrading, or the complete reconstruction of dwellings that are severely structurally compromised. The MEC may prescribe minimum technical norms and standards to accommodate the special circumstances that may exist in each project and/or area.

The whole idea of the bad building situation encouraged the researcher to map out more bad buildings in the inner city of Tshwane and, in this process, to produce the following profile.

Table 2.1: A summary of the inner city of Tshwane’s bad buildings

| No. | Building Name | Current situation |
|-----|--|---|
| 1 | Van Riebeeck (corner Lillian Ngoyi and Schoeman streets) | This is a building which is now sheltering homeless people after it was closed down due to unsound and dysfunctional conditions. While it is being upgraded and renovated, the property has been sealed to ensure that homeless people do not enter to sleep there again. |
| 2 | Park Lodge (Corner Jeff Masemola and Thabo Sehume Streets) | The building was closed down in 2009 and one section of the property was occupied by students, but later they were moved out without alternative accommodation. |
| 3. | Alphen building at 241 Nana Sita Street (corner Thabo Sehume street) | This building has now been closed for three years, though at a certain stage it was on sale. In 2011 people were evicted without alternative accommodation being provided for them. |
| 4 | The building at 261 Sophie de Bruyn Street | The building was not well managed; in about two weeks during the time this research took place it burnt down and all the people, including the homeless people who were sleeping outside, were forced to move out. |
| 5 | Berea Mansions 550 Lillian Ngoyi Street | The building is badly managed; the exterior structure is deteriorating due to a lack of maintenance. |
| 6 | Kruger Park | This building closed down in 2012 and it is now empty after the tenants were evicted. No measures have been taken to redevelopment the building. |
| 7 | Agulhas building situated in Sunnyside at the opposite of the National Department of Human Settlement. | Occupied, but badly managed, with maintenance problems |
| 8 | Fasser Building, located (corner Paul Kruger and Jeff Masemola Streets) | The building was closed down after tenants were evicted. It was upgraded to accommodate people with higher incomes. |
| 9 | Drie Lelies South Block (corner Sisulu and Jeff Masemola Streets) | In 2006 the tenants were evicted without alternative accommodation and the building was closed down. It was later on reopened to house students of the Tshwane University of Technology. |
| 10 | ICS Building at 171 Jeff Masemola Street | Bad building that stands empty, with homeless people sleeping in the surroundings |

| | | |
|----|--|---|
| 11 | 4 Buildings located on Brown between Lillian Ngoyi and Sisulu Streets. | These are bad buildings and the researcher can report on suspicions of illegal activities that are happening there, including illegal car fixing, panel beating, and drug dealing. |
| 12 | Villa Zieshaan Building (now called Birch Wood) opposite Burgers Park Hotel. 323 Minnaar Street. | This property was privately owned, with single rooms for poor people. After it was condemned due to its bad maintenance status, it degraded until people were evicted without alternative accommodation. This created an opportunity for one of the local inner city hotels to acquired it for the purpose of refurbishment and conversion into upmarket residential units. |

In light of the homelessness experience in the inner city of Tshwane the researcher wishes to report that during evictions instituted in bad buildings, whether from the municipally or privately owned properties, there is no social conscience or mandate to meet the following social demands: (1) an alternative plan for the inner city poor people who cannot afford upmarket rentals, and (2) assistance for vulnerable people who have no income at all. The researcher believes that these concerns are in themselves factors which contribute to an increase in homelessness in the inner city of Tshwane.

2.4.5 Cultural factors

The researcher's fifth and last exploration into causal factors of homelessness in the inner city of Tshwane concerns cultural practices. This element became predominant in the interviews with homeless people, focusing on gender violence directed at women and girls in their respective families and neighbourhoods. The researcher clarifies this problem by referring to Haddad (2003:150-151), a local researcher who specialises in studies around gender and cultural practices. In this research it is reported that African culture tends to promote unequal power relations; women are not expected to be equal partners in domestic affairs. Her report continues to show that because of this imbalance in relations, women are often treated as if they are "owned" by their husbands, who control family affairs. Haddad's argument is helpful to understand a large extent of male dominance in domestic issues which results in violence against women. When this reaches an extreme, it often causes women to lose their homes.

Accordingly, the researcher has encountered cases of women survivors who became homeless after experiencing death threats and physical abuse from their brutal partners. For instance, below is the experience of Kganang who lived in the Potter's House facility. She describes the complications and magnitude of domestic violence and how survivors lose their homes¹⁴ (Kganang 2012):

My husband is called Lomethu and I call him the panga [machete] man after he came in my cousin's home with a panga and then cut me with my cousin and her son. Before this incident, the panga man was always beating me and to silence me, he would apologise to me and would take me to KFC restaurant. Sometimes, he would even ask me to accompany him the shops to buy me expensive clothes. Few days after, he would badly beat me again telling me that if I try to run away he will shoot me with his gun. He did not want my mother to know of his violent behaviour and I was scared to tell her any other friend or a relative. When my sister accidentally learned about my husband brutality, she secretly called the police who immediately arrested him but later on, was released on bail of R500. I do not know how he learned that it was my cousin who alerted the police and then became very angry with her but I did not know that he was preparing to attack her. One day, I went to sleep in her family. In morning about 5h00 a.m., her son saw him with a panga jumping into the house through a window screaming that he only wants me and my cousin. As my cousin's son tried to stop him, he cut off his thumb. I managed to escape with my cousin but he was following behind and cutting us with panga until I fell on the ground heavily bleeding. Fortunately, my cousin's son managed to chase him away before he killed us. After a little while like 15 minutes, he came back again with petrol in a bottle to burn down the house but he did not have match lighter. As the neighbours were making a lot of noises, he got scared and ran away and till today he has not been arrested. While lying on the ground, I do not know how I was taken to the hospital with my cousin because of serious injuries and shock. As I started to recover, I did not want to go back to my cousin or to my mother fearing that the panga man would follow me. It was luckily a social worker who connected me with The Potter's House to find a refuge there with my children and without this place; we could have become homeless.

Clearly, this situation confirms that the brutality of men in families makes the survivors feel unsafe and unable to live with abusive partners that force them to run away in fear of their lives. Another example describing men's brutality in families is

¹⁴ This incident made the main headline on the front page of the *Daily Sun* newspaper: "Bloody Fury of panga man: Hunt for abusive husband who savagely hacked his wife." (Ka Mahamba, 2004).

reflected in the experience of Ntombi, who recounts her abuse by her boyfriend as follows (Ntombi 2012):

My boyfriend has been beating me and threatened to kill me. He is not involved in alcohol or drugs; even people believe he is a very good Christian man. Outside, he appears to be a gentleman because he is a quiet man. But, when we are at home without a visitor, he does not want me to share with him domestic issues. When I confront him, it seems I am inviting a quarrel; he becomes very aggressive and violent. He hits me in the presence of the children and he even told me several times that he will shoot me with his own gun and that he is not scared of the life sentence in jail. I try to approach his parents for help but instead of talking to him, they blame me. My mother in-law advised me that I should respect my husband for the sake of the children. One day, he locked me out of the house with my three small children, saying that I should go to find other boyfriends to stay with that he does not need me anymore. When I noticed that he was going to kill me, I decided to leave him, and fortunately I met with the outreach workers who brought me here to the shelter. My husband does all this sort of abuse to me knowing that I do not have parents or any other family members who can help me with my children. I prefer to stay on the streets rather than going back to live with a monster in the house.

Two more examples describing the faces of domestic abuse are directly linked to sexual violence against young girls. Mapule is 17 years old and from Hammanskraal in northern Gauteng. She now stays at the place of safety called Lerato House in the inner city of Tshwane. Explaining her experience of sexual violence, she indicated that her stepfather raped her in two different incidents at home. She mentioned that as the abuse was taking place her stepfather warned her not to tell her mother or any other person, including her friends. When she attempted to tell her mother, her mother protected her stepfather instead of confronting him (Mapule 2012):

I know you do not like me to stay with my husband; you want me to leave him. He is so quiet in the house and outside and everybody respect him; how can you lie about him that he has raped his own daughter? He is a nice man and he can never think of sleeping with his own child. Sleeping with you! When did it happen, where did it take place? Who saw it happening? My child, I said that you will put me into trouble. You better shut up; if he can hear this funny story, he will chase us out of his house and we will go to stay outside on the streets.

She adds that the feeling of confusion and rejection in the family forced her to run away from home and she ended up in the inner city of Tshwane on the streets.

According to her, she was introduced to the Lerato House facility by the police officers who met her during their inner city operations.

Another situation of sexual violence which the researcher came across implicates such abuse among refugee families. The researcher learned about this situation during his conversation with a young girl called Hakili, a 16 year old refugee who is currently staying in the Lerato House shelter. Originally coming from DR Congo, she told the researcher how her uncle maliciously raped her, using cultural beliefs¹⁵ (Hakili 2012):

I went to Mozambique with my mother after fleeing a war in my country which killed my father and my four brothers. My mom and I managed to escape the killings and we fled to Maputo via Tanzania and Malawi. When we arrived there in Maputo, they sent us to stay in the refugee camp. In the camp, it was difficult because my mother could not get a job and we suffered. UNHCR gave us assistance but was not enough to live. Eventually, when my uncle who lives here in Pretoria heard that we live in Mozambique. When he arrived, he asked my mom to come with him to South Africa so that he could help me with money to go to school, even to find a job. My mother was very happy and agreed that we should go together. When we arrived here in Pretoria, he took me to Home Affairs to apply for refugee papers and thereafter introduced me to his two brothers who stay in Pretoria North. While sitting in the living room watching TV, he was always coming closer to touch my breast saying that he loves me. I could run away from him into my bedroom and he would follow me there. One night around 1h00-2h00 in the morning, he came into my room and asked me that he wanted to sleep with me. I started crying and then said to me, '...I know you are a virgin ... isn't it? ...if I sleep with you I will get a bit of blood from you which I will put in the cup... then I will go to sell it to the traditional healers so that we can get more money...' When I categorically refused him, he immediately jumped on me and I could not fight back because he told me that I make noise, he will hit me and chase me away. In the morning I woke, running away from him and went to sleep with other refugees in front of United Nation building.

A review of Hakili's story teaches that the perpetrator uses different tricks to achieve his agenda of abuse, such as making false promises about job opportunities or money for education. Again, this story is an eye opener to show how the perpetrator maliciously hides behind cultural practices to convince the survivors that the abuse is normal and therefore should be observed, regardless of the pain involved. This

¹⁵ This interview conversation is originally translated from Swahili language as per the home language of the respondent.

situation is emotionally touching and gender justice activists like Hartman (2011) reflects as follows on his encounter with a survivor:

I was also touched by the story of a young woman, Tanya. She approached me after I was done working on the first day. She seemed to want nothing from me except my company. I listened to her talk about how since her rape at fifteen; she has been on the street. She is now twenty years old. She is my age. I talked with her about how every night she goes to the police station to sleep, and that she relies on churches in the area for food. At a break in the conversation, I commented on her small wooden bracelet. She immediately took it off her wrist and handed it to me. I protested but she insisted that it was a gift from her to me. I was blown away that someone who had nothing at all would be so giving. All that Tanya wanted was for me to understand what her life is like.

Other than the homeless people's views, during the researcher's conversation with community practitioners he noted that some men are also forced to flee their own homes and to become homeless. Matimelo who works at TLF with adult homeless males reported that once abused women become the sole breadwinners they may challenge their perpetrators to get out of the house and if the perpetrators have nowhere to go, they become homeless. He narrates this situation as follows (Makhubela 2012):

We have noticed some homeless men who are running away from their wives because of abuse. If they guy has been abusing his wife and that he becomes unemployed, his wife may decide to carry out a retribution by refusing to give him money or to pay rent of the flat or the house to force him out. Sometimes the wife may decide to share his economic difficulties outside with her friends. Once the guy notices that people are aware of his situation, he becomes more frustrated and confused. For instance, there is one guy who was working in Midrand as salesman and who was abusing his wife. When he lost his job the wife became the family breadwinner who has to look after her children and the husband. As she continued to experience husband's abuse, she threatened him that he should move out to look for his own accommodation. She also threatened him that if he refuses to get out, she will leave him and see how he will pay rent without income. With frustrations, the guy decided to leave the flat and now is one of the homeless people who attend our programme.

To put these above reports into a broader perspective of cultural practices, Hoven (2001:16-17) warns that women's progress is not culturally appreciated and that instead men feel that their position of dominance is being challenged, causing

frustration and violence in response. This argument is part of a bigger picture which Olufemi (2000:230) paints to expose the “cycle of street homelessness” provided in Appendix A of this thesis. The researcher is now in a position to locate cultural practices in the broader homelessness cycle and Olufemi and Reeves (2004:80-81) maintain that even well-educated men leave their families to live on the streets due to family breakdown and social pressures. It is with this understanding that Hoven (2001:18-19) denounces domestic violence taking place in Christian families while the church struggles to address the survivors. She gives examples of cases where untrained spiritual counsellors of survivors perpetrate abuse, using subjugating statements such as:

- It is your Christian duty to forgive.
- The Bible instructs us to love each other.
- The family is very important to God.
- Sacrifice for your family; a wife is secondary to her husband.
- The Christian woman must keep her family together.
- Pray for a violent man. God can change him.
- Put your marriage in God’s hands.

In light of Christian beliefs and biblical teachings, an interpretation of the above theological views helps to raise some critical questions of greater concern which can be formulated in the following terms:

- Firstly, “it is your Christian duty to forgive” is taken to mean that when a victim is battered, she should not take her abuse to heart but should forgive and keep the pain to herself;
- Secondly, “the family is important to God” is taken to mean that even if the victim has to die because of such abuse, she will die for the sake of a culture which encourages women to protect their marriage and children;
- Thirdly, “the family is very important to God” is taken to mean that despite violence in the home, the survivor has to endure for the sake of her children and the dignity of the family, and no one else should be involved;

- Fourthly, “pray for a violent man. God can change him” is taken to mean no matter how risky it is to live with a cruel man, the victim has to keep on praying to God to change that man.

In brief, the church’s efforts to respond to the situation of homelessness cannot practically yield positive results by neglecting to tackle cultural practices of gender imbalance, which according to the researcher’s findings, mostly affect women, children and young girls.

2.5 CONCLUSION

The main intention of this chapter has been to make enquiries to establish the causal factors of homelessness in the inner city of Tshwane. The researcher entered into conversation with different categories of homeless people, who provided information from their own experience of homelessness in the inner city. On a reporting note of the research inquiries, the researcher limited himself to six main causes of homelessness, namely: economic factors, political factors, health factors, social factors, cultural factors, and the phenomenon of inner city bad buildings. More importantly, a lack of affordable housing in the inner city will be classified under political causal factors towards the increase of homelessness. All these issues are also part of the context analysis through the lens of ecclesial scrutiny and form a base for Chapter Three, which is dedicated to an enquiry into the extent to which the church has intervened to address the problem of homelessness in the inner city of Tshwane.

**CHAPTER THREE:
ECCLESIAL SCRUTINY – CHURCH-BASED ENGAGEMENT WITH
HOMELESSNESS IN THE INNER CITY OF TSHWANE**

3.1 INTRODUCTION

Recently, Meylahn (2011:130) published an article in which he extensively reviewed one of the prominent books on mission, *Transforming mission* by David Bosch (1991). While Meylahn praises the impact of the book in academic circles over the past 20 years, he simultaneously assesses its contribution towards the role of the church today by asking: "...has the mission of South African mainline churches embraced this paradigm shift and transformed by becoming transforming agents within South African Society...?" In the researcher's opinion, this question is about ecclesial scrutiny and in a general sense it stimulates the researcher's thinking to imagine the usefulness of urban mission practices in recognition of inner city human vulnerability.

Accordingly, it is essential to introduce the present conversation which orientates itself more towards an ecclesial scrutiny in connecting with the previous chapter that has generated an awareness of homelessness in the inner city of Tshwane. The conversation relates to urban ecclesial practices in light of the research sub-question: "What has been the role of the church in the inner city of Tshwane to journey with homeless people in their struggle for transformation?" The question is explored keeping in mind causal factors which have contributed to homelessness, as introduced in Chapter Two.

The layout of the chapter takes into account three main sections. The first section clarifies the question: What is the meaning of *the church* in the sub-question "What is the role of *the church* in the inner city of Tshwane?" The second section connects with case studies from FBOs who are journeying with homeless people in the inner city of Tshwane. The third section helps to create an interface between homeless people and the inner city church.

3.2 THE ECCLESIAL PERSPECTIVE OF THE STUDY

One of the key issues to clarify here is the “bigger picture” question of the relationship between faith-based organisations (FBOs) and churches (or denominations), in the light of Christian social responsibility towards homeless people. The term “the inner city church” (or churches) in this study refers to both congregations and FBOs (Christian non-government organisations). It does not refer exclusively to congregations or denominations. This is in agreement with Vidal (2001:2) and De Souza Briggs (2003:1-9) who both describe “the urban church” in these terms.

It is also necessary, however, to address the nature of the interaction between churches and FBOs, since there is a wide range of relationships. The work of Lochhead (1988) in this regard is helpful, even though his approach was developed primarily to address relationships between different religions. He distinguishes five “ideologies” of interfaith relationship: isolation, hostility, competition, partnership, and dialogue. He does explain, however, that this typology could also be used to describe the relationship between other entities: “The types have sufficient generality to be descriptive of the relations that may exist between any communities that understand themselves to be distinct” (Lochhead 1988:30). The researcher uses this typology to describe the relationships between different churches as well as between churches and FBOs within the inclusive term “the inner city church”.

By adapting Lochhead’s typology somewhat, the researcher uses “isolation” to describe an attitude of indifference or ignorance between churches and FBOs. It is quite common for churches to ignore FBOs, and vice versa, while both (in their own ways) operate in terms of Christian values and the call to Christian mission. A first scenario is that some congregations and FBOs tend to be driven by such an “ideology of isolation” in their practices.

Lochhead’s second type of relationship is hostility. An “ideology” of hostility views other role players as enemies that need to be undermined or eliminated. Wineburg, Coleman, Boddie and Cnaan (2008:23) record critical instances where some church leaders interpret social services which are rendered by entities such as government

departments or “secular” NGOs as “demon-like”. Such an antagonistic spirit is explained by Lochhead (1988:13) as one where community agents perceive each other as threats. He also points out that “the other community represents a force that is actively hostile to that which is most holy, most sacred.” In Chapter 4.2.1 the researcher refers to John Wesley’s view of such a “solitary religion”, which he challenged in terms of his teaching on “social holiness”.

A third scenario which sometimes characterises the relationships between inner city congregations and FBOs is an “ideology of competition.” Lochhead (1988:18) describes this as an approach where a concerned community believes itself to be better than any other agents. He illustrates this mind-set by saying that Pentecostals would regard Methodists the same way Apple regards IBM. An attitude like this in urban ministry is a worrying factor to urban specialists like Davey (2001:39). He suggests very strongly that the Christian faith is lived through presence and communities that include, strengthen and give integrity to those in the margins of society. Competition between inner city congregations or between churches and FBOs is clearly a betrayal of the spirit of the Gospel.

A fourth scenario is for urban congregations and FBOs to be guided by an “ideology of partnership”, which the researcher welcomes against isolation, hostility, and competition. Lochhead (1988:23) is also positive about such an approach, but for him it represents a type of relationship that does not discuss deeper issues of motivation or theology, focusing instead on “getting on with the urgent job on the ground”. For Lochhead this is a good (but inadequate) type of interaction, since it leaves out the essential dimension of different role players getting to know and understand each other (and the theologies that inspire or guide their practices).

For this reason, Lochhead personally favours a fifth position, which he calls an “dialogue”. This approach involves an openness to listen and learn in order to understand the other party (and the differences between the two), rather than assuming to know what motivates them, or regarding that as irrelevant in the light of the urgent challenges facing both partners in society. For Lochhead (1988) this is what love means in a Christian perspective, which means that a dialogical approach is the only way to embody Christian love in relating to other communities. In this

thesis, the researcher’s face-to-face approach embodies precisely this approach: entering into dialogue (and fostering further dialogue) with homeless people, but also with congregations and Christian FBOs in the inner city of Tshwane.

Mangayi (2014:53-54) observes that the Department of Christian Spirituality, Church History and Missiology at the UNISA promotes this paradigm of dialogical partnership. Students and urban practitioners are trained to participate in community transformation in an understanding that mutual partnerships and dialogical collaboration is the key to achieving the goal of addressing poverty and marginalisation. Ngcobo (2014:95) believes that a mutual dialogical partnership will lead to interaction that goes deeper to grassroots (or “pavement”) communities, to a point which even embraces “homeless, prostitutes, thieves, murderers, people of different religions and foreigners...”

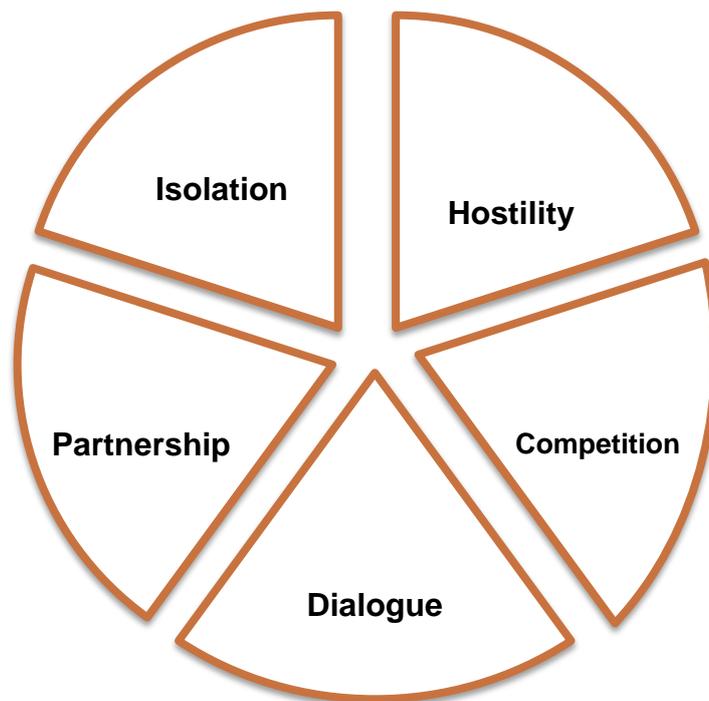


Figure 3.1: Inner city church typology

Following the above sketch and reflections, the ecclesial scrutiny undertaken in this study singles out the ideology of partnership and dialogue to be fostered among inner city churches and FBOs. To do this, three case studies will inform this chapter:

(1) Doxa Deo POPUP, (2) Pretoria Evangelism and Nurture (PEN)¹⁶ and TLF. These cases are local church-based initiatives and in the next section the researcher explores how they were established. His special interest is to investigate the strategies they have used to journey with homeless people in their respective struggles to achieve transformation in the inner city of Tshwane.

3.3 THE “INNER CITY CHURCH” JOURNEYING WITH HOMELESS PEOPLE

In assessing the inner city church’s response toward homelessness in the inner city of Tshwane, the researcher follows the framework developed in Chapter Two to analyse the nature and causes of homelessness. In this way the five “main causes” of homelessness ascertained from the conversations with homeless people themselves (Chapter Two) form the fivefold “thread” that provides continuity between the broader context analysis (Chapter Two) and the “ecclesial scrutiny” of this chapter. The continuities are as follows:

| Chapter Two | | Chapter Three | |
|-------------|---------------------------------|---------------|---------------------|
| 2.4.1 | Homelessness: economic factors | 3.3.1 | Economic responses |
| 2.4.2 | Homelessness: political factors | 3.3.2 | Political responses |
| 2.4.1 | Homelessness: health factors | 3.3.3 | Health responses |
| 2.4.1 | Homelessness: social factors | 3.3.4 | Social responses |
| 2.4.1 | Homelessness: cultural factors | 3.3.5 | Cultural responses |

In the first section below (3.3.1), the origin and history of the three case studies (Doxa Deo, PEN, TLF) are briefly discussed, together with the economic dimension of their work.

3.3.1 Economic responses to homeless people

In this first section, the researcher focuses on how the inner city church has economically taken the initiative to intervene in homelessness by working with the victims to achieve a long-lasting solution to this problem.

¹⁶ PEN has recently adopted a new name, which is Participate Empower Navigate.

3.3.1.1 DOXA DEO INNER CITY CAMPUS – POPUP

To start this discussion, the researcher will firstly examine the work of the Doxa Deo Inner City Campus as a denomination, using mainly the work of Botha (2006:108). Nationally, he states that Doxa Deo is divided into campuses whose work extend into the key strategic cities of South Africa, including Tshwane, Cape Town, Port Elizabeth and Durban. Nell (2012:5) adds other important cities which are omitted from this list, such as Bloemfontein and Johannesburg. Giving further details, Botha (2006:108) explains that the denomination is a part of a broader church family called the Apostolic Faith Mission (AFM) of South Africa and all its campuses have adopted similar visions, strategies and approaches to community transformation. These visions focus on city transformation and to promote this initiative, Schutte (2012:3) cites the church's slogan: "People are the key to God's plan for changing cities to places where His glory is established. In Doxa Deo we raise people of purpose and passion, people who live to see cities changed. We call these people CITY CHANGERS."

To implement this church vision, Botha (2006:36) reports that the Tshwane-based campuses are geographically interlinked between East Campus, South Campus, Brooklyn Campus, North Campus, Inner City Campus, and Hartbeespoort Campus. The Doxa Deo Inner City Campus, which is the focus of this study, is situated between Lillian Ngoyi Street and Thabo Sehume Street, specifically at 283 Visagie Street. A picture of the physical location of the Inner City Campus is provided below.



Figure 3.2: Doxa Deo Inner City Campus, Main Entrance

The active involvement of Doxa Deo Inner City Campus in inner city community projects started back in early 2006. Whereas Botha (2006:108) focuses on the church's vision in the inner city of Tshwane, Symons (2012:3) examines its ministerial target, citing the Senior Pastor's statement:

We thank God for a large impact across many cultures of the inner city of Pretoria. We also have the privilege of ministering to people of the nearby Salvokop community – a community that faces extreme poverty and hardship.

The framework which was put forward to facilitate the strategic implementation of the church vision is explained through an integrated diagram which is acknowledged here in this discussion to further an understanding of the perspectives of the church in the inner city of Tshwane.

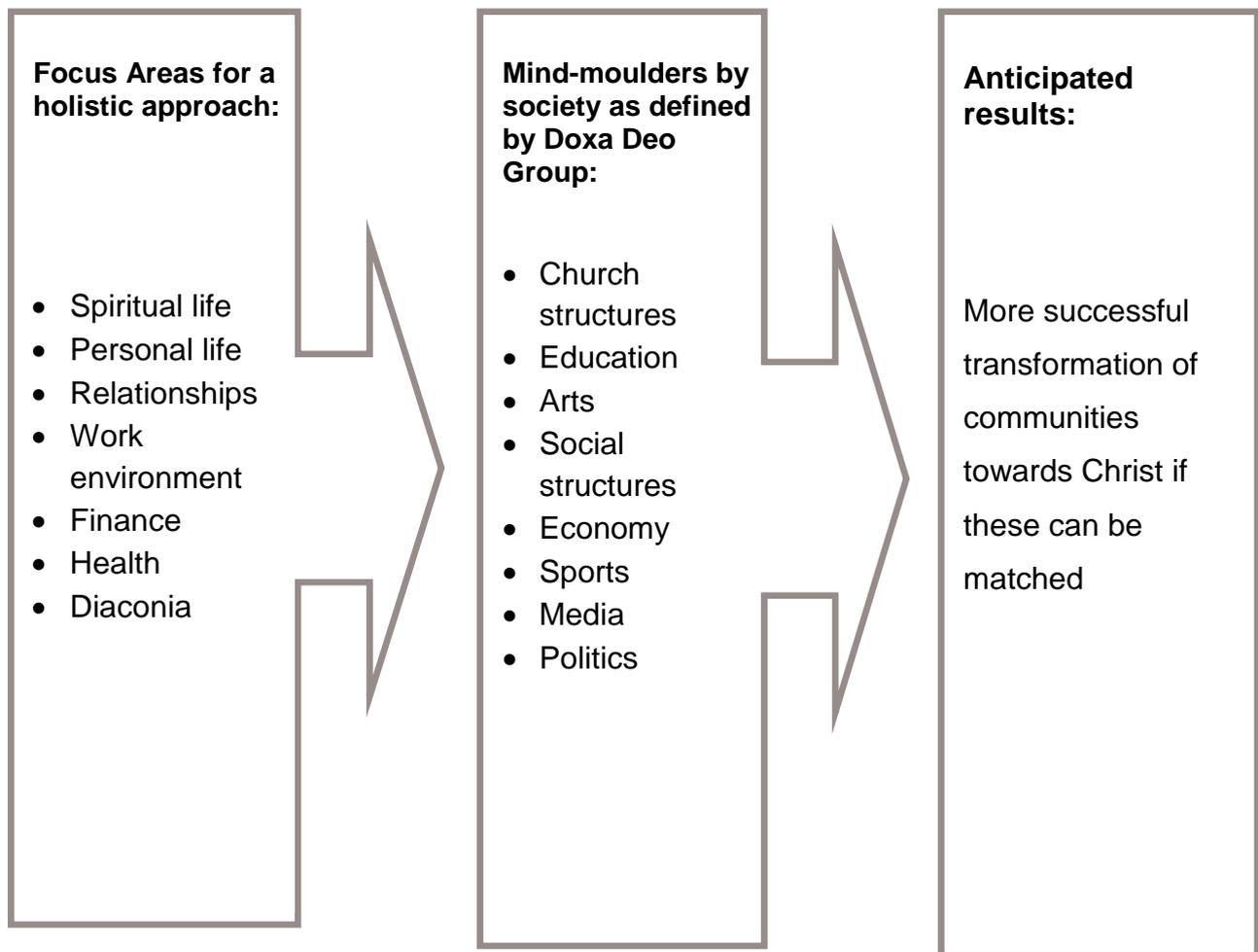


Figure 3.3: Framework of Doxa Deo Group (Inner City Campus)

Source: Adapted from Botha (2006:108)

Out of this framework, there are four values which capture the researcher’s intention: a holistic approach, mind-moulders, the society, and results in terms of impact. The researcher is fascinated by the fact that the church’s framework integrates economic response to the inner city poor and vulnerable people. It is in this same vein that the church established a separate social enterprise called POPUP. To ensure a high level of service and positive outcome, Botha (2006:44) shows that the church launched the POPUP initiative putting passion at the forefront:

- a passion for God;
- a passion for integrity;
- a passion for people;

- a passion for service;
- a passion for the city; and
- a passion for the nations

It is under this same guidance of passion that the church made a decision to build the POPUP initiative in the Salvokop area which is geographically located at 3 Skietpoort Avenue. The POPUP initiative is situated within walking distance from Freedom Park and is also close to the precinct of Thaba Tshwane, the Department of Correctional Services, and the Pretoria Train Station including the latest development of Gautrain. Two more models of POPUP were replicated to reach out to the poor and vulnerable people in the townships of Tshwane called Soshanguve and Ga-Rankuwa. Limiting the focus to the inner city of Tshwane, according to the POPUP Profile update in 2012, there are a number of community programmes which have been implemented.

The first programme is called Skills Development and Training, which allows the POPUP initiative to offer nine SETA accredited market related skills to unemployed people. The areas of focus are Adult Education and Training, Life Skills, Hospitality Services, Home-based Care (HBC), Sewing, Basic Computer Skills, and Cookie Jar Training. However, these services are not run freely as the trainees need to pay fees. For instance, initially candidates need to go through an assessment which costs R50 and thereafter pay R100 for the enrolment in the relevant programme.

The second programme is about job creation and placement in the sense of entrepreneurship development (Project and Enterprise Development training programme). Through this programme, POPUP assists its trainees to create their own small enterprises and also to find jobs through recruitment agencies (POPUP Profile 2013): “We have trained 4100 learners and placed 77% of them in employment over the past seven years...”

The third programme is named New Venture Creation and it assists POPUP trainees who want to start their own business ventures with the involvement of the corporate world. Specifically, the intent of POPUP in this regard is mainly to incubate small

businesses by ensuring proper supervision and coaching. The beneficiaries, who are taken through this programme, receive the relevant equipment and start-up kits to go out and run their own businesses.

The fourth programme focuses on medical, dental and eye care services. Through this programme, People Upliftment Programme Medical (POPUPMed) renders a free service to people and households who need to qualify in terms of income band, meaning people who earn no more than R3000 per month. The researcher will come back to this idea in section 3.5 of this chapter about health care.

The fifth and final programme deals specifically with homeless people and is about Social Support Services. Through the Daniel Project (Soup Kitchen)¹⁷ POPUP feeds homeless people with bread and soup. According to the information updated on POPUP Profile, approximately 600 vulnerable people are served food on a weekly basis. People who receive this assistance come straight from the streets and those who live in the Salvokop informal settlements. A picture showing the Daniel Project Soup Kitchen is provided to give an idea of the physical environment of their services.

¹⁷ Please see Figure 3.4 and Figure 3.5 about the Daniel Project – Soup Kitchen



Figure 3.4: POPUP Soup Kitchen Programme for homeless people



Figure 3.5: POPUP Soup Kitchen Programme for homeless people – food service

The researcher now turns to an examination of this church's economic response toward homelessness. We have seen that POPUP was involved in a feeding scheme for homeless people at Burgers Park Lane outside the church fence. Once a week, homeless people received bread and soup whilst standing in queues. This service has been shifted to operate in the Salvokop area as reflected in Figure 3.4 and Figure 3.5 of this chapter.

During the interview, the researcher was interested to find out how far POPUP has already gone, intentionally, to integrate homeless people in their training and skills development programmes to assist them to move from hand-outs to a more sustainable step of supporting themselves. However, Morley's response showed the researcher that POPUP is still behind with regard to an empowerment plan for homeless people (Morley 2014):

Our services are open to all the inner city poor people who come to the centre. We do not specifically deal with the homeless people when it comes to training and skills development because fees are charged for this kind of services and as you know these homeless people are not earning income. We believe the Department of Social Development should be responsible of homeless people. Our services to the homeless people are only limited to food distribution and clothes that we give to everyone including people from the informal settlement of Salvokop. Before taking people into our programmes, we first follow a proper screening process which involves initiation fees for administration cost. Thereafter, we charge the prescribed fees for enrolment of the candidates who have been selected to start their skills training programmes.

After reporting that the POPUP initiative does not pursue implementation of empowerment for homeless people, the researcher also noted the poor implementation of the social support service plan. This is how the management understands social support services and who the primary targeted groups are (POPUP Profile 2013):

Our soup kitchen distributes food every week day at Salvokop's informal settlement "Baghdad" to approximately 150 to 180 homeless people... food parcels are issued on a weekly basis to ±55 needy families individuals (of whom our own learners as also beneficiaries)... The store hands out free clothing to the needy that is monitored and evaluated on a

regular basis. The beneficiaries (adults & children) are screened by the social worker...

The researcher visited the POPUP initiative while the food service for the homeless people was taking place, as reflected in Figure 3.5. The researcher also used this opportunity to get feedback from the homeless people who generally appreciate this gesture of being provided with food. However, some of them challenged the church and the POPUP initiative to improve this service by providing a proper venue with basic facilities. This is what Nokuthula (2012) had to say:

We used to stand on queue at Burgers Park Lane Street outside the fence Doxa Deo church waiting for the van to deliver soup and bread. It was very tiresome especially for women who have to stand up on queue carrying their children. When the van arrived, we had to use throwaway dirty plastic bottles for the soup because they did not provide plates. When we complained, they allowed us to go inside the yard in the parking bay but still we had to stand on the queues with women and their children. They did not allow us to eat inside their church hall. They now moved us here to Salvokop where they built this structure outside the premises. We still stand on queues and we do not have plates and cups to use. We get water from a JoJo¹⁸ water tank they installed for us.

In addition to the above report, the researcher firstly observed that the space provided for the homeless people to eat is relatively small and its setup does not allow interaction between community workers and homeless people. Secondly, it would have been better to serve food inside the premises as a sign of the social integration of vulnerable people in the inner city. Thirdly, there is a challenge to provide a proper dining room with crockery facilities as the homeless people have to use discarded plastic containers which they picked up from the rubbish areas.

The researcher's overall perception based on the views of some homeless people and personal observation is that the POPUP initiative lacks a platform to engage the homeless people and their stories and to discern with them what further action to take in response to their homelessness. In addition, its holistic economic vision for "the upliftment of under-privileged communities, ensuring that all the needs of individuals are addressed mentally, physically, emotionally and spiritually" (POPUP Profile 2013) is clear, but it is not well implemented. It is in this same understanding

¹⁸ A JoJo water tank appears on Figure 3.5 of this chapter

that the researcher sees the struggle of Doxa Deo Inner City Campus to materialise its ministerial philosophy of “mind-moulders” reflected in Figure 3.2. According to Botha (2006:96), the church sees itself in the inner city as “a sector or sphere of our society that, through its existence and actions, impacts on the moulding of people’s minds. The mind-moulders can, through what they propagate in society, effectively determine the destiny of the community in relation to art, education, business...”

Realising the theological challenge faced by the churches like Doxa Deo Inner City Campus today, Cochrane et al. (1991:100) made the following recommendations:

It does not take much practical experience to know that one of the major stumbling blocks the Church faces in attempt to relate to public life and practice in crisis, is the priest or minister who so often has no tools, no background, no experience by which to understand what is needed; and therefore, no means to think theologically or act pastorally and liturgically in relation to public practice and social crisis [like homelessness].¹⁹

To apply this recommendation in the context of the Doxa Deo Inner City Campus, homeless people should be assisted to participate in its Skills Training and Empowerment Programme in line with the mind-moulder philosophy. In addition, the Doxa Deo Inner City Campus should consider reviewing its social support service programme to cherish stories from the homeless people and to discern with them what further actions to take in their struggle against human vulnerability.

3.3.1.2 PEN

The second “inner city church” initiative to be examined is PEN, a Christian non-denominational organisation involved in homeless projects in the inner city of Tshwane. PEN is physically situated in the Pretoria CBD, at 129 Madiba Street toward the corner of Bosman Street, within walking distance of Church Square and the North Gauteng High Court. Other important landmarks for PEN include the high-rise buildings of Schubart park and Kruger Park where poor families were evicted in 2011, as mentioned earlier. It is also situated within relatively short walking distance of Marabastad, an area believed to host more homeless people as compared to the other areas of the inner city (De Beer 1998:110). The head office of PEN is situated

¹⁹ The phrase in brackets is my own addition.

within one of its biggest projects called The Foundation, which is mostly dedicated to housing tertiary students. The pictures below show the premises.



Figure 3.6: Head Offices of PEN, Pretoria CBD

From an operational perspective, PEN's vision for the inner city of Tshwane is promoted through its motto: To "Ignite change...." to "...Nurture Togetherness and Heal Communities". As a Christian FBO, it is an initiative committed to a Christian ethos with the following values²⁰:

- We love God as Creator, Saviour and Sustainer of our lives with our whole being and our fellow human beings through the love of Christ, through His Spirit.
- We are liable to act as God's representatives in everything we do and in every context we live and work.
- We liaise with the structures of our society (politically, economical and ecclesiastical) in the kingly, priestly and prophetic manner.
- We believe that being part of God's Kingdom liberates all of creation and we are called to establish visible signs thereof where possible.

²⁰ PEN visions and values are reflected in its brochure and the website.

To move forward toward the implementation of its vision, the PEN initiative is guided by four key principles, the first of which is “evangelism,” with a projection of reaching out to at least 2000 people weekly. The following statement clarifies how PEN views the usefulness of evangelism in the inner city of Tshwane:

We define ourselves as a Christian organization not only because we were founded by the church but also because the very reason for our existence depends on our role as vanguards of God’s Kingdom and proclaimers of a new dispensation that Jesus Christ established on earth. The proclamation is therefore a very important part of our ministry (PEN 2011).

In seeking to drive its vision, the PEN initiative is also guided by its second principle of “educational programs” which mostly benefit children from vulnerable backgrounds. To this effect, six educational projects were launched and some of them currently deal with preschools and teen development centres. The PEN initiative further counts on the third principle to establish in the inner city a social support service programme which it calls “Basic Needs.” The idea behind this activity is to address the physical needs of homeless people and other vulnerable people residing in the inner city. PEN’s fourth principle is “encounter,” which creates a balance in its strategy of ministries. They are eager to report that:

Part of our ministry is focussed on the more affluent people of our city because they also need to experience something of the kingdom-vision of our Lord Jesus Christ and the simple, genuine lifestyle that He has in mind for this Kingdom (PEN 2011).

In assessing the implementation of its vision and principles, the researcher however remarks that like POPUP, the PEN initiative does not have formal empowerment programmes for skills and training development for homeless people. Nevertheless, during the conversation, the researcher noted that PEN encourages homeless people to generate income through means of recycling waste to sell. Ndaba is one of the personnel members involved in this project who stated that they assist them to access recyclable material and trolleys as shown below (Ndaba 2012).



Figure 3.7: PEN training programme for recycling

Source: PEN, July 2012



Figure 3.8: A homeless person with material to recycle

Source: PEN, July 2012

Ndaba continues to explain that the idea of distributing trolleys came about to alleviate the frequent challenge experienced by the homeless people to transport the

recycling material to the place where it can be sold. He comments on how they thought of assisting them to easily access the material to recycle (Ndaba 2012):

As a way of supporting them and getting them to work, we noticed that it is important to create a space on premises to keep all sort of recycling objects from the residents of Sediba House and The Foundation. These objects include old newspapers, old furniture, old household appliances, old office equipments, plastic containers... In our regular meetings, we also encourage the residents not to throw away any recyclable items. We even tell them that whenever they change furniture, they should give us the old one. As we collect more objects for them, the homeless people come for collection and take them to Marabastad and Pretoria West where they sell them to the relevant companies and scrap yard.

In response to the usefulness of this project, Shumbane, one of the homeless people, shared in the conversation that they are able to make some money to buy food and second hand clothes. This is how he expressed his sentiments (Shumbane 2012):

This idea of recycling is very good because at least we have something to do which helps us to make a living in the city rather than going out to beg every single day on the streets. Many times during the week we come to collect things like card boxes, old papers and plastics from the place where PEN stores them for us. We also go to collect more stuff from the streets especially from the public waste bins on the streets. It would be much better if PEN can also connect us with big shops like Shoprite, Checkers, Mr. Price and Pick n' Pay to get more boxes and papers to sell.

To report again on the implementation of its vision and the principle of Basic Needs called *O Hamba Nami Centre*, the PEN initiative came up with a social support service programme to manage the distribution of food parcels and clothes. Van Niekerk (2011:20) estimates that in the year 2011 alone, up to 3,000 people were assisted through this project. Apart from food parcel hand-outs, homeless people receive a full lunch five days a week. They are given a place to shower, to wash their clothes and a place to dry them. Pictures showing the *O Hamba Nami* project and the dining hall facility are provided for more information below.



Figure 3.9: Sediba Community Centre

Source: PEN, July 2012



Figure 3.10: Dining Hall

The idea of a dedicated dining room and places to shower is a model for good practice of social support service that promotes the dignity of homeless people in the inner city of Tshwane. The researcher realises that PEN is not the only NGO to come up with this idea of showers to contribute to hygiene for homeless people who live on the streets. In San Francisco, USA, Doniece Sandoval has recently found other means through the creative idea of the Lava Mae project which is about “Mobile Showers for the Homeless” made of old recycled buses. Her logic is clear when she says: “If you can put gourmet food on wheels and take it anywhere, why not showers and toilets... all humans have a right to be clean” (Mail Online 2014). The following picture shows more about the Lava Mae project.



Figure 3.11: Mobile bus showers for the homeless people

Source: Mail Online, 8 July 2014

The Lava Mae initiative is a typical example of how different social support services for homeless people can be extended to improve their hygienic conditions on the streets. The initiative is also about the commitment to see how old assets can be utilised in different ways to change the living conditions of poor people in general.

Along with providing showers, PEN is involved in outreach activities facilitated by outreach workers and volunteers. According to Ledwabo (2012), these outreaches are mostly conducted in selected hotspots for homeless people in Pretoria CBD, including Marabastad.

Recently, PEN has extended its outreach activities to include the east of the inner city, in particular the areas of Sunnyside and Arcadia near the Union Buildings. Van Zuydam (2014:4) states that this new initiative is called the Night Church, managed jointly with homeless people with the intention to instil a sense of ownership of the project.

She also states that the same project sets out to encourage this idea of ownership, since homeless people have to prepare meals for themselves. Another practice which encourages the homeless people to take ownership of the project is that they are required to pay R7 for overnight shelter, which is used to clean the premises, plus an extra R10 monthly to hire lockers. Unlike POPUP and the Daniel Soup Kitchen, the long-term projection of PEN and the Night Church is not to encourage the homeless people to depend on hand-outs. Van Zuydam (2014:4) quotes one of the programme facilitators: "This is not a soup kitchen because we believe that if you give the homeless everything they need, they have no need to work. Here we give them a reason to do things for themselves." However, to make this dream realisable, it is important for PEN to think of skills and vocational training programmes.

3.3.1.3 TLF

The researcher thirdly introduces TLF as another non-denominational affiliated NGO working with homeless people in the inner city of Tshwane. Geographically, the TLF initiative is located at 288 Burgers Park Lane next to Doxa Deo Group and Wesley Methodist Church. Three more important mainline churches which are situated close to TLF are St. Peter's Evangelical Lutheran Church, St. Andrew's Presbyterian

Church and Sacred Heart (Catholic) Cathedral. The TLF initiative is also close to a community park called Burgers Park, Protea Hotel, Burgers Park Hotel, and the offices of the Lawyers for Human Rights. Below is a picture showing the physical location of the TLF initiative.

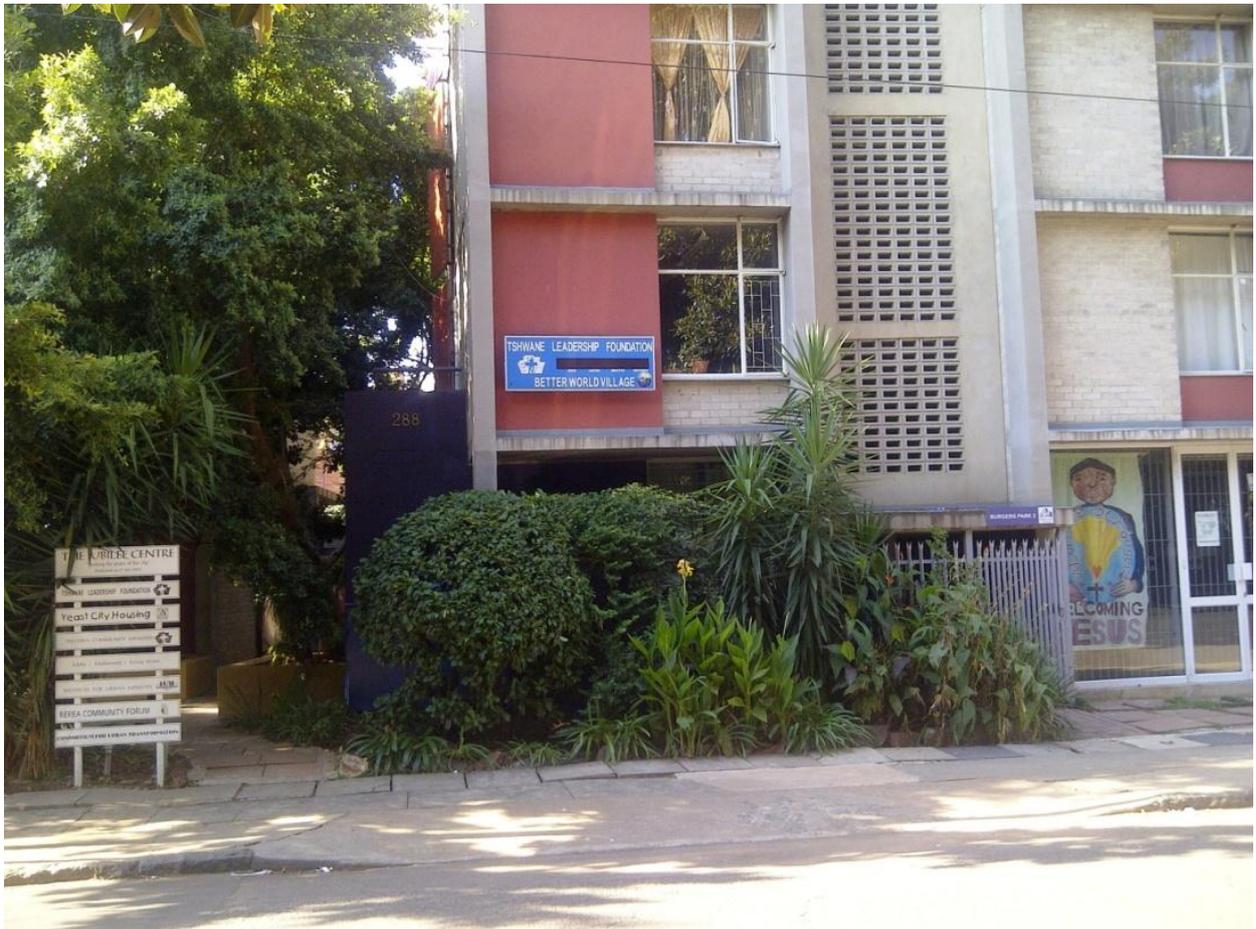


Figure 3.12: Tshwane Leadership Foundation Head Office

The historical overview of TLF dates back to the year 1993, an important time when the South African Apartheid regime was coming to its end with the introduction of a democratic state in 1994. According to YCH's Ten-Year Business Plan (Yeast City Housing 2000), one of its biggest divisions, initially a TLF initiative, started as a trustee named Pretoria Community Ministries (PCM) established by interested ecumenical leaders from the heart of the City of Tshwane. As the leaders came together, they sensed a need for their churches to come together and then decided on a partnership which they named the City Centre Churches Forum (CCCF). These churches were: (1) St. Alban's Anglican Church, (2) St. Peter's Evangelical Lutheran

Church (3) Melodi ya Tshwane (Uniting Reformed Church in Southern Africa), (4) St. Andrews Presbyterian Church, (5) Sacred Heart Cathedral, and (6) Wesley Methodist Church. Later on, Leyds Street Congregation and the International Christian Church of Pretoria also joined the CCCF.

As the work of TLF continued to expand in the inner city, it formally changed its status from a trust and is currently registered as a Non Profit Company (NPC).

As recorded in Krige (2007:72), the TLF vision is reflected in the following short statement: "We see whole restored and empowered communities where people flourish in God's presence." This vision was later reviewed in 2008, henceforth TLF strives to "...see healthy and vibrant communities flourishing in God's presence" (TLF 2013:14). The theological interpretation arising from this statement is summarised into 17 values, posted in Appendix B. These values led to the development of key strategic operational objectives which TLF envisions in the inner city of Tshwane. Krige (2007:74) summarises them as follows:

- To demonstrate the love and justice of God in practical ways in the city
- To create small communities in which people can take responsibility to help themselves
- To develop partnerships between local community, city centre churches, local business, local government, SAPS, various agencies, and other stakeholders
- To work for sharing resources, facilities people and vision
- To develop leadership with an emphasis on local community leadership
- To cross barrier of race, culture, language, gender, and denomination, and to build bridges of understanding and cooperation across different boundaries
- To develop a holistic approach to involvement in the city, integrating aspect such as housing, economic development, life and social skills, counselling, spiritual empowerment and others
- To develop income-generating mechanisms in partnership with various role-players
- To manage available resources as good stewards of God's gifts
- To call people of resource and pastors of city centre churches back to the city

In respect of the TLF vision and its strategic objectives, the researcher then focuses on its economic response to the experience of homelessness as per the section title.

It is important to reiterate that the POPUP and PEN initiatives do not reflect programmes dedicated to economic empowerment for homeless people, but a close look at the research of de Beer (2008:205) shows that TLF made significant progress in economic empowerment to help homeless people become financially independent. Krige (2007:84-85) lays down the key principles of the TLF project called Tshepo Urban Trading (TUT), which is committed to supporting homeless people:

- Journeying with vulnerable people to access opportunities and services in the inner city of Tshwane.
- Supporting vulnerable people and people at-risk with economic empowerment programmes.
- Assisting individuals to move from unemployment and homelessness to complete reintegration into communities.
- Preparing people for employment and assisting them to access sustainable employment

From implementation and operational levels, the Akanani²¹ initiative became an important link between homeless people and economic opportunities because of its skills and training opportunities. Justice is one of the homeless people currently employed by TLF through the Akanani initiative and he comments as follows (TLF 2013:5):

Akanani introduced art lessons for the homeless men. Talent was discovered in the fields of poetry, drawing and writing. Most of this talent would have remained dormant if these art lessons were not introduced. Now it is up to the guys to explore and feed on their artistic talents, some of the guys will soar high with their skills.

As the homeless people are encouraged to look for employment after skills training, Lebohang, who also works with Akanani, reported on her own responsibility: “we had positive responses in terms of job placing in stock-taking; and that will include men from Akanani street centre as well as women from The Potter’s House” (TLF 2013).

²¹ According to the TLF Business Profile, Akanani is borrowed from the Shangaan language and literally means, “let us build together”.

From a different angle, TLF explored options for micro scale businesses for women from The Potter's House shelter. Lesedi Laundromat, which was opened at 199 Visagie Street, has become instrumental in achieving this goal and is presently fully owned by a woman from The Potter's House (Tsepo Urban Trading, n.d.). Muthambo commented that as women from the shelter come to voluntarily work in her business, they gain more skills and experience, which helps them to get jobs elsewhere (Muthambo 2012).

Besides Lesedi, a restaurant in a Burgers Park kiosk was incubated and later a woman, also from The Potter's House shelter, was considered to take over its ownership. During the researcher's conversation with her, she expressed her successes as follows (Williams 2012):

I have now many connections around the city, many people are calling me to organise events for them and they are happy with my services catering. Here at the Kiosk, I am also connected with many shops; I buy from them things to sell at discounted prices. It is in my heart to use the homeless people in my businesses so that also they can learn something from my own experience. One of my staff was a homeless guy and he stays now in a bachelor flat in Yeast City Housing – Tau Village with his mother and sister.

Beyond the above conversations, the researcher was also interested in the estimates of homeless people who have been supported by TLF to become financially independent, like Muthambo and Williams. The researcher found the following approximate figures of homeless people who have been employed in various projects under the auspices of TLF during the period between 2005 and 2012 (TLF Programme Coordinators 2012):

Table 3.1: Estimates of homeless people employed by TLF until 2010²²

| Period of employment | Project identity | Number of employed people | |
|----------------------|-----------------------------|---------------------------|------------------|
| | | Full time | Casual/part-time |
| 2005-2012 | The Potter's House | 5 | 50 |
| 2005-2012 | Lerato House | 2 | 8 |
| 2005-2012 | Akanani | 3 | 45 |
| 2005-2012 | Rivoningo | 4 | 0 |
| 2005-2012 | Gilead | 1 | 0 |
| 2005-2012 | Isithebe | 2 | 0 |
| 2005-2012 | Yeast City Housing | 10 | 100 |
| 2005-2012 | Inkululeko Community Centre | 2 | 2 |
| 2005-2012 | Tsepo | 7 | 18 |
| 2005-2012 | IUM | 1 | 1 |
| 2005-2012 | From the streets | | 150 |
| 2008-2012 | Tsweleng Forster Care Home | 1 | 2 |
| Total | | 37 | 376 |

At present, the management of training development for homeless people is through an in-house practice covering different areas such as reception skills, fabric painting, job placement with the Mr Price RedCap Foundation, life skills, basic computer skills, CV writing, and job hunting skills. According to the staff members who are managing these programmes, a slight problem experienced is caused by a lack of internal capacity with the necessary expertise to offer more formal and accredited certificates (TLF Coordinators 2014).

