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Pastoral care with homeless people in Sunnyside

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DECLARATION

I, Charles Msipa, declare that the dissertation that I submit for the Degree of Master in Theology (in the field of Practical Theology) at the University of Pretoria is my own work. This dissertation is being submitted for the first time and it has not been submitted to any other University for examination. All sources that I have used within the text have been acknowledged by means of complete references.

Signature (Student)   Date:

…………………….   ………………………….

Signature (Supervisor)   Date:

………………………..   ………………………….

DEDICATION

This dissertation is dedicated to my family and especially my daughter. This work is also dedicated to all street homeless people who are in different places in the world and specifically those who are located in Sunnyside. The dissertation is also dedicated to all pastors who work days and nights, to ensure that street homeless people are pastorally cared for.

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ABSTRACT

The purpose of this study was to investigate how pastors should pastorally intervene in addressing the street homelessness that is becoming a rampant issue, with a focus on Sunnyside, in the City of Tshwane. The study argued that street homeless people should not be considered abandoned people but full human beings who need to pastorally be cared for. Therefore, this study deployed Gerkin's shepherding model and Pollard's positive deconstruction as the theoretical framework and healing method. The relevance and significance of using Gerkin's shepherding model are that it was an adequate tool to be used by the pastors to justify their leadership in intervening and journeying with troubled souls such as street homeless people. However, as Gerkin's model was only able to journey with homeless people and not able to enter their souls, therefore, the study recalled the intervention of Pollard's Model of positive deconstruction as it could enter the souls of the troubled homeless people who live under bridges in Sunnyside and to pastorally deconstruct and re-construct their lives.

Table of Contents

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Without stories, there is no knowledge of the world, of ourselves, of others, and of God (Navone, 1977:18). The telling of a story related to the proposed study is important because, "We live on stories; we shape our lives through stories, mastering the complexity of our experience through the dynamic of our structured knowing" (Navone, 1977:18). Homeless people also have their story to share. This study has therefore chosen to tell a story that is related to Mount Zion outreach ministry on homeless pastoral care. It is still therefore important to mention that the story to be shared is related and linked to the topic 'Pastoral Care of homeless people in Sunnyside', through which the research was done.

Mount Zion outreach ministry is a ministry of poverty alleviation through its social responsibility outreach program. The researcher is part of the outreach program for homeless people in Sunnyside. Sunnyside is a suburb located in the city of Tshwane in South Africa. Therefore, the focus of the outreach is to assist the needy and the dignity of homeless people to come out of homelessness. The church and the community are also collaborating with them by contributing food parcels and clothes to homeless people. In addition, there is also a weekly soup and bread provided to them, where 38 to 70 individuals are being fed. Pastoral care continues in training them with skills that will help them not to be dependent on this ministry. The researcher and the Christian community play the role of caregiver in training and empowering the homeless people, to learn to buy stock of goods and sell it in order to earn a living rather than being dependent on the church. Therefore, the researcher and the role of the members of the church are critical for caring for the homeless. Having said this, the researcher believes that the Christian community must employ a sustainable holistic approach in ministering to homeless people, and not only give a handout in order to avoid creating dependent personality disorders. The study therefore thoroughly evaluates this outreach program.

From this story above, the study shows that the Christian community does not only intervene in helping homeless people but also listening to them is part of care because,

> "In this way, listening to the voices of homeless men and women is to point towards an exploration and understanding of a larger paradigm which provides a frame of reference for listening to the experience of a wide range of people in many different contexts who increasingly have a sense of their lives being shaped by a space, or species, which they have to occupy, but which they do not belong". (Langrish, 2013: ix)

The study uses positive deconstruction as a model of pastoral care theory to analyse the issue of homeless people as the major problem challenging in Sunnyside. Relevantly, "The process of positive deconstruction recognises and affirms the elements of truth that individuals already hold, but it also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed" (Pollard, 1997:44). Adequately, positive deconstruction proposes how these problems should be dealt with. This model was therefore used in order to find out the problems that are faced by homeless people. Homelessness is very much defined by a certain kind of disconnection from particular forms of place (Cresswell, 2004: 111).

The study argued that being homeless is influenced by different factors including poverty, hence "The sharp end in Western society of being out of place is to be without a home. Homelessness and homeless people reveal much about the conceptual construction of both place and home which is often taken for granted" (Nixon, 2013: 59). Here, the study, therefore, maintains that homelessness emerges from a lack of sufficient needs. However, what are the roots of the concept of homelessness? In fact, "The causes of homelessness are complex and far more than a simple 'bad decision' or a 'bad attitude', and the exact causes differ for each person living on the streets" (De Beer & Vally, 2021: 194). In their analysis, De Beer and Vally are concerned with the fact that the lack of income increases the chances for one to become homeless because:

> If an individual is unable to earn an income and they have a poor support network, they will likely become homeless. On an individual level, an inability to earn an income is driven by a lack of vocational skills or education, poor interpersonal skills, or a lack of experience. (De Beer & Vally, 2021:194)

Based on the above quotation, homelessness is generally assessed as a negative consequence that grows from suffering and encountering difficulties to financial needs. From this perspective, the study argues that homelessness contributes to the increase of crimes in Sunnyside; hence "being homeless is caused by the inability of the individuals, households, or entire communities, to

command sufficient resources to satisfy a socially acceptable minimum standard of living" (Pieterse, 2001:30). From this view, it means that homelessness has the potential to engender hunger, crimes, no progress in education, minimise the level of thinking and increase the practice of corruption. The study explores how pastoral care is challenged by the increase of homeless people in Sunnyside.