From the researcher's personal observation, there is a need for a dedicated classroom, furnished with the necessary equipment such as computers, printers, data projectors, and flipcharts. Once the issue of a training room is addressed, more vocational skills can be introduced such as security and cleaning management, catering services, basic plumbing, and electrical work.

3.3.2 Political responses to homeless people

In response to section 2.3.2.2 in Chapter Two, the political response of the "inner city church" is introduced in this second sub-section, which looks at its attempt to

²² This information was gained from the coordinators of various projects of TLF.

influence policy and legislation to benefit homeless people. This is specifically about the church's role in engaging the local government on the issues of human rights, to ensure that homeless people residing in the inner city of Tshwane are part of the agenda in economic development. In this regard, three dimensions show how TLF has influenced local government policy.

3.3.2.1 FIRST DIMENSION: HOUSING THE "UNHOUSABLES"²³

The first dimension is about TLF and its initiative to establish a special housing typology that is socially mixed and diverse for homeless people from different social backgrounds, also integrating foreign nationals. At the municipal level, this housing model is intended to challenge the exclusion inherent in the present Homelessness Policy of the City of Tshwane (Appendix F). Its implementation opens up room for social discrimination, especially when you look at its provision that "the CoT shelters will not accommodate foreigners."²⁴ In a practical way, TLF came up with a housing strategy defined in terms of Special Needs Housing (SNH) to challenge such policies. The strategy presents different housing options for adult homeless women and their children, young homeless women, chronically ill homeless people, and mentally challenged homeless people.

At the national level of housing need, TLF thought of setting up a YCH initiative to design a low rental housing scheme to prevent homelessness or rental exploitation of poor people by private rental property market forces in the inner city of Tshwane. *Housing in Southern Africa* (Dalglish 2014:6) confirms this, praising YCH for taking advantage of the national policy to champion low cost housing units in the inner city of Tshwane. To date, YCH as a social housing institution geared towards uplifting urban poor people has started an initiative to challenge the national policy framework due to its exclusion of formally recognised immigrants from participating in the social housing programme. For instance, looking at its projects such as Hofmeyr House,

²³ In De Beer (1998) and Talbot (2003:35), the homeless people who are called "unhousables" are a certain category of people who are not catered for in the social housing policy because of their limited income status. By means of the context interpretation, the researcher comments that those who called "unhouseables" are presently marginalised and excluded from the framework of the housing service delivery.

²⁴ The housing typology of TLF/Yeast City Housing is demonstrated in section 3.4 of this chapter.

Kopanong building, and Tau Village, some housing units have been reserved for immigrants, including asylum seekers and refugees. In its attempt to enforce the law, those who hold bar-coded green South African ID documents are able to apply for government subsidised units, following the same process as the local citizens (Muzamani 2012).

A contribution of the work of TLF, through YCH, is also understood in a broader sense of reviewing one of the latest UN reports on the urbanisation of South African cities, including Tshwane. According to the United Nations Department of Public Information, rapidly growing urbanisation ignores the economic circumstances of a fast growing middle class, mostly black people from the townships (Düerr 2013:26). Amid this process of growing urbanisation in South African cities, it is clear that TLF was aware of its consequences from the onset and took a leading role to be the first social institution dedicated to providing low cost housing support in the inner city of Tshwane.

As TLF and YCH wrestle to fulfil their housing vision in the inner city of Tshwane, the Project Preparation Trust of (PPT) KwaZulu-Natal (2013:16) largely acknowledges the contribution of NGOs like them in this regard. The PPT has not only praised their achievements, but has also sought to advocate on their behalf by means of a submission to the Ministry of Human Settlements, based on the facts below:

- There is generally a poor response from most relevant government Departments, including Department of Human Settlements, towards housing for the most vulnerable people, including those in special needs situations.
- People who are most vulnerable and in special need tend to consequently suffer further discrimination and disadvantage. They typically enjoy poorer instead of preferential access to state housing facilities.
- The Department of Human Settlements is responsible for SNH as part of its overall housing mandate. But to date, SNH has received insufficient attention from the National Department of Human Settlements. The pre-occupation with

mass housing delivery has tended to overshadow housing needs for vulnerable people.

- Generally, there is a poor co-operation between different departments and spheres of government relevant to SNH (e.g. between National Departments of Human Settlements, Social Development and Health, between these Departments at Provincial level, and between Provincial and National Departments).
- The relevant overseeing departments for SNH projects (e.g. Social Development and Health) lack not only the housing mandate and related funding, but also the requisite capacity to administer and dispense capital housing subsidies to address SNH.
- NPOs, civil society organisations and those in special need are generally poorly informed about various housing subsidy programmes and related housing rights.

In response to this report, it does not help much for agents with the same view as PPT to launch a standalone goal of SNH projects for “most vulnerable people,” forgetting that a lack of more diverse affordable housing options contributes to homelessness which is associated with human vulnerability. This need is already introduced with reference to conversations with homeless people, as recorded in Chapter Two (sub-section 2.4.2.1). A diagram representation in section 3.3.3.2 (Table 3.3) also stimulates the thinking on how an affordable housing mechanism can be well integrated to respond towards inner city homelessness.

3.3.2.2 SECOND DIMENSION: ADVOCACY AND LOBBYING

The second dimension of political response to homelessness by TLF was the establishment of a “Consortium for Urban Transformation” (CUT). Firstly, to give a brief overview, the CUT initiative was created through the oversight of four interlinked entities, namely PCM, YCH, Berea Community Forum (BCF) and Wesley Methodist

Church. Shonisani (2004:1) reports that the office of BCF was running in parallel with CUT in the community development framework for the “Berea Burgers Park area”. to establish a framework of social infrastructure to prevent homelessness, slum formation and crime, and to foster issues of social justice and reconciliation in the inner city. In this process, CUT started to develop rapidly and became an important strategic unity more especially when PCM was structurally renamed TLF in 2006. Krige (2007:88) mentions that the directives of CUT are implemented in the inner city to bring stakeholders together in dialogue to learn and to reflect on social challenges that are rife in the inner city of Tshwane. As such, a reflection on these issues would then create a space to explore visions of healthy urban environments expressed through high levels of social inclusion, fair access to resources and sustainable participatory processes of development and planning.

Moving away from theoretical commitment, CUT came up with public awareness and conscientisation campaigns that identified social and economic exclusion as the root causes of homelessness in the inner city of Tshwane. One of the important voices used to communicate this is the Newsletter *Urban Visions* (TLF 2008:6-7). Today this tool is used to publish stories and updates on inner city homelessness, drawing information from outreach activities, drop-in facilities, homelessness forum symposiums, and residential facilities for the homeless people.

On a weekly basis, TLF manages a legal advice service to enable poor and vulnerable people in the inner city to consult attorneys on legal matters, without any cost involved in the process. According to Sambo, the Potter’s House (PTH) Social Worker, this service is valuable for homeless women and children who come to the shelter and who at the same time need to be informed of their rights. She also stated that homeless people are connected to different departments, such as the Department of Home Affairs, to apply for ID documents, asylum seeker and refugee documents, or birth and death certificates. Other homeless people are assisted to submit social grant applications to the Department of Social Development and South African Social Security Agency (SASSA), or for referrals to other service providers for further attention. Homeless women from the residential programme are assisted in court cases, including maintenance and child grant claims (Sambo 2013).

Another voice CUT uses to communicate its objectives to the public is through the annual *Feast of the Clowns*.²⁵ This project is a platform for advocacy for the homeless people in the inner city of Tshwane. *Urban Visions* (TLF 2013:5) cites the following:

The Feast of the Clowns started as a small street festival in 2000, but has grown to a large annual festival in the inner city combining celebration, arts and justice. The metaphor of the clown derives from the olden day jester who could communicate social ills in front of the royal court. His position as entertainer saved him prosecution as was the case with any other citizen opposing the monarchy. The idea of the clown was the reverse order of status...

In terms of interpretation of the above citation, it is clear that the Feast of the Clowns is something more than just organising entertainment for inner city residents. It is rather a strategy to draw the attention of the public to social realities, including homelessness. Krige (2007:86) cites that the Feast is locally managed with the involvement of stakeholders who are compassionate about social and economic justice, to help homeless people overcome their struggle with homelessness. Two pictures give an impression of what the Feast of the Clowns is about:

²⁵ The Feast of the Clowns is one of the successful programmes of TLF, run on an annual basis in August. The Feast of the Clowns brings together different inner city stakeholders and the community at large to participate in the parade, and this time the marshals carry billboards and banners displaying messages to raise awareness around social issues affecting inner city people, including homelessness. During the week of the festival, a series of workshops on social and economic justice takes place.



Figure 3.13: The Feast of the Clowns: a public awareness campaign to highlight community issues

Source: Adapted from TLF archives (2010).



Figure 3.14: Community entertainment at the Feast of the Clowns

Exploring the design and purpose of the Feast of the Clowns, one of its qualities is to break down social barriers, as people from different walks of life in the city come together to celebrate their identities. To support this intention, Stiles (2008:172-173) introduces the Wesleyan theology of “aesthetics”, as well as a metaphor of “culinary aesthetics” and table of fellowship.²⁶ He also speaks of a Wesleyan “theology of aesthetics” to contemplate the role of “fine arts” like painting, music, drama, sculpture and dance, which also forms part of the Feast of the Clowns procession. In his conclusion, he criticises contemporary theologians who have lost sight of a “theology of aesthetics.” This criticism of theologians can be related to Gadamer’s (1989:82) view on “transcendental aesthetics”:

Traditionally the purpose of the “art” which also includes all conscience transformation of nature for human use was to supplement and fill the

²⁶ TLF calls the table of fellowship the “Table of abundance,” and in Chapter Five, section 5.2.1, the researcher mentioned a “Table of Communion” with the homeless people.

gaps left open by nature. And “the fine arts,” as long as they are seen in this framework are a perfecting of reality, not appearances that masks, veil, or transfigure it. But if the concept of art is defined as appearance in contrast to reality, then the nature no longer represents a comprehensive framework. Art becomes a standpoint of its own and establishes its own autonomous claim to supremacy.

Since it is in the broader vision of TLF to create healthy vibrant communities including homeless people, the researcher’s comment is that the “theology of aesthetics” is an important framework of this enterprise. This theology of TLF not only advances the beauty embedded in a series of artistic shows hosted by the Feast of the Clowns and its partners, including the City of Tshwane. It also includes – in the week before the weekend of artistic shows and the inner city parade – a series of workshops on current issues in community development, i.e. social and economic justice, human trafficking, children’s rights, refugee rights, and HIV and AIDS awareness campaigns (TLF 2014).

The role of such a “theology of aesthetics” in the researcher’s own understanding of the context of homelessness is mainly intended to paint a bigger picture of the real life of the homeless people in the inner city. The texture of this celebratory process enables them to communicate their stories of hope to the public.

3.3.2.3 THIRD DIMENSION: TSHWANE HOMELESSNESS FORUM

The Tshwane Homelessness Forum initiative is the third dimension of TLF’s attempt to respond politically to homelessness in the inner city of Tshwane. The story behind the Forum can be traced back to the years 2001 and 2002, when TLF (then PCM) started to engage the City of Tshwane to rescind its decision of removing homeless people from Marabastad and to relocate them to Mamelodi East, to pave the way for new inner city development projects. At that time, TLF had already started working with inner city homeless people and during the researcher’s interviews he gathered that Marabastad was an outreach target for TLF due to the presence of many homeless people in that area. In general, after various outreach reports on circumstances of homeless people, it became clear that homelessness was rather a complex and sensitive issue, especially given the new political dispensation that ushered in a free society and a “rainbow nation” in South Africa. TLF then undertook

to establish a forum which could be a strong voice to work with the City Council to see how homeless people could be resettled in the inner city rather than forced out. For this purpose different stakeholders were mobilised, including homeless people themselves, the Community Policing Forum (CPF), BCF, law enforcement institutions, the City Centre Churches Forum, various departmental entities, and the Institute for Democracy in South Africa (IDASA)²⁷ (Karen 2014).

When the researcher joined TLF in 2010, the Forum was busy redefining its inner city engagement, with a special focus on consolidating internal capacity to be able to move forward. One of the resolutions adopted was to respond to the draft of the Homelessness Policy for the City of Tshwane (Appendix F), as reflected in the minutes of the meeting of 3 November 2011:

Our suggestions have been given to the City of Tshwane. The draft policy plan was not approved by City Council because of: Change of mayor, lack of political will. The problem is bigger than we can handle at the moment, but we want to start to implement some elements of the policy. We agreed to try to flesh out our proposals into a new policy draft, per a task team: Stephan, Denise, Kedibone, Berend. Other members are invited to email their specific inputs.

This time recommendations were made to mobilise more stakeholders to create more space for homeless people, such as NGOs and institutions of higher learning such as Universities around the City of Tshwane, i.e. UNISA and UP (Tshwane Leadership Foundation 2010). Out of this new commitment, the Forum decided to rebrand itself in search of innovative ways to become a stronger voice to address homelessness. A new set of principles was adopted, published on the Internet under [Re]branding Homelessness (2010) as follows:

1. Informing the public policy and specifically working towards the adoption of the City of Tshwane Homeless Policy
2. Working toward reversing community perceptions that perpetrate inner city homelessness in that:
 - Homeless people are lazy and do not want to work
 - All homeless people are criminal
 - All homeless people abuse substances

²⁷ IDASA is no longer operational. It was established in 1986 but closed its doors in March 2013, after 27 years of advocacy for democracy (O’Riordan 2013).

- Homeless people do not want to be helped
- Being homeless is easy
- Homeless people have a lot of time
- Homeless people are a burden to society, with nothing to offer
- Homeless problems should be addressed through charity, and charity is like a big dark hole: we throw our money in, and nothing ever comes out
- We will never be able to eradicate homelessness
- Homelessness is a housing problem, or a welfare problem, or a health problem

3. Encouraging private investments in homeless eradication in the inner city of Tshwane.

In assessing the current status of the work of the Forum, the local newspapers commend its efforts to challenge the City of Tshwane in the areas of infringing the rights of homeless people. Van Zuydam (2014:4) cites the major role it demonstrated in putting on hold the municipality's sudden evictions of the homeless people from the Struben Street Shelter without alternative housing arrangements. On behalf of the homeless people, she cites the words of the Forum Chairperson, Dr Stephan de Beer:

The solution boils down to proper housing options. Overnight shelters should be precisely what the name suggests...Transitional housing options are then the next step, where people can stay for a longer period and receive psycho-social, economic and other empowerment services suitable for different groups such as men, women, the elderly and those struggling with substance abuse.

A firm commitment to the above dream is presently a task of the Forum, seeking to engage the local officials on a homelessness policy which is more human-driven. A perusal of the minutes of the meeting which was convened on 13 October 2013 elucidates the weaknesses of the present Policy and a decision to make a submission to the Members of the Mayoral Committee (MMC) of the City of Tshwane. Subsequently, the Forum members found themselves under pressure to draft a representation which they channelled to the Committee through the City Executive Mayor, and one of the concerns is spelled out as follows:

The Forum would like to suggest that Policy Directive 2 be removed from the Policy Document. It is our sense that such a Policy Directive belongs to a Policy on Security or Bye-Laws but not in a Homelessness Policy. Our

concern is that in the implementation priority will be given to Policy Directive 2 as a way of practising “social control” instead of “social inclusion”. Currently we are not in support of Policy Directive 2 as it stands.

From the researcher’s personal observations, however, he notes that the Forum is currently operating on a part-time and voluntary basis and this limits its full-time commitment to achieving its short- and long-term objectives. As with BCF, mentioned early in the previous sub-section, the establishment of a full-time office would play a big role in becoming more effective in dealing with the day-to-day issues of advocacy and lobbying in relation to homelessness policy.²⁸

3.3.2.4 FOURTH DIMENSION: CHILDREN’S RIGHTS

The fourth dimension in this discussion about the political response of the “inner city church” to homelessness in the inner city of Tshwane is the struggle for the rights of vulnerable children. In this study, the researcher noticed that the phenomenon of inner city homelessness affects children as much as elderly people. Through its ongoing engagement with women’s shelter programmes, drop-in centre activities and outreach encounters, TLF became aware of the serious need to give attention to homeless children. This led to the establishment of the Monument to the Unknown Child in Salvokop to raise public awareness of the plight of vulnerable inner city children. *Urban Visions* (TLF 2008:7) shows that the project model was conceptualised through an international partnership. The well known Dutch singer Herman van Veen, as a UNICEF good will ambassador, was involved in raising awareness globally of the challenges of the children and was looking for contacts in South Africa. He was also a founder of the Roses for Children Foundation, which erects monuments in different countries. TLF made contact with Van Veen and the Roses for Children Foundation agreed to fund a monument to create awareness of children who die from various causes, including poverty, homelessness, disease, human trafficking, and sexual violence. The monument was erected in Salvokop, approximately 300m from the main entrance of *Freedom Park*, which makes it easy

²⁸ It is vital to acknowledge that the Homelessness Forum has been instrumental in organising a successful Homelessness Summit in May 2015, but unfortunately it was not possible to include information on it in this thesis (see 1.6.5).

to see by passers-by, including the politicians and tourists who visit the national heritage site. The structural design of the monument can be seen in the pictures below.

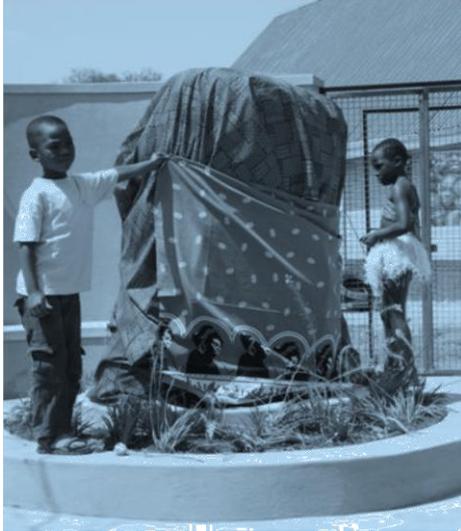


Figure 3.15: The Monument to the Unknown Child – official launch

Source: TLF (2008)



Figure 3.16: Children reading their rights at the Monument to the Unknown Child

Source: TLF (2009:3)

The symbolic image of the children’s monument in the inner city of Tshwane is a continuous reminder to the public that children are among the most vulnerable inner city dwellers. Its presence sends out a message to remind us of the African expression that “it takes a village to raise a child”.

3.3.3 Health responses to homeless people

Chapter Two, section 2.3.2.3, gave information on the physical and mental health issues which contribute towards homelessness in the inner city of Tshwane. In assessing the inner city church’s response in this section, the researcher first looks at an urban initiative in another country, the Sacred Heart Mission in Australia, particularly its Journey to Social Inclusion (J2SI) project.²⁹ This landmark was achieved by demonstrating the highest level of quality in professional health care

²⁹ The project received a National Homelessness Services Award for excellence and innovation from the Australian Government in 2013. See <https://www.sacredheartmission.org/understanding-homelessness/ending-homelessness-in-melbourne#sthash.Lh7Ec6VM.dpuf>.

services to homeless people. Their approach to health care can be summarised as follows from the report Mission Sacred Award Winner (Council for Homeless Persons 2013:16):

- Partnerships were created with the local health care providers in order to bring healthcare to the homeless people on streets and other places where they live.
- “Homeless Healthcare Network” and “50 Lives 50 Homes” were launched to survey the health needs and mortality risk factors of homeless people sleeping rough. More than 80 health practitioners, public health care providers and agencies come together to work on a common health response to homelessness.
- “Homeless to Home Healthcare partnership” was started to manage integrated, multidisciplinary health and community services to both homeless people and those who are at risk to become homeless through proactive outreach, information exchange and referrals.
- Brisbane Homelessness Service Centre ‘hub’ partnership exists to oversee after hours services in outreach and housing programmes and provides general assessments, clinical care, wound care, medication management assistance, counselling, and health education.

Keeping in mind the above example of “best practice” in health care for homeless people based on partnership and integrated healthcare services, the focus now shifts to the inner city church’s responses in Tshwane. Sediba Hope Care Programme operates under the auspices of PEN and is governed in partnership with FBOs. It seeks to develop prevention, care and palliative programmes to address HIV and AIDS challenges in the inner city. Krige (2007:85) lists the members of the partnership as follows:

- TLF
- Methodist City Mission (Wesley)
- PEN
- St. Alban’s Anglican Cathedral

- Roman Catholic Cathedral of the Sacred Heart

What is clear from this faith partnership is that the founding members became aware of the prevalent HIV and AIDS situation among homeless people on the streets and in other places where they live in the inner city. They then came together to build a health clinic, “Sediba Hope Clinic,” to dispense free basic medical care to homeless people who cannot afford to commute to public hospitals situated outside of the inner city. The organisational profile of TLF updated in 2010 documents the following health programmes:

- Information and training, outreach and preventive services, HIV-testing and primary health care, counselling, support groups, HBC, and appropriate referrals
- ARV-clinic was opened together with Mahube Care Center³⁰ (Methodist City Mission) offering a 6-bed facility for homeless people who are chronically or terminally ill with HIV and related illnesses.
- Rivoningo Care Centre, offering a 20-bed facility to homeless people who are terminally ill.
- Home Based Care (HBC) for orphaned and vulnerable children, run by St. Peter’s Lutheran Church, Mahube and PEN.
- The outreach and awareness raising work includes a presence on the streets, in schools, in prisons, in city hotels, with homeless people, and with commercial sex workers.

In an attempt to monitor progress, the PEN Annual Report (2011:16) records the overall achievements, including offering homeless people free basic medical care. An HIV and AIDS testing centre has been put in place along with HBC services for People Living with HIV and AIDS (PLWHA) and TB. The report contains a diagram that shows progress in assisting homeless people with health related problems:

³⁰ At the moment, Mahube Care Center has been closed *due* to a lack of funding. A new NGO called Women Cope project is using the space to work with vulnerable homeless women involved in prostitution (interview, Malinga, 7 January 2013).

Table 3.2: Statistics of people who received health services for the year 2011

| Health related services provided | Number of people served |
|---|--------------------------------|
| HIV Counselling | 2511 |
| CD4 screening | 986 |
| Screening for sexual transmitted infections | 892 |
| Cervical screening | 499 |
| TB Screening | 911 |
| Pain and Symptom Relief | 889 |
| Opportunistic Illnesses | 904 |

Source: Adopted from PEN Annual Report (2011)

In April 2012, progress was reported on upgrading the Sediba Hope Clinic to the Sediba Hope Medical Centre (SHMC), with the intention and purpose of extending the scope of health care to the wider inner city poor communities. To reflect on the new health care service projection of the clinic, PEN's Report of 2012 is clear in the following citation:

...to provide affordable, professional healthcare to people living or working in the inner city of Tshwane, thereby contributing towards a healthier society as well as an inner-city renewal initiative... Our conceptualised model is a public-private partnership whereby the medical centre provides funded services for at risk populations as well as private patients. Private patients living and working within the inner city can access high quality, cost effective primary healthcare services. This centre has medical scheme administrative capabilities that will benefit private patients who belong to medical aids for easy access to medical and pathology services. Profits generated from our private model will allow SHMC to subsidize community members (i.e. poorest of the poor) who cannot afford or access health care.

From an operational point of view, the researcher noticed some limitations in this project to render medical support to homeless people. The centre lacks after hours services to attend to emergencies and critical cases. Aside from this lack of 24 hour medical care attention, the centre also does not deal with critical cases of substance addictions, trauma and mental disorders. In addition, the centre does not bring

medical care to the homeless people on the streets through means of mobile clinics and outreach programmes.

Within the same area of ministry, through POPUMed in Salvokop area, the Doxa Deo Inner City Campus also set up a medical clinic centre. According to the POPUP Profile, their basic medical care forms part of once-a-week dedicated dental and eye clinic services. In rendering their services, Sandra indicated that, like SHMC, POPUMed renders medical services to poor people with a qualifying monthly income lower than R3,000. A consultation fee of R100 is charged for a single individual visit (Sandra 2014).

Like SHMC, POPUPMed does not have 24 hour medical care services to address critical cases which necessitate emergency responses. This is indicated in the POPUP Profile (2013), which reports that only a medical clinic is run once a week, involving a volunteer medical practitioner whose duties include referrals of critical cases to other institutions for further attention and a fee of R100 per consultation. In addition to this service, it is also reported that raising awareness takes place on a daily basis to address issues such as HIV and AIDS, testing and counselling, healthy eating, social behaviour, and support service for chronically ill individuals. In general, the researcher's opinion with regard to the POPUP initiative is to remember that most homeless people do not have income to cover consultation fees and medical bills. It is therefore crucial to explore other alternative ways in which homeless people can be assisted to access free medical treatment, knowing that health care is a primary need in society. However, the researcher noticed that this goal will be relatively difficult for POPUP to realise because they do not use their daily soup kitchen service as an opportunity to reach out to the majority of homeless people.

Another health care response to the needs of homelessness people is TLF's health unit programme. This model resembles the J2SI project of the Sacred Heart Mission, since it has offers 24 hour in-house health care inside their housing programmes.

The TLF "Health Unit" initiative uses professional nurses to oversee 24 hour health care services at its temporary residential programmes of Rivoningo Care Centre and Gilead Community House, mentioned earlier. In case complications arise, there are

options in place to refer patients to the hospitals around the City of Tshwane for further medical attention. The TLF “Health Unit” does not have an established mobile clinic unit for homeless people living on the streets, like J2SI, but during TLF’s big events such as the Feast of the Clowns, the Health Unit erects a tent in a local community park to conduct free HIV and AIDS Voluntary Testing Counselling (VCT) (Soniya 2012).

In the researcher’s opinion, due to its well established outreach programmes, the management of a mobile clinic is crucial because outreach workers are able to encounter homeless people in many different places around the city. When thinking of improving health care services to homeless people in the inner city of Tshwane, a future plan of action needs to take the following key considerations into account:

- Both POPUPMed and SHMC are good initiatives due to their efforts to manage a primary health care scheme for poor people in the inner city. However, it is recommended that their initiatives be stretched even further to implement 24 hour health care services for emergency situations of homeless people.
- Homelessness outreach programmes are important and their strengths are grounded in facing homeless people in different places where they live, whether on the streets, in bad buildings, or elsewhere in the inner city. It is argued therefore that the inner city outreach initiatives of TLF and PEN can be revisited to integrate the health care services specifically designed for the homeless people. A mobile medical clinic with free access to treatments is important to assist homeless people who are not able to visit clinics and unable to afford medical fees.
- Thinking to a larger extent of a comprehensive health care service plan, the absence of public institutions in the inner city should be regarded as a health threat not only to homeless people, but also to poor people in general. A response toward this challenge should be explored through the means of synergy and advocacy for hospitals and clinics to come back to the inner city with free health care schemes for homeless people.

3.3.4 Social responses to homeless people

In this fourth section the researcher explores the church's social response toward homelessness through its role in establishing housing support as an expression of Christian hospitality in the inner city of Tshwane. In practice, De Beer (1998:197) envisages the role of the church to be one of active involvement to a higher level of "ensuring access for all people on different steps of the housing ladder." Some theoretical guidance in this regard comes from an exegetical exercise titled "Living Stones Theology: The Gift of Hospitality" by Bill Versteeg (2000:1-5). In his interpretation of 1 Peter 4: 7-11, he is fascinated that Peter commissions the church to take hospitality seriously: "...Offer hospitality to one another without grumbling... Each one should use whatever gift he [she] has received to serve others, faithfully administering God's grace in its various forms." The culmination of his exposition stresses that Christian hospitality denotes the church's ability to give attention to others and to demonstrate a deep respect for the value of community. Krige (2007:93) is also inspired that an expression of hospitality becomes real when all "people are valued and crossing social divides."

Upon the above reflection, as an ecumenical movement, TLF launched YCH in the year 1996 to express this value of Christian hospitality in the inner city of Tshwane. This expression is demonstrated through YCH's generic vision to build "healthy communities" in the inner city through responsive housing development. The type of housing the TLF Trust mandated YCH to explore includes a variety of options in design, taking into account the issue of homelessness, aggravated by a gap in the housing policy (Yeast City Housing 2000). In his assessment of the above-mentioned gap, Olufemi (1998:231) presents the circumstances of homeless people who work, but earn low wages and cannot afford to rent their accommodation. A gap arises from "the lack of recognition of street people as a separate issue in development planning and housing policies" (Olufemi & Reeves 2004:72).

In initiating YCH, TLF was aware of this challenge to design a housing model that would also integrate the housing needs of street homeless people. Currently, YCH holds full accreditation with the Social Housing Regulatory Authority (SHRA) and

operates under the Social Housing Act [No. 16 of 2008].³¹ This legal status confirms the credibility of YCH to deliver in the social housing sector and as an institution it has opted for different partners to fulfil its mandate. The former Chief Executive Officer of TLF, Stephan de Beer (2008:197), portrays the housing typology used by YCH through the metaphor of a “housing ladder.” Below is the researcher’s personal sketch, showing how this plan has been conceptualised in three important stages: temporary housing development, a second phase for adult women and young women from temporary housing facilities, and affordable rental housing units developed in accordance with the Social Housing Act:

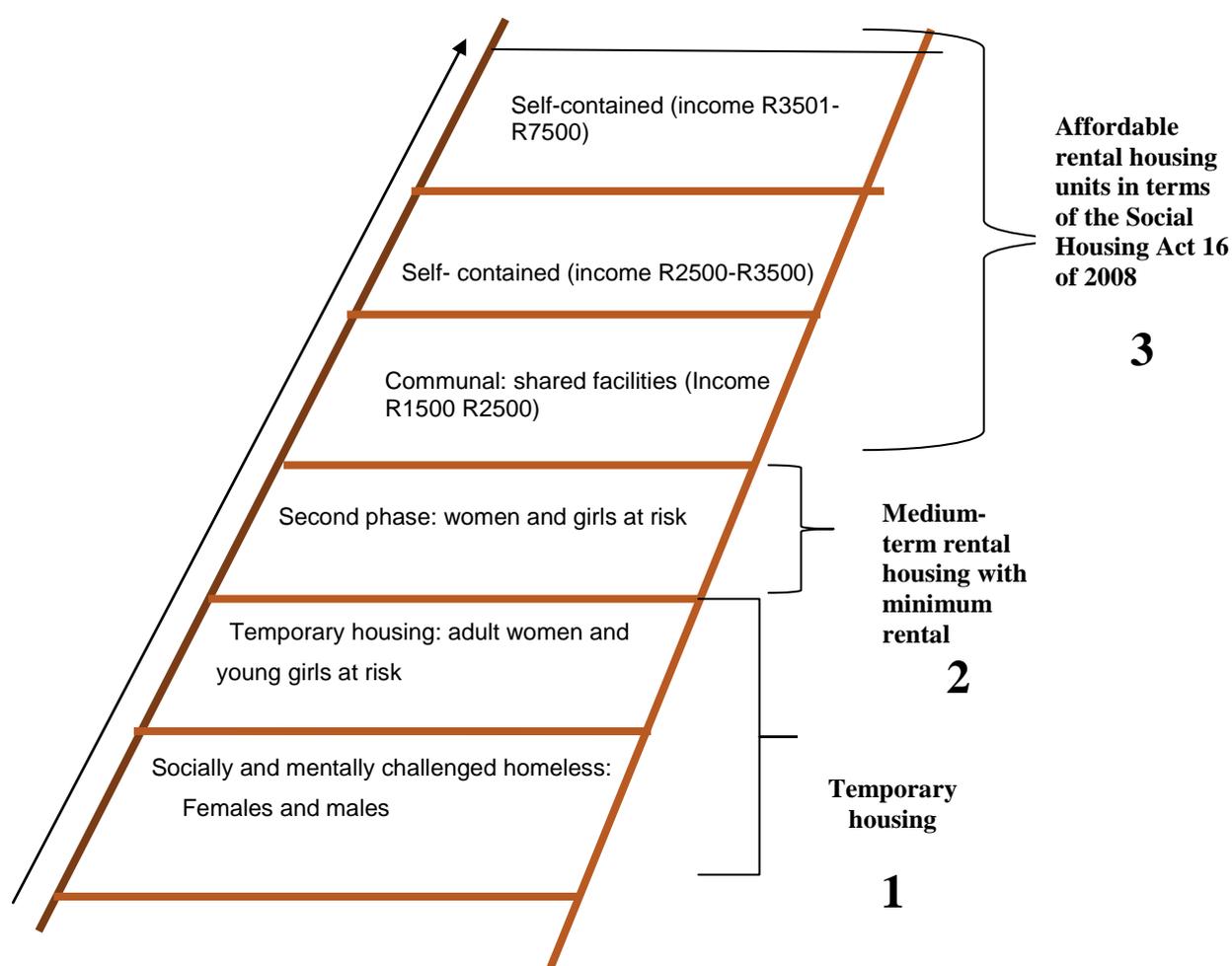


Figure 3.17: YCH Housing typology

De Beer (2008:203) reports that YCH became the first social housing agency of its kind in the inner city of Tshwane that provided a variety of rental accommodations

³¹ For details on the Social Housing Act, refer to Chapter Two (2.5.2.2.1).

that are decent, safe and affordable. According to YCH's Ten-Year Business Plan (Yeast City Housing 2000:7-8), it is a value driven property company which attempts to address the following causes of the housing crisis and homelessness in the inner city of Tshwane:

- Loss of employment and poverty has social implications. It often results in evictions, homelessness and dependency on family and friends.
- Urbanisation is an ongoing phenomenon which cannot be reversed.
- People with employment in the informal sector and low paying jobs in the formal sector can only afford low rental accommodation.
- The inner city is a place of concentration for a diversity of marginal groups and people in transition.
- Urban renewal projects dislocate the inner city poor without providing alternatives.
- A lack of integrated urban planning.
- Poor management of existing buildings by corporate and individual landlords.
- There is a limited number of low cost housing units available in the city.

The Ten-Year Business Plan (Yeast City Housing 2000:8) also documents the company guidelines in exploring a continuum housing strategy and available funding mechanisms in its attempt to fulfil the dream of the “the housing ladder.” In accordance with the implementation plan of the housing ladder strategy as per the Figure 3.17, YCH has so far achieved the development of the (1) temporary housing initiative and (2) affordable rental housing initiative. The researcher reports on these two achievements in the following sub-sections.

3.3.4.1 TEMPORARY HOUSING INITIATIVE

Six temporary housing initiatives established by the inner city church will be discussed in this section: The Potter's House, Lerato House, Tsweleng, Rivoningo, Gilead and Thusanang. Five of them were developed by PCM/TLF and one by PEN.

The Potter's House was developed in the inner city by PCM/TLF with the sole purpose of serving as a special non-racial centre for homeless women and their

children of less than 12 years old. To give a clear picture of the nature of their homelessness, the researcher records that these vulnerable women and children identify themselves as:

- Victims of gender abuse
- Street women and children
- Victims of human trafficking
- Victims of domestic violence
- Women under correctional service supervision
- Women and children from other shelters
- Asylum seekers and refugees
- Women evictees due to loss of income

The Potter's House was established in 1993 with a capacity for 17 women and children. As the facility expanded, it could increase the intake in 2002 to 24 women at a time, with an annual average of 100 women and 50 children passing through the house.³² According to their internal intake policy, women are expected to be accommodated for a period of six months. Above residential services rendered to them, the house manages other interlinked programmes such as outreach activities, drop-in services, a baby care centre, an advocacy unit, pastoral care giving, and in-house training skills development.

After The Potter's House, the second temporary housing initiative of TLF in the inner city is Lerato House. It was opened early in 1999 to accommodate up to 20 homeless teenage girls and was initially managed in a rented property near the Pretoria Zoo, owned by the City of Tshwane. One of the primary objectives envisaged was to seek holistic empowerment for the homeless girls-at-risk who come into the house from various social circumstances. One way or another, the circumstances are linked to sexual violence in their respective families or wider society, prostitution, substance abuse, human trafficking or domestic violence which involves battering.

The house serves up to an average of 70 girls per year. At the moment, because of increase in their vulnerability, the number has grown substantially; up to 300 per

³² Information from TLF Organisational Profile, 2010

year. In the researcher's opinion this is an indicator of a need for more such facilities in the inner city of Tshwane. The services rendered in-house include a holistic approach which combines outreaches, a drop-in centre, a temporary residential facility of six months, an educational facility, family reintegration, spiritual and emotional empowerment, advocacy, baby care services, and referrals.³³

Lerato House has an important history which enlightens the extent and the nature of homelessness of young women in the inner city of Tshwane as recorded by Ntakirutimana (2009:49):

On 14 February 1997, the drop-in centre opened officially. During this time, the police started to take actions against hostels where child prostitution was allowed, and as a result, a Child-at-risk Forum was formed with the purpose of partnering and delivering different kinds of services to the girls in prostitution. Hotel owners were coerced into the partnership with the purpose of keeping them accountable and helping them to keep children under 18 years old out of their hotels...

It is through the same undertaking that PCM intensified its outreach in a budget hotel; the former Transvaal Agricultural Union (TAU) at 279 Struben Street, since that building was allegedly used for illegal practices. As PCM outreach workers paid regular visits to the property, they became increasingly aware of underage girls involved as sex workers there, and alerted the Pretoria Central Police Station. The police acted swiftly by raiding the property and rescued an 11 year old girl who had been trafficked for prostitution purposes. In response to this, and other similar cases, PCM was compelled to negotiate with the City of Tshwane to lease its property situated at 11 Andries (Thabo Sehume) Street, where the girl was taken for the necessary care.

Wilna de Beer (2013:30), who was involved in the process of rescuing the girl, points out that "young women are extremely vulnerable in our society; they need protection and a healing community around them and this is the contribution of Lerato House." It is important to mention that after the TAU building³⁴ was shut down due the illegal dealings conducted there, TLF purchased it for use by YCH to redevelop it into an

³³ Information from TLF Organisational Profile, 2010

³⁴ Yeast City Housing has changed the building name "TAU" to "Tau", meaning "Lion" in the Sotho language.

integrated and “socially mixed use” housing. Upon completion of construction, TAU then became the new premises for Lerato House. According to the YCH Annual Report 2010-2011, the project design reflects the following details:

- 82 self-contained bachelor units rented out to low income households.
- 5 retail stores (a restaurant, a bakery, a hair salon and an internet café).
- 2 units tailor made for people living with disabilities.
- 1 crèche for 24 children from The Potter’s House shelter, informal street vendors, and other shelters around the city.
- 8 units for elderly citizens (with its own private garden, lounge and kitchen).
- 20 units for Lerato House.
- 1 drop-in centre for homeless young women.
- 1 study area for Lerato House.
- 1 children’s play area.

In support of the above project specifications, the researcher also provides a picture which shows the view of where the Lerato House project is now hosted:



Figure 3.18: Tau Village: the venue of the Lerato House project

Source: Matamela (2010)

In commenting on the experience of Tau Village, it is clear that TLF’s outreach has broader plans in the inner city of Tshwane. Firstly, one can see that outreach workers are able to identify vulnerable people from high risk abodes, ensuring that social

justice is upheld by involving the Pretoria Central Police Station to rescue the survivors. Secondly, one can also see that through the channel of outreach activities dangerous places are identified and converted into housing for poor and vulnerable people. TLF outreach programmes have been developed, going as far as to organise sleepovers on the streets to show solidarity with homeless people.

Besides the Lerato House facility, Tsweleng was opened by PEN in the line of establishing a foster care home in the inner city to accommodate 11 vulnerable children, including orphans. This project came about during the period when PEN was busy planning for the Orphaned and Vulnerable Children Programme (OVCP). With this programme, up to 44 spaces for vulnerable children were created in the facilities of Precious Pearls Berea and Precious Pearls Sunnyside (Van Niekerk 2010:17). The OVCP has an interface with the “Two-by-Two” project, currently known as Zama Zama, which PEN initiated to offer accommodation to 10 inner city homeless adult males and is located in Pretoria West.³⁵ The picture below gives a view of what the Zama Zama project and its residents look like.



Figure 3.19: ZamaZama Project, Source: *Picture from PEN (October 2012)*

In the researcher’s conversation with Sekgobela, who is involved in the management of the house, the residents are involved in recycling work and are able to prepare

³⁵ This information on the Zama Zama housing project is reflected in PEN’s brochure and the PEN 2012 Annual Report.

meals for themselves. But when it comes to housing maintenance and cleaning, PEN is still responsible of these services (Sekgobela 2012).

The third temporary housing project which TLF initiated (designed by YCH) is “Rivoningo Care Centre,” dedicated to providing accommodation for 20 terminally ill homeless people. Aside from the residential service management, the centre runs a full-time in-house HBC programme under the supervision of professional nurses, since it was opened in 2005. Reflecting on its significance, De Beer (2008:203) believes that a project of this nature is a milestone and an important step to promote re-integrating terminally ill people into the community, while at the same time creating a caring space for them. This impression can be confirmed through interview comments showing that the centre management aims to achieve maximum care, given its status as a special health care institution. Interview comments also reveal that on the one hand, some patients are able to recover, leading to the next step of journeying with them to achieve their reintegration back into society. On the other hand, those patients who are dying at the centre still receive full pastoral care to ensure that they are buried with dignity. Since the centre was opened, statistics up to 2010 show that 166 homeless people have died there with dignity and the year 2007 registers the highest number of 44 (Hlophe 2012).

The fourth temporary housing project, also designed by YCH at the request of TLF, is Gilead Community House, which was officially launched in 2011 and was later consolidated to share a plot with Rivoningo Care Centre. The house was constructed to accommodate up to 20 mentally challenged homeless adult men and women, most of them discharged from psychiatric institutions, who need palliative care on a 24 hour supervision basis. It is crucial to mention that the project design provides 5 self-contained units on the one side for patients who have an income and are able to afford their rent. On the other hand, the project design provides communal accommodation, fitted with a central kitchen and shared bathrooms, for patients who cannot afford to pay rent. The pictures below show both the Rivoningo Care Centre and Gilead Community House projects.



Figure 3.20: Rivoningo Care Centre **Figure 3.21: Gilead Community House**

The final housing project which YCH was tasked to develop is Thusanang housing, a project intended to serve as a second phase for adult women and young girls who move on from temporary housing facilities (like The Potter's House and Lerato House). It is situated on the property of the Leyds Street United Congregational Church in Arcadia. More details about Thusanang's structural design are also provided in Chapter Five (section 5.2.3.2.2). At this stage, it is reported that the project came about as a result of negotiations between TLF/YCH and one of the city churches to use its open space to build a housing project. One of its strategic objectives is to use this model to break the cycle of domestic abuse through managing holistic empowerment programmes for residents. In the researcher's interview with some of the women residing in the facility, their stories confirmed that more projects of this nature can be a mechanism to address the plight of vulnerable homeless women and children in the inner city. Kganang (2014) tells the following story:

I came to The Potter's House early this year ending with referral from Sunnyside Police Station. I was economically abused. I lost my husband in a motorbike accident and his family took our business and cars which rendered me financially broke. I could not afford anything even a place to rent. My stay in The Potter's House was a mixed feeling in the beginning but improved as weeks went by. I got a change to repackage my life and

think things through....We attended a lot of self-awareness/improvement workshops that helped me see life differently. I received a lot of support from TPH staff and fellow housemates...By God's grace and help I moved out of the shelter to stay at Tau Village through Yeast City Housing... I felt the rent was expensive ... I spoke to Yeast City Housing and fortunately I was moved to Thusanang. The rooms are big and ventilated and value for money. The electricity is affordable. The place is good but not kids friendly. Kids do not have place to play...the security is quite good. I can leave the kids for the whole day and not worry about them and I will find everything ok. It is convenient because our office is downstairs....

In light of this story, inner city homelessness can be overcome if the metaphor of a “housing ladder” explained previously (Figure 3.17) and the “housing continuum according to income groups” in the next section (Figure 3.24) can be creatively integrated into a system ranging from emergency shelters to self-contained rental housing units, catering for the needs of all the different groups of homeless people. The following picture of the Thusanang project reveals the garden where residents can develop vegetable growing skills.



Figure 3.22: Thusanang House



Figure 3.23: Vegetable Garden

This idea of “second phase” housing is similar to the “medium term” housing of the Journey to Social Inclusion (J2SI) project of the *Sacred Heart Mission* in Australia,

which focuses on mainstream homeless people (Parkson 2012). Homeless people are expected to spend no more than 18 months in temporary residential housing before they proceed to the next “level” of housing. This time frame allows J2SI to embark on a series of activities of empowerment intended to build self-reliance and healing before homeless people move to a medium term housing facility to start a new experience of independent life (Parkson 2012:06).

Thusanang housing was created to achieve the same goal of “medium term” housing, although it only has to do with women and at-risk young girls. The main idea is that once the empowerment programme is completed and these women are able to secure an income, options are open for them to rent housing units that match their income. This model demonstrates that it is possible to design emergency shelters differently, moving gradually toward a long-lasting solution for the problem of inner city homelessness.

To summarise the five temporary housing points, the researcher generally comments that the challenges lying ahead are enormous, especially due to the lack of a national policy framework. Among the players geared towards the development of this sector is the PPT project, which has started to advocate the need for the national policy for both local and national government to allocate funding support (PPT, 2013:6). Early in this chapter (section 3.3.2.1), however, the researcher indicated that the PPT project only addresses SNH for “older persons”, “people with disabilities”, “abused women and children,” and “child headed households” (PPT 2013:12). In addition to this, it is also important to situate the problem in a broader national framework of homelessness. The simple funding of emergency shelters cannot bring about meaningful change, unless it is linked to investment in a series of sustainable housing options suited to the circumstances of homeless people, in line with international best practices.

When the Irish government in 2012 launched an independent review of its homelessness plan of 2000 and 2002, they wanted a national policy which was more integrated and comprehensive. What is significant about the Irish government’s efforts to eradicate homelessness, are the key strategic recommendations endorsed

by their Department of the Environment, Heritage and Local Government (2008:22-24):

- The Integrated and Preventative Homeless Strategies should be amalgamated and revised. The resultant revised strategy should have an overarching goal to eliminate long-term homelessness in Ireland by a defined date in the future, and include clearly defined objectives, actions, projected outcomes, timescales for delivery and an appropriate monitoring mechanism to track progress.
- Local authority and voluntary sector housing for homelessness, should, as far as possible, avoid concentration in one specific area, particularly in disadvantaged areas, and should be scattered throughout the local authority's and voluntary sector's housing stock portfolio. Local authorities should ensure that a sufficient proportion of their own and the voluntary sector's housing stock is appropriate to the needs of their homeless population and that due account is taken of the needs of this sector in the operation of their housing allocation process.

When looking at such a national approach to homelessness, the lack of a national policy on homelessness in South Africa becomes evident. Such a lack hampers TLF/YCH and the whole inner city church in their efforts to develop a comprehensive temporary housing portfolio for homeless people in different circumstances, i.e. couples, single adult males, pensioners, young adults, asylum seekers, refugees, and students.

3.3.4.2 AFFORDABLE RENTAL HOUSING INITIATIVE

This sub-section focuses on the “third phase” of housing delivery on the “housing ladder” in Figure 3.17. In addition to its temporary housing initiative, TLF/YCH sought also to participate in the development of affordable housing for the inner city poor people whose income bands are legislatively monitored by SHRA. Evaluating its progress on the path of new property development and management of the existing portfolio, YCH is doing relatively well. A constraint, though, is the pressure experienced in an attempt to create a balance between developing temporary housing (Phase 2) and affordable housing units (Phase 3). The temporary housing plan is overshadowed by affordable rental housing because of the government subsidy and funding mechanisms available in the sector exclude Phase 2 housing.

To move ahead in the implementation of its vision of “building healthy communities... building lives”, YCH relies on partnerships to strengthen its capacity. With reference to its Thembelihle Village Business Plan 2013,³⁶ the partnership matrix which demonstrates its efforts is depicted below.

Table 3.3: YCH partnership and relationship

| Partnership identity | Relationship Status | Partnership benefit |
|---|----------------------------|--|
| TLF | Local/ founder | Sharing housing vision, leadership and strategic direction |
| YCH tenants | Local/service consumers | Social investment and rental payments |
| Churches | Local founder | Land, space, and human resource |
| Provincial Housing Department | Provincial | Subsidies |
| Gauteng Partnership Fund (GPF) | National | Loan funding |
| Social Housing Regulatory Authority (SHRA) | National | Capital grant and accreditation |
| National Association of Social Housing Organisations (NASHO) | National | Technical support and lobbying |
| National Housing Finance Corporation (NHFC) | National | Loan funding |
| Department of Human Settlement (DHS) | National | Grant |
| Dutch International Grant Housing (DIGH) | International | Loan funding |
| ABSA bank | Local | Loan funding |
| South African Reserve Bank | National | Grant |
| United States of America International Development (USAID) | International | Grant |
| The City of Tshwane Municipality | Local | Land, unused properties, space, bulk services exemption, rates and tax exemptions, law enforcement |

Source: Adapted from Thembelihle Business Plan (2013)

In addition to acknowledging these partnerships and relationships that enable YCH to function, it is also necessary to indicate its total housing portfolio, in which all the

³⁶ Thembelihle Village is the latest social housing project which YCH is in the process of launching in the inner city. According to the design project brief outlined in Thembelihle Village Business Plan 2013, the scheme does not provide housing for homeless people, but only Phase 3 housing units.

temporary housing and affordable rental housing units are included. The main reason to provide this housing portfolio diagram is to give the broader picture of the current status of YCH and how it has developed over a period of a decade:

Table 3.4: YCH property portfolio³⁷

| Year | Project name | Rental communal units | Rental self-contained units | Size of units | Current average rent | Temporary housing / special needs | Ownership Status | Property value | Total |
|--------------|---------------------------|-----------------------|-----------------------------|-------------------|----------------------|-----------------------------------|------------------|----------------|-------------|
| 2003 | Litakoemi | 31 | | 15 m ² | R650 | | Freehold | R 705 000 | 31 |
| 2003 | Hofmeyer | 56 | | | R700 | | Freehold | R 418 400 | 56 |
| 2004 | Potter's House | | | 9m ² | 0 | 24 | Freehold | ³⁸ | 24 |
| 2004 | Living Stones | 27 | | 13 m ² | R900 | | 20 year lease | R 1 207 565 | 27 |
| 2004 | Burgers Park | | 16 | 30 m ² | R2000 | | Freehold | R 4 104 500 | 16 |
| 2004 | Kopanong | | 62 | 30m ² | R1750 | | Freehold | R 5 036 120 | 62 |
| 2004 | Sediba | | 45 | 30m ² | R1750 | | 20 year lease | R 3 202 000 | 45 |
| 2005 | Rivoningo Care Centre | | | 9m ² | 0 | 20 | Freehold | R 527 695 | 20 |
| 2009 | Tsweleng Foster Care | | | 11m ² | 0 | 11 | Freehold | R 1 130 000 | 11 |
| 2010 | Tau Village | | 82 | 30m ² | R1700 | 28 | Freehold | R 31 000 000 | 106 |
| 2011 | Gilead House | | | 25m ² | | 15 | Freehold | | 15 |
| 2012 | Thusanang | | | 30m ² | R650 | 17 | 20 year lease | R 4 600 000 | 17 |
| 2014 | Inkululeko Centre | 5 | 88 | 30m ² | R1500 | | Freehold | R 325 0000 | 93 |
| 2016 | Thembelihle ³⁹ | | 734 | 30m ² | R1500 | | 30 year lease | R250000000 | 734 |
| Total | | 119 | 1027 | | | 115 | | | 1261 |

Source: adapted from YCH Annual General Report (2011-2012)

³⁷ This information is compiled from YCH Property Maintenance profile, Annual General Meeting Reports (2011-2012) and Thembelihle Village Business Plan 2013.

³⁸ Valued together with Burgerspark building.

³⁹ Thembelihle Village project is still in the pipeline and is expected to be completed in 2016.

This diagram gives the rental average and size of the units in the different buildings, whether owned by or leased to YCH. Considering this information, Magome (2008:8) states that YCH “has been at the forefront in renting out flats around the city at cheaper rates than those of property agencies, and that workers earning lesser than R3,500 are eligible to the housing facility.” In his interview with one of YCH tenants, Magome records the following feedback:

Mandisa Shabane stayed in Litakoemi, paying R540 monthly rent for a single room. She says: “because the rent is quite affordable I can manage to pay for other necessities like food and school fees for my children. The flat is also good because there are facilities for children to play and schools are also nearby, so it is really conducive for my children to live here as it is also closer to where I work.

In the City of Johannesburg, Metropolitan Evangelical Services (MES) established the Modulammoho Housing Association with the same vision as YCH. Also accredited by SHRA, Modulammoho is committed to temporary housing and affordable rental housing for inner city poor people. The tenant affordability ratio is structured differently from YCH, if one looks at the following schematic illustration:

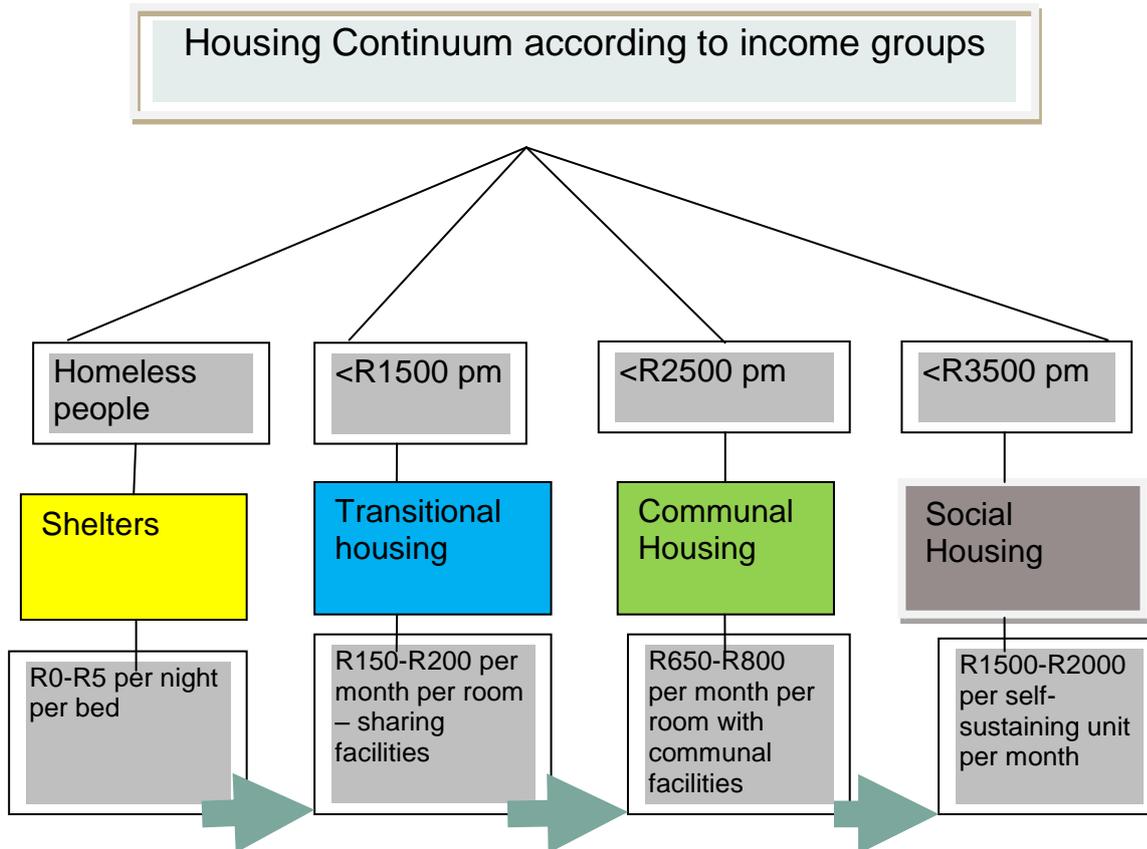


Figure 3.24: Modulammoho Housing Association: income groups

Source: Adapted from NASHO Conference (NASHO 2012)

From this illustration it is clear that Modulammoho addresses homelessness through a housing typology that provides space for “temporary overnight sleepers” in general. YCH needs to work hard to reach this crucial step in the inner city of Tshwane. As a guideline from the diagram, homeless people have various options to access a range of low rental accommodations, e.g. R150-R200 (NASHO 2012). In the illustration, the direction of the arrows indicates that as homeless people’s income stream improves, they have the option to move to units with higher rent, e.g. R150-R200 per month and per single units in communal facilities (NASHO 2012).⁴⁰ Again, to create a parallel, this step that Modulammoho has taken is similar to the second phase which YCH has implemented. But a slight difference is that YCH is only focussing on vulnerable women and girls who are at risk.