This is important and relevant in the sense that it seeks to unpack how Sunnyside community members can properly deal with homelessness in their area. It explains as well how the concept of homelessness in Tshwane in general and in Sunnyside in particular, emerges from the concept of (social) inequality. The World Bank has recently reported that "South Africa is the most unequal country in the world, with race playing a determining factor in a society where 10 percent of the population owns more than 80 percent of the wealth" (World Bank, 2022). From such a perspective, it means that the practice of inequality in society engenders the spread of homelessness in the South African community in general and in Sunnyside in particular. In this study, a homeless person is defined as someone who is incapable to fulfill his/her needs and this leads him/her to have no place to stay. This study, therefore, intervenes as the adequate solution to such a problem of homelessness. The study comes in as well as an effective way able to reduce the spread of homelessness in Sunnyside.

1.2 Short Literature Review

A literature review is not a mere repetition of what other authors have said and done, but rather, it provides a space within which the researcher can study, analyse, and then compare and evaluate differences and similarities in the works of other researchers (Denscombe, 2012:63). During such a process, the researcher has to search for similarities, differences, strengths, weaknesses, and, possibly, radical newness to fill the gap. In this section, the researcher analyses scholars from western as well as African. Creswell states "a briefer literature review is essential before assembling data for a research study" (2013:26). He further stresses that in qualitative studies, the literature consequently affords a background to, and a stimulus for, the research problem. In that perspective, Creswell means that the findings of the qualitative study are matched with the current literature as part of a literature analysis after the data has been collected. In this research, homelessness is centred on the literature of study.

The purpose of a literature review is to submit knowledge and thoughts that have been based on a specific topic. Taking into consideration of the problem statement, questions, and objectives of the study, therefore the researcher has decided to bring back to the table of conversation the concept of 'homelessness'. The concept of homelessness is reviewed because it is the central concept on which this study is built. Reviewing this concept of homeless allows having a deep understanding of what is causing the increase of crimes on the streets of Sunnyside. Through this conversation, disagreements, similarities, and neutralities may occur hence the review of the concept of homelessness cannot be interpreted the same by all scholars—the interpretation of homelessness depends on the scholar's understanding and sometimes his affiliation. From this point, Mpofu further argues that:

> "Economists sometimes use indexes and formulas to back up their theories that may be very confusing to historians, while sociologists and development workers may feel they have the monopoly of writing about homelessness because of the proximity of their work to the poor in societies and also because they have at times used the word homelessness as a catchword for some of their programmes". (Mpofu, 2011:2)

The above explains that one has to be careful when it comes to the definition of the concept of homelessness. His advice is that scholars should be aware that a concept may have different meanings if it is defined from different perspectives or contexts. The study, therefore, argues that the definition of the concept of homelessness shall have to emerge from multi-dimensional views.

According to Whelan, people may experience particular needs like homelessness or cold without this being sufficient to constitute 'poverty' – though needs are still clearly important as primary indicators that lead to one being homeless (1995:80). Homeless people are mostly financially struggling to buy what they want. However, homelessness is not experienced at the same level. In Sunnyside, some homeless people experience homelessness more than others in the community. De Beer and Vally who affirm that welcome Whelan above:

> Exacerbating individual-level causes of homelessness are many systemic, environmental, societal, and structural issues outside of an individual's control that contribute to street homelessness. These factors not only lead to homelessness and marginalisation, but they also keep people homeless through stigmatisation and criminalisation. (2021:196)

This shows how in the contemporary world; the lack of income becomes like a bridge to homelessness. Homeless people who suffer under different bridges in Sunnyside are owing to a lack of resources, as some among them if they get help, will leave that dark life to reintegrate once again into society. Worse is that some of those homeless people are people with disabilities. Unfortunately, living on the street also leads to post-traumatic stress disorder, depression, and other mental health issues (Morrison & Mcilduff, 2007).

Likewise, Tenai and Mbewu (2020) emphasise that a common factor involved with homelessness is substance use disorders, which often either lead individuals into homelessness because of addictions spiralling out of control or becoming a coping mechanism to survive the harshness of street life. "The concept of homelessness is linked to poor health, lack of good education, lack of decent standard of living, denial of political freedom, lack of human rights, vulnerability, exposure to risk, powerlessness, and voicelessness" (Vester, 2012:1). In other words, homelessness is not only caused by the lack of money but also lack of some fundamental needs like health or education. The homeless people in Sunnyside are categorised as people who could not have a chance to have access to shelter or housing and therefore sleep outside on the streets.