⁴⁰ Information drawn from notes of NASHO Conference on Social Housing Institutions and Community Development, Johannesburg, 18-19 April 2012.

In assessing the achievements of YCH and Modulammoho, the researcher notes that neither of the two NGOs has integrated housing for students in their models, given the fact that they do not qualify for affordable rental housing. *Pretoria News* (2012:4) issues a stern warning about the housing challenge experienced by students who come to study in the City of Tshwane. When interviewed, the Mayoral Committee Member for housing, Mr Joshua Ngonyama, acknowledged the extent of the problem: "...our young people are exposed to companies which exploit them... they end up in the streets, selling their bodies to make ends meet." To add to this report, *The Southern African Housing Foundation* (2011:4) estimates that 60,000 students are in need of housing within Tshwane Metropole. In the research findings the researcher records that PEN established The Foundation to manage affordable rental units for 470 young students who attend tertiary institutions around the City of Tshwane (Van Niekerk 2010:21). This gesture is a housing support which is intended to help the students who are unable to afford rent.

To sum up this section, there are three important aspects about church and housing for homeless people in the inner city of Tshwane:

- The first aspect is the need for temporary housing that is open to all categories of homeless people and empowerment as prerequisite to facilitate transition toward long-term housing. However, the lacking aspect of consistency in empowerment programmes has detrimental consequences which gradually lead to the homelessness cycle. As mentioned earlier, the municipally owned temporary housing (shelter) is one of the examples of temporary housing that does not build or empower homeless people, due to their habit of eviction without alternative sustainable housing.
- The second aspect is the "second phase" housing, which serves as transition from temporary housing for homeless people to move progressively toward a life of self-reliance. However, the Social Economic Rights Institute of South Africa (SERI) does not agree with housing designs that disallow partners to live together. When the researcher took the case of Ekurhuleni temporary housing (managed by MES) to the High Court on behalf of the City of

Johannesburg, Judge Wepener issued a stern warning in his judgment (in SERI 2014):

...the policy that disallows spouses and life partners from living together at the shelter is unjustifiable, with “humiliating consequences” which: compromises and disrupts the family as a unit; it creates emotional distance in a relationship; the inability to live as a family represents a loss of support for them and one another; it creates an additional financial burden on the couple’s limited financial resources; couples must implement ways to mitigate the lack of communication that the rule imposes on them; the most basic associative privileges connected to a marriage or permanent relationship are denied to them.

- The third aspect once more underlines the need for a mainstream integrated national policy framework to link the temporary housing and second phase housing sector with an affordable rental housing programme, following the “housing ladder” metaphor.

3.3.5 Cultural responses to homelessness

This final section of the chapter deals with the church’s response to the cultural causes that contribute to an increase in homeless people in the inner city of Tshwane. As set out in Chapter Two (section 2.3.2.5), gender violence is culturally motivated, with the result that it is mostly women and young girls who leave their homes and become homeless. The reader is also reminded of isolated cases of men who are leaving their homes due to family breakdown. In assessing responses to this problem, the researcher has come across a church value which stipulates that in TLF, “We value reconciliation. We call for reconciliation between people and God, people amongst themselves, people and nature, different churches, culture and races, men and women, and so forth.”⁴¹ This commitment is strongly developed in liberation theology and Araya (1987:140) expresses the role of the church in these terms:

...if the church wishes to be faithful to the God of Jesus Christ, it must become aware of itself from *underneath*, from among the poor of this world, the exploited classes, despised ethnic groups, and marginalized

⁴¹ TLF value number eight, provided in Appendix B.

cultures. It must descend into the hell of this world, into communion with the misery, injustice struggles....Without a church that experiences, proclaims, and celebrates the Mystery of God's presence in the lowly, the oppressed, and the good news runs the risk of being lost in the oblivion of a world of injustice.

The vision of being a community “celebrating the Mystery of God's presence in the lowly” has been at the heart of TLF from its inception, understanding that a “community of care” should be built in the inner city of Tshwane to welcome homeless people, in particular women and young girls who are at risk. De Beer (2002:103-202) dreams about moments of “celebrating community” to assist survivors: “to free themselves from the oppression of the dominant stories in their lives when experiencing community with others.”

TLF has materialised the dream of “celebrating community” and “community of care” through the Feast of the Clowns which was described in sub-section 3.3.2 to report on how it is used as a platform for advocacy and lobbying. The statement which best captures the philosophical understanding of this event is the theme “Taking back our streets” and Krige (2007:86) reports on this as follows:

...This will be used metaphorically for raising new awareness and resolve to claim back that which we have lost, such as: our public space, our streets lost to crime and violence...our children's play space lost to drugs, pavements no-longer safe for females because of harassment by males...Through art and culture, through awareness and shows, and clown parade, through workshops and exhibitions, we, as good and responsible citizens, want to declare that this is indeed, and through our resistance and our investments. We want to create spaces for reflection as well as for objection, and to imagine new ways of taking ownership for what we see around us, for what is often so disturbing that leads to paralysis to clear, bold and decisive actions that will heal and transform, that will claim back that which we have lost.

While still reporting on the usefulness of these workshops, the *Better World Village* (2010:12) launched during the 2010 World Soccer Cup celebration also became a great opportunity for a conversation on homelessness. The seminar of 22-24 June 2010 covered various grounds:

The City of Tshwane has become a catch-basin for many of the most vulnerable people in society. Such groups include women and young girls-

at-risk, living on the streets, in overcrowded housing, slum buildings, or in prison, victims of human trafficking, those engage in commercial sex work, and children orphaned by AIDS. There is a concern with the particular vulnerability of women and girls in crisis – because of their lack of social status and exclusion, and their exposure to violence due to their dire circumstances.

In view of these above reports, it could be argued that the Feast of the Clowns is a vanguard of cultural change in the inner city of Tshwane, through intentional social justice workshops which bring different stakeholders, including homeless people, together for conversations. Subsequent to the workshops, the feast celebration is a stepping stone for homeless people to reconnect with the community and to build their self-esteem, as TLF aims to integrate them in artistic shows and colourful clown parades.

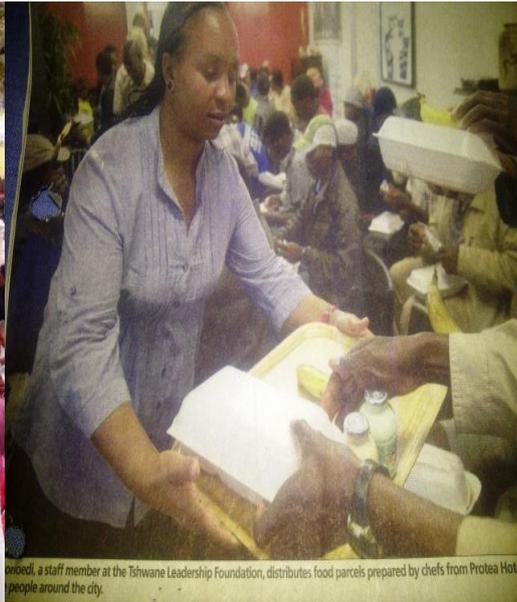
Two other important cultural celebrations organised by TLF are “Christmas in the Park” and monthly celebrations organised and held on the TLF premises. These moments bring together homeless people to celebrate with other members of the community. Du Preez (2011:1) from the *Pretoria News* daily paper, interviewed the Chief Executive Officer of TLF, W. de Beer, during the 2011 Christmas celebrations and she gave the following interpretation of the event:

...the programme involved all sorts of entertainment in the park. It included an arts and crafts programme, board games, music and refreshments. We see some of the city’s most vulnerable and marginalized people and this is our way to help them celebrate God’s presence in the city.

From the research findings, the researcher learnt that all TLF community celebrations take place in a unique way, which involves a meal shared with homeless people and the rest of the community members, including the TLF staff. The worship and Bible reading sessions are opportunities which encourage homeless people to share their stories with members of the community. Residents from The Potter’s House, Lerato House, Gilead Community House and Rivoningo Care Centre are invited to take part in all these celebrations. To give an idea regarding the structure of the TLF celebrations, the researcher includes a set of pictures that captures important moments with homeless people.



Figure 3.25: TLF hosts its Christmas Celebration with poor and vulnerable people
Source: Du Preez (2011:1)



...ovodi, a staff member at the Tshwane Leadership Foundation, distributes food parcels prepared by chefs from Protea Hotel people around the city.

Figure 3.26: TLF leading the Christmas celebration in Burgers Park
Source: TLF (2006)



Figure 3.27: TLF assisting homeless people to celebrate Christmas
Source: TLF (2013)



Figure 3.28: TLF leading monthly community celebrations with homeless people
Source: TLF (2012)

A vision of community celebration in the inner city is also promoted by PEN through the Red Festival, and like the Feast of the Clowns different residents are invited to celebrate the city. In organising the festival, proceedings of the day include a series of entertainment activities with a variety of games integrated with a fun walk. Residents from temporary housing projects of PEN are invited to form part of the celebration which is hosted on the premises of PEN and Melodi ya Tshwane Church. The picture below shows the design of the festival with the artists leading the fun-walk.



Figure 3.29: PEN Red Festival 2009

According to Hlangwana (2012), one of the event managers, the Red Festival is an opportunity PEN uses to reach out to homeless people in the inner city. He mentioned that through the festival, these homeless people are able to mingle with the community individuals and to enjoy themselves at all the activities of the event. Another important point Hlangwana highlighted is that the Red Festival has been a platform to market PEN's social services in the inner city and to build partnerships.

Reflecting on the challenges associated with the Red Festival, Hlangwane agreed that the actual celebration takes place in a space which is relatively small when

compared to the large number of attendees. Apparently there is not enough space allocated for street vendors to sell their merchandise and space for entertainment activities is also limited. Another challenge the researcher noted is the safety of the people, as the celebration takes place close to one of the inner city's busiest streets (Bosman Street) without traffic control to monitor the movement of people and vehicles. It is also important to report that the festival takes place close to "Church Square" which could alternatively be used to host the event.

To summarise this section, one could say that the recurring theme of "celebrating community" implies a fundamental human principle of promoting love and care for homeless people. To express this principle differently, Bouma-Prediger and Walsh (2008:315-317) talk about bearing witness to hope that requires a vision "beyond the range of normal sight" to bring about healing of their brokenness. Above and beyond the healing experience, there is also a need to engage the causes of brokenness just as Whitaker reflects: "If we as community continue to produce people that are homeless, then we need to get to the root cause... if the root of the cause is broken communities, then we need to help reestablishing communities" (Tulsa World 2014).

Audaciously, W. De Beer (2002:103) is inspired in her commitment to reassure homeless women and at-risk young girls who reside in temporary housing facilities. In inviting the church to participate, her call is prophetically expressed: "It is therefore very difficult to expect of women and teenage girls in shelters to reach out to each other and to give of themselves in the process of creating community."

3.4 TWO KEY ASPECTS OF CHURCH AND HOMELESS PEOPLE

Having made a context analysis of homelessness in the inner city of Tshwane in Chapter Two and carried out an examination of church involvement in this chapter, it is helpful to pause at this stage to reflect on the relationship between the church and homeless people in the inner city of Tshwane. The work of Kevin Ford on "transforming church" will be used to highlight two key elements that bring the church closer to inner city homeless people.

The first key element is a profound recognition that the homeless people in the inner city of Tshwane represent “Great Opportunities” for the church “to shape the future.” Ford (2008:221) clarifies that “as the modern era’s emphasis on materialism, reason, and individualism continues to fade, our culture hungers for community meaning, and the quest for spirituality.” Amid social and economic impulses, homeless people in the inner city of Tshwane represent a great opportunity for the church to implement the homelessness vision of Matthew 25:31-46, whereby Jesus portrays Himself as a homeless person, and an ideal model to rebuild community.

To complement Ford, the work of O’Collins (2011) on faith, social justice and homelessness underlines that Jesus did not start his life at home or in hospital and that he was born as a homeless boy to parents who were sleeping rough and who even became homeless asylum seekers in Egypt. Collins appreciates that Jesus took practical steps to change the living conditions of homeless people and he uses Mark 5:1-20 to support this claim. He recalls how Jesus reached out to “a homeless demon possessed person who behaved violent, anti-social and in self- destructive manner and who lived among the tombs and an outcast from the society.” Jesus’ healing power sent him back to share a home and to take his place back in the society. Collins also finds Mark 1:40-45 useful, where Jesus touches a homeless leper who was ignoring the law about keeping his distance from other people: “If you can make me clean.” Collins points out that Jesus healed him and he no longer slept rough after returning back home. These three passages show that the church, if it is faithful to its Founder, will always have a close relationship with homeless and other marginalised people.

The second key element is to emulate Jesus’ model above by “Caring More about People Than Programs.” Ford (2008:112-113), in a study of the Heritage Church, uses the metaphor of “cracking the code” to get his interlocutors to tell stories about how the church impacted their daily lives:

- What is your most meaningful memory of this church?
- What first attracted you to Heritage?
- Can you describe your earliest experience of church?
- How this church is different from or the same as the one you remember going to as child?

- What is your most noticeably difference about your life since coming to this church?

That is also what will be done in Chapter Four, where the focus is on the Wesleyan tradition, to study the heritage of social holiness and the expression of Christian hospitality. Another element which brings the church closer to homeless people is found in the view of Snyder (2012:129) that ‘strangers’ and strangeness are embedded at the heart of the Judaeo-Christian tradition. Her understanding is that the early Christian communities “regarded themselves as ‘strangers’ or ‘sojourners’... they were a religious minority and target for hostility because of their different views and way of life.” She also remembers that St. Augustine saw Christians as strangers in the earthly world, in exile from their home in the heavenly “City of God” (Snyder 2012:135).

Günter Linnenbrink (1975:273) declares that the church today has lost its relationship with the community at large and recommends that it humbly become poor in order to identify itself with the poor people. The researcher perceives this call as a prophetic voice leading to an inner city paradigm shift. In *America Magazine*, Antonio Spadaro (2013) had an extensive exclusive interview with Pope Francis on 19 August 2013 in Santa Marta, where the Pope acknowledged a spiritual decline in the church and set a new agenda to bring about transformation. From a theoretical standpoint, the Pope’s agenda for the church bears witness to human dignity with reference to “Image of God” and he says “I see holiness in the patience of the people of God: A woman who is raising children, a man who works to bring home the bread... this is the main sanctity.” In his agenda the Pope also bears witness to lead the church practically to identify itself with vulnerable people (in Spadaro 2013):

I see clearly that the thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the church as field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else... heal the wounds, heal the wounds and you have to start from the grounds-up.

Accordingly, an element which motivates the church to embrace homeless people in the inner city of Tshwane is its affirmation of their dignity and a commitment to

participate in the work of “healing their wounds”. However, in this process Snyder (2006:212) strongly questions a “Band-Aid” approach, stating that it simply “patches up some wounds” of vulnerable people, but making little difference in their lives. The researcher’s own contribution in response to this concern is argued in Chapter Five on strategic planning for action.

3.5 CONCLUSION

In summary, this chapter on urban ecclesial scrutiny sought to address research sub-question 3 of this thesis: What has been the role of urban missiological practices by the inner city church to journey with homeless people in their own struggle for transformation? (see 1.3.1).

In conclusion, it is important to emphasise that the key role players of the “inner city church” in this chapter are the three FBOs (Doxa Deo, PEN and TLF), which were born out of the church’s initiatives to engage vulnerable people in the inner city of Tshwane.

Secondly, it is worthwhile to highlight that in their struggle to journey with homeless people, these FBOs are by definition a practical expression of inner city church mission. Their attempts to embark on holistic orientated approaches show that they represent a new imagination for the church in a broader sense to embrace homeless people.

Finally, in connection with Chapter Two, while these FBOs and their founding inner city churches remain committed to this mission, the researcher’s conversations with homeless people have raised critical issues that challenge the inner city church to move beyond its present commitments. Some of them concern the need for more affordable housing, empowerment to access employment, education, and social support services. These issues will be crucial in the coming chapters, but first of all Chapter Four will develop a theological framework as a basis for addressing inner city homelessness.

CHAPTER FOUR
THEOLOGICAL SCRUTINY:
A CONVERSATION WITH THE WESLEYAN TRADITION

4.1. INTRODUCTION

This chapter is a conversation with the Wesleyan tradition to re-examine its contribution towards the church's response to human vulnerability, such as homelessness. The researcher wishes to remind the reader that in earlier chapters he entered into two main types of conversations. The first conversation was with the homeless people (Chapter Two) and the second was with community practitioners, including homeless outreach workers (Chapter Three). The researcher is now entering into a different conversation; it is a conversation of a theological nature, with an emphasis on the Wesleyan Tradition. These three conversations are clearly not the same: the one relates to people who are directly affected by the problem of homelessness; another has to do with church activists. By looking back at Chapter One (section 1.5.3), it is good to reiterate the structuring role played in this study by the praxis matrix/cycle. Whereas Chapter Two contained context analysis (dimension 2 of the matrix/cycle) and Chapter Three was dedicated to ecclesial scrutiny (dimension 3), the logic of the cycle/matrix now takes us to theological reflection (dimension 4).

Thus, the present chapter builds a theological vision on insights from a reassessment of the Wesleyan tradition, with an intention to imagine an alternative urban theological vision to help the inner city church respond to homeless people. In terms of the research design, this chapter addresses research sub-question 4 (see 1.3.1). Time is spent here on a retrieval of theological values and assets from the Wesleyan Tradition and to determine its unique contribution towards ecumenical practice dedicated to address forms of human vulnerability in general.

The researcher borrowed the idea of "retrieval" as underlined in the above guiding question from two theological sources. The first source is attributed to Webster (2007:596-597) who locates the concept into the broader theme of "a theology of retrieval". This imagination represents in the author's opinion a path and method of inquiry on how issues have been expounded in the past and how they can connect to

current church practices. The addressed issues of the past are related to a historical timeline associated with doctrinal guidance helping to shape the way the church should present the Gospel of Jesus today. From the second source, namely Kent (2002:1-30), the same concept is theologically introduced differently and the author speaks about “recovery” which the researcher linguistically considers to be synonymous to the above notion of retrieval. His use of the concept inspires the researcher in a unique way given the Wesleyan focus of the thesis. Kent’s concern is directed to mainstream Wesleyans that their tradition is increasingly becoming a myth, particularly in the history of England, where it was born. In advancing the method of retrieval, he reminds his readers of important moments: “Lives were changed, society was reformed, and in the longer run the nation was saved from the tempting freedoms of the French Revolution...” The researcher wishes to adopt the central method of Kent’s study, which he stated as follows:

....and what actually happened to give it [Wesleyanism] this role at the centre of a myth, accepted by writers in the United States as well as Britain? How did it take root in eighteenth-century British society? How did it leave the better legacy of the ‘Religious Right’ in the United States? The answer seems to be that in the 1730s the primary religion impulses of certain social groups, especially in the Church of England, were unsatisfied. The primary religious impulse is to seek some kind of extra-human power (Kent 2002:1-30).

In following Kent’s awakening insights, this chapter of “theological reflection” is dedicated to a theological conversation within the broader narratives generated from the social context of John Wesley’s ministry. In using the path of retrieval, as recommended by scholars who are familiar with Wesleyanism, the researcher’s conversation is conducted in respect of three features:

- (1) two basic values embedded in the Wesleyan tradition;
- (2) three grounds for pastoral community engagement; and
- (3) five key issues for the church, poor and vulnerable people to journey together towards transformation.

4.2 TWO BASIC VALUES EMBEDDED IN THE WESLEYAN TRADITION

As the researcher enters into a conversation with the Wesleyan tradition, social holiness and Christian hospitality strikes him in his search for values to be fostered in the urban church in order to journey with vulnerable people in their struggle towards their own liberation. The main aim of this section is to provide a succinct analysis of the scheme of social holiness and the expression of Christian hospitality, since this plays a big role in addressing the overall objectives of the thesis. In order to create a good logical flow in the discussion, the researcher deals with each of these values separately.

4.2.1 Social holiness and “No Solitary Religion”

In the first flow of reflection, the literature review locates social holiness as a central value within Wesleyanism. When realising that this value had already lost its flavour in church practices during his lifetime, Wesley (2008:379) always expressed his deep concern and spent more time thinking about what should be done to revive the church. A metaphor which represents his creative thinking for the church to uphold holiness is “A Forsaken Beauty.” Ideally, this being the language of imagination, the new direction that he wanted the church to take to embrace the total commitment to God’s love for people, more especially those who are poor and vulnerable, without any support in society. This position is clearly observed examining Wesley (1951:n.p.) and his personal report which reads, “Friday, 26, I stood in the main street, and cried to a numerous congregation, ‘Fear God and keep his commandments for this is the whole of man’ [Eccles 12:13].” Wesleyan analysts like Kent (2002:4) show that Wesley drew more insights from “primary religion” which greatly strengthened his thinking to engage the church. This effort then became the solid foundation of Wesley’s theological argument and a point of departure to reclaim ground for social holiness. Wesley (2008:379-380) shows that he used alternative concepts such as “perfect love”, “to love God with our hearts, to devote ourselves to God, to regain the whole image of God, to have the mind that was in Christ and to walk uniformly as Christ walked.” Other concepts he came up with to describe social holiness are in light of “conscious love” and “Christian perfection.”

To spread his teaching throughout, Wesley developed a manifesto which he published in *The Poetical Works of John and Charles Wesley* and which reads: “The Gospel of Christ knows of no religion, but social, no holiness but social holiness, faith working by love is the length and breadth and depth and height of Christian perfection” (in Osborn, 1868:xiii). As he continued to spread his teaching, Wesley (1931a:121) defended his position of social holiness as the fibre of a good religion:

I am thoroughly persuaded that true, genuine religion is capable of working all those happy effects which are said to be wrought there; and that, in the most ignorant and savage of the human-kind. I have seen instances of this: no Indians are more savage than were the colliers of Kingswood; many of whom are now humane, hospitable people full of love to God and man; quiet, diligent on business; in every state content; every way adorning the Gospel of God their Saviour.

In summarising the above thought, the *Wesleyan Center for Applied Theology* (1999) interprets Wesley’s rule of “No Solitary Religion” as another way of promoting the theological idea of social holiness. It can be observed through these teachings that Wesley’s vision reaffirms the love of God impelling Christians to live a life of love to uplift the poor and vulnerable people. This conviction has touched contemporary Methodists like Le Roux (2001:51) and Yrigoyen (1996:25-25), who analyse the implications of Wesley’s teaching for urban missions and ecclesial practices. Both writers develop an urban mission strategy for the church to empower urban poor people and adopt Wesley’s Societies to reach this goal (Le Roux 2001:13). While the researcher acknowledges their contribution in this regard, he is however concerned that they do not go deeper to the lowest level of the poor people to embrace the vulnerable people for whom the researcher argues in this thesis. The researcher is also concerned that their ecclesial scrutiny misses the issue of “enthusiasm” which Wesley challenged from the onset, for it undermines a true expression of social holiness for the well-being of vulnerable people: slaves, widows and orphans who were Wesley’s targets in his agenda. It is the researcher’s personal view that failing to declare this limitation encourages the reduction of limiting development practices to Korten’s first and second generation of development action. For more clarity on Korten’s Four Generations, see Chapter One (Table 1.4).

In clarifying the phenomenon of enthusiasm, which he mistakenly accused of practising, Wesley (1975:177) used the Biblical injunction from Luke 7: 35 to back up his theological discourse: “I am neither madman nor enthusiast. For there is no man who hath left father, or mother, or wife or house, or land for the gospel’s sake, but he shall receive a hundredfold in this world, with persecutions; and in the world to come eternal life.”

Against the view of enthusiasm, Wesley challenged the church implying that social holiness is to bear witness to works of alleviating human vulnerability and to mobilise Christian support toward this cause. He was prepared to lose his position to pursue his vision, as clearly articulated in the following personal statement (Wesley 1931b:241):

(1) I often use extemporary prayer; (2) whenever I can, I preach the gospel; (3) those who desire to live the gospel, I advise how to watch over each other and to put from them such as walk disorderly. Now, whether these things are, on other considerations, right or wrong, this single point I must still insist on: ‘All this does not prove either that I am no member or that I am no minister of the Church of England.’ Nay, nothing can prove I am no member of the Church, till I either am excommunicated or renounce her communion, and no longer join in her communion, and no longer join in her doctrine and in the breaking of the bread and in prayer. Nor can anything prove I am no minister of the church, till I either am deposed from my ministry or voluntarily renounces her...

In defending his position, he humbly expressed his opinion that it was justice to participate in the work of changing the lives of poor and vulnerable people. This plan is vividly summarised in his letter to Dorothy Fury: “It is a rule with me to take nothing ill that is well meant ..., In most genteel religious people there is so strange a mixture that I have seldom much confidence in them. I love the poor; in many of them I find pure, genuine grace, unmixed with paint, folly and affection” (Wesley 1931c:228-229).

In realignment with this determination, Jennings (2007:260), another Methodist inspired by Wesley’s vision, links social holiness with ideals of life, such as “justice”, “mercy”, and “truth to renew the image of God” in vulnerable people. Unlike both Jennings and Stone (2001:125-136), the researcher also notices that Le Roux and

Yrigoyen do not record that social holiness means to practice “good for all people and suffering evil for Christ’s sake.” To interpret this idea differently, the researcher’s view is that the expression of social holiness may sometimes lead to taking risks, especially when one has a broader vision for vulnerable people. Accordingly, Wesley (1835a:14) took his vision beyond the borders of his country and said: “Our end in leaving our native country was not to avoid want (God having given us plenty of temporal blessings), nor to gain the dung or dross of riches or honour; but singly this: to live wholly to the glory of God.”

What is again clear here is that Wesley sought to advocate for the needs of poor people and was not afraid to challenge the status quo. Wesley (1931c:121) introduces his plans to Sir James Lowther as follows:

(1) I have no self-interest in this matter; I consult your interest, not my own; I want nothing from you, I desire nothing from you, I expect nothing from you. But I am concerned for your immortal spirit, which must so soon launch into eternity. (2) it is true men of fortune must mind their fortune; but they must not love the world. ‘If any man love the world, the love of the Father is not in him.’ (3) it is true likewise you cannot go about to look for the poor people; but you may be sufficiently informed of them by those that can. (4) And if some of these are never satisfied, this is not reason for not relieving others...What you laid out, God will pay you again.

It is quite an insightful exercise here to bring Korten and Wesley into dialogue, engaging the fourth generation development strategies and its idea of mobilising popular movements on both a local and global scale. In this exercise, Swart (2006:198) relates the church to the fourth generation and comments that “...the churches have been always stronger and have partly excelled as fourth generation actors...” Upon reflection, he deduces “ecumenical development” as a new strategy for the church to serve as a catalyst for social transformation and his expectations are as follows:

...the church could find impetus in terms of their quest for meaningful participation in the broader terrain of development. It is indeed here the churches and ecumenical development debate.... Could find a new *open-ended, normative* and *change oriented* concept of development, one not so much determined by set definitions or meanings of development... but by radical people-centered principles and global discourses that one would

assume the churches at their best, as progressive 'idea' and 'value' institutions, fully adhere to (Swart 2006:198).

For the purpose of the study, a vision of urban ecumenical initiative oriented to homelessness should also be locally and globally framed to face homeless people in ways that create new forms of communion with them, offering them safe spaces and access to resources of livelihood. This idea echoes the Wesleyan value of social holiness as linked to justice and mercy.

4.2.2 Expression of hospitality

In connection with the above perspective of social holiness, the researcher moves to the second value of the expression of hospitality, which pushes Christians in the world to step up to support the poor and vulnerable people in line with "conscious love" and "human liberation". As Wesley (1931d:225) demonstrates, he always sought to challenge the church for its lack of vision for poor people and would express his alarm saying:

You do not burn them indeed, but you starve them. And how small is the difference! And your Lordship does this under colour of a vile, execrable⁴² law...O my Lord, for God's sake, for Christ's sake, for pity's sake suffer the poor people to enjoy their religious as well as civil liberty! I am on the brink of eternity. Perhaps so is your Lordship too! How soon may you also be called to give an account of your stewardship to the Greater Shepherd and Bishop of our souls!

In this entire struggle, he wanted the church to step out to recognise poor and vulnerable people while seeking to address their plight. It is within this same undertaking he even openly turned to his friend Dr. Leslie to confront him on the account of lacking expression of hospitality, feeling that it was a proper move to admonish him as follows (Wesley 1850:388-389):

I have obligations to you on many accounts from the first time I saw you, particularly for the kind concern you showed when I was ill at Tanderagee... Yet permit me to ask a strange question, Is your soul as much alive to God as it was? If you do *not receive full reward*, what equivalent can you gain? I was pained even at your hospitable table, in the

⁴² The meaning of this archaic English word, which John Wesley used frequently to describe social injustice, is abominable or detestable (Allen 1992:408).

midst of those I loved so well, as we did not begin and *close* the meal in the same manner you did ten years ago. You were then, contrary to almost universal custom, unfashionably serious in asking a blessing and returning thanks...

From the above argument, the expression of Christian hospitality is promoted in terms of [a universal custom] demonstrated through the analogy of a “hospitable table” for mutual integration of poor and vulnerable people. From an ecclesial direction however, Fitzgerald (2007:136) remarks that today “fencing the table” is a common practice in church and he gives instances where people are even excluded from participating in celebrating Holy Communion. Exclusion of poor people is a practice that Wesley sought to address and his contribution can further be investigated through *Sermon LVI*, in which he challenged rich people to express their generosity to poor people (Wesley 1831a:501):

We are apt to imagine, nothing can exceed the luxurious living which now prevails in Great Britain and Ireland. But, alas! What is this to that which lately prevailed in Philadelphia and other parts of North-America? A merchant or middling tradesman there kept a table equal to that of nobleman in England; entertaining his guests with ten, twelve, yea, sometimes twenty, dishes of meat at a meal! And this was so far from being blamed by one, that it was applauded as generosity and hospitality.

The foregoing claim shows that Wesley consistently used an analogy of equal table and hospitality to address the social exclusion of the poor people which renders them vulnerable, hence his use of “complicated misery.” It is important to notice how prophetically his plans developed from theoretical realisation to concrete actions, as Wesley (1931d:308) sheds light saying that: “A few of us are subscribing a penny a week each, which is to be carried on the Sabbath by one of ourselves, who read and pray with the afflicted, who, according to the rules enclosed, must be poor strangers, having no parish, or friend at hand to help them.”

Wesley’s picture of a table and hospitality, although dated about 200 years ago, cannot in the researcher’s opinion be ignored in urban missiological practices today. The researcher’s sense is that it realigns with the recent episode portrayed on the front page of the *Pretoria News* (Monama 2014). It is reported that the city social department issued a short notice to evict 600 homeless people, including people with disabilities and children, from Struben Street Shelter which is managed by the City of

Tshwane. Jack Cooper, a 62 year old homeless man who was interviewed by a newspaper reporter (Monama 2014:1) expressed his worry: “I do not want to go back to the streets. Life there is hard. The streets are tough. You are at the mercy of the police and criminals. There is no place to sleep, take a bath or go to the toilet.” A practice such as this one of evicting already vulnerable people from a shelter without alternative accommodation is inhuman compared to the Wesleyan expression of “fencing the table” in the inner city, leading to further degradation.

To continue putting the conversation in the perspective of inner city homelessness, an antidote argued in Fitzgerald (2007:138) strongly underpins Wesley’s use of an “open table” and is about welcoming the poor and vulnerable people in a place they feel a sense of human dignity and empowerment. This language of the open table can only achieve its objective if it associated with the value of “friendship.” One of the reasons why Lyons and Malas (2007:53) think Wesley used this value of “friendship” is because of the six key elements embedded in it: unity (*homoios*); partnership (*koinonia*); equality (*isotes*); moral excellence (*arete*); frankness (*parresia*); and loyalty (*pistis*). Within the context of marginalisation and human vulnerability, these concepts are vividly harnessed to establish a relational model for integrating poor and vulnerable people in a society characterised by social inequalities. Pohl (2007:29) welcomes this interpretation in contemplating Wesley’s idea of “Practicing hospitality in the face of complicated wickedness.” She argues as follows:

Within these relationships, change and empowerment could happen, and holiness and responsibility could be forged and reinforced. In a time when community ties were weakening, the emphasis on visiting, friendship and conversation, and on the formation of Methodist societies, classes and bands, offered regular opportunities for intense personal interaction, relationship building, and oversight of new believers. This was crucial in forging new communities, shaping transformed identities, and sustaining spiritual warmth, energy, and engagement.

Some key elements from Wesley’s statement are societies, classes and bands. The researcher will show in the next section how these were used to welcome vulnerable people. Before getting into the section, the researcher comments that mainstream Methodists today have lost the teaching about the expression of Christian hospitality – an “open table” to invite the marginalised and vulnerable people to celebrate God.

Fitzgerald (2007:143) has been studying the celebration of the Lord's Supper in the Nazarene Church and criticises its "general directions" which reads: "This is His table", "The feast is for His disciples." He even identifies the same challenge in the Free Methodist Church. In fact, the researcher is astonished to read the general directions for administering Holy Communion from *The Book of Discipline* (Free Methodist Church Northern America 1999:187): "Let all our ministers exercise due care to see that no person known to be living in immorality, or to be guilty of any disreputable practice be admitted to the Lord's table among us..."

However, speaking from the context of the present study, a liturgy constructed on the basis of this church policy would not promote an idea of hospitality and an open table in the inner city to journey with homeless people. The challenge is for Methodists to realise that fencing the table of the Lord's Supper nurtures the seeds of spiritual exclusion, which easily leads to social and economic exclusion. A question that Fitzgerald (2007:146) keeps on asking himself is how to practice the hospitality of the Eucharist (extending a broader invitation) in ways that more closely reflect Wesley's pattern. He suggests that Holy Communion should be seen as a means of grace and that the invitation to receive that grace should therefore be offered as widely as possible. In welcoming that connection between social holiness and the expression of Christian hospitality, the picture of the open table teaches Christians to express generosity in the worst situations of human vulnerability, as presented below in section 4.4.1. Thus, to summarise this section, Pohl (2007:22) makes some invaluable recommendations:

- (1) Wesley is an important character who played a crucial role in helping vulnerable people to see the welcome of God into the kingdom by creating structures which make a place for those who ordinarily would have been excluded.
- (2) Wesley demonstrated a practical model of Christian hospitality which welcomes vulnerable people, "even in the context of the home for widows and orphans, which Wesley helped to establish, he was a guest at meals there while rejoicing that the institution they had founded so inadvertently looked like something from the ancient church's hospitality."

It is clearly observed that a first step towards respectful journeying with vulnerable people is to define the core values of the journey as social holiness and Christian hospitality. The Wesleyan tradition proves that until that is clarified, the mission that Christian practitioners want to steer will be difficult to accomplish. This also means that mission strategies which lack the flavour of these values cannot lead the local church to partake in social transformation. Jesus Christ's prayer cited in John 17:1-26 demonstrates how he led a value-driven mission: "(17) Sanctify them by the truth; your word is truth... (26) I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

4.3 THREE KEY GROUNDS FOR PASTORAL PRACTICE: POOR AND VULNERABLE PEOPLE

After the researcher's presentation of the values of social holiness and hospitality, the thesis moves to a new conversation territory, by introducing key grounds for pastoral engagement that facilitate communion with vulnerable people.

4.3.1 Developing a deep sense of calling and passion

In opening the discussion, the first important ground requires Christian practitioners to have a deep sense of calling and passion to work with vulnerable people. To explore the depths of these grounds, Stone (2001:96-97) records Wesley's passion: "life is to be lived on earth as it is in heaven..., all the moral imperatives should be fulfilled while one is seeking all the possible good for the neighbor."

From the above prayer, "all the moral imperatives" are significant practices in pastoral engagement with vulnerable people. Wesley (1829c:66) came up with a framework for an alternative pastoral plan and the following questions represent his ideas:

Are you better instructed than to put asunder what God has joined? than to separate works of piety from works of mercy? Are you uniformly zealous of both? So far you walk acceptably to God; that is, if you continually bear in mind, that God "searcheth the heart and reigns;" that "he is a Spirit, and

they that worship him much worship in spirit and truth” that, consequently, no outward works are acceptable to him, unless they spring from holy tempers...”

From the extract above, “works of piety” and “works of mercy” come out clearly as the fabric for holistic pastoral engagement and the link between these teachings inspired Wesley (1829a:576) to equip both laymen and women to journey with vulnerable people. To explore his pastoral plan more closely, his following questions are important to note:

- Are you a happy partaker of this scriptural, this truly primitive, religion?
- Are you a witness of religious love?
- Are you a lover of God and all mankind?
- Is your soul warm benevolence to all mankind?
- Do you long to have all men virtuous and happy?
- Do you love, not in word only, “but in deed and in truth?”
- Do you persevere in the work of faith, and the labour of love?
- Do you work in love as Christ also loved us, and gave himself for us?
- Do you as you have time do good unto all men; and in as high a degree as you are able? (1829a:576).⁴³

From these questions, a pastoral engagement plan evolves in which men and women are called to practice love in “word,” in “deed,” and in “truth” (sixth bullet). Such engagement is captured with an open-minded spirit, with all the necessary means to investigate the causes of human vulnerability. Wesley (1831c:578) declares his own commitment to the journey in these terms:

I have found occasion to retrench, enlarge or alter every chapter, and almost every section: so that it is now, I believe, not only pure, containing nothing false or uncertain; but as full as any tract can be expected to be, which is comprised in so narrow as compass; and likewise plain, clear, and intelligible, to one of a tolerable understanding.

In commenting on the above personal journey, one realises that a calling to be present among vulnerable people goes together with a continued commitment to

⁴³ The researcher is aware that Wesley did not use gender-inclusive language.

acquire knowledge of the causes of human vulnerability. Accordingly, Wesley (1831c:318) expected that Christian practitioners should endeavour to expand their intellectual horizons. In pursuing this goal, he emphasised the inner experience of faith and humility and this is how his plan was widely structured:

Prepare [train] yourself for reading by purity of intention, whereby you singly aim at your soul's benefit; and then, in a short ejaculation, beg God's grace to enlighten your understanding, and dispose your heart for receiving what you read; and that you may both know what he requires of you, and seriously resolve to execute his will when known.

In brief, the researcher can say that Wesleyan pastoral engagement as directed to human vulnerability requires practitioners to take it as a calling with a commitment to an ongoing learning process to develop a good grasp of the lives and context of vulnerable people.

4.3.2 Theological method

In presenting the second ground for pastoral care in relation to developing a strong passion for poor and vulnerable people, Stone (2001:208-210) singles out five streams which characterise the design of Wesley's theological method. Firstly, he speaks about "human freedom."

He develops this thought by pointing out that Wesley's instances of human freedom in theology had ethical consequences in his passion for the abolition of slavery and his toleration of other religious opinions. Here, an idea about tolerating other religious groups shows Wesley's commitment and openness to an interfaith dialogue in responding to pressing issues in the community. Focussing on human liberation, Wesley (1830a:278) designed his "Directions given to the Bands and Societies," drawing insights and motivation from Galatians 5:1. It is observed that he sought to implement God's purpose for humanity based on an inspiration that: "It is for freedom that Christ has set us free. Stand firm. Then, and do not let yourselves be burdened again by a yoke of slavery." The researcher is not going to elaborate here on the function of "Societies" and "Classes", since this is a separate discussion for the next section. At this point, it is vital to mention that they were intentionally established as a means to achieve the transformation of poor and vulnerable people

through practising “love” and “friendship” which made them special, as indicated in Wesley (1830a:279). As the researcher introduces the function of these Societies and Classes, his main intent is to re-examine how creatively the contemporary church can promote the integration of vulnerable people into communities in order to achieve their transformation.

Briefly, it is of particular interest to relate to Cracknell and White (2005:228) and their comments that, like other black Methodists, Nelson Mandela’s ideals of Christian freedom can be traced back to those preached by John Wesley himself. They maintain that the idea that “liberty is the right of every human creature” sustained Mandela and others like him in the long years of struggle before he became President of the RSA. It is therefore to be underlined that Wesley’s pastoral approach to vulnerable people was driven by God’s broader plan for human “liberation” through Jesus Christ. In general, Stone’s opinion is that Wesley’s theology finds its expression from “the love of God and of humanity” which implies that “love-oriented” action directs the church to make a contribution towards changing the lives of poor and vulnerable people.

A second point that Stone (2001: 227) focuses on regarding the design of Wesley’s theological method is the idea of “realism”.

To understand the aspirations of this above narrative, the researcher goes back to the early 1920s when a social ethicist, Reinhold Niebuhr, launched an awakening among American Protestants, inviting them to participate in issues of public interest, notably politics and social justice (Coffey 1977). Among other critical issues that he had on his agenda are those associated with the impact of industrialisation and labour disputes, the phenomenon of World War I, World War II and the Cold War. It is within the context of these real issues that he looked at “Christian realism” as an alternative tool and language of expression to engage his fellow Protestants. Similarly, Stone (2001:22) interprets Wesley in the context of Christian realism, keeping in mind issues of a social, economic and political nature. He pays tribute to him because of his realistic plan to fight for human equality (e.g. the abolition of slavery). He also points out other initiatives, such as the initiation of tax reforms, reduction of national debt to unburden the poor and vulnerable people, prevention of

unnecessary pensions, closing of military installations, and abolition of taxes on horses. Wesley (1830b:79) knew the possibility of yielding negative results if he did not spend considerable time building strong partnerships, and advocacy was one of the strategies he put forward to eradicate slavery:

...away with all whips, all chains, all compulsion ...arise and help these that have no helper, whose blood is spilt upon the ground like water...Are not these also the work of thine own hands, the purchase of thy Son's blood?...Stir them up to cry unto thee in the land of their captivity; and let their complaint come up before thee; let it enter into thy ears. Make even those that lead them away captive to pity them, and turn their captivity as the rivers in the south... Thou Saviour of all, make them free, that they may be free indeed!

This appeal should be interpreted in broader lines to demonstrate how the church can also emulate this example of building partnerships to bring about holistic transformation of poor and vulnerable people in society.

In dealing with the third point on Wesley's theological method, Stone (2001:209) explores "natural law reasoning."⁴⁴ In light of the above thinking, he gives instances where Wesley's "writings on the American Revolution are full of natural law reasoning and the dependence upon an analysis of events for recommendations for social policy..."

Focusing on the notion of "reasoning" alone, its perspectives are spelt out in Appendix C as part of the "Wesleyan Quadrilateral" reflected in the work of Yrigoyen (1996:129). The author's main intention is to use this theological method of inquiry to engage the church in works of mercy and works of grace, including ecological concerns, HIV and AIDS, and education in a sense of "holiness of heart and life". He demonstrates that when dealing with social issues, critical thinking [reasoning] helps to order evidence of revelation while guarding against poor interpretation of the Scripture. This same idea of reasoning features in the work of Thorsen (1990), who also introduces the Quadrilateral in terms of the "theological method implicit in the theology of John Wesley." His interpretation and application of the notion of reasoning finds expression from a thought from Wesley (1831b:267):

⁴⁴ Reasoning is one of elements of the Wesleyan Quadrilateral (see Appendix C).

But it is not part of my design to save either learned or unlearned men from the trouble of thinking. If so, I might perhaps write folios too, which usually overlay rather than help the thought. On the contrary, my intention is to make them think, and assist them in thinking. This is the way to understand the things of God: “Meditate thereon day and night;” so shall you attain the best knowledge, even to “know the only true God, and Jesus Christ whom he hath sent.”

Applying the above wisdom in this study, the researcher wishes to comment that the narratives of homeless people cannot just be interpreted without embracing this gift of critical “reasoning” together with the idea of “Meditate thereon day and night.” One of the benefits of following this method is “to get in touch with ultimate reality” (Chapter One, section 1.5.5) through discovering what the causes of human vulnerability really are and how best the church should respond, by drawing on its assets.

As for a fourth point describing Wesley’s theological method, Stone (2001:210) indicates the need to depend entirely on the authority of the “Scripture” (Appendix C) in terms of “touchstone to examine revelation” in pastoral practice. In line with this method, Yrigoyen (1996:128) holds that Wesleyan theology is based on the supremacy of the Scripture as normative practice and authority in matters of faith and practice: “Thus we need to study and interpret it carefully.” In this process, Thorsen (2005) warned that Wesley viewed Scriptures as the primary source, not the only source of theology. In the study of theology today, this consciousness is an important principle to lead a good biblical interpretation. However, Naudé (2004:33-41) expresses his alarm following an experience he describes in terms of “the declining scholarship in theology...” in “...the social science/humanities...” He alerts his fellow members of the Dutch Reformed Church (DRC) about their inertia, stating that “we struggle to go beyond intro-theological boundaries, and very rarely succeed in post-disciplinary engagement around problems that require a spectre of inputs from for example law, biology, economics, linguistics or history.” To overcome this challenge, he suggests that issues of *sola Scriptura* and responsible hermeneutics should receive their urgent attention (Naudé 2004:44).

In line with this scholarship, Stone (2001:156) shows that Wesley was also aware of the close relationship between theology and the other fields of sciences and technology, which became a foundation and guidance in his interpretation of the Scripture.

A fifth point about Wesley's theological method that Stone (2001:210) highlights deals with human "experience", which also features in Yrigoyen (1996:128), who says: "Religion must be relevant to our lives". Wesley constructed his theological method of care building on concrete reports that reflect the human experience of brokenness and it was in his heart to go out to see for himself real experiences of human vulnerability. On one occasion, Pohl (2007:12) points out that:

Wesley was haunted by the young girl whose clothing was too thin for winter weather, by the old woman who begged for food but found no relief from pious Christians who blamed her poverty on idleness, by African slaves who had been robbed of their liberty, family and identity.

This story is one among other several examples which show how Wesley was a leader in good standing and always wanted to embrace vulnerable people to discover the root causes of their vulnerability and to respond to those causes. Besides developing personal exposure to human vulnerability, Wesley was a humble leader who was willing to confess his own vulnerability. For instance, Cracknell and White (2005:15) share his Aldersgate experience in 1738, saying that "he felt his heart strangely warmed." They offer more details about Wesley's spiritual struggle:

This is not conversion from wickedness as though he had been a heathen or hypocrite; the early conversation of 1725 was too real for that. But Wesley was indeed changed, experiencing a different kind of conversion that moved him from a lack of deep faith to a full assurance of a new standing with God. He passed from formal religion to the religion of the heart, and from being what he later called an "almost Christian" to someone who entered into the full Christian reality. "What Christianity considered as doctrine promised is accomplished in my soul." The universal love of God in which he had believed as a proposition was now lodged within him as an experience.

In the context of reaching out to poor and vulnerable people, Wesley's personal account is an eye-opener to many leaders today. In general, it offers an opportunity

for the church to see itself as a humble servant, willing to identify its own limitations just as Taylor (2001:28) recommends: "...the only church or faith community that is into digging is the one that knows it does not have the treasure within itself, and is ready to acknowledge its poverty."

4.3.3 Societies and Classes

In light of developing a strong sense of a calling and good understanding of what should be done to address the root causes of human vulnerability, the researcher approaches the third ground to investigate concrete plans of what should be done in this process. To start the discussion, the researcher's observations show that Wesley's use of "Societies" and "Classes" is an inspiring model to nurture both solidarity and integration of poor and vulnerable people within broader practice of hospitality. It is helpful to explore this contribution first, by sketching how these Societies and Classes emerged and what the philosophy was behind them. In light of developing a sense of calling and a good understanding of what should be done to address the root causes of human vulnerability, the researcher approaches the third ground to investigate how concrete plans could be made to respond to the problem at hand. On this note, Wesleyanism reflects the plans of using "societies" and "classes" as means to address vulnerable people, in line with a deeper sense of expression of Christian hospitality. It is helpful to begin this discussion by sketching how they emerged. According to Watson (1987:68), the initial societies were called *Religious Societies* and were launched by a certain German clergyman, Dr Anthony Horneck, who had settled in England. The societies were managed under strict rules and Schmidt (1966:32) compares them to the "monastic rules" of Benedict of Nursia and Francis of Assisi's "solitary religion." It was indicated earlier in this section that Wesley challenged this doctrine theologically. Schmidt (1966:32) identifies the Englishman Richard Smithies as a member in founding the religious societies. Watson records that the societies were meant to protect the church doctrine in public debates pertaining to matters of divinity, including prayers and ordinances, giving less significance to "practical piety," i.e. the needs of vulnerable people. One of reasons Schmidt (1966:33) gives for this neglect is because these religious societies were associated with Anna Maria von Schurman who was the enthusiastic disciple of

Jean de la Badie. Thus, Wesley opposed this dogma since, in his view, it was leading to religious illusion (Stone 2001:98).

Subsequently, Watson (1987:68) indicates that *Religious Societies* spontaneously developed in 1698 until it became necessary to regulate them with stricter rules, hence the new name: *The Regulated Societies*. Their chief objective was to pursue perfection and holiness and Watson (1987:70) shows that as they also grew rapidly, the shortage of clergy resulted in having more laypeople in leadership positions. This situation evolved into tension, making the church accuse them of schismatic tendencies and dissents which opened the door for new societies called *Societies for the Reformation of Manners*. The core business of these societies was to focus on enforcing law and order in the land, i.e. supply prosecutors, constables, and informers they described as “vigilance committees”. However, as Vickers (2009:50) indicates, these societies also did not last long and their decline led to the creation of both *The Society for Promoting Christian Knowledge* –SPCK (1698) and *The Society for Promoting of the Gospel in Foreign Parts* (1701). Le Roux (2001:58) notes that one of the main objectives of these societies was to bring pious books to the poor people and also shows that Wesley and his father were connected to them.

Turning now to the *Methodist Societies* also known as *United Societies*, Wesley had in his mind that societies should be restructured to welcome the poor and vulnerable people in general (Schmidt 1966:430). In his observation of the new plan for the societies, Watson (1978:80), Yrigoyen (1996:8) and Le Roux (2001:56) report that Wesley divided them into small groups called bands and classes. Schmidt (1966:96-97) notes that classes were basic units consisting of between 12 and 20 members and that the core function of the societies combined activities such as the following:

- To visit poor people
- To help members to come to meet together
- To raise funding for poor people
- To ensure a real encounter and true exchange between the members
- To help people share experiences with each other
- To help people bear burdens and cares of each other

- To speak openly to each other and so nip rumours in the bud

In the leadership positions of the societies Wesley was impressed by the exceptional role of women. In his own words, Wesley (1931d:324) commended their commitment, citing the example of Hannah Ball: “I am glad to hear that your Society prospers and that the work of God continues to increase in the town.” In an overview of the work of the Methodist societies on a global scale, Wesley (1829b:298) was encouraged to share the successes through an organized fifty year anniversary celebration and said:

I was now considering how strangely the grain of mustard seed, planted about fifty years ago, has grown up. It has spread through all Great Britain and Ireland; the Isle of Wight, and the Isle of Man; then to America, from the Leeward Islands through the whole continent into Canada and Newfoundland. And the societies, in all these parts, walk by one rule, knowing religion is holy tempers, striving to worship God, not in form only but likewise “in spirit and in truth.”

This testimony has touched different Methodist interpreters, including Jennings (2007:257) who assesses the usefulness of Wesleyan societies to promote economic justice in general. Jennings (2007:267) makes the following recommendation as a way forward in his study:

...instead of an economy based on greed and violence he [Wesley] articulated the vision for an economy which based upon open generosity. Moreover it is this economy of communal sharing of goods with all who have need that Wesley imagined would be the force that could transform the earth from a scene of suffering usually augmented by so-called Christians into a new world in which so much unnecessary suffering would be abolished...

Stone (2001:103) is inspired that the Wesleyan work of the societies in his general assessment challenges the church to use its assets to address the needs of poor and vulnerable people. He summarises his recommendations in the following terms:

Wesley argued that all funds continue to be used for the poor by the authorities or that they face God’s judgment. His combined efforts at provision of funds for clothing and food, education of children, establishment of housing, founding of a health clinic and creation of a small loan fund...

In concluding this section, it is informative to underline that Methodist interpreters made an attempt to explain Wesley’s journey with vulnerable people through creative use of the societies. It is also observed that the work of the society structures became unique because of the value of hospitality characterised by what Wesley termed “perfect love.”

4.4 FIVE ALTERNATIVE STRATEGIES: JOURNEYING WITH POOR AND VULNERABLE PEOPLE

The third conversation with Wesleyanism in this section takes the form of concrete alternative strategies to journey with vulnerable people in line with the previous section reiterating “that life is to be lived on earth as it is in heaven.” In examining the ministry praxis of John Wesley, the researcher used the five key themes from Chapters Two and Three to characterise his strategies. This was done to ensure continuity and coherence in the thesis as it unfolds. The five-fold “thread” (see 3.3.1) runs as follows into the present chapter:

| Chapter Two Homelessness in Tshwane | Chapter Three Inner city church responses | Chapter Four John Wesley’s ministry praxis |
|--|--|---|
| 2.4.1 Economic factors | 3.3.1 Economic responses | 4.4.1 Economic contribution |
| 2.4.2 Political factors | 3.3.2 Political responses | 4.4.2 Political activity: Emancipation |
| 2.4.1 Health factors | 3.3.3 Health responses | 4.4.3 Health contribution |
| 2.4.1 Social factors | 3.3.4 Social responses | 4.4.4 Social contribution: Housing |
| 2.4.1 Cultural factors | 3.3.5 Cultural responses | 4.4.5 Educational contribution |

4.4.1 Wesley’s economic contribution

The first theme to explore concerning Wesley’s strategies to journey with vulnerable people is his intended economic activities. The researcher introduces this subsection, reminding himself of two important interpretations of Wesley’s understanding of economy. One interpretation relates to Jennings’s comments on Wesley and his economic activities based on “sharing resources”. Another interpretation from Stones (2001:208-210) is about Wesley and economic activities driven by “the rule –

agapism” or “perfect love”. These Christian values come together in the teaching about social holiness and the expression of Christian hospitality. Wesley (1820:245-244) turned to economic activities, moving in the direction of an economy based on sharing of resources, as is demonstrated in *Sermon CXII: “The Rich man and Lazarus”* which he preached on August 12, 1788. In connection with the heart of sharing resources, *Sermon L* under “The Use of Money” and its narrative is directed to the church for losing its character of stewardship and accountability (Wesley 1929:135):

Gain all you can, without hurting either yourself or your neighbour, in soul or body,.. Do not stint yourself like a Jew rather than a Christian, to this or that proportion. Render unto God, not a tenth, not a third, not half, but all that is God’s, be it more less; by employing all on yourself, your household, the household of faith, and all mankind, in such a manner, that you may give a good account of your stewardship, when ye can be no longer stewards...