Homeless people are mostly not considered full human beings who have the same rights as others in society. They are considered problematic people, people who can cause problems at any time, and largely, people who commit crimes. However, De Beer and Vally hold that "Street homelessness is a complex phenomenon that is at once a psychological, public health, spatial, housing, economic and a rights concern" (2021: xxxi). As homelessness is a complex phenomenon, this means that "when responding to homelessness, a complex response is [also] required which works with each person for overcoming individual-level challenges, and also works to address the systemic, societal and social factors that lead to homelessness and keep people facing homelessness" (De Beer & Vally, 2021:197). It is from this perspective that some arguments however maintain that:

> "The phenomenon of homelessness in South Africa is an undeniable fact. Many people are sleeping under bridges and on pavements, creating their shelters with whatever they can get to have a 'good' night's rest. Many homeless individuals have a regular spot where they sleep at night, while others tend to struggle to get another spot for the next night". (Baron, 2014:98)

As a point of amplification, many young people for instance find themselves classified as homeless poor people because "a significant minority of the homeless are employed" (Blau, 1992:28). Unemployment of youth is critical and suspected to be also a source of homelessness based on the argument that "In the late twentieth century, people used to believe that the homeless were mentally ill or suffered from psychological problems. Other perceptions were that people were not willing to work or were unable to hold down jobs" (Cannon, 2009: 174-175). From this point, the causes of homelessness have therefore to be taken into consideration before one assesses its negative impacts. Thereby, "It is the perpetual disempowerment through the lack of access to sources of power, lack of opportunity, and unhealthy or restrictive ecosystems that lead to people being stuck in homelessness" (Hopkins, *et. al* 2021: 198). All these various views show that the concept of homelessness deserved to be reviewed to understand how it shall be used in the context of the study. The next section deals with the methodology.

1.3 Methodology

The methodology of the study deals with "how" the study shall be conducted. The study respectively uses Gerkin's shepherding model and Pollard's positive deconstruction as a theoretical framework. The study uses qualitative as a research approach and thematic analysis as a research technique. Concerning the availability of data, the study relies on the archives (books and articles) that are found in the library and online.

1.3.1 Gerkin's Shepherding Model

The study uses Gerkin's shepherding model of research as it is related to caring for homeless people as the people of God. The exception of this model is that it encourages pastoral care not only to focus on church semantics but also to go out and help homeless people outside of the church. This model is more concerned with the "Care for the people of God involves care that confronts issues of justice and moral integrity in the life of people" (Gerkin, 1997:25).

The study revisits the church's role in finding sustainable solutions to homelessness and that is why using Gerkin's method of shepherding was imperative. It was imperative in the sense that the care of the people of God who are facing difficult times, such as stricken homeless people who are assessed as abandoned people by society. The adoption of this model was not by accident because:

To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root models for pastoral care practice involves us in a reconfiguration of the primary images that shape our understanding of what is involved in pastoral care of God's people. It means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as a caring leader of a community of worship and nature—a community of care. (Gerkin, 1997: 25).

Gerkin's shepherded model was therefore important to be used while conducting research in the area where homeless people stay. It was relevant and adequate for the study, hence "It also places alongside that image one of the pastors as a prophet leader who cares both for the people and for the tradition that gives the community its identity" (Gerkin, 1997: 25).

1.3.2 Pollard's Positive Deconstruction Model

With Gerkin's shepherding model above in mind, the study had to connect or accommodate positive deconstruction as a theoretical intervention for homelessness. The researcher applied positive deconstruction as a theoretical foundation as it was suitable for the well-going of the study. The selection of this theory has been informed by the fact that it has elements that have a high potential to reveal how homelessness should be pastorally addressed in Sunnyside. Pollard will help to enter the space of homeless people by deconstructing their world. The process of doing positive deconstruction involves four elements: identifying the underlying worldview, analysing it, affirming the elements of truth, that it contains, and, finally, discovering its errors (Pollard, 1997: 48). Thus, positive deconstruction helps to trace the roots of homelessness in Sunnyside.

With the identification of the worldview, what causes poverty is uncovered, unmasked, and dealt with as the issue that is affecting homeless people. The identification of the worldview permits one to detect what causes and motivates homelessness in Sunnyside. Concerning identifying the worldview, the fact is that:

Most people seem unaware of the worldviews they have absorbed, which now underlie their beliefs and values. That is why it is so rare for people to articulate a worldview. Normally they will simply express a belief or live in a certain way without knowing or even thinking about the worldview from which their belief or behaviour derives. (Pollard, 1997: 48)

By the application of worldview, homelessness is viewed as an obstacle to the success of people residing in Sunnyside. Due to the lack of understanding of what should be done so that homeless people should exit such a situation; citizens, have arrived at a point where they consider homelessness as normality. Positive deconstruction may redirect homeless people and from then they retake the right direction.

Positive deconstruction helps to understand homeless people, but malpractice must be unrooted in the people's beliefs or understanding must not consider homelessness normal. Engaging with positive deconstruction opens ways for Sunnyside community members to change or exit their attitudes and the way they were thinking about how homelessness should be dealt with. Through positive deconstruction, homelessness is examined, assessed, and dealt with.

According to Pollard, "The first task in the process of positive deconstruction, then, is to identify the underlying worldview. This requires us to have a grasp of a wide range of worldviews. We cannot find something if we don't know what we are looking for" (1997:50). Homelessness has to be resolved to the fore and examined by experts applying positive deconstruction.