The context of these sermon and others have become a source of inspiration and a guide for some of Wesley’s interpreters, like Marquardt (2009:292) who is keen to present his three important concrete action plans in his attempt to transform vulnerable people through the Methodist movement and its strategies of Societies and Classes: (1) loan funding for small businesses; (2) job creation opportunities; and (3) social support services for poor and vulnerable people.

4.4.1.1 LOAN FUNDING FOR SMALL BUSINESSES

Marquardt (2009:292) argues that Wesley initiated loan funding in a broader plan “to defeat poverty.” According to him, Wesley came up with this thought because of his understanding that poverty constitutes the root cause of human vulnerability: “poverty grounds the dignity of the poor people in God’s love.” He also states that Wesley’s loan funding was intended to change bad attitudes against poor and vulnerable people. Wesley’s (n.d.:146) plan of loan funding was called “lending-stock” or “loan societies.” Wesley (1835a:94-96) provided a broader picture of how funds were raised through the work of the Societies:

It was at length agreed 1) that every member of the society, who was able, should contribute a penny a week; 2) that the whole society should be divided into little companies or classes – about twelve in each class; and 3) that one person in each class should receive the contribution of the rest and bring it in to the stewards weekly.

Looking at the general operational mechanisms of the loan administration, Tyerman (1973:550) notes that the “lending society” was managed in such a way that the stewards were to give priorities to the neediest people – “the penniless.” His report provides in detail one of the success stories of the loan recipients who was assisted to start his own business:

The stock was increased. At the commencement of 1748, Wesley made a public collection for the same object, and by this and by other means the capital was raised, in 1767, to £120, after which the maximum loan was altered from one pound to five. Hundreds of the honest poor were greatly assisted by this benevolent device; and, among others, the well known Lackington, who about the 1774 was penniless, but who, by the help of Wesley’s fund, began a book business, which grew to such immense dimensions, that, eighteen years afterwards, its annual sale were more than a hundred thousand volumes, from which Lackington, the quondam cobbler, realized the noble income of £5000 a year.

Tyerman is not the only Methodist writer who researched the experience of Lackington’s business. In fact, Le Roux (2001:46) joins the discussion, recording that he was selling old books. Interestingly, Le Roux confirms that the business ended up becoming the largest second hand bookstore in London.

To establish some similarities, the researcher comments that the above experience of “the penniless” person is inspiring in the context of the resilient homeless people in the inner city of Tshwane. Chapter Three indicated that some of them are involved in selling a variety of old items, including the recyclable rubbish that they pick up from public dumping sites. This self-initiative constitutes their creative means which help them to cope with their homeless situation. Reflecting on this experience at the ecclesiological level, the researcher believes that the church in the city has failed to a question itself in the way that Wesley (1931a:185) did, demonstrating his confidence and support for a poor entrepreneur:

But what can be done for this poor man, in truth I cannot tell...But how could I be bound for a thousand pounds who am not worth a groat? I could not, therefore, but advise him to give up the thought of being in bank's shop; as I see no manner of probability of his procuring such sureties as are requisite. Indeed, I heartily wish he was in any way of business, as he is capable of almost anything.

Heitzenrater (1995:251) reflects on Wesley's loan initiative saying that they were administered without interests or profits levied against recipients; they "only signed documents with the co-signer." In his appraisal of loans, Wheeler (2012:4-5) reports on how those loans helped vulnerable people:

...loan fund saved many from the predatory interest rates of unscrupulous lenders. The poorest were sometimes faced with a stark choice between borrowing what they could not repay, and stealing what they could not buy in order to keep themselves and their families alive. Either course could result in prison or worse, since even small thefts could be punished by hanging, and debtors would languish in jail unless their accounts were paid.

These insights from different sources show that Wesley not only expressed his alarm over human vulnerability, but also laid down concrete plans to combat it, bearing in mind the role of lending money to small businesses. Le Roux (2001:46) shows that in the South African urban context, poor people are also sometimes exploited by money lenders known as "loan sharks" who have a number of outlets in the cities. He observes that they lend money at exorbitant interest rates coupled with difficult conditions, such as a requirement to surrender ID documents and to sign up for compulsory life policies. This reflection takes the researcher back to Chapter Two to confirm that it is difficult for homeless people to access loans due to public perceptions against them that they are untrustworthy. In his time, Wesley broke this barrier through his teaching of the Christian expression of hospitality which he fostered in Methodist societies. Schmidt (1966:105) records that "the stewards" were trained to become more responsible people:

The rules which he gave them clearly show this feature, as it were automatic pedagogic function, although they were only concerned with financial and social tasks. In the first place he exhorted his fellow-workers to be frugal and moderate and then conscientious, whilst he forbade them to contract any debts or to spend any more than they receive, even if it is with the best of intention to in helping someone who is in need. He warned

them against dilatoriness in paying accounts, and desired that everything be settled within a week.

It is in this same perspective that both Heitzenrater (1995:251) and Attwell (1989:138) respond that Wesley implemented a procedure of weekly loan reviews to ensure that vulnerable people were empowered to carry on with their business ventures. For Methodist denominations to revive this heritage today means that financing business projects for poor people is likely to fail without a clear guideline for a training and coaching mechanism to inspire confidence and accountability.

4.4.1.2 CREATING EMPLOYMENT FOR VULNERABLE PEOPLE

Other than loan funding, Marquardt (2009:292) documents Wesley's attempt to "find jobs" for the poor and vulnerable people. The researcher observes here that there is a difference between "finding jobs" for poor and vulnerable people and "creating jobs" for them. It seems, however, that Wesley's primary concern was not to run a job hunting agency. He rather focused on working with vulnerable people and encouraging them to gain skills. To achieve this objective, Wheeler (2012:10) reports on Wesleyan self-help initiatives which were taking place in the "cottage industries." In Wesley (1829b:253-254) these "cottage industries" refer to "Shoreditch Workhouse" which operated as follows:

About four hundred are now in the house, which is to receive four hundred more: Just half as many as are in the Poorhouse at Dublin, which now contains sixteen hundred. We saw many of the poor people, all at work, knitting, spinning, picking work, or weaving. And the women in one room were all sewing, either fine or plain work. Many of these had been women of the town: For this is a Bridelwell and Workhouse in one. The head keeper was stalking to and from, with a larger sliver-hilted sword by his side. The bed-chambers were exceeding neat: the beds are better or worse as are those that use them. We saw both the men in one long room, and the women in another, at dinner. In both rooms, they sung a Psalm and prayed.

This above undertaking clarifies Wesley's economic agenda, built on the value of putting forward empowerment through skills and training development for vulnerable people. What is more fascinating in his approach is that he became conscious that women were among the most vulnerable people economically, who needed special

support. Wesley (1829c:309) took this concern passionately, deciding the following: “My design, I told them, is to employ, for the present, all the women who are out of business...” Practically, Wesley (1827a:197) shows that he embarked on exploring many avenues to meet his primary target of creating employment for the most vulnerable people:

After several methods proposed for employing those who were out of business, we determined to make a trial of one which several of our brethren recommended to us. Our aim was, with as little expense as possible, to keep them at once from want and from idleness; in order to which we took twelve of the poorest, and a teacher, into the society room, where they were employed for four months, till spring came, in carding and spinning of cotton. And the design answered: they were employed and maintained with very little more than the produce of their own labour.

It is clear from this quote that Wesley’s economic activities were shaped by the exercise of ongoing self-critical reflection on development practices, as this is contemporarily promoted by the Pastoral Cycle. This ongoing reflection on practice through the “See Judge Act” method is also encouraged by the Australian Catholic Social Justice Council (2011:24-32). It requires of a Christian practitioner to keep on asking certain key questions, like: “...what are people in this situation doing, feeling, and saying; what is happening to them and how do you respond?” The method is also about a Christian practitioner proceeding with “Judge”, implying that social analysis leads to theological reflection and then to strategic planning for action. This planning leads a Christian practitioner to “Act” in the sense of “Planning and Carrying out actions aimed at transforming the social structures that contributed to suffering and injustice.”

Wesley did not know about the “See Judge Act” method, but he put it into practice by moving constantly between context analysis, theological reflection and strategic planning, moved by a deep personal spirituality and passion. His interpreter Stone (2001:165) uses the See Judge Act method to analyse Wesley’s approach to the living conditions of different categories of vulnerable people, i.e. slaves, inmates, orphans, widows and evictees. Looking at these insights, the researcher comments that Wesley’s economic initiatives aimed to bring about a long-lasting solution to human vulnerability. On the financial side, Stone (2001:169) argues that Wesley’s

plan of action was concrete in terms of loan funds for vulnerable people to escape debt, to buy tools, to start income-producing enterprises, and to create centres of employment for them.

4.4.1.3 SOCIAL SUPPORT SERVICES FOR THE POOR AND VULNERABLE PEOPLE

Marquardt also reports on Wesley's social support services in terms of "immediate assistance" for poor and vulnerable people. In Korten (1990:19-22) this service falls under the mainstream of charity programmes referred in his work as "palliative solutions."⁴⁵ Korten's main concern as a development activist is that charity undermines the integrity of a long-term solution to poverty, by creating economic dependency. Wesley (1829:270) was also aware of challenges arising from the development option of charity programmes and would sometimes state in his prayers that "the temporary aids, given to subdue prejudice and support the weak, shall, like scaffolding, be removed..." To understand Wesley's intention and to put his own understating of charity into a theological perspective, the researcher refers directly to Wesley (1827c:270):

"Charity" or love, (as it were to be wished it had been rendered throughout, being a far plainer and less ambiguous word,) the love of our neighbour as Christ hath loved us, "suffereth long;" is patient toward all men: it suffers all the weakness, ignorance, errors, infirmities, all the frowardness, and littleness of faith, of the children of God, all the malice and wickedness of the children of the world. And it suffers all this, not only for a time, for a short season, but to the end; still feeding our enemy when he hungers; if the thirst, still giving him drink; thus continually "heaping coals of fire" of melting love, "upon his head."

When he noticed that the Church of England was struggling to minister within the lines of the Biblical expression of charity, Wesley (1931c:371-372) spoke out in a courageous spirit which led him to engage even top leaders. He did not fear to follow the route leading to the office of Bishop Warburton of Gloucester to confront him for failing to uphold 1 Corinthians 13: 8, reminding him that "charity never fails". In his

⁴⁵ A table for Korten's four generation strategies for NGOs development action is sketched under Table 1.4 in Chapter One of this thesis.

continued systematic study of the Corinthian model of charity, he went on further to appeal to him:

The Corinthians abounded in these gifts, but were wanting in charity. And this the Apostle here exposes by proving charity to be superior to them all both in its qualities and duration. The first three verses declare that the other gifts are useless without charity. The next four specify the qualities of charity. The remaining six declare its continuance ...charity is to accompany the church in all its stages ...against delusion and powers of darkness...For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away: that is, when the Christian life, the lines of it are marked out by the Gospel, shall arrive to its full vigour and maturity,...

This theological argument explains Wesley's view on charity that indeed it should be "superior...in its qualities and duration." He then applied it in difficult situations and sometimes due to determination, felt human vulnerability (slavery) overwhelmingly beyond his imagination. Wesley (1903:278-279) would express his emotions saying, "...would not this be execrable villainy... sucking the blood of a poor... beggared prisoner... grinding the face of the poor?"

After his theological reflection on quality charity and his zeal to respond methodically [Methodism], Wesley (1829c:309) proceeded by designing a model of social support services for vulnerable people which he introduced to Society structures for implementation:

...many of our brethren and sisters had not needful food, many were destitute of convenient clothe; many were out business, and that without their own fault; and many sick and ready to perish: that I had done what in me lay to feed the hungry, to cloth the naked, to employ the poor, and to visit the sick; but was not, alone, sufficient for these things; and therefore desired all whose hearts were as my heart. 1. To bring what clothes could spare, to be distributed among those that wanted most. 2. To give weekly a penney, or what they could afford, for the relief of the poor and sick. Twelve persons are appointed... each of these is to visit all the sick within their district, every other day: and to meet on Tuesday evening, to give an account of what have been done and consult what need to be done further.

Reflecting on the above plan in the face of Wesley's idea of "complicated misery," it is clear that he refused to succumb to a kind of experience that J.N.J. Kritzing

(2012:234) calls “voicelessness”: a “shock” and “inferiority” due to the complexity of human vulnerability in ministry. Instead, Wesley (1835a:53) shows that he was always willing to take a step further in light of social holiness and expression of hospitality:

Being sorrowful and very heavy ...and utterly unwilling to speak ...I was in doubt whether my neglect of them was not one cause of my own heaviness...it seemed absurd to speak without. Is not this what men communally mean by, I could not speak. And is this a sufficient cause of silence, or no? Or temptation from nature, or the evil one?

In like manner, Wesley prayed that Societies should also step up and humbly journey with vulnerable people. Wesley (1835b:47) introduces his celebrations and encouragements regarding some progress made as follows:

Eighteen pounds were contributed immediately, which were made up four-and-twenty the next day. With this we bought linen and woollen cloth, which were made up into shirts, waist coats, and breeches. Some dozen of stockings were added; all which were carefully distributed where there was the greatest want. Soon after, the Corporation of Bristol sent a large quantity of mattresses and blankets. And it was not long before contributions were sent on foot of London and in various parts of the kingdom; so that I believe from this time they were pretty well provided with all the necessity of life.

It is vital here to establish some comparisons in the current community development practices and the role of the church. Mobilising resources to build the poor people is similar to an idea of tangible “assets” promoted through the ABCD approach by Kretzmann and McKnight (1993:145). Conventionally, they argue community assets in terms of tangible things such as spaces, facilities, material and equipment of churches. They also argue church assets in terms of intangible things, such as expertise and personnel in their understanding that:

Religious leaders often provide the community with a visionary framework for the development of programs promoting greater social and economic justice. ...religious institutions almost always stress altruism and doing good deeds for the sake of others and the entire community.

Accordingly, the researcher observes that the idea of intangible assets is also familiar in Wesley’s plan through using the gift of presence and calling for research

on the real life faced by vulnerable people. His passion in this endeavour is witnessed in the following words:

I visited one in the Marshalsea prison; a nursery of all manner of weakness. O shame to man, that there should be such a picture of hell, upon earth...”, “so great was filth, the stench, the misery, and wickedness, which shocked all who had a spark of human life (Wesley 1835a:546).

Being touched by the above human circumstances, Wesley (1835b:84) came up with a ministry design which is more than hand-outs. He proposed a plan of cleaning, reducing overcrowding, and separating women from men to have their own space. And remembering that “quality charity never fails,” he used his expertise to introduce his plan of skills development to prisons for the empowerment of the inmates. Later on, he was proud to note that

...possible care is taken to prevent a possible idleness, those who are able to work at their callings are provided with tools and materials... accordingly, at this time, among others, a shoemaker, a tailor, a brazier, and a coach-maker are working at their several trades.

In closing this section, there are two important strategies the researcher wishes to adopt about Wesley and his social support services for vulnerable people. The first strategy is about solidarity with the most vulnerable people through Societies and Classes (Wesley 1931d:308). The second strategy is that such expression of solidarity is complemented with passion and accountability, for greater achievement. To attain this goal, Wesley (1829e:59) expected the Society leaders and stewards to uphold this principle in their social support services to vulnerable people, asking them the following:

If you cannot relieve, do not grieve the poor. Give them soft words, if nothing else: Abstain from either sour looks or harsh words. Let them be glad to come, even though they should go empty away –. Put yourself in the place of every poor man; and deal with him as you would God should deal with you.

These guidelines can be further expounded to establish their implications in the context of the people who work directly with homeless people:

- “Abstain from sour looks or harsh words”: he means that, regardless of the situation or circumstances surrounding homeless people, service providers should demonstrate care without yelling or shouting at them.
- “...do not grieve the poor; give them soft words...”: He means that service providers should maintain consistency in showing sympathy when addressing homeless people and should be willing to help them. “... Do not hurt them, if you cannot help... office bearers were forbidden to laughing, cursing and wanton swearing” (Schmidt 1966:105-106).
- “...deal with him as you would God should deal with you...”: he implies that service providers should serve homeless people with love and respect to comply with Matthew 7:12 – “In everything, do to others what you would have them do to you, for this sums up the Law.”

To show how Wesley was consistent, Schmidt (1966:105-106) notes that expulsion was instituted against office-bearers who mistreated a vulnerable person. He argues that Wesley even warned them about taking advantage of the situation of vulnerable women: “... he was to touch no woman...under no circumstances he was to show his affection for them.”

In general, it can be seen that the Wesleyan economic response to the causes of human vulnerability was wholeheartedly adopted in line with the basic values of social holiness and expression of holiness. This Wesleyan concern of the plight of vulnerable people is a recipe for the researcher’s economic response to the causes of homelessness in the next chapter, reflecting on how to journey with them.

4.4.2 Wesley’s political activity: emancipation for slaves

The second theme to explore in this sub-section regarding Wesley’s strategies is “political activity” to uplift the poor and vulnerable people in general. Normally, when it comes to the political domain, people relate to a range of issues covering various areas like power relations, policies, and other issues pertaining to human rights. Wesley (1830d:185) advocated the abolition of slavery in England and North America, finding his theological guidance for that process in key passages of Scripture:

Ye are gone away from mine ordinances, and have not kept them (Malachi 3:7).

And Moses said unto the people, Fear ye not; standstill, and see the salvation of the Lord. And the Lord said unto Moses, speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea (Exodus 14:13-16).

This struggle for human liberation takes the researcher back to Stone's theological reflection on human liberation presented in the previous section. What comes to mind is that Wesley sought to follow God's concern for the liberation of the Israelites from slavery in Egypt. To put the conversation into the perspective of the slave trade of the 18th century, the reader is referred to the following picture, which gives some indication of the dehumanisation that was involved.

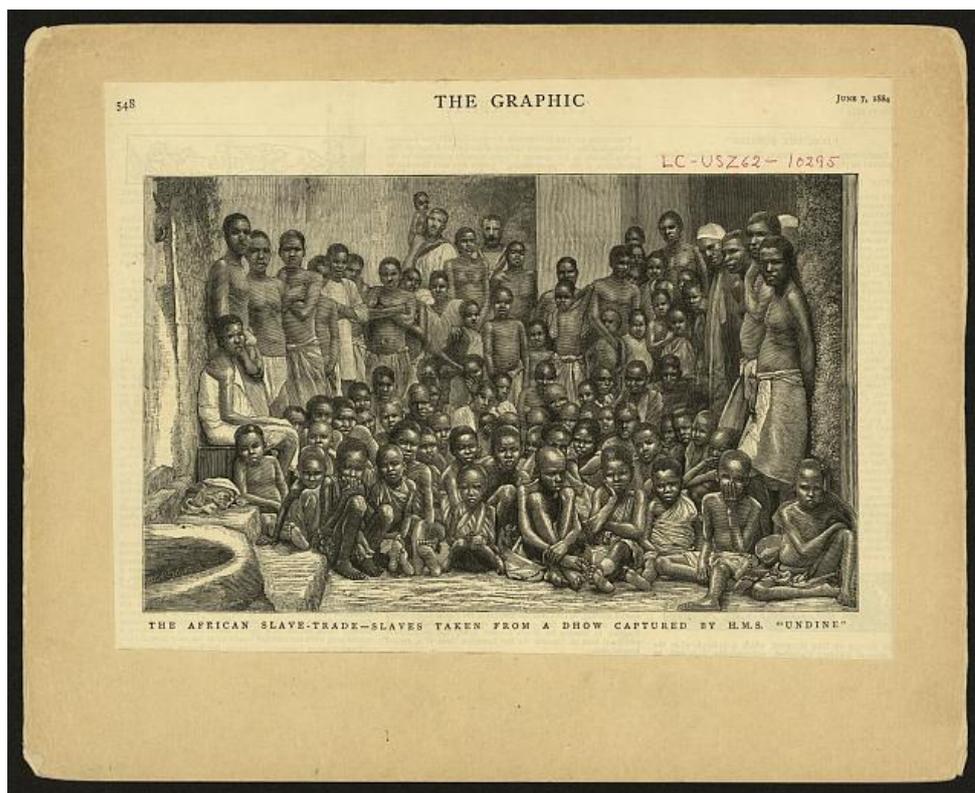


Figure 4.1: Human Slavery

Source: Library of Congress Print online (1884)

Looking at the above image, Stone (2001:188) expresses alarm that the slavery of the 18th century was a crime of the same magnitude as the Nazi horrors of the 20th century in Germany. He continues his reflection stating that the reason behind it was

nothing other than to subjugate the victims so that the oppressors could advance their course of human exploitation and self-enrichment:

English companies prospering in the trade made profit three times..., the revenue contributed to British family fortunes and significantly to the development of the seaport cities... The building of wealth from the massive warring on Africa, which totally disrupted its life, generated an ideology of justification. The racism took shape denying the humanness of both the indigenous Americas and the Africans who were enslaved to replace them. The gaining of wealth produced a spiritual sickness in the conquering English.

From the above analysis, Wesley fought for the emancipation of slaves and clearly understood the economic implications, thereby denouncing the poor response of the church in rebuking slaveholders, who undermine the values of grace and justice as imbedded in social holiness and Christian hospitality. In undertaking to respond practically, Wesley (1856:252-370) had a unique language to describe the daunting experience of slavery. For instance, in his public discourse, he would depict the shame as “execrable villainy,” or “the execrable sum of all villainies.” He was not afraid to speak his mind and in his attempt to win public support, he carefully backed up his claims with facts: “I read of nothing like it in the heathen world, whether ancient or modern: and it infinitely exceeds, in every instance of barbarity.” Being convinced that slavery was a crime against humanity and sin against God, Wesley began to ask critical questions for further reflection: “(1) why do men lie for the sake of lying? (2) Where is the justice of swelling four pounds into five hundred and seventy- seven? (3) Where is the mercy of thus grinding the face of the poor? Thus sucking the blood of a poor, beggared prisoner?”

The above articulations theologically reflect the Christian ideals of grace and justice as used to foster a change in the struggle against human oppression. The implications are recorded in the letter of 6 August 1787 as published in Wesley (1931e:6-7):

Mr. Wesley informed the Abolition Committee of great satisfaction which he also had experienced when he heard of their formation. He received that their design, while it would destroy the slave trade, would also strike at the root of the shocking abomination of slavery. He desired to forewarn them that they must expect difficulties and great opposition from those

who were interested in the system, that they were a powerful body, and that they would raise all their forces when they perceived their craft be in danger. They would employ hireling writers, who would have neither justice nor mercy. But the Committee were not to be dismayed by such treatment, nor even if some of those who professed goodwill toward them should turn against them. As to himself, he would do all he could to promote all the object of his institution. He would reprint a new large edition of his *Thoughts upon Slavery* and circulate it among his friends in England and Ireland...

It is clear that Wesley had different strategies to uproot slavery, including the Society for Abolition of Slavery Committee. Wesley (1931e:265) even took advantage of a political connection with one of his prominent friends, William Wilberforce, in his capacity as a member of the parliament and urged him to use his political influence to address slavery in the house of assembly. Not only did Wesley talk to him as a high ranking political character, but he also approached him in his capacity as a Christian believer led by the power of God to reverse the policy against slaves in England.

Unless the divine power has raised you up to be as *Athanasius contra mundum*... But if God be for you, who can be against you? Are all of them together stronger than God? O be not weary of well doing! Go on, in the name of God and in the power of His might, till even American slavery shall vanish away before it.

Equally important, Wesley (1931c:275-276) also approached Thomas Clarkson in the fight against slavery and later commended his expertise and good working relationship with him:

A week or two ago I was favoured with a letter from Mr. Clarkson, informing me of his truly Christian design, to procure, if possible, an Act of Parliament for the abolition of slavery in our Plantations. I have long wished for the rolling away of this reproach from us, a reproach not only to religion, but also humanity itself... my friends in America are of the same mind. This is making a little stand against this shocking abomination; but Mr. Clarkson's design strikes at the root of it. And if it can be put in execution will be a lasting honour to the British nation. It is with great satisfaction that I learn so many of you are determined to support him. ... I will print a large edition of the tract I wrote some years since, *Thought upon Slavery*, and send it... to all my friends in Great Britain and in Ireland; adding a few words in favour of your design, which I believe will have some weight with them.

Wesley used other strategies and went as far as to call for a boycott on slave-produced sugar. This action ran parallel with distributing publication material about the abolition of slavery (Wesley 1931d:201). This new move can be interpreted in two ways. Firstly, one observes a commitment to solidarity with the African slaves in their struggle to liberate themselves from the oppressors. Secondly, one can also read a commitment to raise public consciousness around this “execrable sum of all villainies.” Responding to Wesley’s strategy of community protest, Bailie (2009:177) appreciates that his method of “nonviolent action” allowed more expression of power than violent conquest, and eventually resulted in the eradication of slavery.

It is to be born in mind that Wesley (1931f:73-78) was not only committed to the struggle against slavery, as he also turned his focus to human rights in general. One of the experiences which describe his broader plans is, for instance, taking action against the maltreatment of French foreigners who were held in prison at Bristol:

I walked up to Knowle, a mile from Bristol, to see the French prisoners. About eleven hundred of them, we are informed, were confined in that little place, without anything to lie on but a little dirty straw, or anything to cover them but a few foul thin rags, either by day or night, so that they die like rotten sheep. I was much affected and preached in the evening on (Exodus 23: 9), “Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were in the land of Egypt.”

The personal experience from Wesley’s report confirms his strategy of journeying with the most vulnerable people, even in places like prisons. This response is also an expression of communion with them and personally listening to their stories, which allowed him to develop a good understanding of the exact nature of their vulnerability. Wheeler (2012:4) says that on one occasion, Wesley saw severe prison overpopulation; inmates would die from outbreaks of typhus and since all ages and sexes were usually housed together, the stronger ones would often prey upon the weaker. Wheeler (2012:7-8) points out that Wesley also relied on other people to produce stories of vulnerable people:

What he did not know from his own observation he could readily learn from his far-flung but intimate network of class leaders, local preachers and Society members across England and the United States. In a context where systematic and statistical analysis was nonexistent, Wesley's rich

and prolonged engagement with the lives of the poor provided invaluable "anecdotal evidence" for what was wrong, and what needed to be done to remedy the evil.

In bringing Korten and Wesley into conversation, the above responses go beyond the first and second generation of NGOs praxis, as cited in Chapter One (see Figure 1.1). Wesley was keenly aware of "policy constraints" and "inadequate mobilizing" (Korten's third and fourth generations) in addressing slavery. His own mobilisation is reflected through the work of the society structures, i.e. the *Society for Abolition of Slavery Committee*, and creative partnership with prominent political figures for policy lobbying at local and global level. In a nutshell, it is clear that Wesley was a theologian who demonstrated interest to learn about the implications of political systems on the lives of vulnerable people. His participation in the struggle for the global eradication of slavery enhances the researcher's imagination of the church's role to eradicate homelessness in the inner city of Tshwane, as will be discussed in Chapter Five.

4.4.3 Wesley's health contribution

The third theme characterising Wesleyan strategies to journey with vulnerable people mirrors health concerns and this draws on Sermon CII: "On Visiting the Sick". "I was sick, and ye visited me" (Matthew 25:36). Tyerman (1973:526) points out that Wesley responded to Jesus' call without being a legally qualified medical practitioner and used an intervention of a "desperate expedient" which the researcher will clarify later in this section. Wesley (1831c:584) applied this method from history in his understanding that "the ancient men, having little experience joined with common sense and common humanity, cured both themselves and their neighbours of most of the distempers to which every nation was subject." He also noticed that the method was common elsewhere:

The European, as well as the American, said to his neighbour, Are you sick? Drink the juice of this herb, and your sickness will be at end; ... Has the snake bitten you? Chew and apply that root, and the poison will not hurt you (Wesley 1831c:584).

From his interpretation, Tyerman states that Wesley's interest in this method lay in the fact that it was an alternative option for the poor and vulnerable people who were neglected and had limited access to medical care services. This neglect is confirmed when Wesley (1829a:479) responded as follows to the experience of a sick woman: "To-day on the case of a poor woman who had continually pain in her stomach, I could not but remark the inexcusable negligence of most physicians in cases of this nature." The poor and vulnerable were neglected, as Le Roux (2001:44) points out, mainly because they could not afford the high cost of medical treatment and medication. Wesley (1831c:324) responded to this situation:

Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honour; so that they had now two weighty reasons to keep the bulk of mankind at a distance...

In his view of complications around the medical system and its deep impact on poor and vulnerable people, Wesley (1831d:323-324) refused to fall into the experience of voicelessness or apathy. According to J.N.J. Kritzinger (2012:235), Christians sometimes make themselves "voiceless" and then justify their lack of involvement in community issues by saying that those problems are not within their areas of expertise or specialisation. Instead, Wesley (1831c:324) used his calling to respond to health concerns and on behalf of poor and vulnerable people:

As theories increased, simple medicines were more and more disregarded and disused; till in a course of years, the greater part of them were forgotten, at least in the politer nations. In the room of these, abundance of new ones were introduced by reasoning, speculative men; and those more and more difficulty to be applied, as being more remote from common observation. Hence rules for application of these, and medical books, were immensely multiplied; till at length physic became an abstruse science, quite out of reach of ordinary men

In their attempts to respond to the same problem, Le Roux (2001:42) and Tyerman (1973: 422) explain that Wesley assessed the capacity of the Society structures. After this exercise, he was then led to invite the London Society assembly to address the members on how impossible it was increasingly becoming for the stewards alone to help the sick people in all parts of the city. In introducing his report, Wesley (1853:546) said that "a proposal was made for devolving all temporary business,

books and all, entirely on the Stewards so that I might not have upon me (in London at least) but that of the souls committed to my charges.. I visited many of the sick...” Le Roux and Tyerman indicate that the proposal resulted in 46 trained volunteers being appointed to the 23 city districts, working three times per week.

Here the researcher wishes to highlight a connection between these volunteers and the outreach workers committed to facing homeless people in the inner city of Tshwane, following Chapters Two and Three. Wesley valued facing vulnerable people through his visits and elucidated his intention by saying: “The word which we render visit, in its literal acceptation, means to look upon...this cannot be done unless you are present with them.” In interpreting this expression, Le Roux (2001:44) points out that the volunteers’ responsibilities were more than being present. They were “to be more careful in inquiring after sick cases and in giving early information concerning them.” In other words, he states that they were “to enquire about the person’s welfare – spiritual and physical and to offer advice...”

The views of “personal presence” and “inquiry” in the above reflections strike the researcher. The same views link well with his understanding of a commitment to face vulnerable people for the purpose and interest to learn from their own stories. Upon some consideration, it is observed that Wesley trained his volunteers accordingly stating that: “Before ever you enter the work, you should be deeply convinced that you are by means sufficient for it... have understanding to perform it in the most excellent manner.”

As the researcher turns to the “desperate expedient” referred to earlier in this present sub-section, Tyerman (1973:526) shows that it is a useful archaic strategy which Wesley used, combining both treatment of certain diseases and health education. To give more background of this method, Wesley (1831d:584) states that he learnt the fashion from ancient knowledge. He understood that “every father delivering down to his sons what he had himself in like manner received concerning the manner of healing both outwards hurts and the diseases incidents to each climate and the medicine which was at the greatest efficacy for the cure of each disorder.” Yrigoyen (1996:46-47) researched the method of treating common injuries and illnesses. For instance, to prevent swelling from a bruise the patient should immediately apply a

cloth, five or six times doubled, “dipt in cold water, and new dipt when it grows warm.” More practical examples are recorded in Wesley (1831e:644), estimating that:

Within six weeks, nine in ten of them, who had taken these medicines, were remarkable altered for the better; and many were cured of disorders under which they had laboured for ten, twenty, forty years. Now, ought I to have let one of these poor wretches to perish, because I was not a regular physician?

A further typical example describes Wesley’s (1827d:310) personal health condition when he tried to heal himself from an experience of general bodily pain:

...a thought came into my mind of experiment... I ordered some stone brimstone to be powdered, mixed with the white of an egg, and spread on brown paper, which I applied to my side. The pain ceased in five minutes, the fever in half an hour; and from this hour I began to recover strength.

The researcher noted that Wesley’s method is similar to common sense African indigenous first aid, used mostly because of limited accesses to modern health care facilities due to poverty. However, speaking generally from an African traditional perspective, the researcher observed that in Rwanda and here in South Africa many people tend to consult traditional healers, ignoring hospitals and clinics. As a result their health conditions worsen, especially for patients living with deadly pandemics like HIV and AIDS. Going back to Wesley and his methods, he did not discourage patients from consulting physicians. Rather, he used common sense as an option because poor and vulnerable people were being ignored. For more support, he often relied on his friends who were physicians, like Dr Cheyne (Wesley 1831c:586). And Wesley would answer the people who opposed his method saying: “Who would not wish to have a physician always in his house, and one that attends without fee or reward? To be able (unless in some few complicated cases) to prescribe to his family as well as himself?”

Wesley was willing to introduce his method to public scrutiny and the main reason in Le Roux (2001:42) was especially to make health information more easily and freely accessible to the poor and vulnerable. Le Roux also shows he achieved this goal through his book on simple remedies, *Primitive Physic*, which went through 23

editions before he died. The book not only shows how to treat simple diseases, but also provides basic information on health education vis-à-vis prevention. An example is incorporated in Appendix E.

In the researcher's overall evaluation of Wesley's initiative, he commends him for his creative use of intellectual ability and passion to improve the health conditions of poor and vulnerable people. From the broader sense of ecclesial practices, Wesleyan initiative agrees with De Gruchy, Cochrane, Matimelo and Olivier (2011:7) that religion constitutes a community asset for public health and that asset is not only tangible things or people, but also invisible things. From a Wesleyan heritage, intangible assets for public health primarily has something to do with a calling and then commitment to voluntary support of visiting sick people while also leaving behind medical advice and treatments (Wesley, 1831f:316): "... 'have you faith to be healed?' I said 'Yes.' He prayed for me, and in a moment all my pain was gone."

4.4.4 Wesley's social contribution: Housing for the poor and vulnerable

"Housing for the poor and vulnerable" represents the fourth theme characterising Wesleyan strategies of journeying with vulnerable people. With reference made to Wesley (1829d:610), the researcher analyses two important housing stories which are regarded as Wesleyan motivation to be involved in housing the poor and vulnerable people.

1st Story: A tenant women evicted illegally by a private landlord

Wesley records a story of a woman who fell behind in her rental payment with a total outstanding amount of £14. The landlord tactically waited for evening and then locked her out, despite her efforts to settle half of the amount owed immediately: "A remarkable circumstances, we were informed, occurred near this place about three weeks before: A poor woman who owed her landlord fourteen pounds, scraped seven pounds together, which she brought him, yet detained her in talk till evening" (Wesley 1829d:612).

The evicted woman, without alternative accommodation in the city, decided to go back home to the countryside. As she went home, she passed an exhausted soldier on her way who was also going home. He requested a lift and accommodation, for it was too late for him to proceed with his journey. The woman agreed to the request, took him home and offered him a space to sleep.

That night, the woman heard a break-in and immediately alerted the soldier who intervened and shot at the intruders, leaving one dead. Surprisingly, the woman noticed that the dead robber was her landlord who had followed her home. "...A soldier was sent to protect an innocent woman, and punish an hardened villain..."

2nd Story: Mass eviction of the poor people by a private landlord

A second story which explains Wesley's vision and motivation to be involved in providing housing for poor and vulnerable people refers to what should be viewed as unfair practices and victimisation from the property sector. Wesley (1829e:499) narrates this experience:

When I came to Belfast, I learned the real cause of the late insurrections in this neighborhood, Lord Donegal the proprietor of almost the whole country, came hither to give his tenants new leases. But when they came, they found two merchants of the town had taken their farms over their heads; so that multitudes of them, with their wives and children, were turned out to the wide world."

This experience can be interpreted in the context of "property rights" to show that poor people living in housing without "security of tenure" are likely to face homelessness when evictions are instituted against them in the absence of alternative accommodation and other social support.

These two stories are about a loss of accommodation which the researcher defined in this thesis as homelessness. Wesley did not directly use the same term "homelessness" but his expression "they were turned out to the wide world" clearly underpins homelessness and its implications in the lives of the victims. Wesley (1829e:423) thought of a long-term housing model shaped by the metaphor of building on "the rock" and not on "the sand". He familiarised himself with his model

using Biblical text which reads as follows in the King James translation that Wesley used (Matthew 7:21-27):

I will liken him unto a wise man, which built his house upon a rock:
And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded on the rock.
And every one that heareth, these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: And great was the fall of it.

Today in South Africa a question is being raised around the long-term sustainability of the social housing sector of which YCH and Modulammoho form part, as presented in the previous chapter. This question is about the lack of a people-centred approach in designing affordable housing for poor people. To clarify this, over the past two decades John Perry (1995:933) recorded that “the debate about the nature and purpose of housing management in Britain has shown frequent tensions between a narrow, property-based approach and a broader, welfare approach. Figuratively, he used expression “More than bricks and mortar” to advise the British Government on policies oriented towards the social and economic needs of poor people.

In aiming toward the same direction and in accordance with his idea of building on the rock, Wesley (1835b:512) designed housing which is more than just an overnight or temporary shelter. He had in mind a continuum of housing facilities which were socially speaking “mixed use” in character to cater for both residence and business, to enhance economic opportunities for vulnerable people, who were his primary target. He conceptualised his housing design by putting into his plan normal standing houses linked to chapels and medical dispensaries. The plans were expanded to incorporate community halls; lodging-rooms; apartments for widows, single men and women; shops of various kinds: “grocery, drapery, mercery, hardware and bakery, rows of commodious houses and cotton manufactory which provided employment to two thousand men and women” (Wesley 1835b:512).

As an example of Wesley's housing design mentioned above, one could look at the Foundery in London where Wesley established his headquarters and put into practice his idea of "mixed use" housing. Boyling (n.d.:5-6) comments as follows on Wesley's achievements, including the process of acquiring a space to pursue his housing dream:

This ruined building at Windmill Hill, Moorfields, the building was wrecked by an explosion, and was left derelict for more than twenty years. At a cost of £800, Wesley made this his headquarters. Out of 'a vast uncouth heap of ruins' Wesley made a chapel which would accommodate some fifteen hundred people. There was a Band Room behind the chapel holding about three hundred people; at north end a school, and at the south end the Book Room. Over the Band Room were apartments for Mr. Wesley, assistant preachers; a coach house and stable stood in an open yard to the north, while at the south side was walled-in garden in which were 'some forest trees.'

This strategy of recycling space and buildings for mixed use housing for the poor and vulnerable people is currently used by TLF and YCH. One example mentioned in the previous chapter (Figure 3.18) is the history of Tau Village, which used to be a den of criminals in the heart of city before its acquisition. The building now serves a multi-social housing purpose, offering space for households with low income and young girls who are vulnerable because of different circumstances, including rape and domestic abuse. To revert to Wesleyan strategy, Tyerman (1973:549) mentions that his plan included a separate space with reception for vulnerable people, which served as space for material distribution to the poor and collection of pennies by stewards. This plan can also be compared to the drop-in reception for girls at-risk hosted in Tau Village which provides services to homeless girls living on the streets.

In his housing plan, Wesley (1835a:81) ensured a high standard of maintenance and cleanliness and he monitored this principle through regular building audits. When he conducted an audit of a children's home (orphanage) he was impressed and immediately reported that "the lodging-chambers for the children, their dining room, the chapel, and all the adjoining apartments, are also conveniently contrived, and exactly clean as I have never seen any before" (:81). After another housing audit, Wesley (1835b:345) reported as follows:

I went through both the upper and lower rooms of the London Workhouse. It contains about an hundred children, who are in good order as any private family. And the whole house is as clean, from top to bottom, as any gentleman's need be. And why is not every workhouse in London, yea, through the kingdom, in the same order?"

In his housing design, he was not only concerned about cleanliness and housing upkeep, but also ensured that housing was safe by using "door keepers" (security officers in the South African context). His interest in security and safety for the housing plan may be traced to his own personal experience of a house burglary, which Wesley (1835b:605) explained as follows:

...they next broke open the cupboard and took away some silver spoons. Just at this time the alarm, which Mr. Moore, by mistake, had set for half-past three (instead of four) went off, as it usually did, with a thundering noise. At this, the thieves ran away with all speed though their work was not half done; the whole damage which we sustained scarcely amounted to six pounds.

The researcher finds the Wesleyan housing vision inspiring and in the South African context, particularly after 1994, when the Government introduced low cost housing, some practitioners started to question its quality and long-term sustainability. De Beer (2008:204) is among the practitioners who came out strongly to advocate for clean, safe and decent housing for inner city poor people. Being a key role player to promote the vision of YCH as introduced in the previous chapter, he proudly celebrates as follows:

Every unit represents a family who otherwise would not have access to housing in the proximity of their work places. These families often use the opportunity to consolidate their lives and social status, and access new opportunities for them and for their children...

The housing provided contributes to beautifying the city arguing that housing for people with low incomes does not have to be ugly. It suggests that ethics and aesthetics belong together

To achieve the goal of people-centred housing, Yrigoyen (1996:67) and Tyerman (1973:549) also contemplated Wesley's pastoral care support, characterised by regular visits and celebrating with vulnerable people through a "love-feast" or "Agape Meal." These celebrations were taking place in the residences of the poor and

vulnerable people, and Tyerman points out that Wesley himself and his preachers shared food at the same table as widows, blind people and children. Wesley (1835b:50) indicates that sometimes celebrations were also open to the public:

It had the solemnity of the General Fast. All the shops were shut up: The people in the streets appeared, one and all, with an air of seriousness: The Prayers and Lessons, and whole Public Service, were admirably suited to the occasion. The prayer for our enemies, in particular, was extremely striking. Perhaps it is the first instance of the kind in Europe. There was no noise, hurry, bonfires, fireworks in the evening; and no public diversions ...this is indeed a Christian holiday, a 'rejoicing unto the Lord.'

In the housing process, Wesley (1835b:560) shows that there was a pastoral care plan directed at vulnerable people who were newly employed so that they may not lose track of their employment. His commitment reads as follows:

The whole conversation of these was profane and loose to the last degree. But some of these stumbling in at prayer-meeting were suddenly cut to the heart. These never rested till they had gained their companions. The whole scene was changed. In three of the factories, no more lewdness or profaneness were found; for God had put a new song in their mouth, and blasphemies were turned to praise. These three I visited today, and found religion had taken deep root in them.

The housing process pastoral care plan allowed the profile of residents to be known, but here the researcher disagrees with his approach to homosexual people. For instance, Wesley (1835b:366) records a response from a concerned homosexual person: "...she lamented that she should hear no more such sermons." To the researcher this is experience of discomfort because of social exclusion. Even today Methodist denominations like the United Methodist Church in the USA are still struggling to integrate homosexual believers into the life of the church. This information is recorded in the research of Higgs (2009:4-5) entitled *Hospitality to Strangers: The Wesleyan Quadrilateral and Homosexual People*:

The minority report of our committee was affirmed as the position of General Conference, maintaining the current language in *The Book of Discipline* of the United Methodist Church that rejects full participation of gay and lesbian people in the life of the church.

A look at *The Book of Discipline* (Free Methodist Church Northern America, 1999:56) paragraph A/342 shows that the Free Methodist Church also has the same struggle as the United Methodist Church. It is not yet clear if the Free Methodist Church is prepared to engage in a theological debate related to journeying with homosexuals who are also counted among vulnerable people due to the discrimination against them.

Aside from Wesley's struggle to accommodate homosexuals in his teachings, his pastoral care plan became instrumental in developing a disciplined team of workers by instilling in them a sense of simplicity and humility when journeying with vulnerable people. This plan is clearly documented in Schmdit (1966:105) and Tyerman (1973:464) that Wesley could not tolerate any misconduct towards vulnerable people: "He guarded against the stewards being misunderstood as merely financial officers or policemen." Wesley (1929:58-59) put in place a set of rules which would help to address behavioural problems and said: "If any stewards shall break any of the preceding rules, after having been admonished by the Chairman (whereof notice is to be immediately given the Minister,) he is no longer a Steward." He always expected the stewards to maintain a high standard of relationship in their social support services pointing out that: "You are to be men full of the Holy Ghost and Wisdom, that you may do all things in a manner acceptable to God... whenever you meet God is here." The researcher welcomes this guidance and to a larger extent it inspires urban practitioners to be more conscious in that whenever they encounter homeless people, God is there as well.

4.4.5 Wesley's educational contribution

The last theme to consider regarding Wesley's agenda is about quality and value-driven education which was not only designed for vulnerable people, but for society as a whole. Notes are primarily taken from Wesley (1827d:292) where on intellectual grounds he criticised one of the proponents of the Enlightenment, an educational philosopher named Jean-Jacques Rousseau. On behalf of children, he challenged him as follows:

I read with much expectation, a celebrated book, Rousseau upon Education. But how was I disappointed! Sure a more consummate coxcomb never saw the sun! How amazingly full of himself! Whatever he speaks, he pronounces as an oracle. But many of his oracles are as palpably false, as that 'young children never love old people.'

He also used his intellectual capability and a sense of humanity to confront the trustees of the Charter School in Durbin on account of many issues; including bad school governance which resulted in neglecting vulnerable learners' education. This report is clearly substantiated and witnessed from Wesley (1835b:393). Again, on behalf of vulnerable children, he courageously named and shamed the school leaders and teachers for their lack of moral obligations and humanity in the educational system:

...no gate to the courtyard, a large chasm on the wall, heaps of rubbish before the house-door... the whole picture of slothfulness, nastiness, and desolation! I did not dream there were any inhabitants, till, the next day, I saw about forty boys and girls walking from church. As I was just behind them, I could not but observe, 1. That there was neither master nor mistress, though, it seems, they were both well; 2. That both boys and girls were completely dirty; 3. That no one of them seemed to any garters on, their stockings hanging about their heels; 4. That in the heels, even of many of the girl's stockings, were holes larger than a crown-piece.

The researcher is reminded of a recent report from the HSRC, published on the poor performance of schools in South Africa. Specifically, Makoe, Roberts and Ward (2012:3) underline the failure to deal with child abuse taking place in schools, including (most importantly) institutions of care for vulnerable children, in which teachers, police, caregivers and clergy are found to be perpetrators. It is within this same educational context that Grobler (2014:2) warns about the growing issue of children who are attending schools around Tshwane in possession of drugs. These practices constitute examples of bad school governance which Wesley sought to address. In exploring how he achieved this goal, Methodists like Yrigoyen (1996:52) report on building schools for poor children and adults who had not enrolled in any programme. Aside from these initiatives, he also reports on the establishment of better education for vulnerable people who were enrolled in schools which did not offer them moral guidance.

Another Methodist who is interested in the Wesleyan strategy of education is Collins (2003:129), who reports on an educational proposal that was presented to the First Methodist Conference in London, 25 June 1744, for discussion and input. As a result, the conference ended up endorsing a three legged educational plan based on “what to teach”, “how to teach” and “what to do” to make educational objectives more operational and achievable.

In view of the above resolution, Wesley established school facilities like Orphan House, which following clear principles and values. He proudly regarded it as a model of an educational institution of care for vulnerable children. Here are his impressions of the institution:

The building reaches backward from the front in two wings for, I believe, a hundred and fifty yards. The lodging-chamber for the children, their chapel, and all the adjoining apartments, are so conveniently contrived, and so exactly clean, as I have never seen any before. Six hundred and fifty children, we were informed, are wholly maintained; and three thousand, if I mistake not, taught. Surely, such a thing neither we nor our fathers have known, as this great thing which God has done here! (Wesley 1829e:113).

In reflecting on the experience of Orphan-House, it is observed that vulnerable children are empowered psychologically and spiritually, which contributes to their emotional healing and academic performance. According to Tyerman (1973:549-550), this achievement is generally attributed to the leaders and educators who were empowered with the necessary skills to address vulnerable children and whose work was characterised by passion, as demonstrated below:

Then there was a school with two masters, and about sixty children, a few of whom paid for their tuition, but the greater part, being extremely poor, were taught and even clothed gratuitously. The rules were characteristics, but sometime absurd. No child was to be admitted under the age of six. All the children were to be present every morning at the five o'clock preaching. The school hours were from six to twelve, and from one to five. No holidays were granted. No child was to speak in school but to the masters; and any child who was absent two days in one week was to be excluded...Two stewards were appointed to pray with and exhort the children once a week; and to meet the parents every Wednesday morning and give them counsels how to train their children when at home.

Focusing only on adult literacy, the Wesleyan contribution is reported in both Attwell (1989:157-158) and Tyerman (1973:379) and records the use of class-meetings to promote the education of adult people. Besides these class-meetings, Yrigoyen (1996:53) talks about the use of Sunday schools as another open opportunity to educate adult people. In his assessment, he also observes that today Methodists around the world have found Sunday school to be an important educational component in the church's ministry, although in some other places it faded out. In *The Book of Discipline* (Free Methodist Church Northern America, 1999: Par/413), the Free Methodist Church has not lost that heritage and in fact Sunday school falls under Christian Education, an umbrella body of programmes including "children ministries", "youth ministries" and "adult ministries." Our challenge, though, is fundamentally in line with the thinking of Cochrane et al. (1991:102) that "historical circumstances are producing in the parish, on large scale, a desperate need for liturgical tools, pastoral skills and theological reflection capable of meeting a socialized and politicized reality." This idea implies the church's involvement in educating community members to participate in the public arena to address their concerns and it is clear that this goal cannot be achieved without equipping leaders.

In reconsidering Chapter One (section 1.5.3) of the thesis and Ntakirutimana (2004:19), adult education is promoted through the framework of humanisation under the methodology called "pedagogy of the oppressed" authored by Brazilian educator Paulo Freire. In the context of Wesley, the idea of "the oppressed" people to be humanised include slaves and widows. According to Stone (1991:169), Wesley developed the intellectual capacity to promote education of these vulnerable people and produced cheaper educational material editions of literature and inexpensive tracts. It is with this same vision that Tyerman (1973:377) shows how he had in mind an idea to equip leaders for ministerial involvement, arguing as follows:

This was a starting innovation; and, doubtless, horrified the stereotyped ministries and priesthoods existing round about... but the fields were white to the harvest, and the labourers were few; and Wesley could not, durst not, forbid an increase to the staff, because the added workers had not been trained in colleges and came not in all the priestly paraphernalia of surplices and hoods, gowns and bands. No doubt he would have preferred the employment of clerics like himself; but in the absence of such, he was

driven to adopt the measure which we think the salvation of his system, and, and in some respects, its glory.

In view of the above reflections on promoting the education of vulnerable people, the Wesleyan plan can be summarised by identifying the key practices which make educational objectives unique:

- Free quality education for vulnerable, “extremely poor” children is a key to overcoming their vulnerability.
- The fashion of school counsellors. “Stewards” represent academic advisors in the modern educational system, who should monitor the performance of the learners.
- Parents or guardians are empowered to take responsibility in the educational process for children working together with school teachers and “stewards”.
- Sunday schools constitute an opportunity for the church to promote the education of adults.
- Pastoral ability to implement the objectives of education is a key for those objectives to be realisable.

Keeping in mind these above educational principles, Wesley also spent significant time developing the necessary resources to implement and sustain quality education. Wesley (1829f:503) reports on how hard it was to meet this long-term plan: “We had our Quarterly Meeting in London; at which I was surprised to find that our income does not yet answer our expense...” After discovering challenges in his financial model, Wesley (1855:81) shows that he was always committed to exploring different possibilities and options as evidenced in his own report. In his efforts, he affirms the role of Christian faith testifying that:

...there is now a large yearly revenue for its support, beside what is continually brought in by the printing-office, the books sold there, and the apothecary’s shop which is furnished with all sorts of medicines...that amazing proof, that all things are still possible to him that believeth...

Wesley (1985:268) prays that worldwide Methodists should follow suit to promote education: “Employ whatever God has entrusted you with in doing good, all possible

good, in every possible kind and degree, to the household of faith, to all men. This is no small part of the wisdom of the just.”

Thomas (2010:112-132) shows that various Methodists worldwide, including in America and Asia, are involved in education at all levels, including universities. Recently, Free Methodist World Missions (2014) showed that the Free Methodist has launched Hope Africa University (HAU) in Burundi. The history behind HAU is that it was initially established in Kenya by Free Methodist refugees who had fled the civil war in Burundi. The main intention in establishing the school was to educate fellow refugees who were also running away from the series of civil wars that had engulfed the Great Lakes Region and who did not complete their education in their respective countries. Following the peace settlement to end the civil war, the university was relocated to Burundi toward the year 2003.⁴⁶ Kibogora Polytechnics (2014) refers to another newly built Free Methodist university which was opened in 2010 in Rwanda, with the main purpose of educating rural poor people who do not have enough means to pursue higher learning. Here in South Africa, the Evangelical Seminary of Southern Africa (ESSA) in Pietermaritzburg is also an initiative of the Free Methodist Church. In general, these are examples showing how the church can contribute to the education of vulnerable citizens. This point is reconsidered in Chapter Five to redirect alternative strategies which help to journey with the victims of homelessness in inner city of Tshwane.

4.5 CONCLUSION

Out of a close re-examination of the ministry of John Wesley, this chapter has highlighted the following remarkable features of the Wesleyan tradition:

- Two basic values embedded in Wesleyanism are (1) social holiness, and (2) the expression of Christian hospitality.
- Three grounds for pastoral engagement to journey with vulnerable people are about (1) developing a deeper sense of calling and passion, (2) developing a broader understanding of the nature of human vulnerability, and (3) developing a concrete plan of action to address the problem at hand.

⁴⁶ This school was established when the researcher was in Kenya between 1996 and 1999.

- An urban theological vision for the church to journey with vulnerable people.

Looking at the bigger picture of an urban theological vision for the inner city church's journey with vulnerable people, it has become clear that the Wesleyan tradition has something invaluable to offer in the five areas of homelessness that this thesis is exploring. This chapter has uncovered the impact of John Wesley in terms of his:

- Economic contribution
- Political contribution
- Health contribution
- Social contribution
- Educational contribution

With these characteristics in mind, the researcher is now in a position to confirm to the reader that the same themes are not new discoveries in community development practices. The researcher's theological scrutiny of the Wesleyan tradition shows him its unique contribution towards this sector focusing on human vulnerability in general. This contribution is embedded in the values of social holiness and the expression of Christian hospitality, represented by "perfect love" for our neighbours, in particular inner city homeless people who constitute the subject matter of the present study. In the next chapter, these above characteristics are used to develop strategies that can guide the inner city church in its journey with homeless people.

**CHAPTER FIVE:
FROM VISION TO ALTERNATIVE STRATEGIES: INNER CITY CHURCH
AND HOMELESS PEOPLE JOURNEYING TOGETHER SHOULDER TO
SHOULDER**

5.1 INTRODUCTION

This penultimate chapter focuses on the final research sub-question of the study, which reads:

What is an alternative theological vision and linked strategies that flow from the above understandings, which can achieve a compelling journey for both the inner city church and homeless people – facing each other to negotiate change? (1.3.1).

Arising from this research question, there are two areas that need to be developed:

- An urban theological *vision* for the inner city church and homeless people in the inner city of Tshwane.
- Alternative *strategies* for both the inner city church and homeless people, building on the above urban theological vision.

Inherent in the question there is also the assumption that the inner city church and homeless people need to journey together, shoulder to shoulder, in the struggle to overcome homelessness, following the values of social holiness and Christian hospitality generated in Chapter Four (section 4.2). This conversation is an open process, which draws on Chapter Three (section 3.2), which acknowledged the work of Christian FBO initiatives as expression of the inner city church's holistic response to the issues affecting homeless people in the inner city of Tshwane (Chapter Two). It is helpful to say, at this point in the overall flow of the thesis (and in light of the underlying logic of the Pastoral Circle, that this chapter continues the theological reflection started in Chapter Four and takes it one step forward into reflection on ministry strategies. The "planning" stage in the Pastoral Circle (Chapter One, section 1.5.4) is applied here to discern strategies and concrete actions in response to inner

city homelessness. Strategies under debate are predominantly developed from (1) the researcher's conversations with homeless people, the key role players and inner city practitioners (as in Chapter Two); (2) inner city ecclesial scrutiny raised in Chapter Three, and (3) a theological conversation with the Wesleyan tradition in Chapter Four. At a later stage of planning, strategies are structurally interlinked and developed under alternative urban theological vision for both the church and homeless people facing each other to address homelessness the inner city of Tshwane.

5.2 AN URBAN THEOLOGICAL VISION: HOMELESS PEOPLE

This section presents an urban theological vision for the church to journey with homeless people in their own struggle to achieve a better life in the inner city of Tshwane. An urban theology which comes into play here is informed by the Wesleyan call of the church to participate in "restoring a forsaken beauty" or "perfect love" as captured through the theological scrutiny in Chapter Four. Two key aspects involved in constructing urban theological vision to address homelessness are identified and developed at this point.

5.2.1 Social holiness and Christian hospitality: welcoming homeless people

The first aspect of urban theological vision is to uphold values of social holiness and Christian hospitality to create communion and mutuality between homeless people and the church in the inner city of Tshwane. In unpacking this position, the researcher is on the same track as Hankela (2014:10), one of the latest researchers dedicated to the inner city church's response to homelessness. She has constructed her urban theological vision using the case of the Central Methodist Mission (CMM) in Pritchard Street, central Johannesburg. It is reported that the church offered refuge to homeless refugees and local homeless migrants who initially had nowhere else to turn. Krista Kuljian (2013) narrates how the church's welcoming of homeless people triggered divisions within and outside its boundaries:

When the xenophobic violence erupted in Johannesburg in May 2008, there were more than a thousand migrants living in the church, most of them having fled the political violence and poverty in Zimbabwe. This

crush of people living in unsanitary conditions eventually attracted criticism from inside the church, as well as from its neighboring businesses.

Hankela uses the church's inhospitality to develop her own urban theological vision. Her research focus is about a quest for a "more human face" (*Ubuntu*) to address "exclusionary boundaries... between a local inner city church and homeless people." This same research draws on the work of Kuljian, which the researcher also noticed was reviewed and published in the *Methodist Recorder* by Brown (2013). The main intention behind his efforts is to denounce the Methodist Church's decision to confront its local bishop for using his call to welcome homeless people, despite internal oppositions. After assessing the whole scenario, Brown undertakes to make a declaration in favour of these homeless people and calls on the church to be considerate and more human. He defends his theological position, reminding the church that:

Sanctuary restores one's faith. Not in the hierarchy of the Church, whose action of suspending Verryn from CMM duties was shameful. The faith-renewing aspect is bound up with the prophetic figures who allowed the Spirit of God to use bricks and mortar to offer sanctuary, justice, compassion and hope...

It is inspiring that the above theological assessment combines the ideals of justice, compassion and hope, which add value to this debate of searching for an urban theological vision for the inner city church's ministry in the midst of homelessness. The researcher's urban theological vision takes this same route, which agrees with social holiness and Christian hospitality, practised to offer hope in a situation of despair. This view is further developed and shaped by the church's struggle to find its theological identity to journey with inner city homeless people and poor people in general. Davey (2001:39) predicts more challenges lying ahead as a result of the church's indifference in the midst of a crisis of human vulnerability:

A church that fails to realize its potential in this new context will find itself more and more reduced to individualistic pietism and dogmatic introspection. The church needs to understand and realize its potential as it connects and affirms the communities and individuals in the margins of the global city, communities which comprise significant numbers of women, minorities and migrants – those who really do live on the faultlines and in the back alleys of the new global order.

After making the above judgment, he adds that the urban church's contribution should include its "presence and witness in the 'back alley'." The researcher argues that the element of "presence" is part of an urban theological vision to create alternative ways for the church to be truly in communion with people at the margins of the city without adequate support for them to overcome their vulnerability. With this shift, "exclusionary boundaries" between the inner city church and homeless people are addressed and a new relationship is fostered. This new step becomes a good indicator of urban mission practice and church growth that J.J. Kritzinger (1988:70) presents in terms of launching community projects emulating the model of Jesus:

But, like Jesus who came not to be served, but to serve and was involved with the total man [woman] in need, the church's mission should also have *Christian service*...it should involve itself with the immediate needs of people on a micro scale, but it will do less than its duty if it does not involve itself also with those factors (people as well as structures) which cause the situation of need.

In taking further steps to present an urban theological vision which builds good relationship with homeless people, the researcher asserts that J.J. Kritzinger's thought on *Christian service* should be conceptualised, following a style of practising a "hospitable table" in the face of "complicated misery", as echoed in the previous chapter (sections 4.1). From that conversation with the Wesleyan tradition, it was recorded that the invitation for the church to partake in eradicating slavery and human vulnerability in general was propelled by the theological values of social holiness and the expression of Christian hospitality. Wesley qualified this process in terms of "perfect love" supported by the art of the "primary religion." His main concern arose from the fact that these values needed to be recovered and taken seriously in the life of the church as a point of entry to address human vulnerability, hence the "restoration of forsaken beauty."

From the above insights, the researcher then realises that the values of social holiness and Christian hospitality strengthen mutual relationship which build communion between the inner city church and homeless people. This vision becomes a theological tool to work towards breaking down walls of wrong perceptions and myths that are held against homeless people, as already outlaid in

Chapter Three (section 3.2.2.3). In this process, Bouma-Prediger and Walsh (2008:198) make an invaluable contribution through their interpretation of the closing scenes of the award-winning movie *Places in the Heart*, which brings to light different faces of homeless people:

Everyone, even the dead, is present in the little church, giving and receiving from each other the holy sacrament and offering the peace of God. [Peace of God be with you] Young widows, and fatherless children, blind war vets and money grubbing bankers, adulterers and killers, homeless women and Klansmen, black folks, and white folks.., 'This is, after all, what human life is for, this culmination of fellowship, reconciliation, and delight in the fullness of God's blessing.'

Pohl (2006:9) supports the above opinion by challenging the church to go to a different level in its service to reach out to even "those most likely to be overlooked, anticipating that it might be Jesus it were welcoming..." Crucial in the above theological contention is the church expressing hospitality and communion to all people in the community. To state this point differently, for the church to adopt "welcoming Jesus" means that it will be in a position of integrating the poor and vulnerable people, irrespective of their backgrounds and what has caused their vulnerability. Voiles (2007:197-198) makes a contribution to this process by challenging the church to strive for unity and make sacrifices to restore the heart of the community:

In participating in the Hospitality of the Trinity, through Christ, in the Spirit we will make space in our lives, in our conversation, in our homes, at our tables for the other, the mirror, the windows through which we see God's beauty, the mirrors which reflect Trinitarian Glory and often this will be the least of these, those who are different from us, those we do not like... those who are the poor, the oppressed, the dead and the damned. May we as Christ's Body immerse ourselves in this eikonic practice. May our lives as the Body and individual bodies be the mirrors of the Infinite Hospitality of the Trinity. May we as these mirrors which create an expansive depth be the eikonic windows into the Kingdom where ... the poor are blessed, the hated are loved, the naked are clothed, the sinners are forgiven ... and the dead are raised... Amen.

The above extract is a prayer of commission and agenda for the church in general. This interpretation aligns with insights from Gathogo (2003:78) that the divine unity will guide the church to enter into the community with an open heart to address social

divides and to truly become the host of the people who are branded 'strangers.' They demonstrate what should be the normal practice in the church when it comes to encountering vulnerable people: "This stranger is welcomed with nice words of comfort, and then supplied with warm water and soap to bath, then served with food and drinks and finally given shelter in case it is late in the night."

The researcher's personal response in relation to the main study theme is that the expression of hospitality and communion with homeless people cannot be benchmarked against simple provision of a meal and overnight shelter. From an economic point of analysis, Wesleyan interpreters like Pohl (2006:7-8) engage the church to be open to "grand hospitality" to pursue social arrangements which promote bonds between rich and poor people, hence "perfect love." The spirit of "grand hospitality" and its perspectives is further fostered turning to the work of Vanier (2003:321) who argues that:

We have to be truly present, in communion, with each other because we are in communion with Jesus. And that is feast and celebration. This communion, this celebration is time for nourishment. We become bread for each other because God became bread for us; it is a meal at the heart of the community. Sacrifice is always at the centre of the community life, because it has to do with the sacrifice of our own interests for those of others, as Jesus sacrificed his life so that we could receive the Spirit.

Vanier's thinking is another way to engage the church in rebuilding broken communities. A helpful case study in connection with his prayer is recorded in Gathogo (2003:83) and deals with how Kenya experiences hospitality through a "reciprocal relationship" approach. He remembers the African norm of communal works which involve both the hosts and guests facing each other, thereby discouraging laziness because "it destroys the society." He also remembers that community members were encouraged to come together for the purpose of building huts, doing pottery work, making baskets and musical instruments, skin tanning, and agricultural activities. In interpreting Gathogo's case study, "reciprocal relationship" and hospitality, a sense of cooperation between the church and homeless people is captured here. The two counterparts are brought together to face each other to achieve mutual transformation. At the same time, the church is led to face itself with regard to issues of social justice. Chaney (1993:250) speaks of the legitimisation of

“religious individualism” by the modern community of faith. He denounces this practice by using an injunction from Amos 5:24: “let justice roll down like waters.”

Freire (1993:27) and his “dialogical action” is an additional way to echo mutual community rebuilding through social justice. In his contribution, he believes that ideal liberation would be difficult to achieve without the “oppressed” people themselves taking a lead in shaping their own objectives of humanisation. His main ideas and intentions are summarised in the following contention:

This lesson and this apprenticeship must come, however, from the oppressed themselves and from those who are truly solidary with them...Who are better prepared than the oppressed to understand the terrible significance of an oppressive society? Who suffer the effects of oppression more than the oppressed? They will not gain this liberation by chance but through the praxis of their quest of it, through their recognition of the necessity of liberation.

Through the above discourse, a value of “dialogical action” is part of urban vision and the idea of “truly solidary with them” is harnessed to bring both homeless people and the church closer to face each other and to negotiate a process of tackling inner city homelessness.

The researcher’s imagination of urban theological vision for the church and homelessness finds its expression from the above mutual transformation and humanisation. This reflection also links well with a missiological understanding of human vulnerability, as J.J. Kritzinger (1988:71) said:

If the words of the Gospel and the deeds of compassion can be likened to the two blades of the scissors, the hinge that makes it possible for them to cut and have effect is *koinonia*. We use *koinonia* as the code word for the communion of the faithful, but also for the believers’ fellowship with their Lord. There is no way the church could be the expected missionary representative of God in the world without this *koinonia*.

In the same missiological aspirations of communion, Le Roux (2001:193) draws on Wesleyanism to state that an important task of the discipline of missiology should be to assess the outward activities (community response) of the local church in the city. In the researcher’s opinion, such an assessment should also be a feature of urban

theological vision for the local church to keep on reviewing its strategies related to community transformation. The Wesleyan idea of Societies and Classes from the previous chapter (section 4.6.2.2) also follows this pattern in the context of African slavery and human vulnerability in general. To conclude this section, an urban theological vision should be built on the bigger picture of “mutual transformation” and “mutual humanisation” between homeless people and inner city church in relation to the values of social holiness and expression of hospitality.

5.2.2 Social holiness and hospitality: creating safe spaces for homeless people in the inner city

A second aspect of an urban theological vision for the inner city church and homeless people redefines the spaces which facilitate mutual humanisation. This vision captures the tone of the injunction in James 2:15-16 which helps to raise a question of concern: “Suppose a brother or sister is without clothes and daily food. If one of you say to him [her], ‘Go I wish you well; keep warm and well feed,’ but does nothing about his [her] physical needs, what good is it?” This discourse is directed to the church and how it should get involved practically in community issues. Analysing the church’s missiological responsibility, J.J. Kritzinger (1988:80) asks: “Does the church have a role to play in the situation which is scandalizing the name of Christ?”

For the purpose of this study, the experience of homelessness is “scandalizing the name of Christ” in the inner city of Tshwane and therefore the church cannot afford to remain in a neutral position. Through conversations with homeless people, it was clear to the researcher that their circumstances are associated with deprivation of human dignity and self-image because of living on streets without access to essential basic necessities that would enable them to move on. The researcher’s reflection on an urban theological vision for the church draws on the church’s struggle to facilitate access to spaces which bring about healing from their painful circumstances. In encouraging the church to step up, the researcher observes that Wesleyan values of social holiness and the expression of Christian hospitality were nurtured in Societies and Classes to facilitate long-lasting solutions to the problems facing poor and vulnerable people. As part of promoting a healing process, a space was created to build housing options for different categories suited for the poor and vulnerable

people. Boyling (n.d.:7) witnesses to this discovery noting the housing design as follows:

Here at the Foundery, in 1746, Wesley opened the first Free Dispensary in London, engaging an apothecary and surgeon. He founded a free school with two masters for sixty children, a lending society in 1747, and rented an adjoining house in 1748 to be an almshouse for widows and poor children. A tablet on the back wall of the Methodist Publishing House preserves the memory of the site.

From the citation, the features for safe spaces in terms of housing for vulnerable people include access to free health care, free education and economic empowerment. Exploring this dimension further, Bouma-Prediger and Walsh (2008:52) promote creating “safe spaces” and “safe homes” to ensure that housing for the homeless people is more than just erecting physical structures. In their opinion, the idea of a “home” reflects a beautiful “place” with “boundaries” to enhance safety and comfort. Pohl (1999:134) is also open to this discussion and explains how quality housing for different categories of homeless people should be conceptualised:

...Many needy strangers (i.e. refugees, homeless people, abused women and children) come from living in chronic states of fear. A safe place gives them a chance to relax, heal, and reconstruct their lives. If hospitality involves providing a safer place, where a person is protected and respected, then certain behaviours are precluded and certain pragmatic structures follow.

It is understood from Pohl’s argument that a type of housing which helps to make a difference in the lives of homeless people should be developed, taking into account their multidimensional needs. To recapture this goal, Chapter Four (section 4.3.3) makes reference to the metaphor of “building on a rock” rather than “building on sand.” In interpreting this expression, housing for homeless people should incorporate resiliency programmes and Elliott (2004:227-229) introduces medical care, empowerment for youth, education, job training and placement for economic self-sufficiency.

On the basis of the above reflections on a broader urban theological vision, today the notion of *oikos* from Greek (or “household” in English) is increasingly dominant in the scholarship dedicated to search for approaches to housing for homeless people. For

instance, Bouma-Prediger and Walsh (2008:184-185) uses this to address the enormity of the global crisis. A metaphor which explains their concern is “homelessness of our mother earth”..., “we feel homeless on our home planet” due to ecological degradation. Generally, it is believed that ecological degradation is part of pollution, global warming, deforestation through informal settlements, overcrowding of people in buildings, destruction of infrastructures, and a growing carbon footprint.

When it comes to global ecological issues, the researcher observes that the inner city of Tshwane and the rest of South Africa are not isolated from the global household affected by the earth crisis. The *A Re Yeng* project now in progress to upgrade the city transport infrastructures raises questions of environmental concerns. It is generally seen that trees are being eliminated from some inner city heritage sites and as construction is in progress people experience inner city congestion. Other indicators of environmental degradation are related to air pollution as a result of heavy construction machinery which may contribute to an increase in CO₂ emission levels. All in all, one can say that homeless people are the first to be affected because of lack of housing and other essentials of life. Even poor people from Salvokop informal settlements are affected. De Beer (1998:96) reports on their situation including unmaintained standing houses, slumlords, a breakdown in basic infrastructure such as sewage, and a lack of garbage removal services. During the researcher’s interview with two TLF outreach workers, namely Molamudi and Sikobi, more issues were recorded: mushrooming of shacks within the courtyards and in the surrounding area, unmaintained street lights, illegal dumping and a high level of littering, illegal taverns, noise nuisance, unlicensed scrap yards, spray paint related to the car repairs, a relative increase in crime, illegal electrical supplies into the shacks, street potholes and uncleanness, and the structural deterioration of houses. An increase in backyard shacks is a sign of overcrowding and fire hazards due to cooking meals in the open air (Molamudi & Sikobi 2013).

In a nutshell, the homelessness of the “global household” is a creative imagination for the researchers to draw attention to the fact that the eradication of homelessness through quality housing should go hand-in-hand with environmental upkeep.

Another metaphorical link considered to shape urban theological vision for safe spaces for homeless people besides *oikos* is *oikonomia* and from the work of Warmback (2008:172); the concept signifies “the rules of the household”:

Today, economics is largely decided by those who have resources and power – they set the household rules. They dictate how goods and services are produced and distributed; and they consume most of these products. Those who are in the household, “the domestic workers”, and those who are poor, generally do not control these rules.

In reflecting on an alternative economic framework, Warmback (2008:174) thinks of a vision of economy which is based on justice, and “which is characterized by bounty, generosity, sharing and caring, values which the church should embody.” Coming back to Wesley’s context, economic inequality was practiced to disfranchise the poor people in society. Wesley’s *Sermon CXII: “The Rich man and Lazarus,”* already presented in Chapter Four (section 4.3.2), denounces a lack in church commitment to vulnerable people. Wesley’s unique contribution lies in the values of social holiness and the expression of Christian hospitality which became the threshold to address the plight of vulnerable people.

Besides the notions of *oikos* and *oikonomia* which shape urban theological vision and safe spaces homeless people, another related idea is *oekumene*. Warmback (2008:169) presents the whole world as the household of God and says we should look at it in terms “not only of development”. Truex (2004) deduces from this view of a “spiritual house” or “*oikos pneumatikos*” and his exposition of 1 Peter 2:4-5 that God invites into his household “those without a home” and also invites into his temple “those without a temple.” He appreciates 1 Peter’s argument and that in a literary sense, Christians (*Christianoi*) constitute a home for homeless people. This dimension challenges the researcher in that the expression of hospitality to address housing is the task of urban mission argued in the broader lines of urban theological vision. In Elliott’s (2004:240) opinion, “people closest to the problem can solve it through face-to face relationship.” Accordingly, this wisdom shows that the inner city church housing initiatives are likely to fail without acknowledging the role of involving homeless people in the process.

5.2.3 Social holiness and the expression of Christian hospitality: the church becoming an agent of social justice

Now that the researcher has presented his discussion of safe spaces to facilitate the mutual transformation of homeless people, a third aspect for urban theological vision is linked to social holiness and hospitality for the church to be an agent for social justice. This goal seeks to expand the horizons of communion between homeless people and the church to another level of involving more partners to make transformation a real experience. The task here is no longer between homeless people themselves and the church only, but progressively and systematically moves forward engaging the wider community to share the vision of eradicating homelessness from the inner city of Tshwane.

Thus, the researcher is inspired by Wesley's broader plan to eradicate African slavery, which shows that holiness and hospitality are not just private matters, but also an issue of social justice. The researcher is motivated even more when Manala (2012:217-226) states that "Christian worship minus justice can never be genuine worship." As bottom-line in his study, justice is a practice which entails "equitable availing of life-giving amenities [rights] to all human beings." As such, he holds that "God places orphans, widows, the oppressed and foreigners (or aliens) in the path of Christian worshippers to challenge them towards true active compassion." In the same vein, for the church to become an agent of social justice, Elliott (2004:268) uses different sources to position himself in this subject matter. For instance, he adopts the frontline teachings of Pope John Paul II and records that "Justice will never be fully attained unless people see in the poor person, who is asking for help to survive, not annoyance or burden, but an opportunity for showing kindness and a chance for greater enrichment."

In view of the above insights, the researcher wishes to extract two key issues for the church to become an agent for justice to address homelessness in the inner city of Tshwane.

5.2.3.1 THE CHURCH BECOMING AN AGENT FOR SOCIAL JUSTICE: “COMPETING VISIONS”

An idea about space has already been introduced in the previous reflections (section 5.2.2) to underline that both inner city church and homeless people should work together to manage the housing process. Linking that goal with this new section, the problem of “competing visions”, as featured in De Beer (2008:181-207) and De Beer (2012:253), is a cause of great concern due to how inner city space is allocated. The City of Tshwane is portrayed as a battleground where “the contest of urban space is today more intense than before in terms of land, affordability and accessibility over against exclusivity.” To back up De Beer’s claim, Davey (2001:21) explores a background of how the situation unfolds. For him, “the powers that compete for control of the city are not just its rich and poor opposing political parties, but multinational interests...” In the context of responding to homelessness, this discovery shows how the inner city church and its partners will face challenges to secure urban space. Operating within the lines of social justice, it will then be of the utmost importance to advocate a change so that space in the inner city can be allocated in a way which will benefit all the citizens. It is in this same way that Elliott (2004:268) reminds the Methodists saying that “Slavery is an example that summoned forth courageous people to lead the forces to unshackle its victims.”

To achieve the objective of “unshackling” homeless people and their homelessness in the inner city of Tshwane, the church is also reminded that participating in social justice amid “competing visions” over inner city spaces is part of its holistic mission. To support this contention, Wesley’s experience recorded in Boyling (n.d.:7.) shows that space was also inaccessible. It is understood that Wesley even went as far as to spend more resources in acquiring buildings which then became refurbished and converted to achieve housing for the poor and vulnerable people in England.

In efforts to secure accessibility to urban space for the purpose of housing the poor and homeless people in general, Davey (2001:50) argues an approach of “negotiating the city”:

Authentic urban space is contested, but that contestation can be negotiated and creative if it takes place in the human arena and should not be a battle between people and an imposed built environment. This is not only simply question of rights but also of conviction.

The researcher agrees with this approach, provided that firstly, homeless people are not left behind in the process of negotiation and secondly, that the same process is in line with the value of communion between them and all the inner city players in planning for development. Davey (2001:50) further indicates that “urban space must be negotiated through layers of economics, cultures, religion and identity.” This means that urban spaces should be intentionally negotiated for the purpose of housing all the citizens and any rezoned and non-rezoned land, government-owned vacant buildings, unutilised offices and bad buildings should be targeted to achieve this housing goal.

Practical examples have been demonstrated in Chapter Two (section 2.3.2.4) regarding the “bad buildings” Schubart park and Kruger Park, which now stand empty after the poor people were evicted. Another example entails the construction of headquarters for the South Africa Department of Statistics which are currently being erected next to the Salvokop informal settlements. A question of space use is being asked about the poor and vulnerable people who reside in the shacks and old unmaintained residential houses without proper services, next to this mega project valued at R1.4 billion (Mudzuli 2014:3). While this project is going on, it is the researcher’s opinion that the church should engage the officials to promote that housing for the poor should be an integral part of the whole scheme. A similar question is also raised whether the “West Capital Development” project involving redeveloping four land portions to the west of the Pretoria CBD near Marabastad will provide space for housing the poor and homeless people (Martins 2013:1). In line with “negotiating the city” principle, the church is encouraged to engage different stakeholders to promote housing, bearing in mind that this service is a constitutional right.

5.2.3.2 THE CHURCH BECOMING AN AGENT FOR SOCIAL JUSTICE: STEWARDSHIP OF GOD’S RESOURCES

If the church is to be an agent for social justice, it needs to become a humble steward of God's resources to address homelessness, considering a wider range of economic, social, spiritual, physical and cultural resources. To explain this idea better, Warmback (2008:172) develops the message of Psalm 24:1-5: "The earth belongs to God". Theological tenets deduced from this Biblical promise convey to the church its role to participate in issues pertaining to economic justice by ensuring that resources are shared in a way that helps to change the lives of poor people. In building on this theological prospect, the inner city church can faithfully become a humble steward of God's resources to transform homeless people. A useful tool emanates from community development discipline about the ABCD approach. At the core of this approach lies a systematic path to understand how God's resources, including human resources, could be mobilised and utilised to address issues that affect the wider society sustainably. Before entering into this discussion, it is crucial to remind the reader that ABCD has already been sketched in Chapter One (sections 1.5.3.2-1.6.3.3). This novel approach was developed by two Americans, Kretzmann and McKnight, who initially launched it in Chicago in 1993. The main intention was to come up with alternative ideas to transform the lives of urban poor people, placing them at the centre of their own development and acknowledging their contributions in the process. After the successful launch, this approach gained widespread momentum in community development within and beyond American frontiers. In the year 2001, the researcher came across the approach for the first time while studying Theology and Community Development at the University of Natal (now University of KwaZulu-Natal). Beyond the researcher's academic experience, he encountered ABCD the second time in the inner city of Tshwane through his housing profession at TLF and the Institute for Urban Ministry.

Within the broader scheme of social holiness, hospitality and justice, the researcher's theological appreciation of ABCD offers a tool to understand how God's resources should be mobilised to eradicate homelessness in the inner city of Tshwane. After due consideration, three key issues are underlined.

5.2.3.2.1 HUMAN RESOURCES ARE A KEY TO ADDRESS INNER CITY HOMELESSNESS

The ABCD approach gives priority to seeking to develop a good understanding of human resources to be identified and mobilised in community development. Examples denote a myriad elements such as skills, human experiences, talents, knowledge, vocations, profession, expertise, calling and gifts. Whereas Kretzmann and McKnight (1993:14) confirm that these human resources are rooted in the composition of the church membership, a tool which reaffirms the role of the church to release these resources is the framework of humanisation, also introduced in earlier sections. Freire (1970:13-14) focuses on capacities of “oppressed people” to participate in their own humanisation, through “the power of thought to negate accepted limits...” He also argues that “every human being, no matter how ignorant or submerged in the culture of silence he or she may be, is capable of looking critically at the world in dialogical encounter with others.”

In view of Freire’s insights and the ABCD approach, the church’s task is to utilise the gifts of its members creatively to respond to inner city homelessness. In this exercise, Kretzmann and McKnight (1993:27) do not encourage a tendency of discrimination and stereotypes saying that “...they get called names – like mentally retarded, ex-convict, elderly, mental ill, illiterate, and gang member.”

The researcher observes that the above problem is also traced back to the situation of inner city homelessness and in Chapter Two the stereotype of homeless people being branded “lazy people” was noted. The church cannot afford to exclude any homeless people from their own development, otherwise its response will be limited to Korten’s first generation, which encourages dependency. As Kretzmann and McKnight (1993:83) warn, “once individuals have been labelled as welfare recipients, the talents and energies that they have to offer are usually left out of their community’s inventory of assets, and their true ability to contribute in the present and future is systematically ignored.”

In taking these above comments seriously, it is clear that the church needs to work *with* homeless people, acknowledging that they have a key role to play in their own transformation. Thus, appreciating an interface between Freire, Kretzmann, McKnight and Wesley’s social holiness and hospitality that promote justice, it is clear to the researcher that the church alone cannot tackle homelessness effectively

without involving community stakeholders. It is also clear that homeless people will drive the process of their own change while the inner city church acts as a facilitator.

5.2.3.2 MOBILIZING THE CHURCH'S OWN RESOURCES

Other than the subject of human resources, ABCD is also a tool to understand how the church should identify its physical resources for the purpose of responding to inner city homelessness. The inner city church is challenged to become a good steward in terms of availing its space, besides other physical resources, to build the lives of poor people. In responding to this need, Kretzmann and McKnight (1993:144) argue as follows:

No matter what their size or denomination, many religious institutions have at least one large meeting room, a sanctuary, classroom space, office space, a basement, a lobby, hall, hallways, a kitchen, parking lot... In addition other larger more fully equipped churches or synagogues may also have stage or gymnasium, a library, a school or even personage or dormitory room.

The above list gives concrete examples of how the inner city church can become a good steward of God's resources to change the living conditions of the poor and vulnerable people. From personal observations, YCH offers a good example of resources in terms of spaces that can be rigorously negotiated to develop inner city affordable housing. All six of the housing projects, namely Salvokop, Kopanong, Sediba, Living Stones, Thusanang, Hofmeyr and Gilead, came about as a result of church initiatives. Focusing on the Living Stones project alone, this venture is the result of negotiations between the Wesley Methodist Church and YCH to provide affordable housing in terms of social housing policy.

The Social Housing Focus Trust (SHIFT 2005: 2) reports how the Wesley Methodist Church offered a space on the open rooftop of the existing church community centre for the re-development of 18 single rooms and six double rooms, providing a total of 30 bed spaces. The report continues to show how the Living Stones initiative provides a stepping stone to the tenants who cannot afford to pay expensive rent elsewhere in the inner city of Tshwane. From operational perspectives, as soon as the tenants' income improves, they are able to move to different housing units within

YCH buildings which eventually open up space for new applicants to move into Living Stones.

One of the newer developments, the Thusanang project, was born out of a partnership between TLF/YCH and the Leyds Street United Congregational Church based in the City of Tshwane in Arcadia at 320 Leyds Street. In her speech during the official opening ceremony of the project on 28 November 2013, the TLF Chief Executive Officer Mrs Wilna de Beer complimented the partnerships for the collective vision to address the long-term housing need of elderly and young women from vulnerable backgrounds. The housing is a mix of affordable rental housing units, communal and transitional housing facility for homeless young women, and a drop-in office for homeless women in the area of Arcadia, where it is situated. In general, the vision to establish this project came into effect after the parties involved negotiated to re-develop a space on the rooftop of the already existing church hall. This gesture should therefore be celebrated as a good example of how the church can do more to change the living conditions of poor and vulnerable people.

The Living Stones and Thusanang projects constitute models for the church to become good stewards of urban spaces to address the housing crisis that contributes to an increase in inner city homelessness. In the researcher's opinion this vision can be replicated, but shifting a focus from homeless women to embrace also other categories of homeless people. Inspirations to take up this challenge are theologically reflected in Löffler (1997:75) and his idea of *imago Dei* as a quality given to human beings in creation and restored by Christ. It is noteworthy to reiterate that Wesley was haunted by the vulnerable young girl at risk and by "the old woman who begged for food but found no relief from pious Christians." It is therefore understood from this backdrop that to become good steward of God's resources includes knowing how to use them responsibly to take care of the poor and vulnerable people.

5.2.3.2.3 GRASSROOTS ORGANISATIONS (NGOs)

The ABCD approach helps to look at NGOs in terms of assets for the local church to consider in its efforts to tackle homelessness in the inner city of Tshwane. This idea

is also expressed in Kretzmann and McKnight (1993:109) and their position is that grassroots or local organisations (NGOs specifically) can serve as a catalyst for social change. It is noted that they function as “amplifier of the gifts, talents and skills of individual community members.” This perspective makes Swart (2006:133) and Krige (2007:22-23) to connect the church’s work with the fourth generation for development strategy of Korten (1990:100-108). In their reflections, it is highlighted that NGOs in local communities are driven by visions and values rather than money and budgets, because community development is about people-centred practice.

In Chapter Four (sections 4.2 and 4.3.2) the Wesleyan philosophy of Societies and Classes operated as grassroots organisations and were also driven by certain values such as “rule-agapism” or “perfect love” and justice. In the inner city of Tshwane, organisations operating like TLF also emerge as grassroots initiatives guided by values, as reflected in appendix B. It is particularly observed that values such as number eight and nine represent a clear urban theological vision for the church and homeless people:

- We value reconciliation. We call for reconciliation between people and God, people amongst themselves, people and nature, different churches, culture and races, men and women, and so forth,
- We value partnerships. Through shared vision, resources, facilities, people power, and training programmes, we are able to be more responsible stewards of God’s resources to us...

Advantages for the “inner city church” to function both as congregations and as NGOs (like TLF, PEN and POPUP) are reflected in their daily encounter with homeless people through programmes such as outreaches which connect them to the real life of homelessness. In response, Kretzmann and McKnight (1993:147) recommend that congregations should consider entering into partnership with NGOs to respond to the needs of the poor people.

This element of the church and partnership is theologically argued by Ford (2008:76-81), who says that every follower of Christ is by definition a full partner in the kingdom and should engage in creating community, both inside and outside the walls

of the church. This declaration confirms the argument that congregations alone cannot achieve the vision of humanisation of homeless people in the inner city of Tshwane without identifying key partners, including NGOs.

In summary, an urban theological vision for the church to respond to homelessness should reflect the following aspects:

- Theological values of social holiness and the expression of Christian hospitality theoretically foster communion between the inner city church and homeless people;
- Theological values of social holiness and the expression of Christian hospitality create a safe space which facilitates the transformation of homeless people;
- Theological values of social holiness and the expression of Christian hospitality enable the inner city church to become an agent for justice to harness the variety of resources to facilitate the transformation of homeless people.

5.3 FROM VISION TO ALTERNATIVE STRATEGIES

The researcher now moves to a crucial section in the study, building on the above urban theological vision to discern concrete alternative strategies for the inner city church and its partners, including homeless people, to respond to the homelessness landscape in the inner city of Tshwane. This discussion is shaped by the perspectives of *oikos*, *oikonomia*, and *oikos pneumatikos* adopted in the previous sections (5.2.2), in agreement with Datta (2004:1) that homelessness is “an interdisciplinary concern.” In his view an agenda to take action should be broader, bringing together key role players from different fields such as architecture, community planning, environment, psychology, sociology, public policy, cultural studies, behavioural sciences and social work. On this list, public health practitioners have a key role to play in responding to the causes of homelessness in the inner city of Tshwane.

The idea of bringing a variety of players together is intended to share information and expertise. As the church explores an interdisciplinary homelessness-based approach, Datta asks helpful questions: “Why and how do gender, race, ethnicity, religion, class and culture intersect with the homelessness discourse?” and “...how is it possible to design an inclusive society?”

Being guided by these questions, the concrete ministry strategies – to embody the urban theological vision developed above – follow the same “fivefold thread” developed in previous chapters; they therefore cover economic, political, health, social, and educational strategies. This completes the four key dimensions of the specific version of the Pastoral Circle used in this study: Context analysis, Ecclesial scrutiny, Theological reflection, and Strategic planning:

| Chapter Two: Homelessness in Tshwane | Chapter Three: Inner city church responses | Chapter Four: John Wesley’s ministry praxis | Chapter Five: Theological vision and strategies |
|---|---|--|--|
| 2.4.1 Economic factors | 3.3.1 Economic responses | 4.4.1 Economic contribution | 5.3.1 Economic strategies |
| 2.4.2 Political factors | 3.3.2 Political responses | 4.4.2 Political activity: Emancipation | 5.3.2 Political strategies |
| 2.4.1 Health factors | 3.3.3 Health responses | 4.4.3 Health contribution | 5.3.3 Health strategies |
| 2.4.1 Social factors | 3.3.4 Social responses | 4.4.4 Social contribution: Housing | 5.3.4 Social strategies |
| 2.4.1 Cultural factors | 3.3.5 Cultural responses | 4.4.5 Educational contribution | 5.3.5 Educational strategies |

5.3.1 Responses to homelessness: economic strategies

The inner city church of Tshwane needs to be involved in economic activities that empower homeless people. It is envisaged that the church will focus on small, medium and large scale projects to lead homeless people to a life of self-support. An expression from John Wesley (1829:270), quoted already in Chapter Four, encourages the church in this regard: “The temporary aids, given to subdue prejudice and support the weak, shall, like scaffolding, be removed.” This metaphor can be explained by referring to Elliott (2004:xx):

Street saints are modern-day manifestations of the Good Samaritan. When they see a person who has been damaged, instead of walking by, they stop to bandage his or her wounds or provide care until he or she can stand again. The wounds may be physical, psychological or emotional; in any case, they are crippling. The people who help alleviate the pain heal with faith as their motivation and love as their method.

Moving in the same direction, the researcher argues that homelessness strategies in the inner city of Tshwane and the role of the church will be to get involved in activities that enhance the empowerment of homeless people. To meet this goal, the church and homeless people will have to come up with a plan for income generating self-help activities together. In assessing the areas and extent to which the church should be involved, it is important to go back to Chapter Two (section 2.4.1), which links homelessness to poverty and unemployment. Out of conversations with homeless people, it was reported that some of them found themselves in their situation due to the lack of income to pay rent for accommodation in the inner city. Reports also confirmed that other homeless people who are involved in informal businesses do not earn enough to afford housing, given the level of competition and demand of the property market. In response to the above research findings, the researcher draws attention to the recommendation of Du Toit (2010:112):

Since homelessness in the larger cities is likely to increase in the foreseeable future, and since it affects the well-being of not only the homeless but also the public in general, it is important to ask how these municipalities are responding to homelessness, how prepared they are, what factors influence their responses?

Olufemi (2000:231) points out that the local municipalities in South Africa have not been able to provide an economic response to homelessness. His findings from the homeless people in inner city of Johannesburg confirm that:

...the employment situation of the street homeless [people] is very erratic and more often than not the street homeless people are unemployed: 93 per cent of the street homeless women identified unemployment as the cause of their predicament. A lack of income or low income due to unemployment and a poor educational background has a cumulative effect on the path to homelessness. The inability of the homeless [people] to meet housing costs or rents because of precarious employment or low-paid jobs results in housing segmentation.

To think of the church's response to the economic empowerment of homeless people in the inner city of Tshwane, the researcher refers to the main purpose of Wesleyan Societies and Classes to empower vulnerable people. Behind these Societies and Classes were two important economic strategies which the researcher believes can also be implemented in the context of homelessness eradication:

The first economic strategy is a model celebrated in Chapter Four (section 4.3.2.2), where Wesley (1829b:253-254) states: "We saw many of the poor people, all at work, knitting, spinning, picking work, or weaving. And the women in one room were all sewing; either fine or plain work." This idea of training and skills development was in his understanding that "temporary aids, given to subdue prejudice and support the weak, shall, like scaffolding be removed."

Accordingly, in engaging the church in the inner city of Tshwane, today the quest of skills development to empower poor people is not a new concept in scholarship under urban Christian practices. Through the ABCD approach referred to in previous sections, Kretzmann and McKnight (1993:152) argue that the role of the church is not only to contribute toward skills development, but also to connect the poor people with job opportunities. Two examples describe their expectations:

- A congregation contracts with city agencies and local business to provide labour support through an employment programme.
- A congregation always hires out to local contractors when construction or repairs are undertaken.

It was also part of Wesley's plan to empower poor and vulnerable people and to employ them in the businesses he had established himself (Wesley 1831:560): "Some years ago four factories for weaving were set up at Epworth. In these a larger number of young women and boys and girls, were employed." Following this same design, the church in the inner city of Tshwane can explore options of training homeless people to be involved in the work that is normally outsourced to private companies.

The second economic strategy for the church to empower homeless people involves establishing small businesses. The spirit of this activity is entrenched in Chapter Four (section 4.3.2.1). Wesley's economic practices were inaugurated on basis of a robust plan of "lending-stock" or "loan societies" and out of his passion, he would tenderly say, "I heartily wish he was in any way of business, as he is capable of almost anything."

In reassessing Wesley's contribution, Chapter Four (sections 4.6.1) explains how the process to access funding was made easy. Dew (2012:7) and Le Roux (2001:45) commend the above strategy of administering interest free loans through the "Benevolent Loan Fund" and the "Stranger's Friend Society". They document: "Fifty pounds was collected and two Stewards from the Society dispensed loans of up to twenty shillings to those who needed 'a present supply of money' for purposes to carry on their business" (Le Roux 2001:46).

In light of the above findings, the role of the church in the inner city of Tshwane will be to develop the necessary knowledge and expertise in small business incubation, facilitation and capacity building. This directive is essential for the economic sustainability of self-help businesses set up by homeless people. Having made this general observation, Maluleke (2001:58) recommends more guidelines regarding coaching homeless people to sustain their businesses:

Self-help projects need to be evaluated from time to time. Without evaluation, projects owners may lose their motivation. It is true that when people lose their sense of purpose, they get controlled by frustration and

discouragement. Motivational workshops could be conducted from time to time as part of the rebuilding process of the people.

Working with homeless people, the church in the inner city of Tshwane can achieve more in the area of economic activities to bring about economic empowerment. Technically, a broader sense of a sustainable plan for small businesses of poor and vulnerable people is captured in the literature on a framework of “social entrepreneurship”. Bornstein (2005:276-277) helps to reflect on how the church can take advantage of this framework in its agenda of economic empowerment:

- Micro-loan lending should be made available to start small income generating businesses.
- The government should support social enterprise programmes by providing incentives for poor people to initiate small businesses.
- Funders should link with high schools, colleges and grassroots groups to nurture the idea of entrepreneurship.
- Learning institutions should incorporate entrepreneurship into the school curriculum to “counteract political and cultural silence.”
- Community practitioners should encourage poor people to be catalysts of their own change and development.

Clearly, the churches in the inner city of Tshwane can become catalysts of change through a vision of empowering homeless people through strategies leading them to initiate their own businesses. As the church commits itself to this vision, it will at the same time be playing a role of addressing urban poverty, identified in this study as one of the major root causes contributing towards homelessness in this particular inner city.

5.3.2 Responses to homelessness: political strategies

In introducing the second set of alternative strategies to respond to homelessness in the inner city of Tshwane, the researcher takes the stage of basic human rights. The role of the church will be to engage itself in advocacy and policy lobbying. For instance, in Chapter Two (section 2.4.2) it was indicated that homeless people do not qualify for housing units in terms of the Social Housing Act [No. 16 of 2008],

especially because of their failing to meet certain requirements. It was also identified that youth, refugees and asylum seekers (without permanent residence permits) are not eligible to benefit from the affordable housing scheme. The implementation of this policy should be challenged, as it does not promote the right to access housing as enshrined in *The Constitution of the Republic of South Africa* (RSA, 1996:12), Chapter 2 of the Bill of Rights (26), which makes the following provisions:

- Everyone has the right to have access to adequate housing; and
- the state must take reasonable legislative and other measures, with its available resources to achieve the progressive realisation of this right.

There is therefore a need for the church to play a role in advocating affordable housing which benefits various categories of the homeless people. To a larger extent, pursuing this goal is an important step of integration of asylum seekers and refugees into the community. This claim is entrenched in the broader underlying principles of the global Habitat Agenda (United Nations Centre for Human Settlements 1996:19):

- Providing access to affordable shelter.
- Making towns, cities and villages more sustainable: socially, economically, and environmentally.
- Enabling broad-based participation in decision-making and action, including access to justice and community-based planning.
- Finding new ways of funding socially inclusive development to counter the problems caused by urbanisation.
- The development of capacity building programmes for civil-society organisations and groups.
- Improving access to information technology to improve the awareness of social, economic and environmental issues, and enable national and international exchange on practices relevant to the Habitat Agenda.

Further to the above insights, in the call to fight against global urban homelessness, Toepfer (2000:IV) adopts the same principles to challenge member states and civil

organisations to tackle this problem seriously. He also specifically advocates that in order to be successful in eradicating homelessness, combating strategies should be based on “public policy framework that incorporates employment policy and housing policy, as well as social safety nets and housing allowances.”

The researcher’s response to the global agenda on eradicating homelessness, however, shifts the focus from the scheme of “housing allowances” which, in the researcher’s opinion, tends to deprive the recipients of the value of taking ownership. Besides this value, the ideals of life pertaining to human dignity and responsibility are undervalued since homeless people are not encouraged to contribute to their own well-being. This kind of response makes Bouma-Prediger and Walsh (2008:139:140) challenge government housing programmes called “standardised housing” or “generic housing” that are imposed on poor people. According to them, the practice is a “demoralising,” “debilitating” and “dispiriting” response due to the fact that homeless people are excluded from policy making in the housing process. This view shows that emergency housing like the Struben Street Shelter (Chapter Two, Figure 2.6) are not well positioned to facilitate transformation, due to a lack of involvement of homeless people themselves. There is a need for advocacy and policy lobbying in this area and De Beer proposes “a more suitable low-cost housing option...as a long-term solution” and strategy to address the problem of homelessness (Van Zuydam 2014: 4).

Another pressing issue that needs the church’s advocacy and policy lobbying from conversations with homeless people (Chapter Two, sections 2.3.2.4.) is the hostile relationship between them and the Tshwane Metro Police. They mentioned experiences of arbitrary arrests and evictions from places of refuge in the inner city: “We came here around Burgers Park Lane after the Tshwane Metro Police chased us away from the corner of Skinner Street [Nana Sita Street] and Andries Street [Thabo Sehume Street]...” (Akanani 2012). The reader is referred back to Chapter One (section 1.3.2.7.) which also documents a local newspaper report on similar challenges that homeless people face in the inner city.

One of the latest incidents has led concerned people like De Beer to approach the local newspapers in an effort to draw the public’s attention to the abuse of homeless

people: “The SAPS and Metro Police simply clean people off the street as if they are waste” (Van Zuydam 2014:4). This example (and many others) represent a good practice of prophetic denunciation of human rights violations and the media is strategically used as a platform to challenge the perpetrators. The church’s role to journey with homeless people amid experiences of exclusion is to carry a banner of “justice,” “broad-based participation in decision-making,” “planning” and “action” as addressed in the Habitat Agenda (United Nations Centre for Human Settlements 1996). These ideals are in alignment with an urban theological vision that promotes communion between the church and homeless people in inner city of Tshwane.

An additional issue which needs advocacy is health care programmes for homeless people, in particular those who stay on the streets and other dangerous places in inner city. This goal is reflected in Article 25 of the *United Nations Universal Declaration of Human Rights* (1948), which expects countries to observe the following directive:

Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood circumstances beyond his control.

As the church participates in human rights advocacy, Beer and Prance (2013:94) celebrate a partnership between the Australian local governments and the not-for-profit organisations working with homeless people. The researchers cite instances that explain the necessity of the partnership as a strong voice to shape urban policies and practices:

- regulatory roles and local government as public space managers;
- exploring the link between affordable housing and homelessness;
- matching responsibilities and resources; and
- formal and informal homelessness strategies.

The researcher observes that a model of “formal and informal homelessness strategies” can also be replicated in the inner city of Tshwane and is in line with an expression of hospitality to move homeless people from “unsafe places” to “safe

spaces.” Through this same practice, homeless people are also assisted to move from “informal trade” to more “formal trade” in the inner city.

However, an interview that Van Zuydam (2014:4) held with De Beer challenges the church not to be naïve in its advocacy, because of the enormity and complexity of inner city homelessness. To respond meaningfully, the church is therefore encouraged “to forge broader-based partnerships” in which all stakeholders” should come together” and the intention is not “to compete” but to “collaborate” on how the problem of inner city homelessness should be addressed. In welcoming this suggestion, the researcher notices that the church is systematically widening its partnership, seeking cooperation with NGOs, homeless people and politicians from local government to eradicate homelessness in the inner city of Tshwane.

The concept of “eradicating” homelessness, as it recurs in this study, is a matter of debate and could be called “utopian” because of the many factors involved in finding a long-lasting solution, notably long-term planning and dedicated resources to implement those plans. An important aspect in the Irish homelessness model, proposed by their Department of the Environment, Heritage and Local Government (2008:5-7), reflects a paradigm shift from a short-term approach to a longer-term sustainable solution:

The new strategy will lead the drive towards value for money, effectiveness and high standards. The objective of eliminating long term occupation of emergency accommodation will involve a strategic reorientation of homeless expenditure away from emergency responses, towards long-term and mainstream housing for persons moving out of emergency accommodation, with appropriate supports while these are needed. This will, in turn, be supported by resolute action and innovative approaches to maximise the options available for people progressing from homelessness to independent living. Preventing, as far as possible, the occurrence or recurrence of homelessness requires effective action to tackle a variety of causes involving services across a wide range of areas including health, welfare, addiction, family support, domestic and gender-based violence, education, family budgeting, training, prison and probation.

This report reveals the political will to eradicate homelessness, and the Irish Government is clearly dedicated to an ongoing evaluation of its homelessness objectives. In the same process lies a review “of homeless expenditure away from

emergency responses” to phase in a long-term based response under the guiding principle “drive towards value for money, effectiveness and high standards” and “independent living.” Another paradigm arising from that evaluation process is the need to coordinate dedicated resources. The Department of the Environment, Heritage and Local Government (2008:57) notes:

The new financial arrangements will replace all existing schemes for voluntary and statutory agencies. It will include funding arrangements for agreed core services as well as arrangements for innovative and new services. The new funding system will allow for the phasing in of service contracts / service level agreements which will apply equally to voluntary and co-operative bodies and statutory services. The new arrangements are intended to provide a single point of access for information about funding and for receipt and assessment of applications. They will also allow for the streamlining and coordination of monitoring and evaluation. The existence of a coordinating mechanism for funding will also ensure a clear overview of the range of services and activities in the sector. This will facilitate a more efficient and effective use of public resources.

From the report it is clear that both the public and private sectors of development are partners for the purpose of exchanging ideas on how to strategically eradicate homelessness. It is also clear that the coordination of a range of resources is the key towards achieving the vision and objectives of eradicating homelessness effectively and efficiently.

One of the major challenges the church faces in the inner city of Tshwane, as identified in Chapter Three (section 3.3.2.3), is the lack of both public and private initiatives in the fight against homelessness. In fact, among other challenges, it was noted that the City of Tshwane’s current homelessness policy document is not socially inclusive, besides its lack of clarity on resource allocations in the sector. Within the broader lines of advocacy and policy lobbying, the church should work hard to get the public and private sectors involved in this response. It is recommended that homeless people will not be excluded from this move of creating a broader partnership. Davey (2001:48) and Marcuse (1994: 251) share the same sentiments: “They [homeless people] need to be part of a broader effort to build a better society, physically, economically, socially and politically.” To follow this agenda, the church in the inner city of Tshwane will have to mobilise homeless people to take part in advocating their own rights. As they get involved, the church is

also creatively facilitating the process for these homeless people to face their politicians with some questions. Davey (2001:33) offers a guide: “Who has a right to the space of the city? Who has a right to call the city a home? What and whose is the economy of the city?”

For the church to go ahead with homelessness advocacy and policy lobbying in the inner city of Tshwane, Olufemi and Reeves (2004:10) recommend the following key issues in consolidating an agenda plan:

- Access to land to develop affordable rental housing for poor people.
- Review of the national social housing policy to bring it to a lower level, which embraces different categories of homeless people.
- Funding capacity for the short-term and long-term housing development of homeless people.
- Coordination of homelessness support services to meet long-term housing goals.
- Coordinated approach to address the phenomenon.
- Enforce the rights of homeless immigrants including asylum seekers and refugees.

5.3.3 Responses to homelessness: health care strategies

In exploring the third alternative strategy of health care and how the church could be involved in the inner city of Tshwane, Chapter Two (section 2.3.2.3) has identified the physical and mental health challenges that homeless people face. It is also important to highlight that discrimination against HIV positive people emerged as one of the causal factors for homelessness. Victims are forced to flee to the inner city and when they arrive there their lives gradually deteriorate because of living on the streets without access to basic primary health care or a social support net.

This research focuses on the inner city church, but a meaningful response in this area requires close cooperation with township congregations that are seeking to tackle HIV and AIDS discrimination, aiming to reduce the number of people who flee their homes. To achieve this objective, Elliott (2004:60) proposes an idea of making a

profile of the victims so that interventions including emergency shelters and empowerment programmes can be well implemented. According to Govinden (2003:265), one of the local researchers, Elliott's proposal has some limitations as it lacks elements of awareness and conscience-raising:

In developing liturgical resources to deal with HIV/AIDS we are identifying with people living with HIV/AIDS and removing the stigma of separation between "us" and "them". The culture of blame that has come to characterise responses to the pandemic will be scrutinized, and the experiences and trauma of this newly-oppressed group will not be side-stepped. We need to remember that if one of us is sick, we are all sick. If one of us is infected, we are all infected.

The first activity of the church in the inner city of Tshwane will be to deal with the discrimination and stigma associated with HIV and AIDS through the same process of awareness campaigns, using different means at its disposal. One of the helpful strategies that Kithome (2003:246-247) suggests as an action plan, is the establishment of more training centres in different areas. Different groups of leaders should be trained to become facilitators to play the role of disseminating information about HIV and AIDS, covering more ground:

There are many myths circulating in rural areas about HIV/AIDS and it is therefore important for curriculum that teaches grassroots communities to address basic facts about HIV/AIDS, how it is spread, related symptoms and HIV/AIDS, and ways of protecting oneself against infection. Many people are afraid of taking an HIV/AIDS test. They fear being confronted by the reality of their status and of disclosure in the community. For this reason it is important for the course to cover the issue of Voluntary Counselling and Testing.

In the second task, the inner city church will direct its focus to promoting primary basic medical care and hygienic facilities for homeless people. An activity of outreach, as reported in Chapter Three (section 3.3.1- 3.3.4), is part of the strategy to encounter homeless people on the streets and other critical places in the inner city of Tshwane. While advocating his housing option, Du Toit (2010:125-126) misses this outreach element, which can help when facing homeless people on the streets. The idea that the church should be involved in such outreaches is motivated by Olufemi and Reeves (2004:87), since in their opinion homelessness outreaches are open opportunities to identify the problems, needs and aspirations of homeless

people where they stay, in their own fragile inner city spaces. In a recent publication, this is expressed with the phrase “pavement encounters” (see Mashau & Kritzinger 2014).

In challenging the inner city church to be involved, the researcher also reconsiders Wesleyan scrutiny in Chapter Four (sections 4.3.2.3-4.3.4). The idea of outreaches is recommended in terms of extending Christian hospitality to embrace homeless people who live on the streets. Although the concept “outreach” was not used in Wesley’s context, the visits which were coordinated through Societies and Classes addressed the same goal of facing vulnerable people on the streets. The researcher indicated that “Stewards” and “Volunteers” went out to visit various prisons to address inmates. They also conducted door-to-door visits to encounter the most vulnerable people in the city. The researcher also noted that the same volunteers were committed “to inquire about the person’s welfare – spiritual and physical and to offer advice...”