The incorporation of the 'analysing worldview' is therefore imperative in a qualitative approach. Analysing worldview as the second element of positive deconstruction has to intervene in the critical analysis of homeless people in Sunnyside. When does the analysing worldview stage have to take place? Pollard explains that:

> Once we have identified a particular worldview, we can move on to the next step: analysing it. Essentially, we have to ask, "Is it true?" To do this I [the researcher] find it best to employ the three standard philosophical tests of truth—the coherence, correspondence, and pragmatic tests. This means that basically, I ask three questions: Does it cohere? (That is, does it make sense?) Does it correspond with reality? Does it work? Let's look at each of these in turn. (1997:52)

The element of analysing the worldview serves as the highway to knowing what homelessness means, and from this perspective, homelessness as a social problem has to be explained to everyone, so that consciously each member of society will know that homelessness is not normality but a false belief that has to be resolved.

Positive deconstruction encouraged Sunnyside community members to be cognisant that the fight against homelessness has to be in their hands. Positive deconstruction was applied as a tool that permitted an understanding of the roots of homelessness among homeless people in Sunnyside but also proposed adequate solutions to such an issue that is becoming existential. Gerkin's shepherding model charted the terrain for positive deconstruction to reach its objective. Gerkin's shepherding model unlocked obstacles that should block the researcher to reach the aims and objectives of the study.

Positive deconstruction shows how homelessness should be resolved to the point that such a problem becomes historical in Sunnyside. Positive deconstruction helps how this shall happen by firstly identifying whatever causes homelessness in Sunnyside, as a challenge of pastoral care.

Positive deconstruction's third element deals with the affirmation of truth. From this perspective, remaining the focus of the study, this study verified the truth that is behind how homelessness is thought about. Homelessness was therefore analysed and from this point, beliefs and reasons for homelessness were reviewed while searching for the affirmation of truth with homelessness in Sunnyside.

1.3.3 Qualitative Research Approach

The intervention of the research methodology is that it facilitates the researcher for the applicability of the engaged theory in the research. Some methods have to be used to find out how homelessness should be resolved by pastoral caregivers. Some of these methods to be used are collecting data and data analysis. However, data collecting has to be done with an effective research approach. Therefore, "The research approach is a strategy and technique that encompasses steps of general assumptions concerning the method of how data is collected, the analysis, and the interpretation thereof" (Soiferman, 2010:67). There are three forms of research approach: qualitative approach, quantitative approach, and mixed methods (Kumar, 2008:350). This study, therefore, used a qualitative research approach based on interviews to collect data. The reason why qualitative was used as the research approach, is that it proves to be exploratory, whereas quantitative research proves to be descriptive and mostly causal. Based on the explained differences, the qualitative approach is deemed as relevant to the study aim and is employed in this research, as being the most suitable approach.

Qualitative research entails the use, study, and gathering of a diversity of experimental materials (Creswell, 1998:15). Through this study, diverse ideas from different scholars were used. The selection of this approach intervenes in support of Denzin and Lincoln (1994:4), who state that normally qualitative research conveys a socially constructed nature of authenticity, an intimate connection between the researcher and the subject being studied, and the situational constraints that form the inquiry. In this study, the researcher was considered the central element when it comes to data interpretation. This study was based on the interpretation of the pastoral challenge of homeless people in Sunnyside.

The qualitative research approach involves the use of observational techniques, as well as the analysis of the work of other authors, as the principal means of learning about individuals or groups and their different characteristics (Champion, 2000:135). Different data related to the pastoral care of homeless people in Sunnyside were distilled, assessed, examined, and critically analysed by the use of a qualitative approach.

The application of the qualitative research approach had to obey confidentiality and the researcher had to inform the participants in the interviews about the content of the research and what the research was about. The researcher ensured that no participant was harmed by the research. The qualitative research approach helped to get needed information from the homeless people and assessed it together with the information collected in the published public domain (books and articles).

1.3.4 Thematic Analysis as a Research Technique

Adequately, the study used thematic analysis as a research technique. Flick (2011) explains that in thematic coding the researcher will first analyse the cases for his study in many case studies. The word "thematic" originates from the word theme, taking into consideration that this study is organised into themes. Therefore, the thematic analysis should be defined as a research technique that can arrange the study accordingly in proper themes, where each theme is structured as a chapter with subheadings that originate from it, numerically coded to differentiate the contents of its subtheme.

According to Davidson, "In conducting analysis, qualitative researchers seek to decipher patterns of meaning through such techniques as close or critical reading, the distillation of text through

fragmentation and reconstruction, and visualization and modelling of emergent propositions" (2019:30). Thematic analysis is characterised by themes that need to textually, contextually, and conceptually be analysed. Those themes are organised as chapters and numbered according to each categorisation of the collected information of the whole study. Such a categorisation permits the researcher to fulfill his/her intentions that were drafted in his/her first investigation of the data and all needs of the pre-envisaged picture of how the research should be arranged.

This study was structured in a manner that permits the understanding of the conceptual foregrounding of homelessness with a focus on homeless people in Sunnyside as a challenge of pastoral care. This means that the thematic analysis is convenient to be employed here as the research technique of this study. Hence, the thematic analysis focuses on the examination of themes organised and structured in chapters. Appropriately, the chapters are numbered and classified depending on the categorisation of the chapters' contents. While interpreting the concept of homelessness, this study used codes and numbers for chapter numbering. This allowed displaying themes with their adequate interpretations starting from the introduction, body, and lastly conclusion.