The use of the expression “to inquire” from the above paragraph strikes the researcher in relation to the ways in which inner city homeless outreaches should be conducted, to get a realistic picture of the circumstances of homeless people. In the researcher’s own interpretation, outreaches are not just about supervising material hand-outs. These outreaches are about creating a space for homeless people to narrate their stories. The role of community workers include to get “the big picture” of the homelessness situation and to report back for planning the way forward towards finding a solution. Pohl (2007:22) recalls how Wesley’s visits were strategically planned and constantly implemented:

In going to the poor, visitors were drawn into the world of utterly destitute persons, and gained important insights into their needs. Helpers were thus better equipped to respond with innovative efforts, small-scale institutions, programs and approaches that could be helpful. Such insights also allowed Wesley and other co-workers to speak with authority about what they had seen and how situations might be remedied.

Following the above guidance, fostering homeless outreaches in the inner city of Tshwane requires the church to mobilise equipped community workers and volunteers with a passion to work with homeless people. Subsequent to this

principle, Wesley's strategy as identified from Chapter Four (section 4.3.4) is to divide the city geographically into districts and then to proceed with the placement of volunteer workers. Through Common Ground (2015) this proposal is working in New York City and its innovative outreaches are operating in more than 120 sites in the city. Their mission is "to create safe, secure housing, with essential on site support services to help them address the psychological, mental and physical health problems that are obstacles to independent living."

The researcher believes this strategy of demarcating the city to ensure the geographical coverage of the city is inspiring and can support TLF's idea of "street sleepovers" and weekly evening outreaches conducted in the inner city of Tshwane. As the researcher recommends support services to be integrated with outreach activities, he proposes that mobile toilets and showers made out of recycled buses (see Chapter Three, Figure 3.11) can alternatively be replicated to address hygienic conditions of homeless people. The researcher observes many old and unused municipal and private buses which can be obtained through negotiations and reconditioned to achieve this goal. This model aligns with an ABCD approach to mobilise unutilised assets to address the unhygienic conditions of homeless people who live on the streets without sanitary facilities. In the same understanding, a mobile medical clinic to coordinate primary health care should be part of such a support service net and should also be integrated with outreaches; given that homeless people cannot afford medical care costs. Parkson (2012:18) shows that this proposal is also working in the inner city of Kilda, Australia, through the Sacred Heart Mission. A partnership with a range of health practitioners was launched to draw them into such outreaches. The mission is now nationally appraised for its contribution to the homelessness sector through inner city mobile medical clinics to touch the lives of homeless people through 24 hour coordinated services.

Based on the above outreach strategy, the churches in the inner city of Tshwane can also think of site units of homelessness to ensure the coverage of the city with a broader plan of implementing 24 hour services to homeless people. However, it is difficult to achieve this goal without initiating partner relationships. Elliott (2004:67) comments that most churches today have proven unwilling to initiate relationships: "They pay, they pray, and they give stuff away." To challenge this mind-set, Wesley's

strategies of Societies and Classes provide a foundation, as Pohl (2007:22) has suggested (see above).

The inner city church can achieve more in the area of public health care, in response to the health needs of homeless people. The areas which have been identified in this sub-section include issues such as HIV and AIDS awareness through training, promoting primary basic health care, and outreach activities ensuring the coverage of all areas of the inner city.

5.3.4 Response to homelessness: social strategies

This fourth section explores the role of the church to take part in social practices which can help to respond to homelessness in the inner city of Tshwane. From the previous chapter (section 4.3.3), Wesley's idea of housing of the poor and vulnerable people serves as a motivation for the inner city churches to collaborate towards meeting the social needs of the homeless people. This involvement is directly linked to the church's involvement in advocacy and policy lobbying which prioritises housing for homeless people. This goal is also linked to conversations with homeless people who participated in this study, and who clearly expressed the need for access to housing facilities in the inner city.

Accordingly, to develop social strategies, two strategic goals which support housing for homeless people are necessary, following the report by the Irish Department of the Environment, Heritage and Local Government (2008:5). Goal number one is to secure a partnership with local government institutions and the private sector to work together toward the objective of eliminating "sleeping rough" on the streets. To achieve this, adequate temporary housing facilities need to be developed to host homeless people, regardless of what caused their homelessness.

A second strategic goal, which is connected with the above, is also about partnership with the local government and private sector. Its main intent is to eliminate long-term living in temporary housing facilities by developing long-term housing plans combined with community support services. It is expected that homeless people who are unable to live independently will receive supported housing with special care.

In adopting insights from the two broader social strategy goals, it is clear that partnership is an underlying necessity to meet the social responsibility of supported housing for homeless people in the inner city of Tshwane. A housing design which recaptures the spirit of “tailored responses” by the Department of the Environment, Heritage and Local Government (2008:45) is embodied in the “housing ladder” metaphor discussed in Chapter Three (Figure 3.17). The philosophy behind the ladder is to ensure that diverse housing options are available in the inner city and that all inner city homeless people are accommodated. It is also argued that besides a residential focus, empowerment programmes will be in place to enable them to move towards a permanent housing plan.

The motivation for a housing “ladder” lies in the view of De Beer that “homelessness should not be understood as a few people who stand at traffic lights for begging” (Van Zuydam 2014:4). To interpret this report, there are more categories of homeless people beyond the “traffic lights” that should be considered in establishing diverse housing options suited to their specific needs and circumstances. As a plan of action, the Department of the Environment, Heritage and Local Government (2008:46) systematically raises this point:

Not everyone who experiences homelessness will be able to move into mainstream housing, even with supports, and some will need housing with care provided on site. There is also a need to develop more tailored housing responses in individual cases where independent living is not possible and for those who are currently hard to place, such as sex offenders, individuals with challenging behaviours and severe mental health issues.

During the researcher’s field research, different categories of homeless people were identified. Drawing on Chapter One (section 1.3.2.1.4), these categories (primary, secondary and tertiary homeless people) are important in introducing three strategies for the church to help develop housing for homeless people in the inner city of Tshwane:

The first strategy for the church is about short-term housing response with “more tailored housing responses in individual cases where independent living is not

possible...” For instance, in Chapter Three (Figures 3.20 and 3.21), the example of housing programmes for homeless individuals with chronic, terminal or mental illnesses was identified. In the same plan, diverse options of housing will be conceptualised to host homeless people living with substance addictions and those who live with physical and intellectual disabilities. The plan will also facilitate access for mainstream homeless people to temporary housing, so that no person will be forced to “sleep rough” on the streets or in other dangerous places in the inner city.

The second strategy for the church entails establishing medium-term housing which is reflected in De Beer’s report as transitional housing options, “where people can stay for a longer period and receive psycho-social, and economic and other empowerment services suitable for different groups” (Van Zuydam 2014:4). Looking at the model of Modulammoho Housing Association in Chapter Three (Figure 3.24), housing options suited for homeless people with marginal income will be considered under this same strategy. Again, De Beer’s report states: “The City of Tshwane, social and other housing companies and community-based organizations, need to explore innovative options for decent affordable housing catering for people earning as little as R1200 per month” (Van Zuydam 2014: 4).

The third strategy for the church to explore in response to homelessness socially in the inner city of Tshwane is to facilitate access to long-term housing solutions. Turning to Chapter Three (Table 3.2), this strategy is working well with YCH which roughly invested over R250,000,000 to develop affordable housing for poor people who are not able to afford market rentals in the inner city of Tshwane. A paradigm shift in the report by the Irish Department of the Environment, Heritage and Local Government (2008:45) is that homeless people will be in a position to manage their own housing process:

An adequate supply of housing, particularly for single person households, is integral to solving and preventing homelessness. A range of options must be developed including greater utilization of existing housing stock and the provision of additional units by local authorities and greater use of the private and voluntary and co-operative housing sectors.

The above model encourages the homelessness sector to explore an option of cooperative housing for homeless people to manage their own housing. This option is similar to the People's Housing Process from the National Housing Code (2009:45) in South Africa and practitioners, including Community Based Organisations (CBOs), play a role in facilitating the housing process. The reason why cooperative housing is encouraged is that participation in the process is regarded as a contribution of homeless people to achieve their own housing, which enhances optimising control and decision-making in the housing process.

All in all, to challenge the inner city church of Tshwane, the researcher can say that housing serves as an expression of social justice and hospitality in the city. This social practice is at the heart of the Wesleyan Tradition and one may also not forget to commend the role Wesleyan women played, as Chilcote (1993:68) has said:

They [women] adopted a uniform dress of dark purple cotton and all ate together at table five yards long. Over the course of five years they sheltered and cared for thirty children and thirty-four adults. What in other hands might have become an elegant house became a school, an orphanage, a hospital, and a halfway house for some of London's most deprived people.

5.3.5 Responses to homelessness: educational strategies

The fifth alternative strategy for the church to respond to homelessness in the inner city of Tshwane is about promoting education for homeless people. In Chapter Two (section 2.4.1), the researcher reported that due to the issue of poverty, young people are forced to flee to the inner city to look for jobs so that they can raise money to further their studies. Once their plans fail, they are condemned to a life of homelessness with unfulfilled dreams of an education. Another experience reported in Chapter Three (section 3.3.3.1) is about the situation of at-risk-girls in the inner city of Tshwane. The situation of the survivors who ended in emergency housing facilities like Lerato House (TLF) and Precious Pearls (PEN) is a case in point. It is reported that their vulnerability is connected to cultural practices which tend to encourage domestic abuse and rape. Other identified factors that cause vulnerability include human trafficking and poverty, which deprive the at-risk girls of their education.

As the researcher explores ways in which the inner city church can be engaged, Wesley's contribution as explained in the previous chapter (section 4.4.5) is acknowledged because of the way he prioritised education for poor and vulnerable people in a particular way. The researcher has already reported on initiatives to build schools for them and the idea of facilitating access to free and quality education. Wesley (1902:192) was more directly involved in the management of these schools to monitor the academic performance and would report as follows:

I went into the school, and heard half the children their lessons (sic), and then selected passages of the "Moral and Sacred Poems." Friday, 28. I heard the other half of the children. Saturday, 29. I was with them from four to five in the morning. I spent most of the day in revising Kennet's "Antiquities", and marking what was worth reading in the school.

Wesley Center (2011) indicates that Wesleyan schools were well managed and is impressed by Wesley's report after visiting a school, dated May 1760:

I walked over to Kingswood School, now one of the pleasantest spots in England. I found all things just according to my desire; the rules being well observed, and the whole behaviour of the children showing that they were now managed with the wisdom that cometh from above.

In the context of the inner city of Tshwane and homelessness, the researcher believes that churches can also participate in education by attending to four important aspects:

A first aspect to adopt is the idea of establishing schools as a long-term educational strategy to overcome homelessness and other forms of human vulnerability in general. This goal implies facilitating the integration of vulnerable children into existing schools and it is also argued that free access to quality education should be mutually negotiated between the church and the schools. To motivate the church to implement this proposal, the researcher uses the recommendation from Jansen, Pretorius and Van Niekerk (2009:74):

The church needs to fulfil its prophetic function by pointing out, according to the Word of God, where other societal institutions neglect their educational responsibilities, and in this regard encourage its members to establish their own independent Christian schools.

A second aspect of education for the inner city churches is promoted through Wesley's idea of appointing school counsellors (Stewards). The researcher believes such an initiative is a strategy which can guide the church in monitoring academic performance and educational development of vulnerable children in general. This same strategy is currently working in Michigan (USA). To explain how it works, Elliott (2004:63) explains that mentors are trained to work with vulnerable children. Upon their appointment, systems are already in place for educational progress to be tracked through weekly evaluations by both teachers and mentors. He also introduces another educational practice of "one church to one school, and one adult to one child" and according to him this initiative is helping to change the lives of at-risk youngsters. This is another strategy that can guide the church to negotiate relationships with institutions of higher learning and universities to connect homeless people to free education in the inner city of Tshwane.

A third aspect of education for inner city churches and their participation in education is reflected Wesley's idea of building "fashionable schools" and a commitment to "marking what was worth reading in the school" (Wesley 1902:192-193). This contribution implies that the inner city churches will have to commit themselves to a quality of education that would contribute to the future development of learners and society in general. To support this proposal, Jansen et al. (2009:74) argue:

The church needs to fulfil its kingly function, inter alia by working with the Christian parent community against secularising influences in education, and promoting a Christian ethos in the state schooling system.

A fourth aspect for the inner city churches and their engagement in education is about the use of Sunday school, as mentioned in Chapter Four (section 4.4.5). It was highlighted that during the time of Wesley different subjects were introduced. Kent (2002:200) and Stone (2001:227) affirm the role of Sunday schools, showing how they were instrumental in advancing adult literacy and moral concerns in society. The issues of moral concern which have been identified in this study that can also be incorporated in Sunday school classes and adult ministries include myths about homeless people, discrimination against people living with HIV and AIDS, domestic abuse, human trafficking, and rape. In challenging the church to take further action,

the researcher refers to the recommendation from Jansen et al. (2009) to note the following guideline:

The church needs to fulfill its priestly function in various ways, inter alia by making its facilities available for educational purposes (e.g. for nursery schools and basic literacy training), involving its members in school feeding schemes and assisting orphaned children to obtain and continue schooling.

Through the above identified aspects which promote education, it is observed that the church can make a contribution in its effort to journey with homeless people in the inner city of Tshwane. These aspects also mean that the church is drawing on its resources to promote mainstream civic education, which gives a priority to the people who are disfranchised in the society and who live at the social and economic margins.

5.3.6 Prophetic imagination

In addition to the five dimensions of strategy that were developed above, one final strategic dimension needs to be added, which has to do with the underlying spirituality required of the inner city church to face these challenges. At the centre of all the strategies needed by the inner city church to face homeless people, there is the need for a prophetic imagination to guide and drive the whole process. This thinking emerges from a transformative missiological methodology associated with the Pastoral Circle in Chapter One (section 1.5) and “the praxis matrix.” From the wisdom of the circle and matrix flows a theological integrity (or wholeness) that motivates J.N.J. Kritzinger and Saayman (2011:5) to write about different “streams” of Christian spirituality such as “faith seeking understanding” and “deeds of justice.” With this correlation, they reflect on the Holy Spirit’s role in empowering the church to participate (in numerous ways) in “God’s loving outreach to the created cosmos.” This divine empowerment directs O’Murchu (2012:54) to explore issues of global concern, at the same time reflecting on the role of the church:

Our economics, politics, social policies, and religions all stand accused of negligence, exploitation and power mongering to reinforce their own dominance and self-inflation. Human beings have been betrayed, and so

has the earth, with its resources, and the many other creatures with whom we share the living planet.

In further reflections on this disillusionment, he looks to the church to raise critical questions: “What should be done?” and “where do we even begin?” The researcher’s idea of prophetic imagination resonates with this engagement in relation to human vulnerability and a quest for a “new language of compassion.” The contribution of Swart (2006:233-234) in this quest is that:

...there should be a new language of compassion as the highest authentic of religion to be rendered to all people, notwithstanding their descent – indeed, as the highest marker giving sense and purpose to human life. Such a contribution should not, however, be conceptualized on the level of ideas alone.

To echo Swart’s argument, Brueggemann (1978:86) points out that “compassion that might be seen simply as generous goodwill is in fact criticism of the system, forces, and ideologies that produce the hurt.” In his argument, Christ is the source of compassion and “embodies the hurt that the marginal ones know by taking it into his own person and his own history.” In entering the hurt of the marginal people, Christ engages them “in a situation of abnormality.”

From missiological practice, J.N.J. Kritzinger and Saayman (2011:235) write about the lack of Christ’s compassion in the church today and present this challenge: “We are busy (very busy) with other priorities, and are not willing or able to devote any energy to this issue...”, such as homelessness.

The notion of prophetic imagination is born out of the above theological and missiological concern and is about the church bearing witness to Christ’s model of compassion by entering the hurt of vulnerable people. According to Brueggemann (1978: 86), a prophetic imagination is also about the church positioning itself well to offer an “alternative perception of reality and letting vulnerable people see their own history in the light of God’s freedom and his will for justice.” On the basis of this conviction, there are five aspects of prophetic imagination, developed by Brueggemann, which the inner city church needs to consider in its engagement with homeless people:

The first aspect is that the church is called to be an alternative community which has a variety of relationships with “the dominant community.” In search of a community which is socially inclusive, Wesley’s special contribution was to challenge all forms of slavery in the strongest terms, an mobilising public support against it. Wesley’s special contribution in this regard was to challenge all forms of slavery. Politically, as explained the previous chapter, this initiative went as far as encouraging a colleague to speak up in the British parliament against slavery: “... if God be for you who can be against you, are all of them stronger than God?” The idea of prophetic imagination arising from this is the church’s courage to speak publicly and to seek political connections to promote social justice. According to Jansen et al. (2009) this example shows how the church can respond to social issues without “moving outside the bounds of its own societal institutional calling.”

The second aspect of prophetic imagination is about a transformative ministry done “in” the community, “with” the community and “under” – as much in counselling as in preaching, as much in liturgy as in education. In whatever community programme intended to affect the poor and vulnerable people, it is expected that the church will always endeavour to create an enabling environment to journey with them, appreciating their input. A general directive for this goal is reflected in Davey (2001:50-51) and Sandercock (1998:2005) saying that “local communities have grounded experiential, intuitive, contextual initiative knowledge which are often more manifested in stories, songs, visual images and speech than in typical planning resources.” They propose that in planning, to be ethical, the public interest must be deconstructed and replaced by a new paradigm of negotiation, practiced with discretion and imagination.

The third aspect of prophetic imagination seeks “to penetrate the numbness to face the body of death in which we are caught.” The public sharing of pain is one way to let the reality sink in and let death go. Coming back to Wesley’s practices, Stone (2001:228) lists examples of lobbying for the end of the slave trade, preaching and writing on behalf of the abolition of slavery, lobbying political leadership, publishing antislavery documents, and committing Societies to end the problem. This response

is viewed as a model for the inner city church to challenge structured social injustices in the society through raising public awareness.

The fourth aspect is “to penetrate despair so that new futures can be believed in and embraced by us.” Araya (1987:141) invites the church to join the circle of researchers to get a good understanding of historical causes of oppression and oppressive structures. This dimension was brought into theological scrutiny in the previous chapter, where the researcher found that one of the primary tasks of Wesleyan volunteers was careful inquiry into the situation of vulnerable people and reporting back for planning and action. At this point, a prophetic imagination implies that the church will be committed to research on what is behind human vulnerability so that it can be well informed in its response. J.J. Kritzinger (1988:70) cautiously comments that “the church will be in need of wisdom of the Holy Spirit in order to be able to tread this treacherous road without being changed into something less than the church.”

The fifth aspect of prophetic imagination is associated with a pastoral care approach that seeks to move vulnerable people to a level of making them aware of their weaknesses for spiritual and emotional development. This thinking is also associated with J.J. Kritzinger’s teaching that in the church’s mission of diaconate, the gospel should become “tangible and visible.” In light of “a new language of compassion,” it is argued that a pastoral care approach which is intentional to human vulnerability does not discriminate. It rather encourages the church to face vulnerable people in a positive and constructive way, and in a way that is welcoming instead of labelling. Araya (1987:142) refers to a moment of edifying vulnerable people by making them “aware of their limitations and criticizing their mistakes and sins that they may be enhanced as a people, keeping the hope... alive in their most difficult moment, and celebrating life in the depth given it by faith.” Vanier (2003:260) states that the church becomes the animator “who gives life... to celebration.” Linguistically, animator is translated from the French “*animateur*” (male) or “*animatrice*” (female) with roles of leading and organising, more especially in the domain of sports and recreation.⁴⁷ In the context of pastoral care practices, Vanier (2003:261) regards the role of

⁴⁷ This paraphrase is from Forbes and Smith (1984).

animators as ensuring that pastoral care responses are dynamically and sensitively allocated, respecting “the wounds and the sufferings of vulnerable people” when they open up their experiences of hurt. Through a table, the researcher features a model of pastoral care that is used in TLF in connection with Chapter Three. In the left hand column the matrix reflects types of pastoral care programmes and in the right hand column the goal outcomes are distinguished:

Table 5.1: Pastoral care practice

| Pastoral care programme input | Care goal output |
|---|--|
| Christmas celebrations in the Park | <p><u>Community integration through:</u> Fellowship and worship – Christmas carols by candle light Sharing meals with community members Sharing Christmas presents Presentation of the Word of God Presenting prayer needs and praying for sick people.</p> |
| Monthly Celebrations in Jubilee Centre | <p><u>Integration through celebrations:</u> Fellowship and worship Storytelling and reflections Celebrating good news and stories of hope Talents and skills shown through dance, singing, and poetry... Meditation on the Word of God Praying for sick people Holy Communion Sharing meals</p> |
| Weekly Friday Devotions | <p><u>Integration through staff devotions:</u> Report and feedback from homelessness engagement Theological reflections through Biblical stories Meditation and prayers Recommendations on way forward</p> |
| Weekly outreaches in inner city | <p><u>Integration through outreach:</u> Being present with homeless people to show solidarity Sharing stories of hope and encouragement Sharing information and referrals Praying for identified needs</p> |
| Drop-in Centre | <p><u>Integration through daily encounters:</u> Providing place for homeless people to</p> |

| | |
|---|---|
| | shower Providing tea and coffee Food parcels Prayer support and encouragement Referrals |
| In-house devotions: The Potter’s House, Lerato House, Rivoningo and Gilead House | <u>Temporary housing:</u> Worship and praising Storytelling moment is facilitated Word of encouragement Reflections on the Word of God Praying for identified needs |
| Bible Study on YCH premises | <u>Long-term housing:</u> Weekly Bible studies are organised Homeless people are integrated with the community Praying for identified needs |

From this matrix, a pastoral care response is located into the argument from Chapter Four (4.3.4) about the church’s assets, reflecting not only through tangible things or people, but also in invisible and intangible things used to journey with homeless people. As the inner city church enters into a journey with them, it also at the same creates innovative partnerships to explore more alternative homelessness strategies. In order to reach targets, the inner city church should have a strategy. Smith (1961:11) recommends a persuasive strategy from the rhetorical style of Aristotle’s philosophy that harnesses the wisdom from the Greek notions of “logos”, “ethos” and “pathos”. In using a diagram representation, the researcher reflects on how the church can develop a persuasive strategy to build partnerships:



Figure 5.1: Building a partnership strategy

With the first element in the diagram, Smith (1996:33) records the use of “logos” as an appeal to intellect to evoke the ability of organisation to persuade the audience through reasoning with facts about a specific problem [homelessness], determining possible answers and the impact thereof. For instance, through his research, Toepfer (2000:1) makes a global appeal to “build cities and homes for all” and defends his plan by using the UN Habitat Agenda:

We, the States participating in... Habitat II, are committed to a political, economic, environmental, ethical, and spiritual vision of human settlements based on the principles of equality, solidarity, partnership, human dignity, respect and cooperation.

From a theological perspective, the idea of the *Wesleyan Quadrilateral* (Appendix D) also encourages the use of *logos* (see Chapter Four, section 4.2). It promotes clear reasoning to order the evidence of revelation, guarding against distorted interpretations of the Scripture.

The second element of the diagram is 'ethos' and Smith (1961:123) explains that organisations should have the ability to convince the public of their credible character and good will to engage issues. Again, referring to Chapter Four (section 4.2), Wesleyan Societies and Classes demonstrated their credibility through practising social teachings about holiness and by expressing Christian hospitality to embrace vulnerable people. It was through these same efforts that people like Thomas Clarkson and high profile politicians like William Wilberforce were convinced to join the partnership with the Wesleyan Society for Abolition of Slavery in England.

The third element in the diagram is "pathos." Smith (1961:91) states that an organisation should be in a position to persuade the public through appeals to favourable emotions and values – "fact-based persuasion". Going back to Chapter Four (section 4.3.1), Wesley's passionate appeal to end African slavery witnesses to his alarm:

Where is the mercy of thus grinding the face of the poor? Thus sucking the blood of a poor, beggared prisoner? I read of nothing like it in the heathen world, whether ancient or modern: and it infinitely exceeds, in every instance of barbarity, whatever Christian slaves suffer in Mohammedan countries.

Out of this expression of a deep sense of passion, there appears an alternative language of solidarity. Cunningham (1988:138) comments that this should be realised when a community welcomes the stranger and when those with disabilities are loved and accepted as equals by the non-handicapped. It is also when a community deliberately opens up to include those who are from a different race or culture.

In the context of this study, this appeal clearly indicates that the life of homeless people in the inner city Tshwane is deplorable and their situation becomes increasingly critical due to a poor response from the community. It is the researcher's opinion that the inner city church should develop a prophetic imagination that appreciates the art of partnership and practises solidarity at the local and international level in their witness against human vulnerability.

5.4 CONCLUSION

This chapter has introduced an urban theological vision which can guide the inner city church to make a distinctive contribution in response to homelessness in the inner city of Tshwane. This theological vision is based on the basic tenets that social holiness and Christian hospitality will enable the inner city church to establish communion with homeless people, create spaces to facilitate their transformation and healing, and become an agent of social justice in the inner city.

From this urban theological vision, alternative strategies were generated, with the aim of identifying practices that the church can implement in journeying with homeless people in the inner city. These strategies were developed in direct response to the five causal factors of homelessness identified in Chapter Two and in dialogue with Chapters Three and Four, in which this fivefold thread was further explored. In order to respond meaningfully in these wide and complex areas of economic, political, health, social, and educational concerns, this chapter recommends that the inner city church should enter into a variety of strategic partnerships, above all with homeless people themselves.

CHAPTER SIX: GENERAL CONCLUSION

6.1 INTRODUCTION

This final chapter is dedicated to bringing the thesis to a general conclusion by recapturing the main arguments and charting a way forward for future ecclesial considerations regarding the challenge of homelessness in the inner city of Tshwane. The researcher's conclusion is undertaken pointing back to the introductory chapter and specifically turning to the initial question, as well as the study objectives which the researcher set out and classified into personal growth, academic and strategic objectives. As the main study objectives have now been covered, the remaining task at this point is to draw the research to its conclusion by firstly reconsidering the main ideas of the thesis. Secondly, the researcher proceeds to trace the recommendations together with a way forward for future plans and technical considerations in strategising for homelessness in the inner city of Tshwane. Lastly, the researcher will identify key issues for further research considerations in the field, which he encountered during the study but could not explore as part of this thesis.

6.2 SYNTHESIS AND THE WAY FORWARD

This research was conducted within the social context of the current situation of austerity and a deepening disconnection of homeless people from social support services in the inner city of Tshwane. The philosophical research assumptions arising from this constantly increasing pressure, together with the identified causes of homelessness, were spelled out in terms of its ontological, epistemological and teleological dimensions. Flowing from these meta-theoretical assumptions, the research reflects a theoretical framework and methodology shaped by the Pastoral Circle with the following four dimensions:

- Context analysis
- Ecclesial scrutiny
- Theological scrutiny

- Strategic planning to come up with a transformed ecclesial response to inner city homelessness.

6.2.1 Context analysis

Conducting a context analysis of the inner city of Tshwane is of significant importance. This exercise followed some advice from Harris (1993:74) who has rich experience in urban “ministry for social crisis.” As he states, it is when the church discovers and understands the social context of its ministry that “it is best equipped to provide a liberating response.” Building on this thought, the researcher uncovered in Chapter Two that the social context of the inner city of Tshwane is characterised by many layers of human vulnerability, one of them being homelessness. By means of empirical research – interview conversations with homeless people – the researcher identified the causal factors linked to the experience of homelessness in this particular inner city, focussing on the economic, political, health, social and cultural dimensions. Thus, the researcher’s examination of literature on homelessness, together with the analysis of the empirical findings, provided the different categories of vulnerable people who are affected by homelessness.

The research has confirmed that some of the homeless people in the inner city of Tshwane belong to the primary category, specifically those who live outside on the streets, in fields and other open places not suited for human habitation, like “bad buildings”. The second category of homeless people are vulnerable people who are hosted in emergency shelters – mostly young and elderly women and their children, as indicated in 1.3 (Table 1.1). The third category refers to people who managed to build themselves shacks from cardboard boxes, plastic sheeting, or old corrugated iron. Other homeless people falling in this same group live in shacks in backyards, like in Salvokop.

6.2.2 Ecclesial scrutiny

Subsequent to the context analysis in Chapter Two, which revealed the experience of homelessness and its causal factors, the researcher examined the responses of

the inner city church to this issue and the extent to which these responses represent long-term solutions.

The inner city church's responses investigated included the case of POPUP, an inner city based community project of the Doxa Deo Inner City Campus. It is acknowledged that this inner city congregation took the initiative to reach out to homeless people. Challenges which have been identified are linked to a lack of long-term strategic planning which could help to integrate homeless people into its mainstream economic empowerment programme for poor inner city people. In other words, its current services in terms of clothing and soup kitchen are classified under relief programmes and cannot help to achieve a long-lasting solution to the problem of homelessness.

Chapter Three also discusses both TLF and YCH – its entity responsible for inner city housing development for poor people in the inner city of Tshwane. Being an ecumenical movement, the researcher reported that considerable efforts have been made to strategise for long-term solutions to the problem of homelessness, through an integrated housing model. This housing model is intended to provide temporary accommodation for young and elderly homeless women and their children. The model was later expanded to host chronically and mentally challenged homeless people, both females and males. However, TLF experiences current challenges in gearing up for long-term solutions to the problem of males, and youth in general.

It is within this same context that the researcher also discussed PEN and its model of providing temporary housing for vulnerable children and a home for homeless adult males. Their practice of empowering homeless people to be involved in recycling material moves towards the right path and is a good gesture of care, related to an income generating project. It is also important to acknowledge through this research that their temporary housing is managed together with socially supported service programmes. For instance, PEN supports projects like basic health care, including HIV and AIDS testing, facilitating access to education for vulnerable children, helping homeless people to get free access to legal services and social workers, and referrals for further attention.

Looking at all these inner city based church responses, the researcher maintains that the challenges which are currently experienced include creating a shift from short-term responses to homelessness to more long-term and sustainable solutions. This means the inner city church should undertake to work more intentionally towards addressing the causes of homelessness in order to eradicate it altogether. Two concerns related to this challenge are outlined below.

6.2.2.1 A NEED FOR COLLABORATION TO RESPOND TO HOMELESSNESS

Out of these research findings, the researcher discovered that in the inner city of Tshwane, the organisations involved in homeless interventions lack a common platform to debate and develop a collective vision and service delivery mechanism, and to avoid unnecessary duplication. As a result, the current delivery plan for social support services among these service providers does not meet the following expectations of homeless people:

- Availability of 24 hour social support services.
- A mobile medical clinic associated with outreach programmes.
- Temporary housing for the homeless people who fall under the primary category as per the working definition of homelessness.⁴⁸
- A collective synergy to address long-term sustainable housing for homeless people.
- An information hub regarding trends on homelessness in local and global settings.

In line with these expectations of homeless people, the Irish Department of the Environment, Heritage and Local Government (2008:9-10) advise that a local action plan for homelessness has to reflect well-organised, co-ordinated and integrated services. They emphasise that the main goal is to move homeless people out of homelessness as quickly as possible into long-term sustainable housing. Such a plan should also reflect more robust systems for service planning, delivery and evaluation. Accordingly, homelessness service providers in the inner city of Tshwane should

⁴⁸ See Chapter One, section 1.3.2.1.4, for clarity about the category of “primary homeless people.”

work on developing a local action plan which provides for an evaluation of current services to homeless people, to determine which areas need to be improved.

6.2.2.2 A NEED FOR INNOVATIVE PARTNERSHIPS TO COMBAT HOMELESSNESS

Other than the need for collaboration in support service delivery, this research also identified a lack of partnership relationships among the service providers to build a strong capacity and to achieve more positive outcomes in addressing homelessness in the inner city of Tshwane. The partnership proposed in this research should be broad because it goes beyond the organisations already engaged in homelessness to bring on board other role players in the sector of economic development.

Through this research, the researcher learned that innovative partnership is a contributing factor towards the robust response to homelessness of the Sacred Heart Mission in Australia. Through its J2SI, the Mission shows that partnerships and networking is a key element in strategising for an effective response to homelessness. The researcher is indebted to TLF for its vision “to see healthy and vibrant communities flourishing in God’s presence”, to the Doxa Deo Group and its community “mind-moulders,” and to PEN’s commitment to their vision of “nurture togetherness and healing communities.” These practices are rich in theory and implementation, but for greater impact to be achieved there is a need for a shared common vision and partnership, along the following lines:

- Partnerships among the homelessness service providers
- Partnership with more inner city congregations to join the collective vision
- Partnership with various government departments, especially Human Settlement, Social Development, Home Affairs, and Health
- A food bank to improve the feeding programmes
- Community Policing Forum
- Safety and Security service
- The City of Tshwane Municipality
- Academic institutions around the City of Tshwane

- Private business owners
- Professional housing designers
- Medical institutions (public and private)
- Private medical practitioners
- Associations of informal traders
- Homeless forums, including refugee associations

While this list of partnerships is not exhaustive, there are several benefits which can be anticipated. For instance, the researcher notes the following:

- Brokering funding capacity for these homelessness projects.
- Information exchange on strategies of good practices to prevent homelessness in the inner city.
- Sharing resources regarding homeless interventions.
- Availability of land for housing development for homeless people.
- Good housing design for homeless people.
- Community support through volunteering to get involved in homeless projects.
- Homeless people developing a sense of ownership of their own homelessness projects.

6.2.3 Theological scrutiny

The ecclesial scrutiny of homelessness projects in the inner city of Tshwane in Chapter Three was followed by Chapter Four, dedicated to theological scrutiny. The main task of this chapter was to conduct a theological conversation within the Wesleyan tradition to explore resources and ethical values that it could contribute to the way inner city churches deal with homelessness. This research concludes that Wesleyan theological teaching and an emphasis on social holiness are grounded in the struggle against human vulnerability, which is promoted by the framework of the *missio Dei*.

A Wesleyan contribution towards ecumenical mission derives from a redefinition of God's attribute of holiness (which represents excellence) in addressing the plight of

vulnerable people, by using the churches' physical and spiritual assets to fulfil this mission. Some good practices instituted by John Wesley that were taken into account include the formation of Societies and Classes, which became means and vehicles to liberate vulnerable people – including African slaves.

Considering the theological challenge presented by Wesley's approach, the researcher was fascinated by the impact of his expression of Christian hospitality, which is a resource to be inculcated in the life of the inner city church. It could make a special contribution to helping them respond to homelessness in the inner city of Tshwane. A Wesleyan understanding of Christian hospitality has demonstrated (see 4.4) that "hospitality is part of God's great scheme by which the disciples of Jesus Christ proclaim the grace of God within the church." Departing from this interpretation, some themes have been generated ranging from economic empowerment of vulnerable people, social support services, public health political engagement, and community empowerment through education. For the purpose of this study, and to a larger theological extent, the notion of Christian hospitality challenges the churches in the inner city of Tshwane to become good models of community that welcome homeless people.

6.2.4 Strategic planning for a change

Chapter Five dealt with strategic planning for overcoming homelessness in the inner city of Tshwane, seen through the lens of social holiness as an expression of Christian hospitality (based on Chapter Four). Out of this exercise, the researcher developed a community development paradigm which promotes that "to serve the poor is to go directly to them in concrete deeds of efficacious love." Such "first generation" development activities are not adequate, however, since "generous relief actions help the poor but fail to promote their own liberative capacities as active subjects of the process of transformation of their situation" (Araya 1987:140).

However, the expression of Christian hospitality provides a framework for an integrated model of homeless intervention, following the model of "the housing ladder." But for the model to lead to greater achievements, this research proposes three interlinked steps:

- **Primary housing:** Primary housing refers to temporary facilities that are more diverse to accommodate different categories of homeless people in the inner city of Tshwane. These facilities should include a multiplicity of integrated social support service programmes, since homeless people have a great variety of different needs. Part of these programmes are outreach activities, drop-in centres, medical attention, food supplies, clothes, trauma counselling, pastoral care giving, referral cases, family reunification and reintegration, skills audit and skills development programmes, job hunting and employment assistance, micro business training skills, and empowerment through education.
- **Secondary housing:** Secondary housing refers to transitional facilities that are closely linked to the primary housing process. This implies that support services will continue to be observed to break the homelessness cycle, and also ensure that homeless people do not remain dependent on temporary facilities (Step 1). Toepfer (2000:102) advises that the duration of stay in secondary housing facilities should range from one week to one year, before moving to the next step of an integrated housing programme. Following the model of Modulammoho Housing Association (Chapter Three, Figure 3.24), secondary housing should provide a range of different housing options which include overnight accommodation, and a variety of cheaper housing options for households, youth/students, and finally asylum seekers and refugees (who do not qualify in accordance with government social housing policy). Secondary housing will also open doors for homeless people who are trapped in substance abuse or mentally challenged to access appropriate social support services to prepare them towards social integration and sustainable housing.
- **Tertiary housing:** The tertiary housing step represents a permanent housing solution for formerly homeless people who are ready to move out of transitional housing units. They will be empowered to participate in the mainstream affordable rental housing programme for low income households, as per social housing legislation.

While this model requires integrated strategic planning, it is important for each step to have its own pastoral strategy because the needs of homeless people are not uniform. Toepfer (2002:102), who also promotes sustainable housing for homeless people, argues that generating an own income is the basis on which most people's economic survival rests and that without creating opportunities for employment or self-employment (starting small businesses), poverty and dependency will inevitably persist. It is therefore crucial to prioritise the development of skills and the setting up of micro businesses, which present income generating opportunities for homeless people to start supporting themselves.

6.3 RECOMMENDATIONS ON THE WAY FORWARD

In view of strategic planning for overcoming homelessness in inner city of Tshwane, the researcher concludes by putting forward the main research recommendations for future ecclesial consideration:

- Strategic planning for a response to homelessness requires churches to take into account the fact that homeless people are subjected to difficult living conditions, which are complicated by the myths that surround their experience of homelessness. Nonetheless, in spite of these difficulties, they have developed hope and learnt some skills – like selling items on the streets, recycling, casual general work, and car guard and car wash services on the streets – which help them to earn some kind of a living. These activities, which assist them to cope with their situation, constitute their livelihood. It is important that a large scale and integrated strategic response to homelessness should not undermine these small scale (but hard-earned) capacities of homeless people.
- Strategic planning for an integrated response to homelessness also requires of churches to prioritise advocacy and lobbying, to ensure that the policy framework of local government provides clear guidance and realistic targets (together with outcomes) for the whole process. Specifically, the inner city churches should undertake to engage

various stakeholders and authorities in the City of Tshwane regarding the need for policies and procedures based on:

- early intervention and the prevention of homelessness;
 - social and economic inclusiveness to respond to homeless people, including homeless asylum seekers and refugees;
 - spreading clear information on the situation of homeless people at various stages of life and various reasons of their homelessness;
 - spreading clear information on the wide variety of needs and circumstances of homeless people; and
 - connecting housing solutions and homeless support with education, skills development, employment services, health services and income support (A Better Place 2010:13).
-
- Strategic planning for a response to homelessness also requires of inner city churches to pay attention to the establishment of partnerships which may be formalised through service level agreements to clarify roles and responsibilities between the parties involved.

 - Strategic planning for a response to homelessness moreover requires the inner city church to be consistent in delivering professional services to homeless people. This commitment refers to the need for the inner city church to incorporate knowledge and the competent use of skills in implementing alternative visions to address homelessness (see Chapter Five).

This set of recommendations represents the culmination of this research. It is important for churches to familiarise themselves with the operational structures of homeless projects to ensure that managerial competencies are well integrated into strategic planning. Churches should also seek to adhere to the principles of good leadership practices to mobilise more support towards the broader vision of combating homelessness in the inner city of Tshwane. As an encouragement, Banana (1994:52-53) reminds that “the *raison d’être* for the formation of the church

was to provide the framework and mechanism for the fulfilment of God's mission: the development of human kind" and Jesus said: "I have come that they may have life and have it abundantly" (John 10:10).

Finally, for further research considerations, the study has helped to raise some important questions in this same field of the inner city church mission responding to homelessness. These questions can be formulated in the following terms:

- What innovations, without government funding, can provide quality social temporary housing solutions for homeless people that are inclusive?
- What innovations, without government funding, could help to achieve social and inclusive long-term housing solutions that are sustainable for homeless people?
- How innovatively and creatively can inner city assets be mobilised toward addressing homelessness?

For future plans to pursue post-doctoral research, the researcher looks forward to exploring these questions in the light of urban mission practices that prioritise poor and vulnerable people in general. These questions are also recommended to urban practitioners who are interested in the plight of homeless people.

Finally, in Chapter One, section 1.6.4, the researcher referred to the Homeless Summit and the Social Contract that were launched in the City of Tshwane when this research was in the process of completion, and which could therefore not be addressed in this study. That very important new initiative needs to be followed up and developed in the endeavour of the inner city church to eradicate street homelessness (and every other form of homelessness) from the City of Tshwane. As indicated already in section 1.6.5, the researcher wishes to repeat that not every initiative of Christian churches or other organisations that address homelessness have been considered in this study. Since there are many such initiatives, one of the intentions of this study was to stimulate the interest of other researchers in this field and also to encourage churches to participate more actively and meaningfully in practices to bring lasting solutions to the problem of homelessness in the City of

Tshwane. All in all, efforts will also be made to access the work of other faith organizations in the inner city of Tshwane, with the purpose of continuing the search for bold and innovative strategies to eradicate homelessness.

LIST OF REFERENCES

BOOKS AND JOURNALS

- Allen, R.E. (ed.). 1992. *The Concise Oxford Dictionary of Current English*. Oxford: Clarendon Press.
- Ambrosino, R., Heffernan, J., Shuttlesworth, G. & Ambrosino, R. 2008. *Social Work and Social Welfare: An Introduction*. 6th ed. Belmont: Thomson Brooks.
- Araya, V. 1987. *God of the Poor: The Mystery of God in Latin American Liberation Theology*. New York, NY: Orbis Books.
- Banana, C.S. 1994. Church and Development: An African perspective. In Koegelenberg, K. (Ed.) *Transition and Transformation: A challenge to the Church*. Cape Town: EFSA.
- Barth, K. 1992. *Church dogmatics IV (1)*. Zurich: Evangelischer Verlag A.G.
- Bennet, S. 2000. Possibility of Beloved Place: Residents and Public Housing Communities. *Saint Louis University Public Law Review*, XIX (2).
- Better World Village booklet*. 2010. Pretoria: Tshwane Leadership Foundation.
- Bewes, R. 1981. *John Wesley's England: A 19th-Century Pictorial History Based on an 18th Century Journal*. London: Hodder and Stoughton.
- Bhattacharya, H., Sarkar, P. & Kar, A. (eds). 2010. *Politics of social exclusion in India: Democracy at the crossroads*. New York, NY: Routledge.
- Blanchard, F.C. 1932. *The life of Charles Albert Blanchard*. New York, NY: Fleming H. Revell Company.
- Bless, C. & Higson-Smith, C. 1995. *Fundamentals of Social Research Methods: An African Perspective*. 2nd ed. Lusaka: Juta.
- Bodewes, C. 2005. Can the pastoral circle transform a parish? In Wijzen, F., Henriot, P & Mejia, R. (Eds). *The Pastoral circle revisited: A critical quest or truth and transformation*. Nairobi: Paulines.
- Bonhoeffer, D. 1998. Protestantism without Reformation, in *Illegale Theologenausbildung: Sammelvikariate 1973-1940*. *Dietrich Bonhoeffer Werke*, 15: 434-435.
- Bonner, P. 1995. African Urbanization on the Rand Between the 1930s and 1960s: its Social Character and Political Consequences. *Journal of Southern African Studies*, 21(1):115-129.

- Bornstein, D. 2005. *How to Change the World: Social Entrepreneurs and the Power of New Ideas*. India: Penguin Books.
- Bosch, D.J. 1991. *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll: Orbis.
- Bouma-Prediger, S.B. & Walsh, J. 2008. *Beyond Homelessness: Christian Faith in A Culture of Displacement*. Grand Rapids, MI: Eerdmans
- Bowden, P. 1997. *Caring, Gender-Sensitive Ethics*. London: Routledge.
- Boyce, C. & Neale, P. 2006. *Conducting In-Depth Interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input*. Watertown: Pathfinder International.
- Boyling, P.J. (n.d.) *John Wesley's Chapel*. London: Friends of Wesley's Chapel.
- Brueggemann, W. 1977. *The Land-place as gift, promise and challenge in Biblical faith*. London: Fortress Press
- Brueggemann, W. 1978. *The Prophetic Imagination*. Philadelphia: Fortress Press.
- Buckley, J. 1976. *Research Methodology & Business Decisions*. Alexandria, VA: National Association of Accountants.
- Burtner, R.B. & Chiles R.E. (Eds). 1982. *John Wesley's Theology: A Collections from his works*. Nashville, TN: Abingdon.
- Butler, A.M. 2009. *Contemporary South Africa*. 2nd ed. UK: Palgrave Macmillan.
- Byamugisha, G., Steinitz, L.Y., Williams, G. & Zondi, P. 2002. *Journeys of Faith: Church-based response to HIV and Aids in three Southern African countries*. Pietermaritzburg: Cluster Publications
- Caplow, T.B., Bahr, H.M. & Sternberg, D. 1968. Homelessness. *International Encyclopaedia of Social Sciences*, 6. New York, NY: Free Press.
- Chambers, R. 1983. *Rural development: Putting the last first*. Essex: Longman.
- Chaney, M.L. 1993. Bitter Bounty: The Dynamics of Political Economy Critiqued by the Eighth-Century Prophets. In Gottwald, N.K. & Harley, R.A. *The Bible and Liberation: Political and Social Hermeneutics* editors. New York, NY: Orbis Books.
- Chilcote, P.W. 1993. *She Offered Them Christ: The Legacy of Women Preachers in Early Methodism*. Nashville, TN: Abingdon Press.
- Chilcote, P.W. 2004. *Recapturing the Wesley's vision: an introduction to the faith of John Wesley*. Downers Grove: InterVarsity Press.

- Chiles, R.E. 1984. *Scriptural Christianity: a call to John Wesley's disciples*. Grand Rapids, MI: Francis Asbury Press.
- Cobb, JB. 1997. *Reclaiming the church*. Louisville, KY: Westminster J. Knox Press.
- Cochrane, J., De Gruchy, J. & Petersen, R. 1991. *In Word and in Deed: Towards a Practical Theology of Social Transformation*. Pietermaritzburg: Cluster Publications.
- Coffey, J.W. 1977. *Political realism in American thought*. London: Associated University Press.
- Collins, K.J. 2003. *John Wesley: A Theological Journey*. Nashville, TN: Abington Press.
- Cone, J.D. & Foster, S.L. 1993. *Dissertation and theses from start to finish. Psychology and related field*. Washington, DC: American Psychological Association.
- Connell, M.A. 1988. *The Gift of Hospitality: Opening the Doors of Community Life to People with Disabilities*. Illinois: Center for Urban Affairs and Research, Northwestern University.
- Corbin, J. & Strauss, A. 2008. *Basics of Qualitative Research*. California: SAGE
- Cracknell, K. & White, S.J. 2005. *An introduction to World Methodism*. New York, NY: Cambridge.
- Cragg, G. (ed.) 1975. *The Works of John Wesley 11*. Oxford: Clarendon Press.
- Creswell, J.W. 2007. *Qualitative Enquiry and Research Design: Choosing Among Five Approaches*. California: SAGE.
- Cross, C. & Seager, J.R. 2010. Towards identifying the causes of South Africa's homelessness: some policy recommendations. *Development of Southern Africa*, 27(1):143-158.
- Cunningham, T.F. 1988. Church Growth and the Unfinished Mission Task. In Setiloane, G.M. & Peden, I.H.M. (eds). *Pangs of Growth: A dialogue on Church Growth in South Africa*. Braamfontein: Skotaville.
- Davey, A. 2001. *Urban Christianity and Global Order: Theological Resources for an Urban Future*. London: SPCK.
- De Beer, F. 1997. Participation and community capacity building. In Liebenberg, S. & Swart, P. (Ed.) *Participatory Development Management and the RDP*. Cape Town: Juta.

- De Beer, S. 1998. *Developing Community Ministries – Workbook Seven*. Pretoria: Institute for Urban Ministry.
- De Beer, S. (ed.) 2002. *Hidden Treasure: Rebuilding our Communities in the name of Jesus*. Pretoria: Institute of Urban Ministries.
- De Beer, S. 2008. Contesting inner-city space: Global trends, local exclusion/s and alternative Christian spatial praxis. *Missionalia: South Africa Journal of Missiology*, 36 (2/3):181-207.
- De Beer, S. 2012. Urban South Africa: an opportunity for liberating theological education. *Missionalia: South Africa Journal of Missiology*, 40(3):251-274.
- De Beer, S.F., 2013, 'Absence, presence, remembrance: A theological essay on frailty, the university and the city', *Verbum et Ecclesia* 34(1), 9.
- De Gruchy, J.W. 2014. The Quest for identity in so-called Mainline Churches in South Africa. In Conradie, E.M. & Klaasen, J. (Eds). *The Quest for Identity in so-called mainline churches in South Africa*. Stellenbosch: EFSA SERIES.
- De Gruchy, S. & Cochrane, J.R., Matimelo, S. & Olivier, J. 2011. Participatory inquiry on the interface between religion and health. In Cochrane, J.R., Schmid, B. & Cutts, T. (Eds). *When religion and health align: Mobilizing religious health assets for transformation*. Pietermaritzburg: Cluster Publications.
- De Kock, D. 2011. *Paulo Freire article: tutorial letter*. Pretoria: University of South Africa.
- De Vries, J. 1967. *Perspectives in the history of religions*. London: University of California Press.
- Diakonia Council of Churches. 2006. *Oikos Journey: A Theological Reflection on the Economic Crisis in South Africa*. Durban: Diakonia Council of Churches.
- Dorrington, R.E., Johnson, L., Bradshaw, D. & Daniel, T. 2004. *The Demographic impact of HIV/AIDS in South Africa. National indicators for 2004*. Cape Town: Centre for Actuarial Research South Africa.
- Downey, M. (Ed.) 1993. *The New Dictionary of Catholic spirituality*. Minnesota: The Liturgical Press.
- Du Toit, J.L. 2010. Local metropolitan government responses to homelessness in South Africa. *Development Southern Africa*, 27(1):111-128.
- Düerr, B. 2013. A toast to South Africa's black middle class. *Africa Renewal*, December:26-27.

- Elliott, B.J. 2004. *Street Saints: Renewing America's Cities*. London: Templeton Foundation Press.
- Field, D.N. 2001. The Gospel, the church and the earth: Reflections on an ecological Ecclesiology. *The Journal of Theology for Southern Africa*, 11:67-79.
- Forbes, P. & Smith, M.H. (Eds). 1984. *Animateur/Animatrice: The Wordsworth French- English, English -French Dictionary*. Edinburg: Harrap Book.
- Ford, K.V. 2008. *Transforming Church*. Colorado Springs: Salt River/Tyndale.
- Free Methodist Church Northern America. 1999: *Book of Discipline 1999*. Indianapolis: Free Methodist Publishing Housing.
- Freire, P. & Macedo, D. 1987. *Literacy: Reading the Word and the World*. London: Routledge.
- Freire, P. 1970. *Pedagogy of the Oppressed*. London: The Continuum International Publishing Group.
- Freire, P. 1993. *Pedagogy of the oppressed*. London: Continuum.
- Gadamer, H.G. 1989. *Truth and Method*. New York, NY: Continuum.
- Ginsborg, H. 2001. *Kant on Understanding Organisms as Natural Purposes. Kant and the Sciences*. London: Oxford University Press.
- Goold, W.H. (Ed.) 1850. *The Works of John Wesley 1, The Banner of Truth Trust*. Oxford: Oxford University Press.
- Govinden, D.B. 2003. This is my Body Broken for You. Liturgical Resources for Dealing with HIV/AIDS. In Phiri, I.A., Haddad, B. & Masenya, M. (Eds). *African Women, HIV/AIDS and Faith Communities*. Pietermaritzburg: Cluster Publications.
- Greenway, R.S. 2000. *Confronting Urban Context with the Gospel: Discipling the City. A comprehensive approach to urban ministry*. Eugene: Stock Publishing.
- Guder, DL. (ed.) 1998. *Missional Church. A vision for Sending of the Church in North America*. Grand Rapids, MI: William Publishing Company.
- Haddad, B. 2003. Choosing to Remain Silent: Links between Gender Violence, HIV/AIDS and the South African Church. In Phiri, I.A., Masenya, B.H.M. & Mphahlele, N. (eds). *African Women HIV/AIDS and Faith Communities*. Pietermaritzburg: Cluster Publications.
- Hamdi, N. & Goethert, R. 1997. *Action Planning for Cities: A guide to Community Practice*. Chichester: John Wiley & Sons.

- Hankela, E. 2014. *Ubuntu, Migration and Ministry: Being Human in a Johannesburg Church*. Leiden: Brill.
- Hardy, J.E. & Satterthwaite, D. 1989. *The City in the Developing World*. London: Earthscan Publications.
- Harris, F.E. 1993. *Ministries for Social Crisis: Theology and Praxis in the Black Church Tradition*. Georgia: Mercer University Press.
- Hassen, E.K. 2003. When more means less: Low income Housing and Macroeconomic Policy in South Africa. In Khan, F. & Thring, P. *Housing Policy and Practice in Post Apartheid South Africa*. Sandton: Heinemann Publishers.
- Healey, J. & Sybertz, D. 1996. *Towards an African Narrative Theology*. Nairobi: Paulines Publications Africa.
- Henriot, P. 2005. Social Discernment and the pastoral circle. In Wijsen, F., Henriot, P. & Mejia, R. (Eds). *The Pastoral circle revisited: A critical quest or truth and transformation* Nairobi: Paulines.
- Heitzenrater, R.P. 1995. *Wesley and the people called Methodists*. United Kingdom: Abingdon Press.
- Hill, G. 2012. *Salt, Light and a City: Introducing Missional Ecclesiology*. Oregon: Wipf & Stock.
- Hindle, G.B. 1975. *Provision of the Relief of the Poor in Manchester 1754-1826*. Manchester: Manchester University Press.
- Holland, J. & Henriot, P. 1986. *Social analysis, Linking Faith and Justice*. Maryknoll: Orbis.
- Hoven, A.V.D. 2001. Domestic Violence in South Africa. *Acta Criminologica*, 14(3):13-26.
- Howell, B.M. & Paris, J.W. 2011. *Introducing Cultural Anthropology: A Christian Perspective*. Michigan: Baker Academic.
- Huchzermeyer, M., Baumann, T. & Mohamed, S. 2004. *Background Report 3: Informal Settlement Practice in South Africa's Metropolitan Cities*. Johannesburg: University of the Witwatersrand Research Team.
- International Bible Society. 1999. *Holy Bible: New International Version*. Colorado Springs, CO: International Bible Society.
- Jennings, T.W. 2007. John Wesley (1703-1758). In Pui-lan, K., Compier, D.H. & Riger, J. (Eds). *Empire: The Christian Tradition*. Minneapolis, MN: Fortress Press.

- Jeppe, W.J.O. 1985. *Community Development: an African rural approach*. Pretoria: Africa Institute of South Africa.
- Jones, M. 2004. Growing in Grace and Holiness. In Marsh, B., Beck, A. & Shier-Jones, H. (Eds). *Unmasking Methodist Theology*. New York, NY: Continuum.
- Jones, S. 2006. Representing the Poor and Homeless Innovations in Advocacy. *Saint Louis University Public Law Review*, 19(2).
- Karechi, M. 2005. Teaching missiology in context. Adoptions of the pastoral circle. In Wijzen, F., Henriot, P. & Mejia, R. (Eds). *The Pastoral circle revisited: A critical quest or truth and transformation*. Nairobi: Paulines.
- Kaufman, G.D. 1994. Doing Theology From A Liberal Christian Point of View. In Woodbridge, J.D. & McComiskey, T.E. (Eds). *Doing Theology in Today's World: Essays in Honor of Kenneth S. Kantzer*. Michigan: Zondervan Publishing House.
- Kent, J. 2002. *Wesley and the Wesleyans: Religion in Eighteenth Century Britain*. Midrand: Cambridge University Press.
- Khosa, M.M. & Magubane, B.M. (Eds). 2000. *Democracy and Governance Review: Mandela's legacy 1994:1999*. Pretoria: HSRC Publishers.
- Khumalo, S.R. 2003. *From Deserts to Forests*. Pretoria: CB Powell Center, UNISA
- Kim, M.M. 2010. Assessing Trauma, Substance Abuse, and Mental Health in a Sample of Homeless Men. *Health & Social Work*, 35(1).
- Kitchen, M. 2012. *A History of Modern Germany, 1800 to the present*. Hoboken, NJ: Wiley Blackwell.
- Kithome, L.K. 2003. Utilization of Distance Learning Methods in Combating HIV/AIDS among Rural Women Christians in Africa. In Phiri, I.A., Haddad, B. & Masenya, M. (Eds). *African Women, HIV/AIDS and Faith Communities*. Pietermaritzburg: Cluster Publications.
- Kobia, S. 1995. In Search of a Participatory and Inclusive Society. In Koegelenberg, R. (Ed.) *The Reconstruction and Development Programme: The role of the Church, civil society and NGOs*. Cape Town: EFSA.
- Korten, D. 1990. *Getting to the 21st Century*. West Hartford: Kumarian Press.
- Kretzmann, J.P. & McKnight, J.L. 1993. *Building Communities from the Inside Out: A Path Towards Finding and Mobilizing a Community's Assets*. Illinois: ACTA Publications.

- Kritzinger, J.J. 1988. Church Growth and the unfinished mission task, in Setiloane, G.M. & Peden, I.H.M. (eds), *Pangs of Growth: A dialogue on Church Growth in South Africa*. Braamfontein: Skotaville.
- Kritzinger, J.J., Meiring, P.G.J. and Saayman, W. 1994. *On Being Witnesses*. Johannesburg: Orion Publishers.
- Kritzinger, J.N.J. 2002. A Question of Mission - A Mission of Questions. *Missionalia: South Africa Journal of Missiology*, 30(1):144-173.
- Kritzinger, J.N.J. 2010. Nurturing missional integrity. Unpublished paper.
- Kritzinger, J.N.J. 2012. Overcoming theological voicelessness in the new millennium. *Missionalia* 40(3):233-250.
- Kritzinger, J.N.J. & Saayman, W. 2011. *David J. Bosch: Prophetic integrity, cruciform praxis*. Pietermaritzburg: Cluster Publications.
- Kumar, R. 1996. *Research Methodology: A step by step guide for beginners*. London: SAGE.
- La Verdere, E. 1998. *Breaking of the Bread: the Development of the Eucharist According to the Acts of the Apostles*. Chicago, IL: Liturgy Training Publications.
- Landau, L.B. 2006. Protection and Dignity in Johannesburg: Shortcomings of South Africa's Urban Refuges Policy. *Journal of Refugee Studies*, 19(3).
- Landman, C. 2003. Spiritual Care-giving to Women Affected by HIV/AIDS. In Phiri, I.A., Haddad, B. & Masenya, M. (Eds). *African Women, HIV/AIDS and Faith Communities*. Pietermaritzburg: Cluster Publications.
- Langford, T. 1983. *Practical Divinity: Theology in the Wesleyan Tradition*. Nashville, TN: Abington Press.
- Leedy, P.D. 1993. *Practical Research: Planning and Design*. 5th ed. New York, NY: Macmillan.
- Levinson, D. (Ed.) 2004. *Encyclopedia of Homelessness 1*. Great Barrington, MA: Berkshire Publishing Group.
- Lim, D.S. 1988. The City in the Bible. *Evangelical Review of Theology*, 12(2):138-155.
- Linnenbrink, G. 1975. Solidarity with the poor: the role of the church in the conflict over development. *The Ecumenical Review (WCC)*, 27(3):270- 275.
- Livingstone, J.K. 2013. *A Missiology of the road: Early perspectives in David Bosch's Theology of Mission and Evangelism*. Oregon: Pickwick Publications.

- Lochhead, D. 1988. *The Dialogical Imperative: A Christian Reflection on Interfaith Encounter*. Maryknoll: Orbis Books.
- Loffler, P. 1997. The Sources of Christian theology of development. In Kee, A. (Ed.) *A Reader in Political Development*. London: SCM.
- Longenecker, R.N. (Ed.) 2002. *Community Formation in the Early Church and in the Church Today*. United States of America: Hendrickson Publishers.
- Louw, H. 2007. *Participatory community development: tutorial letter SCK3039*. Pretoria: University of South Africa.
- Maddox, R.L. 1994. *Responsible Grace: John Wesley's Practical Theology*. Tennessee: Kingswood Books.
- Magesa, L.C. 1989. Theology of Integral Development in Africa. In Agbasiere, J.T. & Zabajungu, B.K. (Eds). *Church Contribution to integral development*, Kenya: AMECEA Gaba Publishing Spearhead.
- Malby, B. 2011. *The Fair Chance Approach to Social Value*. UK: Center for Innovation in Health Management University of Leeds.
- Maluleke, S.D. 2001. You can make a difference! In De Beer, S. (Ed.) *Hidden Treasure: Rebuilding our Communities in the name of Jesus*. Pretoria: Institute of Urban Ministry.
- Manala, M.J. 2012. Christian Worship: A matter of justice. *Missionalia: South Africa Journal of Missiology*, 40 (3):217-232.
- Mangayi, C. 2014. Poverty, marginalization and the quest for collective wellbeing in the context of homelessness in the City of Tshwane. In Mashau, T.D. & Kritzinger, J.N.J. (Eds). *Pavement Encounters for Justice: Doing Transformative Missiology with homeless people in the City of Tshwane*. South Africa: AcadSA.
- Mann, M.K. 2006. *Perfecting Grace: Holiness, Human Being, and the Sciences*. New York, NY: Bloomsbury T&T Clark.
- Marcuse, P. 1994. Not Chaos, but Walls: Postmodernism and the Partitioned City. In Watson, S. & Gibson, K. (Eds). *Postmodern cities and space*. Blackwell: Oxford/Cambridge.
- Marquardt, M. 2009. Social Ethics in the Methodist Tradition. In Yrogoyen, J. (Ed.) *T&T Clark Companion to Methodist*. New York, NY: T&T Clark International.
- Marsh, C., Beck, B., Shier-Jones, A. & Wareing, H. (Eds). 2004. *Unmasking Methodist theology*. London: Continuum.

- Martin, K. & Garson, C. (Eds). 2000. *Toolkit for Social Housing Institutions: Building Communities, Building Social Housing*. Johannesburg: Social Housing Foundation.
- Mashau, T.D. & Kritzinger, J.N.J. (eds). 2014. *Pavement Encounters for Justice: Doing Transformative Missiology with homeless people in the City of Tshwane*. South Africa: AcadSA.
- Mason, J. 2002. *Qualitative Researching*. 2nd ed. London: SAGE.
- May, J.D.A. (Ed.) 1998. *Pluralism and the religions: the theological and political dimensions*. London: Cassell.
- Maylam, P. 1995. Explaining the Apartheid City: 20 Years of South African Urban Historiography. *Journal of Southern African Studies*, 1:19-38.
- Mejia, R. 2005. Impact of the Pastoral Circle in Teaching Pastoral Theology. In Wijzen, F., Henriot, P. & Mejia, R. (Eds). *The Pastoral Circle Revised: A Critical Quest for Truth and Transformation*. New York, NY: ORBIS BOOKS.
- Meylahn, J. 2011. Transforming mission, twenty years later: Paradigm shift or cosmetic facelift? *Missionalia: South Africa Journal of Missiology*, April - August:130-151.
- Meylahn, J.A. 2004. Towards a narrative theological orientation in a global village from a postmodern urban South African perspective. *Verbum et Ecclesia*, 25(2):568-583.
- Miguez, B.J. 1979. *Room to Be People, an Interpretation of the Message of the Bible for Today's World*. Philadelphia, PA: Fortress Press.
- Miranda, D. (Ed.) 1994. *Women and Violence*. London: Zed Books.
- Moore, J. 2007. Polarity or Integration? Towards a Fuller understanding of a Home and Homelessness. *Journal of Architectural and Planning Research*, Summer:143-159.
- Mouton, J. 2001. *How to succeed in your Master's and Doctoral Studies: An African Guide and Resource Book*. Pretoria: Van Schaik.
- Mpumlwana, M.M. 1994. The Challenge of Development to the Church: A Spiritual Movement for Humanization. In Koegelenberg, R. (Ed.) *Transition and Transformation: A Challenge to the Church*. Cape Town: EFSA.
- Mugambi, J.N.K. 2002. From Liberation to Reconstruction. In Katongole, E. (Ed.) *African Theology Today*. Scranton: University of Scranton Press.

- Muller, J. 1992. A post apartheid planning paradigm. In Olufemi, O. & Reeves, D. (Eds). *Lifeworld Strategies of Women Who Find Themselves Homeless in South Africa. Planning Theory & Practice*, 5(1):69-91.
- Musasiwa, R. 1996. Missiological reflections. In Zimbabwe Africa Consultation on Holistic Ministry & Yamamori, T. (Ed.) *Serving with the Poor in Africa*. Monrovia: MARC Publications.
- Myers, B.L. 1996. At the end of the day. In Zimbabwe Africa Consultation on Holistic Ministry & Yamamori, T. (Ed.) *Serving with the Poor in Africa*. Monrovia: MARC Publications.
- National Department of Housing. 2000. *The User Friendly Guide to the National Housing Code*. Pretoria: Department of Housing.
- National Housing Code. 2009. *Part 1 of the Housing Code*. RSA: Department of Human Settlements.
- Naudé, P. 2004. Is there a future for scholarship? Reformed theological scholarship in a transforming higher education environment. *Journal of Theology for Southern Africa*, 119:32-45.
- Ngcobo, T.E. 2014. Homelessness and Human Dignity in the City of Tshwane: An Encounter with Personhood. In Mashau, T.D. & Kritzinger, J.N.J. (Eds). *Pavement Encounters for Justice: Doing Transformative Missiology with homeless people in the City of Tshwane*. South Africa: AcadSA.
- Ngewa, S.M. 2003. *The Gospel of John: A Commentary for Pastors, Teachers and Preachers*. Nairobi: Evangelical Publishing House.
- Nissiotis, N. 1971. Introduction to a Christological Phenomenology of Development. In Preston, R. (Ed.) *Technology and Social Justice*. London: Judson Press.
- Nurnberger, K. 1995. *Prosperity, poverty and pollution: managing the approaching crisis*. Pietermaritzburg: Cluster Publications.
- O'Murchu, D. 2012. *God in the Midst of Change: Wisdom for Confusing Times*. New York, NY: ORBIS.
- Oden, T.C. & Longden, L.R. (Eds). 1991. *The Wesleyan Theological Heritage: Essays of Albert C. Outler*. Michigan: Zondervan Publishing House.
- Olufemi, O. & Reeves, D. 2004. Lifeworld Strategies of Women Who Find Themselves Homeless in South Africa. *Planning Theory & Practice*, 5(1):69-91.

- Olufemi, O. 1999. Health of the homeless street women in South Africa. *Habitat International*, 23:47.
- Olufemi, O. 2000. Feminisation of poverty among women of South Africa. *Development Southern Africa*, 17(2):222-234.
- Onwu, N. 1996. Biblical Perspectives for Peace. In Phiri, I.A. (Ed.) *The Role of Christianity in Development, Peace and Reconstruction: Southern Perspectives*. Nairobi: All African Conference of Churches.
- Opoku, K.A. 1988. The Church in Africa and contemporary social challenges. *The Ecumenical Review (WCC)*, 40(2):241-255.
- Osborn, G. (Ed.) 1868. *The Poetical Works of John and Charles Wesley*. London: Wesleyan-Methodist Conference Office.
- Phiri, A.I., Ross, K.A. & Cox, J.L. (Eds). 1996. *The Role of Christianity in development, peace and reconciliation: Southern perspectives*. Nairobi: All African Conference of Churches.
- Pillay, U., Tomlinson, R. & Du Toit, J. (Eds). 2006: *Democracy and Delivery: Urban Policy in South Africa*. Human Sciences Research Council pp 1-21.
- Pohl, C. 1999. *Making Room: Recovering Hospitality as Christian Tradition*. Grand Rapids, MI: Eerdmans.
- Pohl, C. 2006. Practicing Hospitality in the face of Complicated Wickedness. *Journal of the Wesleyan Theological Society*, 42(1):7-31.
- Polzer, T. 2010. *Migration Fact Sheet 1: Population Movements in and to South Africa*. Johannesburg: University of Witwatersrand.
- Potter, R.B. & Lloyd-Evans, S. 1998. *The City in the Developing World*. England: Addison Wesley Longman Limited.
- Rabe, M. & Lombaard, C. 2011. Give us this day our daily bread- clergy's lived religion in Pretoria central areas. *Acta Theologica*, 31(2):241-263.
- Rack, H.D. 2011. *The Works of John Wesley 10, the Methodists Societies*. London: Abingdon Press.
- Republic of South Africa. 1996. Constitution of the Republic of South Africa, 1996. Pretoria: Government Printer.
- Roodt, M.J. 1996. Participatory development: A jargon concept? In Coetzee, J.K. & Graaff (Eds). *Reconstruction, Development and People*. Johannesburg: International Publishing.

- Sandercock, L. 1998. *Towards Cosmopolis- Planning for Multicultural Cities*. New York, NY: John Wiley & Sons.
- Sarantakos, S. 2005. *Social Research*. Palgrave: Macmillan.
- Schmidt, M. (n.d.). *John Wesley: A Theological Biography I*. Nashville, TN: Abingdon Press.
- Schmidt, M. 1966. *John Wesley: A Theological Biography II, Part I*. London: Epworth Press.
- Sheir-Jones, A. 2004. Being Methodical: Theology Within Church Structures. In Marsh, C. (Ed.) *Unmasking Methodist Theology*. New York, NY: Continuum.
- Sheldrake, P. 2006. Cities and Human Community. *The Way*, 45(4):107-118.
- Sheth, D.L. 1997. Alternatives from India Grassroots Perspectives. In Rahnema, M. & Bawtree, V. *The Post Development Reade*. London: Zed Books.
- SHIFT. 2005. *Social Housing Focus: Project Review Series*. Johannesburg: The Social Housing Foundation.
- Sider, R. 1994. *Bread of Life: Stories of Radical Mission*. England: Triangle.
- Smit, D. & Purchase, J. 2007. *A Review of International Experience with Inclusionary Housing Programmes: Implications for South Africa*. Durban: Dan Smit Development Capacity.
- Smith, M. 1961. *Advanced legal writing; theories and strategies in persuasive writing*. New York, NY: Wolters Kluwer and Business.
- Smith, N. 1996. Social Justice and the new American urbanism: The Revanchist city. In Merrifield, A. & Swyngedouw, E. (Eds). *The urbanization of injustice*. London: Lawrence& Wishart.
- Snyder, H.A. 2006. *Populist Saints: B.T. and Ellen Roberts and the First Free Methodist*. Grand Rapids, MI: Eerdmans.
- Snyder, S. 2012. *Asylum-Seeking, Migration and Church: Explorations in Practical, Pastoral and Empirical Theology*. England: Ashgate.
- Social Housing Act (No. 16 of 2008). 2011. (Published in the *Government Gazette*, (34970) Pretoria: Government Printer).
- Social Housing Regulations. 2011. Social Housing Regulatory Authority. Pretoria: Government Printer
- Social Housing Trends. 2010. Improvement districts enhance the quality of inner city Neighbourhoods. *Social Housing Foundation Publication*.
- Southern African Housing Foundation*. 2011. 7(10):1-4.

- Sowman, M. & Urquhart, P. 1998. *A Place Called Home*. Cape Town: University of Cape Town Press.
- Speckman, M.T. & Kaufmann, L.T. 2001. *Towards and Agenda for Context Theology*. Pietermaritzburg: Cluster Publications.
- Stone, R.L. 2001. *John Wesley's Life & Ethics*. Nashville, TN: Abingdon Press.
- Storey, P. 2014. The Quest for Identity in the Methodist Church of South Africa. In Conradie, E.M. & Klassen, J. (Eds). *The Quest for Identity in so-called Mainline Churches in South Africa*. South Africa: SUN PRESS.
- Swart, I. 2006. *The churches and the development debate: perspectives on a fourth generation approach*. Stellenbosch: Sun Media.
- Swilling, M., Humphries, R. & Shubane, K. (Eds). 1991. *Apartheid City in Transition*. Cape Town: Oxford University Press.
- Taylor, G. 2001. Towards a Practical theology of Stewardship. In De Beer, S. (Ed.) *Hidden Treasure: Rebuilding our Communities in the name of Jesus*. Pretoria: Institute of Urban Ministry.
- Telford, J. (Ed.) 1931. *The Letters of The Rev. John Wesley*. Vol 3. London: Epworth Press.
- Thomas, E.N. 2010. Methodist Missions/Missiology. In Yrigoyen, C. (Ed.) *T&T Clark Companion to Methodism*. New York, NY: T&T Clark International.
- Thorsen, D.A.D. 1990. *The Wesleyan Quadrilateral*. Grand Rapids: Zondervan Publishing House.
- Tyerman, L. 1973. *Life and Time of the Rev. John Wesley I*. New York, NY: Burt Franklin.
- Ukur, F. 1974. Development and Mission. *The Ecumenical Review* (WCC), 26(1), January.
- Van Engen, C. & Tiersma, J. (Eds). 1994. *God so loves the city*. Monrovia: MARC.
- Vanier, J. 2003. *Community and Growth*. London: Darton Longman.
- Venter, D. 1998 *Understanding Urban Congregations –Workbook Three*. Pretoria: Institute for Urban Ministry.
- Verster, A. 2008. *The role of Inclusionary housing policy in transforming South African cities, Housing and Urban Environment*. Pretoria: Department of Architecture, University of Pretoria.
- Vickers, J.E. 2009. *Wesley: A Guide for the Perplexed*. London: T & T Clark International.

- Villa-Vicencio, C. 1995. Freedom is Forever Unfinished: The Incomplete Theological Agenda. In Pityana, B.N. & Villa-Vicencio, C. (Eds). *Being The Church in South Africa Today*. Johannesburg: South African Council of Churches.
- Voiles, G. 2007. Windows of Infinite welcome: the iconic nature of hospitality. *The Journal of the Wesleyan Theological Society*, 42(1):189-198.
- Vosloo, R. 2004. Identity, Otherness and the Triune God: Theological Groundwork for a Christian Ethic of Hospitality. *Journal of Theology for Southern Africa*, 119:68-89.
- Warmback, A.E. 2008. The Journey continues: Oikothology and urban ministry. *Missionalia: South Africa Journal of Missiology*, 36(2/3):166-180.
- Watson, D.L. 1987. *The Early Methodist Class Meeting*. Nashville, TN: Discipleship Resources.
- Webster, J. 2007. Theologies of retrieval. In Webster, J., Tanner, K. & Torrance, I. (Eds). *The Oxford Handbook of Systematic Theology*. New York, NY: Oxford University Press.
- Weiss, C.H. 1998. *Evaluation methods for studying programs and policies*. 2nd ed. Upper Saddle River, NJ: Prentice Hall.
- Werblowsky, Z.R.J. & Wigoder, G. (Eds). 1999. *The Oxford Dictionary of the Jewish Religion: "Hospitality"*. New York, NY: The Oxford University Press.
- Wesley, J. [n.d.]. *The Journal of John Wesley*. Chicago, IL: Moody Press.
- Wesley, J. 1826. *The Works of the Reverend John Wesley*. Vol. VII-X. 3rd ed. New York, NY: J&J Harper
- Wesley, J. 1827a. *The Works of the Rev. John Wesley*. Vol. I-XX. New York, NY: J&J Harper.
- Wesley, J. 1827b. *The Works of the Rev. John Wesley, A.M.* Vol. IX-XX. New York, NY: J&J Harper.
- Wesley, J. 1827c. *The Works of John Wesley (Sermons I-IX)*. Vol. V. Michigan: Zondervan Publishing House.
- Wesley, J. 1827d. *The Works of the Rev. John Wesley, A.M.* Vol. III-XX. New York, NY: J&J Harper.
- Wesley, J. 1829a. *Sermons on several occasion*. Vol. I-II. 10th ed. London: Cheapside.
- Wesley, J. 1829b. *The Works of the Rev. John Wesley, A.M.* Vol. IV. 3rd ed. London: John Mason.

- Wesley, J. 1829c. *The Works of the Rev. John Wesley*. Vol. I. 3rd ed. London: John Mason.
- Wesley, J. 1829d. *The Works of the Reverend John Wesley, A.M.* Vol. IV-VII. New York, NY: J. Emory and B. Waugh.
- Wesley, J. 1829e. *The Works of Rev. John Wesley*. Vol. III. 3rd ed. London: John Mason.
- Wesley, J. 1829f. *The Works of John Wesley*. Vol. II. Michigan: Zondervan Publishing House.
- Wesley, J. 1829g. *The Works of Rev. John Wesley*. Vol. VI. 3rd ed. London: John Mason.
- Wesley, J. 1830a. *The Works of the Rev. John Wesley, A.M.* Vol. XII. 3rd ed. London: John Mason.
- Wesley, J. 1830b. *The Works of the Rev. John Wesley, A.M.* Vol. IX. 3rd ed. London: John Mason.
- Wesley, J. 1831a. *The Works of the Reverend John Wesley*. Vol. I-VII. New York, NY: Emory and B Waugh.
- Wesley, J. 1831b. *The Works of the Reverend John Wesley*. Vol. II-VII. New York, NY: Emory and B Waugh.
- Wesley, J. 1831c. *The Works of the Reverend John Wesley*. Vol. VII-VII. New York, NY: Emory and B Waugh.
- Wesley, J. 1831d. *The Works of the Reverend John Wesley*. Vol. XIV. 3rd ed. London: John Mason.
- Wesley, J. 1831e. *The Works of the Reverend John Wesley*. Vol. VI-VII. New York, NY: Emory and B Waugh.
- Wesley, J. 1831f. *The Works of the Reverend John Wesley*. Vol. XIII. 3rd ed. London: John Mason.
- Wesley, J. 1831g. *The Works of the Reverend John Wesley*. Vol. III-XII. New York, NY: Emory and B Waugh.
- Wesley, J. 1835a. *The Works of the Reverend John Wesley, A.M.* Vol. III-VII. New York, NY: B. Waugh and T. Mason.
- Wesley, J. 1835b. *The Works of the Reverend John Wesley, A.M.* Vol. IV-VII. New York, NY: B. Waugh and T. Mason.
- Wesley, J. 1850. *The Works of John Wesley, 1787*. Vol. 1. London: The Banner of Truth Trust.

- Wesley, J. 1853. *The Works of the Rev. John Wesley, A.M.* Vol. III-VII. New York, NY: Carlton & Phillips.
- Wesley, J. 1855. *The Journal of the Reverend John Wesley, A.M.* Vol. I-II. New York, NY: Carlton & Phillips.
- Wesley, J. 1856. *The Journal of Reverend John Wesley, A.M.* Vol. II-II. New York, NY: Carlton & Phillips.
- Wesley, J. 1902a. *The Works of John Wesley II.* London: Isbister and Company
- Wesley, J. 1902b. *The Works of John Wesley III.* London: Isbister and Company
- Wesley, J. 1902c. *John Wesley's Journal.* London: Isbister and Company.
- Wesley, J. 1903. *John Wesley's Journal.* London: Isbister and Company.
- Wesley, J. 1929. *The Works of John Wesley III.* London: Isbister and Company
- Wesley, J. 1931a. *The Letters of the Rev. John Wesley, 1766-1772, 1 Volumes V-VIII.* London: The Epworth Press.
- Wesley, J. 1931b. *The Letters of the Rev. John Wesley, 1742-1749.* Vol. II-VIII. London: The Epworth Press.
- Wesley, J. 1931c. *The Letters of the Rev. John Wesley, 1749-1758.* Vol. II-VIII. London: The Epworth Press.
- Wesley, J. 1931d. *The Letters of the Rev. John Wesley, 1780-1787.* Vol. VII-VIII. London: The Epworth Press.
- Wesley, J. 1931e. *The Letters of the Rev. John Wesley, 1787-1791.* Vol. VIII-VIII. London: The Epworth Press.
- Wesley, J. 1931f. *The Letters of the Rev. John Wesley, 1758-1766.* Vol. IV-VIII. London: The Epworth Press.
- Wesley, J. 1951. *The Journal of John Wesley.* Chicago, IL: The Moody Publishers.
- Wesley, J. 1985. *The Works of the Reverend John Wesley II.* Nashville, TN: Abingdon Press.
- Wesley, J. 2008. *The Heart of John Wesley's Journal.* Massachusetts: Hendrickson Publishers.
- Wetmore, S. & Theron, F. 1997. Participatory learning and action: methodology for the new development vision. In Liebenberg, S. & Stewart, P. (Eds). *Participatory Development Management and the RDP.* Cape Town: South Africa.
- Whaling, F. (Ed.) 1981. *John and Charles Wesley: Selected, Hymns, Journal Notes, Sermons, Letters and Treatises.* New York, NY: Paulist Press.

- White, S. & Tiongco, R. 1996. What has Theology to do with Development? In Phiri, I.A. (Ed.) *The Role of Christianity in Development, Peace and Reconstruction: Southern Perspectives*. Nairobi: All African Conference of Churches.
- Wiles, M. 1992. *Christian theology and inter-religious dialogue*. London: SCM Press.
- Wilson, F. & Ramphela, M. 1989. *Uprooting Poverty: The South African challenge*. Cape Town: David Philip.
- Wright, N.T. 1992. *The New Testament and the people of God*. Minneapolis: Fortress Press
- Yrigoyen, C. (Ed.) 2010. *T&T Clark Companion to Methodism*. New York, NY: T&T Clark International.
- Yrigoyen, C. 1996. *John Wesley: Holiness of Heart and Life*. New York, NY: Mission Education and Cultivation Programme Department.

INTERVIEWS

NOTE: As explained in sections 1.7 and 2.3.1, these are not the real names of the participants. They are all pseudonyms.

- Akanani homeless people. 2012. Personal interview with Akanani homeless people: estimates of homeless people in the inner city of Tshwane. 13 April. Pretoria.
- Akanani. 2012a. Personal interview with Akanani homeless people about the factors which contribute increase of homelessness inner city of Tshwane. 12 April. Pretoria.
- Akanani. 2012b. Personal interview Akanani homeless people on their views on homelessness and health in relation to HIV and Aids stigma and discriminations. 12 April. Pretoria.
- Eunice, K. 2012. Personal interview with Eunice about identifying the skills and experience of homeless people to participate towards their own change. 13 April. Pretoria.
- Hakili, A. 2012. Personal interview with Hakili about the causes of homelessness linked to cultural practices. 15 June. Pretoria.
- Hlangwana, E. 2012. Personal interview with Hlangwana on strategies of integration of homeless people into the community. 10 October. Pretoria.

- Hlophe, K. 2012. Personal interview with Hlophe about care services managed within housing facilities for terminal and mental challenged homeless people. 12 April. Pretoria.
- Juppe, J. 2012. Personal interview with Juppe about his views on homelessness and substances addictions. 14 June. Pretoria.
- Kagiso, B. 2012. Personal interview with Kagiso: Is there any support from the City of Tshwane to address homelessness? 12 April. Pretoria.
- Kamogelo, E. 2012. Personal interview with Kamogelo about factors contributing toward an increase in homelessness. 14 April. Pretoria.
- Karen, R. 2014. Personal interview with Karen: An overview of Tshwane Homelessness Forum mandate to respond to homelessness. 21 March. Pretoria.
- Keamogetse, T. 2012. Personal interview with Keamogetse about the Church's response towards homelessness. 12 April. Pretoria.
- Kganang, N. 2012. Personal interview with Kganang about the factors contributing toward homelessness in the inner city. 18 May. Pretoria.
- Ledwabo, S. 2012. Personal interview with Ledwabo about homelessness and inner city outreaches. 12 August. Pretoria.
- Mahlangu, J. 1994. Homeless Talk. 3 October – 7 December. Johannesburg.
- Makhubela, K. 2012. Personal interview with Makhubela about the factors contributing toward increase of homelessness in the inner city. 12 August. Pretoria.
- Malatsi, K. & Mosweu, T. 2012. Personal interview with Malatsi and Mosweu about the support services for homeless people from the City of Tshwane. 14 April. Pretoria.
- Malusi, K. 2012. Personal interview with Malusi on the factors contributing towards homelessness in the city. 13 November. Pretoria.
- Mapule, M. 2012. Personal interview with Mapule about the factors contributing towards homelessness in the inner city. 18 May. Pretoria.
- Matimelo, C. 2012. Personal interview with Matimelo on the inner city church's response to homeless people. 13 April. Pretoria.
- Molamudi, N. & Sikobi, G. 2013. Personal interview with Molamudi and Sikobi about the situation of shacks and overcrowdings in Salvokop. 13 August. Pretoria.

- Morley, C. 2014. Personal interview with Morley on the inner city church's response to address to journey with homeless people. 12 January. Pretoria.
- Morupe, D. 2012. Personal interview with Morupe on homelessness and poor response by the Tshwane Metro Police (arrests). 12 April. Pretoria.
- Musukwa, T., Netshiasulu G., & Chauke, M. 2012. Personal interview with Musukwa, Netshiasulu and Chauke. 17 July. Salvokop, Pretoria.
- Muthambo, A. 2012. Personal interview with Muthambo about his views on how homelessness should be addressed. 17 May. Pretoria.
- Muzamani, T. 2012. Personal interview with Muzamani on various housing options to integrate different categories of homeless people including immigrants. 12 August. Pretoria.
- Nhlanhla, P. 2012. Personal interview with Nhlanhla. Discriminations about HIV positive people. 14 November. Pretoria.
- Ndaba, S. 2012. Personal interview with Ndaba about his views on how homelessness should be addressed in inner city of Tshwane. 11 August. Pretoria.
- Niyonkuru, JP. 2012. Personal interview with Niyonkuru about homelessness and refugees. 14 April. Pretoria.
- Nokuthula, N. 2012. Personal interview with Nokuthula about the Church's response to address homelessness. 14 August. Pretoria.
- Ntombi, L. 2012. Personal interview with Ntombi on the factors contributing towards homelessness and alternative solution to the problem. 18 May. Pretoria.
- Outreach. 2013. Personal interview with a group of homeless people at Marabastad evening outreach. 16 July. Pretoria.
- Rutang, F. 2012. Personal interview with Rutang on health factors contributing towards increase of homelessness. 12 April. Pretoria.
- Sambo, Z. 2012. Personal interview with Sambo about services for homeless people in inner city. 11 June. Pretoria.
- Sandra, C. 2014. Personal interview with Sandra about health services for homeless people in inner city. 26 February. Pretoria.
- Sekgobela, M. 2012. Personal interview with Sekgobela about economic empowerment opportunities for homeless people. 10 October. Pretoria.
- Sonile, P. 2012. Personal interview with Sonile about homelessness and social support services 13 April. Pretoria.

- Shumbane, K. 2012. Personal interview with Shumbane about homeless people and income generating initiatives. 12 April. Pretoria.
- Soniya, P. 2012. Personal interview with Soniya about health Services for homeless people inner city. 12 April. Pretoria.
- Stella, K. 2012. Personal interview with Stella about factors contributing towards homelessness and alternative solution to the problem. 14 April. Pretoria.
- Sweeney, A. 2012. Personal interview with Sweeney about community perceptions around homelessness. 12 April. Pretoria.
- Thabang, F. 2012. Personal interview with Thabang about factors contributing toward increase of homelessness and alternative ways to address the problem. 12 May. Pretoria.
- Thembi, K. 2012. Personal interview with Thembi about homelessness and chronically illnesses. 12 April. Pretoria.
- TLF Coordinators. 2014. Personal interview with coordinators from various projects of TLF projects on employment opportunities for homeless people. 4 February. Pretoria.
- TLF outreach workers. 2012. Personal interview with outreach workers about estimates of homeless people in the inner city of Tshwane. 10 May. Pretoria.
- TLF Programme Coordinators, 2012. Personal interview with TLF Coordinators about the statistics of homeless people who are employed in various projects of TLF. 8 December. Pretoria.
- Tobela, P. 2012. Personal interview with Tobela about places where homeless people live in the inner city of Tshwane. 14 June. Pretoria.
- Tsepho, P. 2012. Personal interview with Tsepho on homelessness and health problems HIV and Aids. 14 April. Pretoria.
- Wapili, B. 2012. Personal interview with Wapili on Homelessness and refugees. 14 April. Pretoria.
- Williams, K. 2012. Personal interview with Williams on homeless people getting involved in income generating businesses. 13 July. Pretoria.
- Xoliswa, N. 2012. Personal interview with Xoliswa about factors contributing towards homelessness and practical suggestions to deal with the problem. 12 April. Pretoria.
- Zama, A. 2012. Personal interview with Zama about homeless people and affordable housing options suited to their circumstances. 14 April. Pretoria.

Zondile, X. 2012. Personal interview with Zondile about identifying skills and experience that homeless people have to participate towards their own change. 14 April. Pretoria.

MASTERS DISSERTATIONS AND DOCTORAL THESES

- Attwell, A.F.I. 1989. *Determinative factors in the rise and development of Methodism and relevance of these factors in the light of ecumenical movement*. Doctoral thesis. Cape Town: University of Cape Town.
- Auriacombe, C.J. 2001. *Guidelines for drawing up research proposals and preparing Masters thesis*. Pretoria: University of South Africa.
- Bailie, J. 2005. *John Wesley: A Theology of Liberation*. Masters thesis. Pretoria: University of South Africa.
- Bailie, J. 2009. *Impact of Liberation Theology on Methodism in South Africa With Regard to the Doctrine of Christian Perfection*. Masters thesis. Pretoria: University of South Africa.
- Broekmann, L. 2001. *Local Church Management of Development initiatives: A reflection on six management processes*. Master thesis. Pietermaritzburg: University of Natal.
- De Beer, S. 1998. *Towards A Theology of Inner City Transformation*. Doctoral thesis. Pretoria: University of Pretoria.
- De Beer, W.T. 2002. *Resisting Violence, Abuse and Suffering: Creating Communities of Care with Women*. Masters thesis. Pretoria: University of South Africa.
- De Waal, S. 1999. *Revisiting Current African Housing Policy: towards the Development of a Holistic Housing Policy*. Masters dissertation. Pietermaritzburg: University of Natal.
- Gathogo, J.M. 2004. *Christ's Hospitality: A Reexamination from an African Theological Perspective*. Masters dissertation. Pietermaritzburg: University of Kwazulu-Natal.
- Hategekimana, C. 2007. *Solidarity with strangers: the challenges posed by the Great Lakes Region refugees to the ministry of the Anglican Cathedral of the Holy Trinity*. Masters dissertation. Pietermaritzburg: University of KwaZulu-Natal.
- Higgs, T.H. 2009. *Hospitality to Strangers: The Wesleyan Quadrilateral and Homosexual People*. Doctoral thesis. Sewanee, TN: University of the South.

- Joubert, J.J. 2008. *A Pentecostal Theological Reflection on the Emerging Church Movement*. Doctoral thesis. Johannesburg: University of Johannesburg.
- Khauoe, M.J. 2009. *Developing a sustainable missionary programme for black South African churches: an analysis of the role that churches in black community are playing in terms of their missionary obligation*. Doctoral thesis. Pretoria: University of Pretoria.
- Krige, S. 2007. *The Quest for faith -based development approach in an African city context based on the Tshwane Leadership Foundation experience*. Masters dissertation. Bloemfontein: University of Free State.
- Le Roux, H. 2001. *The Local Congregation Empowering the Urban Poor, with Reference to John Wesley's Social Ethics*. Doctoral thesis. Pietermaritzburg: University of Natal.
- Mutavhatsindi, M.A. 2009. *Church Planting in the Southern African Urban Context with special reference to the role of the Reformed Church Tshiawelo*. Doctoral thesis. Pretoria: University of Pretoria.
- Nel, D.T. 1988. *Kritiese hermeneutiek as model vir sendingwetenskaplike navorsing*. Doctoral thesis. Pretoria: University of South Africa.
- Ntakirutimana, E. 2004. *A Christian Development Appraisal of Ubunye Cooperative Housing Initiative*. Masters thesis. Pietermaritzburg: University of KwaZulu-Natal.
- Ntakirutimana, N.V. 2009. *The Role of Faith Based Organizations Empowering Vulnerable Children: a Case Study of Lerato House and The Haven Shelters*. Masters thesis. Pietermaritzburg: University of KwaZulu-Natal.
- Ntshumayelo, M.P. 2005. *Towards a Relevant Ministry Among the Poor. Developing A comprehensive Strategy for Mission in Informal Settlement Communities with Special Reference to the Orange Farm Community*. Doctoral thesis. Pretoria: University of Pretoria.
- Olufemi, O.A. 1997. *The homelessness problem: planning phenomenology and gender perspectives*. Doctoral thesis. Johannesburg: University of the Witwatersrand.
- Phago, K.G. 2010. *Effects of the development and Implementation of the National Public Housing Policy in South Africa with Special Reference to the Gauteng Province*. Doctoral thesis. Pretoria: University of South Africa.

- Ramashamole, B. 2011. *Sustainable Housing Development in Post Apartheid South Africa*. Masters thesis. Johannesburg: University of Witwatersrand.
- Smith, C.G. 2009. *A Missiological Study of Pentecostal Churches in an Informal Settlement in Nairobi, Kenya*. Doctoral thesis. Pretoria: University of South Africa.
- Swart, J. 2010. *Urban Church: Re-Developing Space with Pretoria's Schubart Park Complex*. Masters thesis. Pretoria: University of Pretoria.
- Talbot, S. 2003. *Inner city housing and the role of the church in housing development: four case studies in South African cities*. Masters thesis. Durban: University of KwaZulu-Natal.
- Wenhold, M.W. 2007. *Railway, Science Technology and History Museum situated at Salvokop City of Tshwane for Friends of Rail Heritage Preservation Club*. Masters thesis. Pretoria: University of Pretoria.

NEWSPAPER REPORTS

- Abreu, V. 2011. Former residents embark on peaceful march. *Rekord*, 18 November: 3.
- Abreu, V. 2012. Informal traders protest in city. *Rekord*, 27 July: 3.
- Du Preez, Y. 2011. Drive to bring festive joy to needy in the city. *Pretoria News*, 24 December: 1.
- Du Preez, Y. 2012. Hawkers' protest mayhem. *Pretoria News*, 22 August: 4.
- Grobler, N. 2014. Police clamp down. *Rekord*, 6 June: 2.
- Hlahla, P. 2012. To make way for housing and retail development. *Pretoria News*, 11 April: 1.
- Hosken, G. 2007. Police beat woman into coma. *Pretoria News*, 17 January: 1.
- Ka Mahamba, A. 2004. Blood fury of panga man! *Daily Sun*, 1 April: 1
- Living Stones Transitional Housing Project. 2005. *Social Housing Focus Trust*.
- Magome, M. 2008. City Accommodation a concern for low income. *Pretoria News*, 21 October: 7.
- Martins, D.P. 2012a. Relocation of CBD taxi rankers planned. *Rekord*, 13 July: 1.
- Martins, D.P. 2012b. Hand of mercy to homeless. *Rekord*, 10 August: 3.
- Martins, D.P. 2013. Billions for regeneration. *Rekord*, 16 August: 2.
- Martins, D.P. 2014. Pta is the best city to live. *Rekord*, 4 July: 1.
- Merten, M. 2012. Party moots move on foreign shops. *Pretoria News*, 10 March: 4.

- Monama, T. 2014. Poor Face Eviction. *Pretoria Newspaper*, 1 May: 30.
- Mudzuli, K. 2014. Stats SA to get spanking new R1.4bn headquarters. *Pretoria Newspaper*, 17 June: 3.
- Roos, I. 2007. SA a target of human trafficking. *Rekord*, 5 October: 3.
- Security guards sjambok refugees. 2012. *Pretoria News*, 11 April: 4.
- Shonisani, T. 2004. Forum needs money. *Rekord*, 26 March: 1.
- Sibiya, R. 2012. Clean up at river. *Rekord*, 27 January: 1.
- Sibiya, R. 2012. Security official suspended. *Record*, 20 April: 2.
- Sibiya, R. 2013. Drug hotbed cleaned out. *Rekord*, 22 November: 1.
- Thakhali, T. 2012. Alarm over ANC plan to “manage” asylum seekers. *Pretoria News*, 10 March: 3.
- Van Zuydam, L. 2014. Spotlight on options for city’s homeless. *Pretoria News*, 17 June: 4.
- Venter, Z. 2012. Squatters to live among rich. *Pretoria News*, 8 June: 1.
- Zuydam, L.V. 2014. Life on the streets can end-experts. *Pretoria News*, 17 June: 2.

CONFERENCES, MEETING MINUTES, BUSINESS PLANS AND NEWSLETTERS

- City of Tshwane. 2012. Draft Homeless Policy. 31 August, Pretoria.
- De Beer, W. 2013. Launch of the Thusanang housing project – Keynote speech. Arcadia, Pretoria.
- De Gruchy, S. 2006. Agency, Sin and Grace: Protestant perspectives on mission and the earth crisis. *Paper presented at University of KwaZulu-Natal, South Africa.* Pietermaritzburg.
- Ekhaya Neighborhood, Annual Report 2013.
- Host, A. 2001. Hospitality is a precious gift. Vereening: Christian Art Gifts. International Workshop on Integrated Urban Housing Development: Micro and Small Enterprise Development: Case Study Eileen Mwagi and Julius Mutsotso.
- International Conference on Homelessness. 2010. *Inclusive approach to shelter design.* 18-25 August, Sweden.
- Matamela, D. 2010. Inclusive approach to shelter design. *International Conference on Homelessness.* 18-25 August, Sweden.

NASHO. 2012. National Associations of Social Housing Organizations Conference, 2012. Community development and social housing. 18-19 April, Johannesburg.

NASHO. 2013. Community Development and Social Housing Workshop. 16-17 July, Johannesburg.

Niekerk, M. 2010. *PEN Annual Report*. Pretoria: PEN.

PEN Annual Report. 2011. *Year Report 2011 (Autumn 2012)*. Pretoria: PEN offices.

POPUP Profile. 2013. Pretoria: POPUP Salvokop Offices.

Pretoria Evangelism and Nurture (PEN). 2011. Annual Report. Pretoria: PEN.

Project Preparation Trust of KwaZulu Natal. 2013. Draft policy on Special Needs Housing Options for abused women and children and older persons and utilisation of State Housing Subsidies. Pietermaritzburg.

Seager, J. & Tamasane, T. 2008. *Health & Homelessness Conference, Human Sciences Research Council South Africa*. 16 September, Oxford.

TLF Organisational Profile. 2010. Pretoria: Tshwane Leadership Foundation.

Thembehle Village Business Plan. 2013. Pretoria: Yeast City Housing.

Tsepo Urban Trading. 2010. Tshwane Leadership Foundation Organizational Profile.

Tshwane Homelessness Forum. 2009. *Meeting Minutes, 13-17 July*. Pretoria: Wesley Methodist Church.

Tshwane Homelessness Forum. 2010. *Meeting Minutes, 13-17 July*. Pretoria: Wesley Methodist Church.

Tshwane Homelessness Forum. 2011. *Meeting Minutes, 3 November*. Pretoria: Tshwane Leadership Foundation.

Tshwane Homelessness Forum. 2012a. *Meeting Minutes, 24 April*. Pretoria: Tshwane Leadership Foundation.

Tshwane Homelessness Forum. 2012b. *Meeting Minutes, 12 July*. Pretoria: Tshwane Leadership Foundation.

Tshwane Leadership Foundation. 2008. *Urban Visions Newsletter*. December.

Tshwane Leadership Foundation. 2009. *Urban Visions Newsletter*. November.

Tshwane Leadership Foundation. 2010. *Meeting Minutes*. Pretoria: Tshwane Homelessness Forum.

Tshwane Leadership Foundation 2013. *Urban Visions Newsletter*. November.

Tshwane Leadership Foundation Annual Report. 2010. Pretoria: TLF.

Van Niekerk, M. 2012. Year Report 2011. Pretoria Evangelism and Nurturing.

Yeast City Housing. 2000. Ten-Year Business Plan. Pretoria: Yeast City Housing.
Yeast City Housing. Annual General Report 2011-2012.

ELECTRONIC SOURCES

Abolition Project. 2009. The Abolitionist. Available:

<http://abolition.e2bn.org/people.html> (Accessed 2011/08/10).

Australia Bureau of Statistics: 2012. Bibliography: Australia Bureau of Statistics.

2012. Available: <http://www.homelessnessaustralia.org.au/index.php/about-homelessness/what-is-homelessness> (Accessed 2013/4/11).

Australian Catholic Social Justice Council. 2011. Catholic Social Teaching Series – Reading the Signs of the Times. Available:

<http://www.socialjustice.catholic.org.au/spirituality-for-justice/10-social-teaching/94-reading-the-signs-of-the-times> (Accessed 2014/05/9).

Asset-Based Community Development Institute. 2009a. Founders. Available:

<http://www.abcdinstitute.org/about/founders> (Accessed 2014/02/14).

Asset-Based Community Development Institute. 2009b. Tool kit. Available:

<http://www.abcdinstitute.org/toolkit/> (Accessed 2010/06/01).

Australian Government. 2014. Available: <https://www.dss.gov.au/our-responsibilities/housing-support/programmes-services/homelessness/2013-national-homelessness-services-achievement-awards>

(Accessed 2014/12/12).

Beer, A. & Prance, F. 2013. *The Role of Local Government in Addressing Homelessness*.

Available: <http://homelessnessclearinghouse.govspace.gov.au/> (Accessed 2014/01/04).

Bilchitz, D. 2011. Schubart park dishonourable injustice. Available

<http://mg.co.za/article/2011-10-24-schubart-park-eviction-a-dishonourable-injustice> (Accessed 2012/01/12).

Birdman, H. 2011. What are the causes of squatter settlements? Available

http://www.ehow.com/info_8118002_causes-squatter-settlements.html
(Accessed 2011/05/04).

Bissett, N.K. 2009. Wesleyan perfectionism in revivals of the 19th and 20th centuries at Wheaton College and its impact on institutional identity. (Doctoral thesis – Education). Regent University. Available:

- <http://covenantchristianauroa.org/doc/BissettDissertation.pdf> (Accessed: 2013/09/19).
- Botha, F.P.J. 2006. An Evaluation of Doxa Deo Group within the AFM of SA to transform city communities. Available: <https://ujdigispace.uj.ac.za/handle/10210/386> (Accessed 2011/08/12).
- Brinton, H. 2013. Jesus the Stranger, Guest and Host - Rev. Henry Brinton (audio available). Available: <http://fairfaxpresbyterian.org/index.php/welcome/sermons/844-jesus-the-stranger-guest-and-host-rev-henry-brinton> (Accessed 2014/01/12).
- Brown, J.B. 2013. Sanctuary: How an Inner-City Church Spilled Onto A Sidewalk: The Methodist Recorder October 18. Available: www.sanctuary-book.co.za (Accessed 2014/11/20).
- Carazzon, R. 2011. Theory and history of ontology. Available: <http://www.ontology.co/> (Accessed 2011/11/10).
- Cawdell, S. 2006. Hospitality as Holiness: Christian Witness amid Moral Diversity' – Fulcrum Review. Available: <http://www.fulcrum-anglican.org.uk/articles/hospitality-as-holiness-christian-witness-amid-moral-diversity-fulcrum-review/> (Accessed 2010/11/19).
- Choi, J. 2007. The Meaning of Koinonia. Available <http://www.aadip9.net/jake/2007/11/the-meaning-of-koinonia.html> (Accessed 2011/04/10).
- Christian Ecology Link. 2005. Methodist Team Page. Available: <http://www.christian-ecology.org.uk/meth.htm> (Accessed 2014/02/01).
- Christianity today. 1983. Wesley to Wilberforce Available: <http://www.christianitytoday.com/ch/1983/issue2/229.html> (Accessed 2012/08/11).
- Common Ground. 2015. Available: <http://www.commonground.org> (Accessed 2015/01/02).
- Corazzon, R. 2011. Theory and History of ontology. Available: <http://www.ontology.com> (Accessed 2011/02/15).
- Council for Homeless Persons. 2013. Media Release 2013 Victorian Homelessness Achievement Award winners! Available: http://chp.org.au/wp-content/uploads/2013/05/130430_chp-homelessness-achievement-awards_FINAL1.pdf (Accessed).

- Dalglis, C. (Ed.) 2014. Remodelling to help. *Housing in Southern Africa*. Available: <http://www.crown.co.za/reader/housinginsa/2014/February/files/assets/commo n/downloads/publication.pdf> (2010/09/01).
- Datta, A. 2004. Homelessness: a cross-cultural perspective. *LSE Research online*. Available: <http://www.eprints.lse.ac.uk/879> (Accessed 2013/08/10).
- De Gruchy, S. 2008. Agency, Sin and Grace: Protestant perspectives on mission and the earth crisis. Available: http://acen.anglicancommunion.org/media/61040/DeGruchy_Agency_Sin_Gr ace.pdf (Accessed 2012/10/12).
- De Gruchy, S. 2013. Johannesburg Anglican Environmental Initiative. Available <http://jaei.org.za/> (Accessed 2013/10/14).
- De Souza Briggs, X. 2003. Faith and Mortar: Religious Organizations and Affordable Housing Strategy in Urban America. Available: www.urbanministry.org/files/faith-and-mortar.pdf (Accessed 2014/12/10).
- Department of the Environment, Heritage & Local Government. 2008. The Way Home: A Strategy to Address Adult Homelessness in Ireland 2008 – 2013. Available: <http://www.environ.ie/en/Publications/DevelopmentandHousing/Housing/FileD ownLoad,18192,en.pdf> (Accessed 2013/09/01).
- Du Toit, J. 2005. Developing a policy on street homelessness for the City of Tshwane, HSRC. Available: <http://www.hsrc.ac.za/en/research-dataview/2488> (Accessed 2010/01/15).
- Definition of Refugee: US Citizenship and Immigration Services. Available <http://www.uscis.gov/graphics/services/refugees/Definitation.htm>. Accessed 2012/06/18.
- Department of the Environment, Heritage & Local Government. 2008. The Way Home: A strategy to address adult homelessness in Ireland. Available <http://www.environ.ie/en/Publications/DevelopmentandHousing/Housing/FileD ownLoad,18192,en.pdf> (Accessed 2012/05/06).
- Department of Welfare. 1997. White Paper on Social Welfare. Available: http://www.gov.za/sites/www.gov.za/files/White_Paper_on_Social_Welfare_0. pdf (Accessed 2012/11/22).

- Dew, D. 1939. England Before and After Wesley. Available http://www.disciplenations.org/media/England-Before-and-After-Wesley_Drew.pdf (Accessed 2013/03/09).
- Dew, D. 2012. England Before and After Wesley by Disciple Nations Alliance. Available: <http://www.disciplenations.org/article/pdf-england-wesley/> (Accessed 2013/03/09).
- Diakonia Council of Churches. 2011. Available. <http://www.diakonia.org.za> (Accessed 2011/02/07).
- Drury, J.L. 2006. Hospitality and Grammar of Holiness. Available: <http://www.drurywriting.com/john/Hospitality%20and%20the%20Grammar%20of%20Holiness.htm> (Accessed 2011/01/13).
- Eilers, K. 2009. Systematic Theology as Retrieval: finding the church's future in her past. Available: <http://theologyforum.wordpress.com/2009/11/23/systematic-theology-as-retrieval-finding-the-churchs-future-in-her-past/> (Accessed 2014/03/29).
- Erickson, E. 2011. Adomizen: Discourse of Civic Erasure in the Help the Homeless Walkathan, *Journal of Integrated Social Sciences*. Available: http://www.jiss.org/documents/volume_2/issue_1/JISS_2011_Adomizen.pdf (Accessed 2014/08/13).
- Fitzgerald, J.N. 2007. What table? What guests? The Eucharist as hospitality. *Wesleyan Theological Journal*, 42(1). Available: http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/volume-index-wtj.pdf (Accessed 2013/05/12).
- Fletcher, D. 2010. John Wesley on Holistic Health and Healing. Available: <http://www.faithandhealthconnection.org/john-wesley-holistic-health-and-healing-interview-by-randy-maddox/> (Accessed 2011/04/13).
- Frank, 2009. The Role of Tradition in our Lives (good or bad). Available: <http://philosophy-frank.blogspot.com/2009/07/role-of-tradition-in-our-lives-good-and.html> (Accessed 2013/01/13).
- Free Methodist Word Missions. 2014. Burundi General Conference. Available: <http://fmcusa.org/fmwm/countries/burundi/> (Accessed 2014/01/12).
- Gaetz, S., Donaldson, J., Richter, T. & Gulliver-Garcia, T. 2013: The State of Homelessness in Canada 2013. Available:

- <http://homelesshub.ca/resource/state-homelessness-canada-2013> (Accessed 2014/11/29).
- Gauteng Tourist Attractions. Available: http://www.savenues.com/gauteng_tourist_info.htm (Accessed 2011/01/22).
- General Board of Church and Society. 2013. General Board of Church & Society of the United Methodist Church. Available: <http://www.umc-gbcs.org> (Accessed 2013/07/1).
- Giordano, S. 2011. Schubart park residents resist eviction. Available: <http://www.iol.co.za/news/crime-courts/schubart-park-residents-resist-eviction-1.1143131> (Accessed 2011/11/12).
- Go Forth Alliance. (n.d.) John Wesley's Accountability Discipleship Groups. Available: http://www.goforthall.org/articles/jw_dscplshp.html (Accessed 2013/04/19).
- Guest, G., Bunce, A. & Johnson, L. 2006. How Many Interviews are Enough? An experiment with Data Saturation and Variability. Available: <http://fm.sagepub.com/content/18/1/59.abstract> (Accessed 2012/06/12).
- Harsch, E. 2001. African cities under strain. *Africa Recovery*, 15(1-2). Available: <http://www.un.org/en/africarenewal/vol15no1/151city.htm> (Accessed 2011/02/20).
- Hartman, A. 2011. The Homeless Population of South Africa. Available: <http://blogs.elon.edu/sasa/2011/01/25/the-homeless-population-of-south-africa-by-anna-hartman/> (Accessed 2012/06/15).
- Hassin, A., Heywood, M. & Honermann, B. (Eds). 2008. The National Health Act 61 of 2003: A Guide. Available: <http://www.section27.org.za/wp-content/uploads/2010/03/national-health-act.pdf> (Accessed 2013/12/13).
- Haughey, J.C. 2003. Housing Heaven's Fire: the Challenge of Holiness. Available: <http://www.loyolapress.com/housing-heavens-fire-challenge-of-holiness.htm> (Accessed 2011/05/04).
- Hill, D.W. 2010. *Free Methodist Church of North America: Employee handbook*. <http://www.fmcusa.org/hr/files/2011/06/WMC-Handbook-Final-Revision-2010-for-web.pdf> (Accessed 2011/3/6).
- Hlahla, P. 2012. Schubart park to be demolished. *IOL News*. Available: <http://www.iol.co.za/news/south-africa/gauteng/schubart-park-to-be-demolished-1.1273329> (Accessed 2013/04/14).