1.4 Problem Statements

Several questions have been raised by scholars and pastoral caregivers as to why this issue persists in the lives of homeless people have raised several questions. Hopkins *et al* state, "When working with homeless people, the first step is to determine whether they need relief, rehabilitation or development" (2021:199). All these ways were not sustainable, instead, the situation worsened as homeless people are not included when decisions are made by policymakers; instead, they are marginalised from community participation. Soup and bread are only for a day, and the problem is remaining the same. Homeless people need shelter, jobs, and work to earn a living. They need help that may sustain them, for example, helping them to buy stock and sell goods, and learn a skill to make a living. The research can propose a methodology for empowering them to regain their lives and human dignity.

The following questions are therefore of concern to the researcher:

4.1 To what extent is the issue of homelessness a problem faced in Sunnyside?

4.2 Why is the issue of homelessness becoming a persistent element, especially in Sunnyside?

4.3 In what way can the positive deconstruction theory of Pollard pastorally deconstruct the lives of homeless people?

These questions are of concern to the researcher as well as the Christian community ministry. These questions helped the researcher and the Christian community to learn how to care for homeless people (*Ubuntu).* The questions above assisted in creating a new way of caring for homeless people. Kalu says that "the above is also affected by socio-economic and political structures are designed at functioning" (2000:48). On the other hand, Masango states, "Prophets always address injustices that isolate and destroy God's image in others" (Masango, 2010:1). "In other words, the role of prophetic ministry becomes an important element that needs to be addressed, especially concerning the economic structures that oppress the poor [homeless people] in the global village of today" (Masango, 2010:1).

1.5 Research Aims and Objectives

The aims and objectives of the study are as follows:

1. To illuminate how homelessness is becoming a rampant problem in Sunnyside.

2. To develop pastoral care models that are suitable to assist homeless people in Sunnyside.

3. To show how the positive deconstruction theory of Pollard can pastorally deconstruct the lives of homeless people in Sunnyside.

1.6 Key Concepts

Poverty: The concept of poverty includes poor health, lack of good education, lack of standard of living, denial of political freedom, lack of human rights, vulnerability, exposure to risk, powerlessness, and voicelessness (Vester, 2012:1). In the context of this study, the concept of poverty was used as the lack of basic needs such as food, clothing, and shelter; all these elements being causes of homelessness in the city Sunnyside.

Pastoral Care: The concept of pastoral care means the care of Christians for one another but also the care of those who are not necessarily Christians whose lives are exposed to vulnerability such as homeless people.

Inequality: Inequality is the imbalance in what community members have were some among many have or possess healthier materials including money than others. With a focus on homelessness in Sunnyside, the study was concerned with how "South Africa is the most unequal country in the world, with race playing a determinant factor in a society where 10 percent of the population owns more than 80 percent of the wealth" (World Bank, 2022).

Homeless People: Homeless people are human beings who are extremely poor but also exposed to a lack of shelter and households. To another extent, they are considered abandoned human beings as sometimes they are victims of the unjust society built on inequality but also taking into consideration that "a significant minority of the homeless are employed" (Blau, 1992:28).

Church: It is the assembly of Christians gathering for a divine common purpose.

Positive Deconstruction: The Process of doing positive deconstruction involves four elements: identifying the underlying worldview, analysing it, affirming the elements of truth, that it contains, and, finally discovering its errors (Pollard, 1997:48). In the context of the study, the concept of positive deconstruction was therefore described as a methodology for engaging with worldviews in Christian apologetics. Thus, positive deconstruction helped to trace the roots of homelessness in Sunnyside.

Caregiver: In the context of the engaged study, the caregiver referred to (researcher and) the role of the church that pastorally cares for the homeless people.

1.7 Rationale of the Study

The research falls within the area of practical theology because it deals with pastoral issues that affect homeless people. It served as a contribution to the existing literature and fortunately, its uniqueness is informed by the fact that it will help how the issue of homelessness in Sunnyside, should pastorally be resolved.

1.8 Motivation

The researcher's interest is that the daily increasing number of homeless people in Sunnyside needs emergent study or attention. The researcher's engagement in the study was encouraged by his unique application of positive deconstruction theory as a tool that can facilitate resolving homelessness as a rampant problem faced by people in Sunnyside. The outcome of the study permitted to have a design of how homeless people can be re-humanised so that they regain the ontological feeling of any other human being who is proud to be part of the Sunnyside community – deserving access to fundamental needs such as housing and food.

1.9 Research Gap

The contribution of this study is that it facilitated the understanding that the success of pastoral care cannot happen under homelessness in Sunnyside. This study called for the eradication of homelessness for pastoral care to reach its objectives. There are many studies related to the issue of homelessness in Sunnyside and the surrounding area that have been conducted. Scholars such as Netshipale and Arivhadivhi Joshua (2018) *Homelessness in the City of Tshwane Metropolitan Municipality;* Credo Mangayi (2014) *Poverty, Marginalisation and the Quest for Collective Wellbeing in the Context of Homelessness in the City of Tshwane;* Ntakirutimana, Ezekiel (2015) *Facing Homeless People in the Inner City of Tshwane: A Missiological Conversation with the Wesleyan Tradition and* Themba E Ngcobo (2014) *Homelessness and Human Dignity in the City of Tshwane: An Encounter with Personhood,* to mention but a few. This research helped to add value to public theology and practical theology as well as pastoral care, in liberating homeless people who are in the street with a focus on Sunnyside. Not enough literature has been found to cover a similar topic. In the same perspective, the literature that has been discovered is not relevant in addressing the topic's concern; hence, it intended to explain the consequences of homelessness in Sunnyside.

The study introduced that the application of positive deconstruction theory has the potential to help how homelessness in Sunnyside, shall be resolved. Distinctively, the study showed that being a homeless person does not mean being sick but something manageable for people who are trained in how to handle difficult life. It advanced as well that the researcher was not the first researcher to research homelessness in areas surrounding Sunnyside. However, the uniqueness of the study

is that the researcher was the first to research homelessness in the particular area of Sunnyside, using the positive deconstruction theory. Most of the previous research was not conducted under the pastoral care channel, an exception to the study. In short, this research focused on Sunnyside while other studies have focused on different perspectives of homelessness.

1.10 Epistemology

Different scholars from different angles of the world view homelessness. According to Santos, "The epistemologies of the South concern the production and validation of knowledge anchored in the experiences of resistance of all those social groups that have systematically suffered injustice, oppression, and destruction caused by capitalism, colonialism, and patriarchy" (Santos, 2018: 1). In this concern, epistemology allowed us to understand why homelessness is still rampant in Sunnyside. It, therefore, allowed us to find out which group of people is more affected by homelessness than others in Sunnyside. Epistemologists, therefore, justified why such a group is more affected than others with references to where the epistemic injustice is originating. In line with this, pastoral care was used as an epistemological tool to journey with those who are suffering from homelessness.

1.11 Outline of Chapters

This study has seven chapters.

Chapter One: **Introduction**

It outlines the content of the whole study. It draws a picture of the whole study by providing the introduction, problem statement, key concepts, literature overview (existing research), research gap, methodology (paradigm, epistemology, theories, models, and methods), chapter outline, and the bibliography.

Chapter Two: Literature Review

It engaged with the literature review based on western and African scholars. It is within this chapter that different views from different angles of analysis on the concept of homelessness were critically examined.

Chapter Three: Methodology

This chapter dealt with the methodology. Firstly, the chapter deployed and explained Gerkin's Shepherding Model. Pollard's Positive Deconstruction as a theoretical intervention followed this. Thirdly, the qualitative method was employed as the adequate method for this study. Hence, the study is based on the interpretation of the concept of homelessness that will qualitatively be assessed through different angles and arranged in themes by lastly applying thematic analysis as the research technique.

Chapter Four: The Meaning of Homelessness

In this chapter, the focus was on the use of materials developed from the literature reviews, based on Western and African scholars to unpack and define the meaning of the concept of homelessness, through the homeless to understand their struggles, which clergy is to follow how they care for homeless people.

Chapter Five: Interviews

This chapter dealt with the interviews with the homeless and clergy (from the church).

Chapter Six: Healing Methodology

This chapter was headed as a healing methodology. It is through this chapter that the concept of healing was assessed. Positive deconstruction was used as a model of analysis of homelessness. This model was used because, "Positive deconstruction intends to acknowledge and affirm the truthful attributes that these individuals possess and continue in assisting them in uncovering the inconsistencies in the world views they already have" (Pollard, 1997: 44). This model was therefore used to deconstruct the false beliefs that homelessness is normal in Sunnyside.

Chapter Seven: Findings, Recommendations, and Conclusions

This chapter was for findings, recommendations, and conclusions. It was through this chapter that the researcher suggested further studies related to homelessness in Sunnyside to be conducted. The same chapter provided what the study has discovered and the conclusions related to the study.

1.12 Preliminary Conclusion

The preliminary conclusion is about the summary that the study has to share. Therefore, the study has preliminarily found that with the application of Gerkin's shepherding model and Pollard's positive deconstruction as the theoretical intervention, the enduring problem of homeless people in Sunnyside shall cease. It is from this perspective that the study has found that the smooth success of the application of positive deconstruction theory relies on its unification with Gerkin's shepherding model, which is more related to caring for people of God. The study has shown that Gerkin's shepherding model deals with the issues that are confronting the people who are exposed to injustice, and those include homeless people in Sunnyside. More important, after the critical examination of the literature review, the study has dealt with the gap in the study. This section has shown that the uniqueness of the study was justified by the fact that this was the first study to be conducted on homeless people in Sunnyside, with the use of positive deconstruction theory. The next chapter engages with the literature review.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

A literature review is not a mere repetition of what other authors have said and done, but rather, it provides a space within which the researcher can study, analyse, and then compare and evaluate differences and similarities in the works of other researchers (Denscombe, 2012:63). During such a process, the researcher has to search for similarities, differences, strengths, weaknesses, and, possibly, radical newness to fill the gap. Generally, in the literature review chapter, the researcher analyses scholars' views from the western as well as African perspective. For example, Creswell states, "A briefer literature review is essential before assembling data for a research study" (2013:26). In 2013, Creswell's concern is that in qualitative studies, the literature consequently affords a background to, and a stimulus for, the research problem. The literature review chapter revisits selected relevant concepts that are imperative to be reviewed in order for the reader to have a picture of what concepts the study is majorly built on. In that perspective, Creswell means that the findings of the qualitative study are matched with the current literature as part of a literature analysis after the data has been collected. In this research, homelessness is centred on the literature of study. The purpose of a literature review is to submit knowledge of the thoughts that have been based on a specific topic.