- Homelessness Australia. 2013. National Homelessness Services Achievement Awards. Available: <http://homelessnessaustralia.org.au/index.php/happenings-may-2013/item/national-homelessness-achievement-awards> (Accessed 2014/01/20).
- Homeless Solutions. 2012. Available: <http://homelessolutions.zohosites.com/> (Accessed 2013/12/30).
- Hope Africa University. 2014. Available: <http://hopeafricauniversity.org/> (Accessed 2014/12/14).
- Hopkins, J. 2011. Social Housing in South Africa. Available: <http://www.psdas.gov.hk/content/doc/2006-1-04/Social%20Housing%20in%20South%20Africa%20-%20John%20Hopkins%20-%202006-1-04.pdf> (Accessed 2012/03/04).
- Iran Human Rights. 2014. Afghan Juvenile Executed in Iran for Drug-Related Charges. Available: <http://iranhr.net/en/articles/1089/> (Accessed 2014/05/07).
- ixwa. 2015. Apartheid's Colonial Health and Mental Disorders: Fractured Consciousness and Shattered Identities. Available: <http://hubpages.com/health/Apartheids-Colonial-Mental-Disorders> (Accessed 2011/01/17).
- Jansen, C.A., Pretorius, F.J. & Van Niekerk, E.J. 2009. Education and the Role of the Church in Africa: Three Relevant Aspects. Available: www.koersjournal.org.za/index.php/koers/article/download/117/86 (Accessed 2014/12/10).
- JRS USA. 2011. Serving Urban Refugees in South Africa. Available: http://jrsusa.org/campaign_detail?PTN=PROMO-20110408040157&TN=PROJECT-20110714024602 (Accessed 2011/05/04).
- Kem, R. 2010. The Challenges facing education in South Africa. Available: <http://hdl.handle.net/10210/5397> (Accessed 2013/08/23).
- Kibogora Polytechnics. 2014. Home Page. Available: www.kibogorapolytechnic.com (Accessed 2014/12/14).
- Kivi, R. 2012. Body Language: What is Aggressive in Different Cultures. Available: <http://www.brighthubeducation.com/studying-a-language/37970-aggressive-body-language-in-other-cultures/> (Accessed 2013/01/11).
- Kulik, D.M., Gaetz, S., Crowe, C. & Ford-Jones, E. 2011. Homeless youth's overwhelming health burden: A review of the literature. *Paediatrics and Child*

- Health*, 16(6):e43-7. Available:
<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3328221/> (Accessed 2014/11/29).
- Kuljian, C. 2013. Sanctuary: How an Inner-City Church Spilled Onto A Sidewalk. Available: <http://jacana.bookslive.co.za/blog/2013/04/08/christa-kuljian-launches-sanctuary-how-an-inner-city-church-spilled-onto-a-sidewalk-with-elinor-sisulu/> (Accessed 2014/11/23).
- Lambert, T. 2014. Daily Life in 18th Century Britain. Available: <http://www.localhistories.org/18thcent.html> (Accessed 2014/11/20).
- Lehohla, P. 2013. Documented immigrants in South Africa 2012. Available: <http://www.statssa.gov.za/publications/P03514/P035142012.pdf> (Accessed 2014/04/13).
- Tshepo Urban Trading. (n.d.). Lesedi Laundromat. Available: http://www.tshepo-tshwane.co.za/index_files/Page328.htm (Accessed 2012/08/11).
- Library of Congress. 1884. The African slave trade-slaves taken from dhow captured by H.M.S. [Image]. Available: <http://www.loc.gov/pictures/item/2007684717/> (Accessed 2012/03/11).
- Libre, M. 2009. The Black Consciousness in Apartheid South Africa. Available: <http://www.revleft.com/vb/black-consciousness-movement-t104720/index.html?t=104720> (Accessed 2013/07/13).
- Liebenberg-Enslin & Hurt. 2009. Gauteng Province Air Quality Management Plan. Available:
<http://www.saaqis.org.za/documents/GAUTENG%20PROVINCIAL%20AQMP.pdf> (Accessed 2012/12/18).
- Lyons, G & Malas, H. 2007. Paul and his friends in Greco Roman context. *The Journal of the Wesleyan Theological Society*. Vol. 42(1):50. Available: http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/2007-wtj-42-1.pdf (Accessed 2013/01/13).
- Mail Online*. 2014. Hop-on hop-off shower! Old bus is transformed into a mobile bathroom. Available: <http://www.dailymail.co.uk/news/article-2684776/Hop-hop-shower-Old-bus-transformed-mobile-bathroom-homeless.html> (Accessed 2014/07/08).
- Majale, M. 2003. Improving Access to Services Through an Integrated Approach: Practical answers to poverty. Available:

http://www.urbancentre.utoronto.ca/pdfs/housingconference/Majale_Improving_Access.pdf (Accessed 2010/09/01).

Mashau, T.D. & Mangoedi, L., 2015, 'Faith communities, social exclusion, homelessness and disability: Transforming the margins in the City of Tshwane', *HTS Teologiese Studies/Theological Studies* 71(3). Available: <http://dx.doi.org/10.4102/hts.v71i3.308>. Accessed 2016/04/08

McBrien, R. 2012. What is the Kingdom of God? *Catholic Update*. Available: <http://static1.squarespace.com/static/50abe0d0e4b03fc69a489498/t/555e347ee4b0bd5f4da63f39/1432237182379/Module+2+What+is+The+Kingdom+of+God+-+McBrien.pdf> (Accessed 2012/08/30).

MedlinePlus. 2015. Homeless Health Concern. Available: <https://www.nlm.nih.gov/medlineplus/homelesshealthconcerns.html> (Accessed 2012/04/10).

Methodist Church in Britain. (n.d.) Environmental Policy for the Methodist Church. Available: <http://www.methodist.org.uk/static/econetwork/enmcpolicy.htm> (Accessed: 2014/01/12).

Methodist Church of Southern Africa. 2013. Methodist Homes of the Aged. Available: <http://www.methodist.org.za/work/homes/mha> (Accessed 2014/01/12).

Migration Fact Sheet1. 2010. Population Movements in and to South Africa. Available: http://www.academia.edu/296416/Migration_Fact_Sheet_1_Population_Movements_in_and_to_South_Africa (Accessed 2011/02/25).

Makoe, M., Roberts, H. & Ward, C. 2012. Child maltreatment prevention readiness assessment: South Africa. Human Sciences Research Council, Cape Town South Africa. Available: http://www.hsrc.ac.za/uploads/pageContent/3320/Child%20Maltreatment%20Prevention%20Readiness%20Assessment%20in%20South%20Africa_Final_report.pdf (Accessed 2013/02/19).

Moyo, U., Patel, L. & Ross, E. 2014. Homelessness and Mental Health in Hillbrow, South Africa: A Situational Analysis. Available: http://www.researchgate.net/publication/275549548_Homelessness_and_mental_health_in_hillbrow_south_africa

- [tal illness in Hillbrow South Africa A situation analysis](#) (Accessed 2014/29/12).
- Mysoa, T. 2012. The Chaos of Schubart Park-Pretoria. Available: <http://tia-mysoa.blogspot.co.za/2011/09/chaos-at-schubart-park-pretoria.html> (Accessed 2012/07/23).
- National Health Care for the Homeless Council. 2001. Healing Hands. Available: <https://www.nhchc.org/clinicians/current-clinicians-network-projects/> (Accessed 2011/06/01).
- Neibuhr, R. 1944. The Children of Light and the Children of Darkness. Available: <http://press.uchicago.edu/ucp/books/book/chicago/C/bo12091283.html> (Accessed 2014/12/13).
- Nell, N. 2012. National Campus Life. Available. http://www.doxadeo-midstream.co.za/Portals/doxadeo-midstream.co.za/Documents/CITY%20CHANGER_AprilMarch_2012.pdf (Accessed 2013/01/12).
- New Brunswick Housing Corporation. 2010. Hope is Home. Available: <http://www2.gnb.ca/content/dam/gnb/Departments/sd-ds/pdf/Housing/housingstrategy-e.pdf> (Accessed 2011/05/30).
- O'Collins, G.S.J. 2011. Jesus and the Homeless. *The Online Journal of the British Jesuits*. Available: http://www.thinkingfaith.org/articles/20110203_1.htm (Accessed 2012/11/10).
- Okumu, M. 2006. Local council's response to street homelessness in Welkom. Available <http://wiredspace.wits.ac.za/jspui/handle/10539/1448> (Accessed 2012/11/19).
- Olufemi, O.1998. Street Homelessness in Johannesburg inner city: a preliminary survey. *Environment and Urbanization*, Vol 10(2). Available: <http://eau.sagepub.com/content/10/2/223.full.pdf> (Accessed 2012/06/12).
- One World – Nations Online. 2013. Satellite View and Map of the City of Pretoria (Tshwane), Gauteng Province, South Africa. Available http://www.nationsonline.org/oneworld/map/google_map_Pretoria.htm (Accessed 2013/07/14).

O’Riordan, Alexander. 2013. *Idasa's demise a lesson for African NGOs*.

<http://mq.co.za/article/2013-03-28-00-idasas-demise-a-lesson-for-african-ngos> (Accessed 2015/11/27).

Palmary, I. 2002. Refugees, Safety and Xenophobia in South African Cities: The Role of Local Government. Available:

<http://www.csvr.org.za/index.php/publications/1653-refugees-safety-and-xenophobia-in-south-african-cities-the-role-of-local-government.html>

(Accessed 2012/12/11).

Palmary, I. & Ngubeni, K. 2003. “We are Living in a Forgotten Place”: Safety in the Cross-Border Parts of the City of Tshwane. Centre for the Study of Violence and Reconciliation. Available:

<http://www.csvr.org.za/wits/papers/papipkn.htm>

(Accessed 2014/12/19).

Parkson, S. 2012. The Journey to Social Inclusion Project in Practice Sacred Heart mission The Heart of St.Kilda. Available:

http://www.sacredheartmission.org/Assets/Files/J2SI_May2012.pdf (Accessed 2013/08/08).

PEN. 2011. Official website. <http://www.pen.org.za>.

PEN. 2012a. Sediba Hope Medical Center opens its doors. Available:

<http://www.pen.org.za/breaking-news/sediba-hope-medical-center-opens-its-doors> (Accessed 2013/01/6).

PEN. 2012b. Happy Feet Edition: Celebrating 20 Years! Accessed:

http://admin.pen.org.za/osn/ePEN_HAPPYe_2012.html (Accessed).

Perry, J. 1995. *Housing Policy Debate*. More than Bricks and Mortar? The Shape of Housing Management in Britain. *Housing Policy Debate*, 6(4). Available:

<http://www.tandfonline.com/doi/abs/10.1080/10511482.1995.9521210?journalCode=rhpd20> (Accessed 2014/04/09).

Pohl, C.D. 2007. Practicing hospitality in the face of “complicated wickedness”.

Wesleyan Theological Journal. Available:

http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/2007-wtj-42-1.pdf (Accessed 2011/2/7).

POPUP a Home of grace. Available: <http://www.popup.co.za/newsview.ph?id=22> (Accessed 2012/10/14).

Ptak, J.W. 2008. Spener’s Proposal to Correct Conditions in the Church as the Basis for Evangelical Covenant Church’s Affirmations. Available:

- https://www.rts.edu/sharedresources/documents/global/Student_Theses/Ptak-Speners_Proposals.pdf (Accessed 2013/02/11).
- Rakometsi, S M. 2008. *The Transformation of Black School Education in South Africa 1950-1994: A Historical Perspective*. Doctoral thesis. University of The Free State. Available: <http://etd.uovs.ac.za/ETD-db/theses/available/etd-10122009-095426/unrestricted/RakometsiMS.pdf> (Accessed 2014/03/21).
- [Re]branding homelessness. 2010. Available.
<http://www.rebrandinghomelessness.org.za/index.htm> (Accessed 2011/02/12).
- Ro, C.L. 2008. *Towards a Renewal of Anglican Identity as Communion: The Relationship of the Trinity, Mission Dei and Anglican Comprehensiveness*. Doctoral thesis. University of Cardiff. Available:
<http://orca.cf.ac.uk/54801/1/U585190.pdf> (Accessed).
- Rodeny, J. 2004. Evicted tenants hosted in private hall. Available:
<http://www.amethyst.co.za/Pretoria/index.html> (Accessed 2011/01/01).
- SANGONeT. 2012. Feast of the Clowns. Available:
<http://www.ngopulse.org/event/feast-clowns> (Accessed: 2012/09/18).
- Shared Learnings. 2002. About Shared Learnings. Available:
<http://www.sharedlearnings.org/abo.cfm> (Accessed 2012/03/14).
- South African History Online. (n.d.) Pass Laws in South Africa 1800-1994. Available:
<http://www.sahistory.org.za/south-africa-1806-1899/pass-laws-south-africa-1800-1994> (Accessed 2013/01/13).
- Sacred Heart Mission. 2013. Home Page. Available:
<http://www.sacredheartmission.org> (Accessed 2014/06/18).
- Schaller, M. 2013. The Art of Spiritual Conversation in a Changing Culture. *Barna Group*. Available: <https://apologeticsworkshop.wordpress.com/2013/07/18/the-art-of-spiritual-conversation-in-a-changing-culture/> (Accessed 2013/08/1).
- Schutte, C. 2012. Challenge Your Church Thinking. Available. http://www.doxadeo-midstream.co.za/Portals/doxadeo-midstream.co.za/Documents/CITY%20CHANGER_AprilMarch_2012.pdf (Accessed 2013/01/12).
- Seager, J.R. & Tamasane, T. 2010. Health and well-being of the homeless in South African cities and towns. *Development Southern Africa*, 27(1):63-83. Available: <http://dx.doi.org/10.1080/03768350903519358> (Accessed 25/11/2014).

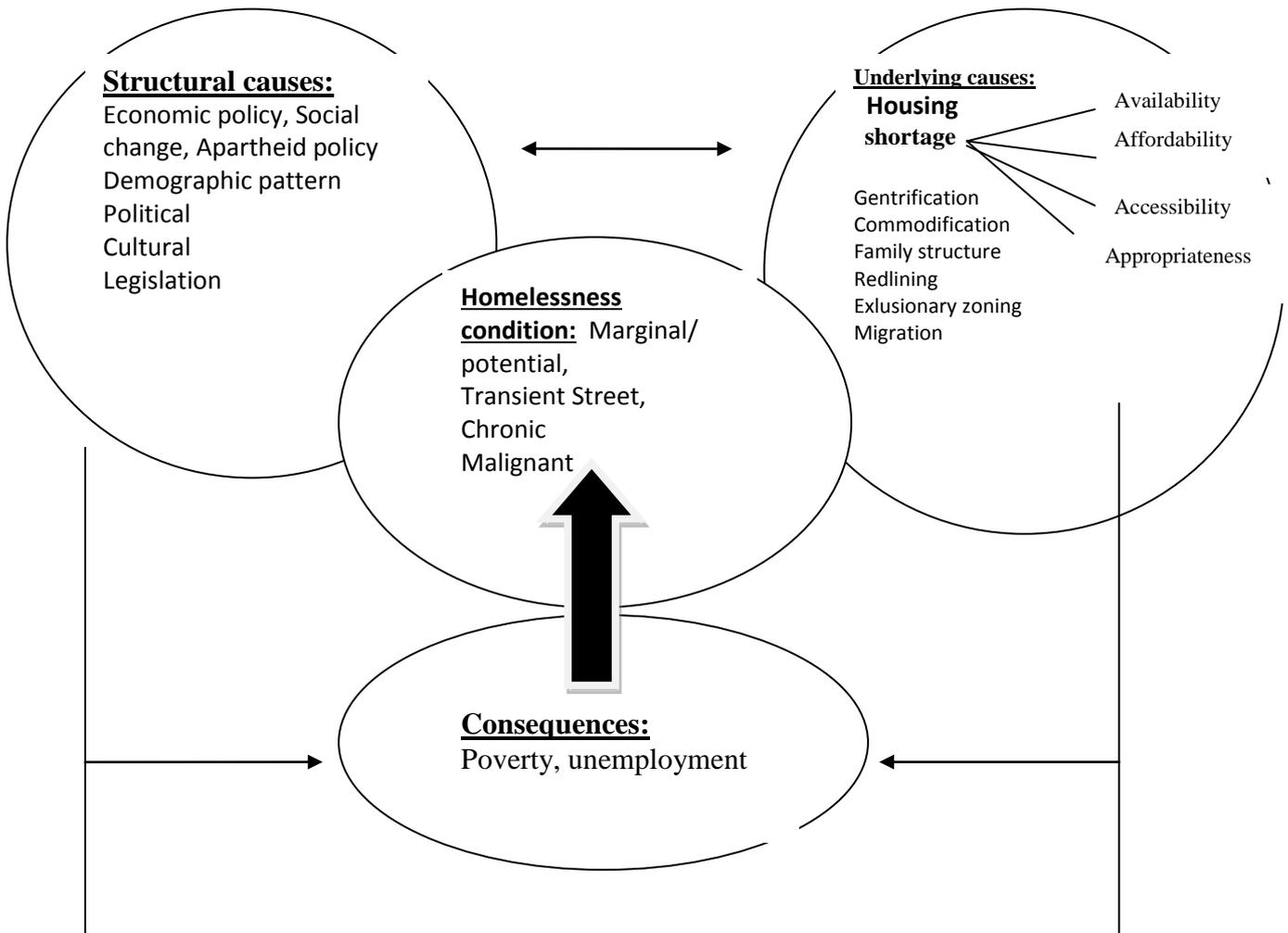
- SERI. 2014. *High Court declare City of Johannesburg's temporary accommodation model unconstitutional*. Available: <http://www.seri-sa.org/index.php/38-latest-news/275-high-court-declares-temporary-accommodation-model-unconstitutional> (Accessed 2014/08/23).
- Shelter SA Snapshotz. 2004. Home ownership. Available: http://s3.amazonaws.com/zanran_storage/sheltersa.asn.au/ContentPages/17034887.pdf (Accessed 2010/06/15).
- Shorb, J. 2010. The Holistic Vision of John Wesley: Q&A with Randy Maddox Part I. Available: <http://chreader.org/holistic-vision-john-wesley/> (Accessed 2011/04/13).
- Sibiya, R. 2014. The mayor and his team get their hands dirty to honour Madiba. *Record online*. Available: <http://rekordeast.co.za/24816/mayor-team-get-hands-dirty-honour-madiba/> (Accessed 2014/8/10).
- Skosana, I. 2014. The streets where homelessness, abuse and mental illness meet. Available: <http://mg.co.za/article/2014-10-10-00-the-streets-where-homelessness-abuse-and-mental-illness-meet> (Accessed 2014/11/10).
- Smith, M. 2013. Writing and keeping journals: a guide for educators and social practitioners. Available: <http://infed.org/mobi/writing-and-keeping-journals-a-guide-for-educators-and-social-practitioners/> (Accessed 2012/06/17).
- Smith, R. 2007. Paul's quest for a holy church. *The Journal of the Wesley Theological Society*, Vol 42(1). Available: http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/2007-wtj-42-1.pdf (Accessed. 2013/01/13).
- Spadaro, A.S.J. 2013. A Big Heart Open to God. Available: <http://americamagazine.org/pope-interview> (Accessed 2014/01/25).
- South African Government. 2015. Services. Available: <http://www.services.gov.za> (Accessed 2012/07/23).
- Statistics South Africa. 2011. Census 2011. Available, <http://www.statssa.gov.za/publications/P03014/P030142011.pdf> (Accessed 2013/12/03).
- Symons, J. 2012. Doxa Deo. Campuses. Available. <http://www.legacydoxadeo.co.za/Campuses> (Accessed 2013/01/12).
- Tennent, T. 2013. The role of Doctrine in Wesley and Wesley's global perspective: Wesley Catechesis, part 7. Available:

- <http://timothytennent.com/2011/04/20/wesleyan-catechesis-part-7-the-role-of-doctrine-in-wesley/> (Accessed 2013/04/19).
- Tshwane Leadership Foundation. 2014. Feast of the Clowns. Available: <http://www.tlf.org.za/feast-of-the-clowns/> (Accessed 2014/02/01).
- Tshwane Leadership Foundation. 2015. Sediba Hope Care Programme. Available: <http://www.tlf.org.za/sediba-hope-aids-care-programme/> (Accessed 2013/07/17).
- Times Live*. 2010. South Africa backlog at 2.1 million. Available: <http://www.timeslive.co.za/local/2010/05/18/sa-housing-backlog-at-2.1-million> (Accessed 2011/02/17).
- Toepfer, K. 2000. Strategies to combat homelessness. United Nations Centre for Humana Settlements. Available: <http://collections.infocollections.org/ukedu/uk/d/Jh1493e/> (Accessed 2013/03/09).
- Toronto Housing and Homelessness Services. 2003. Home is where it starts. Available: <http://www.toronto.ca/homelessness/pdf/reportcard2003pdf> (Accessed 2011/02/15).
- Tshwane Homeless Research. 2015. Tshwane Homeless Research - Report 2015. Available: <https://tshwanehomelessresearch.wordpress.com/tshwane-homelessness-research-report-2015/> (Accessed 2015/10/15).
- Truex, J. 2004. God's Spiritual House: A Study of 1 Peter 2:4-5. *Direction*, 32(2):185:193. Available: <http://www.directionjournal.org/33/2/gods-spiritual-house-study-of-1-peter-2.html> (Accessed 2014/12/20).
- Tulsa World. 2014. *John 3:16 birthday bash gives homeless chance to celebrate*. Available: http://www.tulsaworld.com/news/local/john-birthday-bash-gives-tulsa-homeless-chance-to-celebrate/article_25af8d06-d999-5a76-a150-5f458021ce60.html (Accessed 2014/08/23).
- Tyson, J.R. 2001. The Wesleyan Tradition. Available: <http://www.campus.houton.edu.webs/employees/gavery.wesleyweb/links.htm> (Accessed 2011/02/15).
- United Nations Settlements Programme Cities without slum: Sub regional programme for Eastern and Southern Africa. Available: http://mirror.unhabitat.org/downloads/docs/1523_86647_cities_without_slums.pdf (Accessed 2011/05/04).

- United Nations. 1948. Universal Declaration of Human Rights. Available: http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf (Accessed 2014/09/23).
- United Nations. 1996. United Nations Conference on Human Settlements (Habitat II). Available: <http://daccess-dds-ny.un.org/doc/UNDOC/GEN/G96/025/00/PDF/G9602500.pdf?OpenElement> (Accessed 2011/09/03).
- United Nations Centre for Human Settlements. 1996. Cities and Homes for All: The Habitat Agenda. Available: <http://www.chs.ubc.co.archive/files/cities/%20ancall-O.pdf> (Accessed 2012/07/17).
- United Nations Human Settlements Programme. 2003. The Challenge of Slums: Global Report on Human Settlements 2003. Available: <http://mirror.unhabitat.org/pmss/getElectronicVersion.aspx?nr=1156&alt=1> (Accessed 2013/08/13).
- Vadal, A. 2001. Faith Based Organizations in Community Development. Available: <http://www.community-wealth.org/content/faith-based-organizations-community-development> (Accessed 2014/11/17).
- Van Wyk, 2012. South Africa releases long waited census results. Available: <http://www.theafricareport.com/Society-and-Culture/south-africa-releases-long-awaited-census-results.html> (Accessed 2012/11/21).
- Versteeg, B. 2000. *Living Stones Theology: The gift of hospitality*. Available: <http://www.pbv.thunder-bay.on.ca/NetSermons/1pet4ser.html> (Accessed 2014/08/11).
- Vidal, A.C. 2001. Faith Based Organizations in the community. Available, <http://www.huduser.gov/portal/publications/faithbased.pdf> (Accessed: 2013/5/01).
- Ward, C.L. & Seager, J.R. 2010. South African street children: A survey and recommendations for services. *Development Southern Africa*, 27(1):85-100. Available: <http://www.savi.uct.ac.za/wp-content/uploads/2013/11/South-African-Street-Children-A-survey-and-recomendation-for-Services.pdf> (Accessed on 2011/02/ 25).

- Wesley Center Online. Chapter IX - Society and Class. Available:
<http://wesley.nnu.edu/john-wesley/john-wesley-the-methodist/chapter-ix-society-and-class/> (Accessed 2015/03/01).
- Wesley Center Online. 2011. The Twelfth Part, Section One. Available:
<http://wesley.nnu.edu/john-wesley/the-journal-of-john-wesley-vol-4/the-twelfth-part-section-one/> (Accessed 2013/04/10).
- Wesleyan Leadership. 2013. A Love Feast For Covenant Discipleship Groups. Available: <http://wesleyanleadership.com/2013/05/17/a-love-feast-for-covenant-discipleship-groups/> (Accessed 2013/04/09).
- Wheeler, S. 2012. John Wesley and "Social Ethics". Available:
<http://livedtheology.org/wp-content/uploads/2012/10/wesleyt.pdf> (Accessed on 2014/04/09).
- Wineburg, R.J., Coleman, B.L., Boddie, S.C. & Cnaan, R.A. 2008. Levelling the playing field: Epitomizing devolution through Faith Based Organizations. *The Journal of Sociology & Social Welfare*, 35 (1). Available:
<http://scholarworks.wmich.edu/jssw/vol35/iss1/3/> (Accessed 2014/3/04).
- Wood, C. 2014. Homeless Shower Bus Launches in San Francisco. Available:
<http://www.govtech.com/local/Homeless-Shower-Bus-Launches-in-San-Francisco.html> (Accessed 2014/03/12).
- World Reference.com. 2010. Conditio sine qua non. Available:
<http://forum.wordreference.com/threads/conditio-sine-qua-non.213356/>
(Accessed 2011/04/18).
- Zack, T., Bertoldi, A., Charlton, S., Kihato, M. & Silverman, M. 2009. Draft strategy for addressing blighted medium and high density residential "bad buildings" in Johannesburg. Available: http://www.joburg-archive.co.za/2011/inner_city/bad_buildings_strategy_20august2009.pdf
(Accessed 2011/04/15).

APPENDIX A: CYCLE OF HOMELESSNESS



Source: Adapted from Olufemi (2000:230)

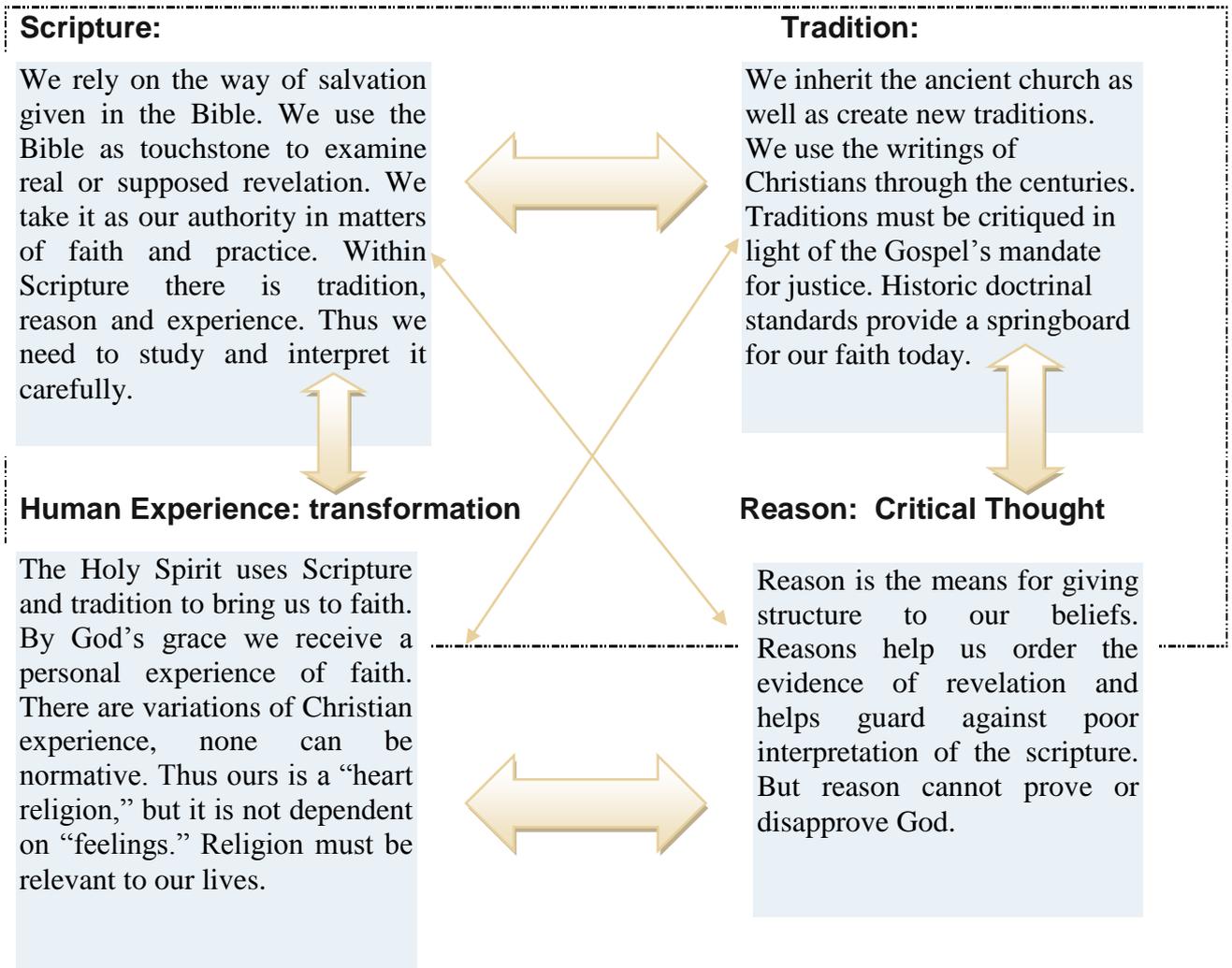
APPENDIX B: A LIST OF TSHWANE LEADERSHIP FOUNDATION VALUES

1. We value God's total redemption in Jesus Christ: His redemption is sufficient to bring healing in brokenness, salvation from both personal and systematic sin, reconciliation in division, justice where there is oppression and social transformation where systems are corrupted and communities are deprived
2. We value the city as a place where needs and resources meet, where justice and redemption could be experienced in individual relationships and on social structures, and where signs of God's peace and kingdom could be established.
3. We value incarnation. We believe God's challenge in Christ was for us to be an incarnational community in the city, a place of hope, and opportunity for friendship and a channel for God's love.
4. We value community as place of intimacy, where people's dignity could be affirmed, a place for sharing with covenant relationships, a place of healing as people seek and struggle together.
5. We value the people in the city, envisage relationships in which liberation and empowerment could be experienced, and commit ourselves to the development of the indigenous leadership in partnership with community people. We appreciate and respect the culture of people, their own resources and capacities, and their capability to be empowered for the well-being of themselves and their communities.
6. We value compassion. In the spirit of Jesus who cried over the city and its people, we need to show compassion and tenderness in the brokenness of urban communities.
7. We value justice. We see in Christ on the cross not only salvation, but also justice being done. We desire to follow Christ and the prophets of old in calling for justice in the city.
8. We value reconciliation. We call for reconciliation between people and God, people amongst themselves, people and nature, different churches, culture and races, men and women, and so forth.
9. We value partnerships. Through shared vision, resources, facilities, people power, and training programmes, we are able to be more responsible

stewards of God's resources to us. We avoid duplication and fight against competition and power.

10. We value risk. We call for pioneer ministries into new areas of need and opportunity. We call for bold and creative opportunity initiatives knowing that God would provide where He guides into new places.
11. We value a simple life style. In the opposite spirit of our materialistic society, we call for simplicity and contentedness. We seek to be a prophetic witness against unnecessary and irresponsible consumption of God's resources.
12. We value servant leadership which is committed to the city and in solidarity with the marginalized. We call for accountability for those in leadership decision-making positions.
13. We value social integration in ministry and evangelism. Christ's redemption is complete and we oppose the superficial dichotomy which exists between sacred and public affairs. We call for holistic ministry which would demonstrate the love of God in every area of life.
14. We value biblical principles. We call ourselves and our ministry to continual reflection in the light of the Word in order for us to be faithful and responsible in our engagement with the world. We seek to be accountable and we appreciate critique as an opportunity for growth.
15. We value brokenness and confession. We recognize our own weakness and need for healing. In a spirit of brokenness we should be a community in which confession and repentance form the foundation of our commitment, healing and reconciliation.
16. We value truth. In a society where there is such a lack of integrity, honest and transparent relationships, we seek to create a space in which we could live in truth.
17. We value spirituality which celebrates God in the city. We call people to a personal relationship with God, to the grace with of the Father, the love of Christ and the guidance and fellowship with the Holy Spirit. We call for radical discipleship as the only way to follow Jesus.

APPENDIX C: THE WESLEYAN QUADRILATERAL



Source: adapted from Yrigoyen (1996:129)

APPENDIX D: AN OVERVIEW OF A LOCAL HOMELESS ACTION PLAN

Core services

- Projects / services that address any gaps in the provision of emergency, transitional and long term accommodation.
- The need for long term accommodation for formerly homeless persons will be an ongoing overarching priority in the context of this strategy.
- Projects / services which reduce the numbers of people sleeping rough – the overarching aim in this regard should be the elimination of rough sleeping in each local area.
- Projects / services which reduce the length of time homeless people spend in emergency accommodation. A particular priority in the context of this strategy will be to ensure that the maximum amount of time spent in emergency accommodation will be no longer than six months
- Projects / services which will enable homeless people to settle successfully in their own long term accommodation and optimise their independence – including any necessary support services to facilitate such settlement.
- Projects / services to prevent people from becoming homeless in the first place and / or intervene early in relation to people at risk of homelessness
- Projects / services to improve the health and well-being of homeless people or people at risk of homelessness
- Projects / services that link homeless people or people at risk of homelessness with educational / training activities that enhance the skills, qualifications and employment potential.
- The development of specialist services, as necessary, for people outside of major urban areas and the localisation of existing centralised services which

should decrease the significant number of persons who migrate to major urban areas to access services.

Ancillary services / other activities

- Projects / services which improve the quality of services to people who are homeless or at risk of homelessness
- Projects / services which promote effective partnership working and a continuum of care in addressing the needs of homeless people
- Research into the nature and extent of homelessness in the local area; research on the needs, aspirations and abilities of people who are homeless; and how best homelessness can be eliminated and prevented
- The development/improvement/reorientation of existing projects and services
- Pilot and innovative projects and services

Restrictions – projects and services which will be ineligible for funding

- Projects and services which do not contribute significantly to achieving the above priorities, or do not meet the needs of homeless people or people who are at serious risk of becoming homeless.
- Unnecessary duplication of services – in this context, an important priority going forward will be ongoing monitoring and evaluation of services to ensure that they are continuing to meet real needs.
- Poor quality services, where there is no plan to improve these services. An important feature in this regard will be the development of national standards for various categories of services.
- Services which are not cost-effective. In this regard, the Cross Department Team on Homelessness, advised as appropriate by the National Homeless

Consultative Committee, will consider piloting appropriate methodologies to monitor the cost effectiveness of homeless services.

A table representing a strategy for early intervention and preventative measures

| Situation | Preventive Measure | Provider/Partner |
|--------------------------------|--|---|
| Notice to quit/eviction | Housing advice and advocacy to address causes of eviction and/or ensure smooth move to alternative accommodation Accessible public information on housing rights Community mediation in cases of neighbour disputes and anti social behaviour Information on income support Implementation of Action Programme on Private Rented Accommodation Standards | Citizens Information Board, homeless services, local authority, Community Welfare Officer, PRTB Dispute Resolution Services |
| Rent/mortgage arrears | Provision of debt advice and negotiation for repayment schedule with landlord/lender | MABS, Community Welfare Officer, voluntary bodies, initial contact through Citizens Information Board |
| Vulnerable Tenants | Better assessment of at risk tenants and the establishment of early warning systems and interventions for arrears and anti social behaviour | Local authorities, HSE |
| New to area | Accessible public | Citizens Information |

| | | |
|---|---|--|
| | <p>information on available housing Comprehensive housing advice Outreach to vulnerable groups such as foreign nationals and refugees</p> | <p>Board, homeless services, local authority, community welfare services, refugee and integration groups</p> |
| <p>Family dispute/family unable to provide accommodation</p> | <p>Mediation Provision of temporary accommodation pending return or planned move</p> | <p>Family Support Agency, local authority, specialist housing service, youth services, Gardai</p> |

APPENDIX E: SOME OF WESLEY'S EASY RULES TO PREVENT DISEASE

1. The air we breathe is of great consequence to our health. Those who have been long a broad in easterly or northerly winds should some thin and warm liquor going to bed, or draught of toast and water.
2. Tender people should have those who lie with them, or are much about them, sound, sweet and healthy.
3. Everyone that would preserve health should be as clean and sweet as possible in their houses, clothes, and furniture.
4. The great rule of eating and drinking is, to suit the quality and quantity of the food to strength of our digestion, to take always such a sort and such a measure of food as sits light and easy to the stomach.
5. Nothing conduces more to health than abstinence and plain food, with due labour.
6. For studious persons, about eight ounces of animal food, and twelve of vegetable, in twenty-four hours, is sufficient.
7. Water is the wholesomest of all drinks, quickens the appetite, and strengthens the digestion most.
8. Strong and more especially spirituous, liquors are certain, through slow, poison.
9. Experience shows there is very seldom any danger in leaving them off all at once.
10. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off, so safely as water.
11. Malt liquors (except clear small beer, or small ale of due age) are exceeding hurtful to persons
12. Coffee and tea are extremely hurtful to persons who have weak nerves.
13. Tender persons should eat very light suppers, and that two or three hours before going to bed.
14. They ought constantly go to bed about nine, and sunrise at four or five.
15. A due degree of exercise is indispensably necessary to health and long life.

16. Walking is the best exercise for those who are able to bear it. Riding for those who are not. The open air, when the weather is fair, contributes much to the benefit of exercise.
17. We may strengthen any weak part of the body by constant exercise. Thus, the lungs may be strengthened by the loud speaking or walking up an easy ascent, the digestion and the nerves, by riding, the arms and hams, by strongly rubbing them daily.
18. The studious to have stated times for exercise, at least two or three hours a day. The one half of this before going to bed.
19. They should frequently shave, and frequently wash their feet.
20. Those who read or write much should learn to do it standing; otherwise it will impair their health.
21. The fewer clothes any one uses, by day or night, the hardier he will be.
22. Exercise, first, should be always be on an empty stomach, Secondly, should never be continued to weariness, Thirdly, after it, we should take care to cool by degrees, otherwise we shall catch cold.
23. The flesh-brush is a most useful exercise, especially to strengthen any part that is weak.
24. Cold bathing is of great advantage to health. It prevents abundance of diseases. It promotes preparation, helps the circulation of blood, and prevents the danger of catching cold.
25. Tender people should pour the water upon the head before they go in, and walk swiftly. To jump in with the head foremost is too great a shock to nature.
26. Costiveness cannot long consist with health. Therefore care should be taken to remove it at the beginning, and when it is removed, to prevent its return, by soft, cool, open diet.
27. Obstructed perspiration (vulgarly called catching cold) is one great source of diseases. Whenever there appears the least sign of this let it be removed by gentle sweats.
28. The passions have a greater influence on health than most people into, acute diseases.
29. All violent and sudden dispose to or actually throw people into, acute diseases.

30. The slow and lasting passions, such as grief and hopeless love, bring on chronic diseases.
31. Till passion which caused the disease is calmed, medicine is applied in vain.
32. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by the unspeakable joy, and perfect calm, serenity, and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life.

APPENDIX F: HOMELESSNESS POLICY FOR THE CITY OF TSHWANE – A RESPONSE FROM THE TSHWANE HOMELESSNESS FORUM, NOVEMBER 2013

1. Introduction

We are indeed encouraged that, after many years, the City of Tshwane has actually adopted a Policy on Homelessness. We are also encouraged by the fact that it is to be seen as a dynamic document to be reviewed and improved as we discover new insights along the way.

The Tshwane Homelessness Forum is a Stakeholder Forum consisting of Members from Non-profit Organizations, Homeless Communities, Universities and the City of Tshwane.

In preparation for the meeting with the MMC for Social Development, we, the members of the Tshwane Homelessness Forum not representing the City of Tshwane, have studied the Policy and reached consensus on a number of issues, outlined here below, which we would like to bring to the attention of the City of Tshwane.

2. Structure of the Current Forum

It is a Forum of like-minded Parties who come together in matters regarding Homelessness as this is a common interest. Each group represented remains autonomous and contributes value through the knowledge, experience and expertise they have acquired in their given field. Wherever collaboration is required between two or more Parties this will be achieved by combining forces for the necessary period of time to achieve the goal. A Memorandum of Understanding would be signed by the participating Parties/ Organisations to clarify the roles of those concerned. This will take place as and when certain points of expertise or experience from one or more Party, will benefit another Party in its project or goal.

3. Partnership

Firstly, the Forum would like to be in a more intentional partnership with the City for the implementation of the Policy / Strategy. The Forum, however, would like to retain its independence as a Forum, at the same time. The City is a member of the Forum.

3. Specific Policy Directives

Policy Directives 3-5

- The Forum would like to participate with the City on Policy Directives 3-5 and it needs to be clarified what such implementation participation could look like in real terms.
- Under Policy Directive 3 it is clearly stated that “Local Government does not have the resources, either financial or human to adequately deal with the problem of street homelessness alone”. The Forum and its members are therefore committed to work with the City to address issues related to Homelessness. However, the Forum also has specific concerns, reflected in the following paragraphs.

Policy Directive 2

- The Forum would like to suggest that Policy Directive 2 be removed from the Policy Document. It is our sense that such a Policy Directive belongs to a Policy on Security or Bye-Laws but not in a Homelessness Policy. Our concern is that in the implementation priority will be given to Policy Directive 2 as a way of practising “social control” instead of “social inclusion”. Currently we are not in support of Policy Directive 2 as it stands.
- Instead, we would like to suggest that Policy Directive 2 be replaced by a Directive focusing on the “Rights of Homeless People”, the protection thereof and the education of all Stakeholders to empower them to uphold the rights of the Homeless. Furthermore such a directive should also reflect that Homeless People should be educated by Service Providers regarding their Rights and also their Responsibilities.

Policy Directive 1

- With regard to Policy Directive 1 we are not opposed to the creation of Transit Centres in the Region. We may even be available to assist with the implementation and administration of such Centres.
- We are hopeful though, that we can discuss what is actually meant by Transit Centres; how they will be managed, who will manage them, etc – without such thorough discussions we cannot simply and unconditionally throw our weight behind it.
- *The City of Tshwane's Homeless Policy is a meagre reflection of the comprehensive and holistic Policy originally submitted to the City by this Forum. The current Policy focuses mainly on prevention and Regional Transit Centres which would fall far short of dealing with the scope of the City's Homelessness problem. One example of its failure would be with regard to Documented Immigrants who make up a large proportion of those who live on the streets and for whom no remedy is suggested in the Policy.*
- We still maintain that there are key elements in the Forum’s proposed Policy / Strategy that have been missed in the Policy adopted by the City.

4. Institutional framework

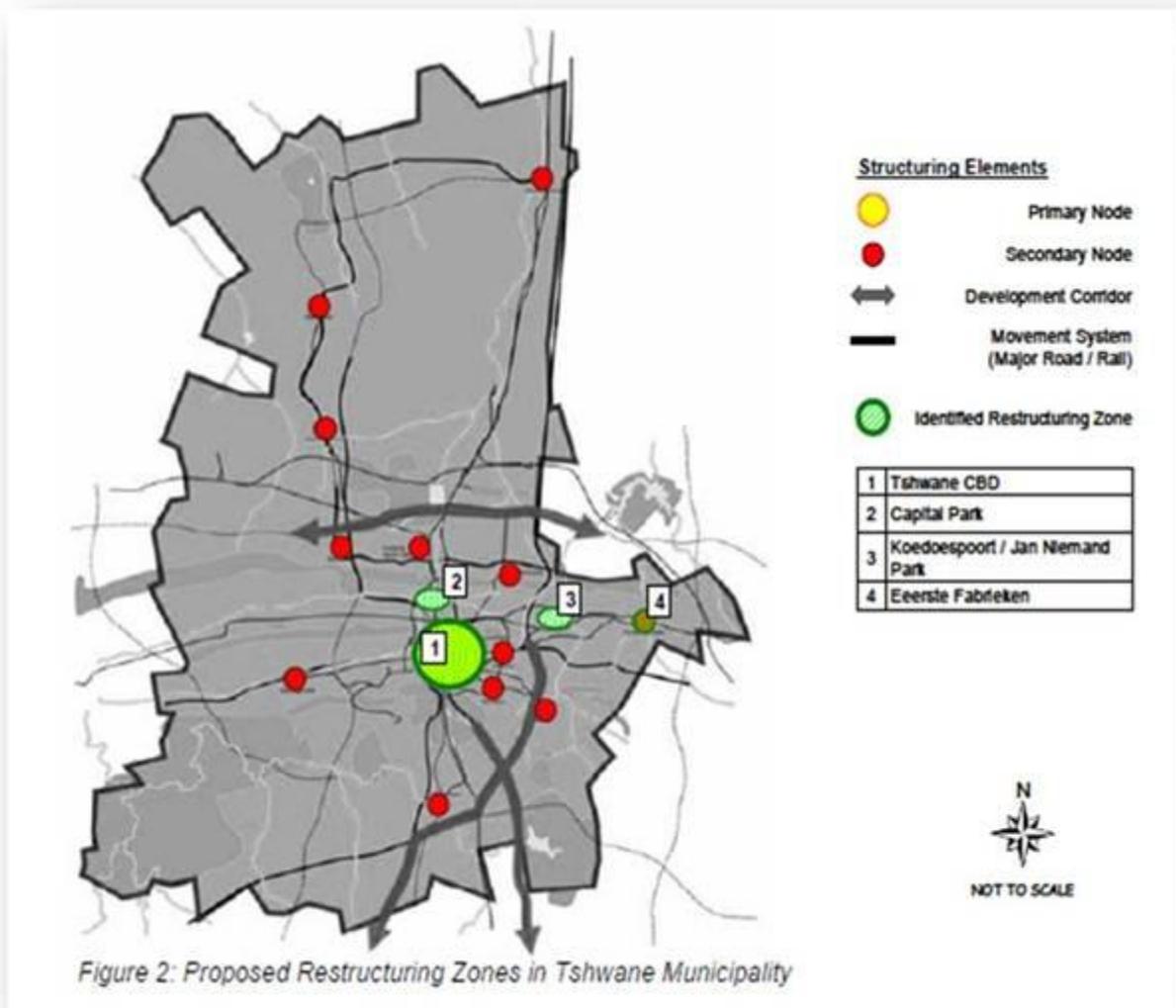
On p37 the Institutional Framework for implementation and management of the Policy is proposed. We request that the proposed Homelessness Task Team be created with immediate effect. The status and authority of such a Team needs to be clarified however. In addition, the work of the Tshwane Homelessness Forum will probably continue although some Members of the Forum would obviously participate as Stakeholders on the Task Team.

It is our submission, as the Members of the Forum not representing the City, which the City of Tshwane’s main mandate is to manage the City. Most Stakeholders in the

Forum on the other hand have developed expertise over many years in dealing with Homelessness.

In order for the relationship with the City to work, these different functions and capabilities need to be acknowledged. A successful Task Team for implementation must be built on mutual respect and appreciation. The City should empower the Forum and its Members to continue with that which they have already developed, and should support them to replicate and strengthen and build capacity where possible and necessary.

APPENDIX G: TSHWANE MAP: RESTRUCTURING ZONE (PRETORIA CBD)



Source: adapted from NASHO (2012) presentation by Alice Fauvel

Appendix H: Interview (Conversation) Schedules

1. Homeless people

1.1. Gender: Male

Female

Transgender

1.2. Age group:

15-20

36-40

56+

21-25

41-45

26-30

46-50

31-35

51-55

1.3. Country of origin:

South Africa

Province: _____

Other: Specify _____

1.4. Family information:

Single

Married

Married with children

1.5. Are you currently homeless? How did you become homeless?

1.6. How long have you been homeless?

0-11 months

5-7 years

1-2 years

8-10 years

3-4 years

11 years +

1.7. Where are you currently sleeping?

Street pavement

Park

Shack

Under bridges

Sidewalk

Shelter

Bus station

other

River bank

bad building

Taxi rank

1.8. Where does your family stay?

1.9. Do you have any of the following health problems?

Physical disability

Mental disability

Chronic substance abuse

Other

1.10. Do you believe homelessness is a big problem around the inner city of

Tshwane?

- 1.11. What do you consider to be the main factors which are contributing to homelessness in the inner city of Tshwane?
- 1.12. What do you think is the reason why many young people are becoming homeless?
- 1.13. Are you looking for a job?
- 1.14. What qualifications do you possess?
- 1.15. Have you ever experienced any form of discriminations because of your current situation of homelessness?
- 1.16. What are you currently doing to be able to survive?
- 2.17. What do you think should be done to end homelessness in inner city of Tshwane?
- 1.18. There are perceptions that all homeless people are lazy and that it is homelessness is a choice. What is your opinion?
- 1.19. Do you know any organizations dealing with homeless people in inner city of Tshwane? What services do they have?
- 1.20. Do you see any role the church should play to end homelessness?
- 1.21. Have you ever experienced any form of discrimination in the church and if yes, what happened?

2. Faith Based Organizations

- 2.1. Official name of FBO:
- 2.2. Physical address
- 2.3. Number of years organization is running
- 2.4. How long have you been working with homeless people?
- 2.5. How many homeless people do you estimate to be in the city of Tshwane?
- 2.6. What programmes are you running to help homeless people coping with their situation?
- 2.7. How many staff members and volunteers who are working with homeless people?
- 2.8. What are challenges are you experiencing to provide long-term solution to end homelessness in inner city of Tshwane?

3. Church Leaders

3.1. What is the vision of your church in the inner city of Tshwane?

3.2. There are some perceptions that homelessness is a rapidly growing concern in the inner city of Tshwane, what is your opinion?

3.3. What do you see as the fundamental causes of the problem of homelessness in inner city of Tshwane homelessness?

4.4. What role do you think the church can play to help homeless people overcome their homelessness?

4. Housing Administrations: Local Officials

4.1. There are perceptions that homelessness is becoming a big problem in inner city of Tshwane, what do you think are the main causes?

4.2. Please, estimate the number of homeless people in the inner city of Tshwane?

4.3. Does your department provide assistance to homeless people in terms of accommodation and other social support for them to cope with their homelessness?

4.4. Can you describe some programmes you are running to provide a long term solution to inner city homelessness?

4.5. Does the City of Tshwane have a budget for homeless people?

4.6. Which other departments are dealing with homeless people and what programmes do they have to assist homeless people?

APPENDIX I: CONSENT LETTER

Ezekiel Ntakirutimana
14 Zonneschyn, Eloffsdal Ext 13
Pretoria 0001

Name of the Organization: _____

Address : _____

Date: _____

Dear Madam,

Re: Authorization to do a research project

This letter serves to request: Name of the Organization) a permission to conduct a research using some of its projects dealing with the homeless people in the inner city of Tshwane.

I am currently registered as a part-time DTh student at the University of South Africa with an interest of learning more about the homeless people in the inner city of Tshwane under the topic:

Facing homeless people in the inner city of Tshwane: A missiological conversation with the Wesleyan tradition. Following are the envisaged objectives:

- To intentionally journey with homeless people for learning purposes. Through interactions and conversations, I hope to develop a new understanding of their emotional experience. As I do this study, the aim will not only be to fulfil my academic expectations but also to strengthen my ministerial calling and professional experience as a Christian practitioner.
- To conduct systematic enquiries into the Wesleyan tradition to gain the contribution it can bring towards ecumenical partnerships to transform the homeless in the inner city of Tshwane. To achieve this objective, I operate within a meta-theoretical framework and an interpretive-transformative research design which I spell out in point four below.
- To come up with a vision for homelessness in the inner city of Tshwane and values that would translate this vision into a plan of action. Based on a theological analysis, my values will be integrated paying closer attention to issues like influencing community perceptions, dealing with myths, addressing

discriminations, integration of homeless people into community life, influencing public policy, supporting service structures including housing programmes, empowerment programme structures and participation of homeless people.

I would like to conduct interviews with outreach workers and some of the programme managers who are dealing face-to-face with the homeless people. I do hope that this research will be something beneficial not only to the work of your organization but also to the City of Tshwane and beyond in General.

Kind Regards,

.....
Ezekiel Ntakirutimana
University of South Africa

.....
Organization/church representative

APPENDIX J:

Higher Degrees Committee
Department of Christian Spirituality, Church History and Missiology
University of South Africa
PO Box 392
UNISA 0003

2015-11-30

**ETHICAL CLEARANCE FOR DTH RESEARCH PROJECT OF REV E
NTAKIRUTIMANA: FACING HOMELESS PEOPLE IN THE INNER CITY OF
TSHWANE. A MISSIOLOGICAL CONVERSATION WITH THE WESLEYAN
TRADITION**

The Higher Degrees Committee of the Department of Christian Spirituality, Church History and Missiology hereby declares that it assessed the DTh research proposal of Rev Ezekiel Ntakirutimana (Student number 4300-896-8) in November 2009 and approved it without reservation. This assessment process included careful scrutiny of the research design and methodology as well as all the ethical dimensions of his research project. We were satisfied that he had built adequate measures into his research methodology to respect all the participants and to protect them from harm. We confirm that his research design upheld ethical standards and respect for each research participant.

Yours sincerely



Prof RW Nel
Chair, Departmental Higher Degrees Committee



Dr ZJ Banda
Chair, Department of Christian Spirituality, Church History and Missiology

Appendix K: INFORMED CONSENT

I, the undersigned, hereby give consent that Rev Ezekiel Ntakirutimana, a Doctor of Theology student at the University of South Africa, may use the information that I supplied to him in an interview for his doctoral thesis. I declare the following:

| Statement | Agree | Do not agree |
|---|-------|--------------|
| 1. I have been informed by the researcher of the objective intended research | | |
| 2. I was informed why I was selected as participant in the research project | | |
| 3. I give this consent willingly, under no coercion and without inducement | | |
| 4. I received satisfactory answers to any questions that I had about the research | | |
| 5. I retain the right to refrain from answering any questions posed by the researcher | | |
| 6. I agree that the interview may be recorded by means of an electronic device | | |
| 7. I agree that the researcher may quote my views in his thesis and in any subsequent publications that may flow from it | | |
| 8. I agree that he should present to me (for my approval) the script that he made of the interview (s), before including it in his thesis | | |
| 9. I agree that he may refer to me by name when quoting my views in his thesis and possible subsequent publications | | |
| 10. I understand that I may withdraw this consent at any time in writing, without needing to give reasons | | |

Full names:

Place:.....Date:.....

Signature:.....