Concerning the organisation of this chapter, this chapter firstly starts with a discussion on the general view of homelessness. It is in this subtheme where general views related to the concept of homelessness are provided. Such views come from different views such as Masango 2022, Sifiso 2018, to mention but a few regardless of their locus of enunciation. Secondly, this concept of homelessness is engaged with a focus on the African view. These views focus on how homelessness is connoted in the African context. Thirdly, the concept of homelessness is viewed with a focus on the Western view. Lastly, before the preliminary conclusion, this chapter embarks on the review of the concept of street homelessness, as this is very relevant to this study.

2.2 The General View of Homelessness

In this study, the concept of 'homelessness'—is central. Therefore, the concept of homelessness is going to be reviewed, as it is the central concept on which this study is built. Reviewing this concept of homeless allows having a deep understanding of what is causing the increase of crimes on the streets of Sunnyside. Through this conversation, disagreements, similarities, and neutralities may occur hence the review of the concept of homelessness cannot be interpreted the same by all scholars—the interpretation of homelessness depends on the scholar's understanding, his positionality, and sometimes his affiliation. From this point, Mpofu further argues that:

> "Economists sometimes use indexes and formulas to back up their theories that may be very confusing to historians, while sociologists and development workers may feel they have the monopoly of writing about homelessness because of the proximity of their work to the poor in societies and also because they have at times used the word homelessness as a catchword for some of their programmes "(Mpofu, 2011:2).

The above explains that one has to be careful when it comes to the definition of the concept of homelessness. His advice here is that scholars could prevent attempting to provide a definition that is exclusively based on their affiliation. The study, therefore, argues that the definition of the concept of homelessness has to emerge from multi-dimensional and diverse views. In general, "Homeless people have the strength and the ability to survive" (Green & Baldry, 2008:399). Homeless persons indeed should not be considered objects who do not deserve to be respected, but instead, like full human beings who deserve ontological respect.

> "Homeless refers to those with no home, living outdoors on the street pavements, public parks, train or business stations, taxi rank or dumping sites, whilst lacking access to safe drinking water and sanitation, secure tenure and personal safety, employment, education, and health care" (Oliver & Rebecca, 2014:644).

The concept of homelessness is thus generally viewed as the consequential lack of some rights such as lack to access to home, education, food, and residence, to mention but a few. In fact, "It is challenging to explore homelessness to residence (home) as each defines the other" (Gonyea & Melekis, 2016:69). In Gonyea and Melekis' understanding, the lack of secured residence is proof that one is experiencing the consequence of homelessness.

Therefore, "Homelessness is often called a lack of housing or shelter" (Lee, Tyler & Wright, 2010:2) for a temporary, periodic, or permanent interval (Sidiki, 2016:10). Homelessness is not limited to a situation whereby lacking a place to call home or can be sheltered. It should be important to know in advance that "Homelessness also concerns feeling at home, connected, and belonging to something larger than oneself (Oliver & Rebecca, 2014:649), such as access to employment opportunities or health care services. In fact, "homelessness as an experience but not as an identity" (Farrugia, 2010:85). The concept of homelessness in this study describes the situation or circumstances of living without access to a shelter, house, or home.

In addition, "Homeless people refer to individuals living and sleeping on the street, outside of a feasible network of support and as a result fail to attain accommodation or shelter at an essential time or place" (De Beer, 2015a). Likewise, "Homeless people as those individuals living on the streets, whether temporary or continuous, as they observe that temporary overnight sleeping on the streets often leads to continual sleeping and staying" (De Beer and Vally, 2015:4). In their view, De Beer and Vally assess that becoming a homeless people goes systematically where one begins by temporarily sleeping on the street and later, this is converted into a continual habit to the point that such a person completely becomes homeless.

Therefore, the general view of the concept of homelessness cannot be separated from the concept of the matrix concept that is 'home'. Normally, "Home is established by the sense of familial and familiar self, the one that knows itself proximally through the others who co-created the strong – parents, siblings, grandparents dangerous or nourishing (Curry, 2015:31). For this reason, Groot and Hodgetts (2012:256) contend that a home provides a stable social and material environment and a spatial and relational context where the routine of life can be performed, and intimate relationship can be forged. The concept of homeless in this study is however used to refer to the lack of shelter or housing with a focus on homeless people who are living in the Sunnyside area.

In addition, "people may experience particular needs like homelessness or cold without this being sufficient to constitute 'poverty' – though needs are still clearly important as primary indicators that lead to one being homeless" (Whelan, 1995:80). Homeless people are mostly financially struggling to buy what they want. It is from such a perspective that homelessness is not experienced at the same level. In different places of the City of Tshwane such as Sunnyside, some homeless

people experience homelessness more than others in the community do. De Beer and Vally who affirm that welcome Whelan above:

> "Exacerbating individual-level causes of homelessness are many systemic, environmental, societal, and structural issues outside of an individual's control that contribute to street homelessness. These factors not only lead to homelessness and marginalisation, but they also keep people homeless through stigmatisation and criminalisation." (2015:196)

This shows how in the contemporary world; the lack of income becomes like an inevitable bridge to homelessness. Homeless people, who suffer under different bridges in Sunnyside, are owing to a lack of resources and their background that may be linked to the past such as the negative impacts of apartheid. Worse is that some of those homeless people are people with disabilities or females. Unfortunately, living on the street also leads to post-traumatic stress disorder, depression, and other mental health issues (Morrison & Mcilduff, 2007). It is emphasised that a "common factor involved with homelessness is substance use disorders, which often either lead individuals into homelessness as a result of addictions spiralling out of control or becoming a coping mechanism to survive the harshness of street life" (Tenai & Mbewu, 2020).

Indisputably, "Of all individuals in South Africa, particularly those living in unsatisfactory and precarious housing that repudiates them a home in an inhabited society, the homeless people are the most excluded and distressed population" (Cross & Seager, 2010:143). Unfortunately, "the homeless people re the most excluded humans in the sense that they find themselves like people who do not have rights to some fundamental needs that include food, life and home itself" (Cross & Seager, 2010). It is sad that "The homeless people encounter severe incidents on the street, such as assault, harassment and exposure to rape or disease" (Makiwane *et al,* 2010:40). Agreeing with Makawane and others, it is true that in the Sunnyside area, being a female homeless person, for instance, is a double risk and an exposure to a multitude of problems.

Consequently, it is still regrettable that "The homeless people suffer from stigmatisation from the society with the assumption they have alcohol or other chemical substance use problems, and the majority are labelled as mentally ill" (Seager & Tamasane, 2010:63), or "immoral, irresponsible, disgusting and dangerous to society" (Roche, 2015:230). For homeless people, "it is the labelling associated with street homelessness that makes it a problem for society" (Roche, 2015:236). In most of the cities in South Africa, being a homeless person thus equals being a problem—a danger

to a society or community. Reaching a point where someone's humanity is taken away and considered as a danger, renders homeless people to see themselves as human beings who are totally denied by society or separated from their roots. In addition, this makes it difficult for them to think of coming back to the society that is very critical to them. The generalisation and labelling of all homeless people as being the same, can result in negative psychological implications (van der Berg & Prinsloo in de Beer & Vally, 2015:32), such as anxiety and psychological distress.

Homelessness is an evolving or rampant social challenge, not only in South Africa but also globally. Homelessness is universal and not restricted to one part of the world, country, or city (Tshwane Leadership Foundation, 2018). The world is now starting to wake up and deal with the homeless as the number of homeless people daily increases. Depending on how homelessness is defined in a country, "it is estimated that globally, 100 million to one billion homeless people are homeless" (Yuen, 2009:4). Additionally, it was observed as a global phenomenon, homelessness concerns poor individuals in developing and developed countries (United Nations General Assembly, 2015:3). It is unfortunate that "The number of homeless people may have increased since the release of the HSRC report as the countenance of homelessness in both diversity and development is constantly evolving" (De Beer, 2015b:2). The next subtheme is concerned with the African view of homelessness. With the above western analyses, let us now analyse what African scholars are saying about this issue.

2.3 African View of Homelessness

The concept of homelessness is linked to poor health, lack of good education, lack of decent standard of living, denial of political freedom, lack of human rights, vulnerability, exposure to risk, powerlessness, and voicelessness (Vester, 2012:1). In other words, an African context of homelessness is not only caused by the lack of money but also lack of some fundamental needs like health or education. However, in the South African context, the concept of homelessness is also linked to the background of these homeless people who have negatively experienced the negative impacts of apartheid. A number of comments and complaints that are daily raised insist that in South Africa, the majority of homeless people are black persons due to the negative impacts of the apartheid that was beneficial to whites and unfavorable to blacks. The above rule created some people to be homeless. Due to removal from their place of birth. This created joblessness,

among other elements. Therefore, "Such a forced removal of communities under the apartheid regime influenced negatively concerning most black individuals becoming homeless in South Africa" (Mangayi, 2014:219).

After 1937, the apartheid regime implemented spatial policies resulting in a massive number of forced removals and dispossession in urban and rural areas (Cross *et al* 2010:14). It cannot be easy to deny, "Forced removals were a fundamental strategy of the apartheid regime to deprive black African individuals of all their political rights along with their citizenship (Kgatla, 2013:123). This history began to create poverty among African people. Although South Africa reached its 26th year of democracy, the legacy of apartheid continues to determine being of the majority, such as the homeless population (National Planning Commission, 2012). With this in mind, black subjects as the majority are deeply and negatively impacted by the consequences of the apartheid in South Africa. The Sunnyside area is one among many other places where such negative impacts are experienced.

The homeless people in Sunnyside are categorised as people who could not have a chance to have access to shelter or housing and consequently, they end up being street homeless people. Homeless people are mostly not considered full human beings, who have the same rights as others in society do. The concept of homelessness is thus a complex phenomenon. Because of its complexity De Beer had this to say "When responding to homelessness, a complex response is [also] required which works with each person for overcoming individual-level challenges, and also works to address the systemic, societal and social factors that lead to homelessness and keep people facing homelessness" (De Beer & Vally, 2021:197). It is from this perspective that some arguments however maintain that:

> "The phenomenon of homelessness in South Africa is an undeniable fact. Many people
> are sleeping under bridges and on pavements, creating their shelters with whatever they
> can get to have a 'good' night's rest. Many homeless individuals have a regular spot
> where they sleep at night, while others tend to struggle to get another spot for the next
> night." (Baron, 2014:98)

As a point of amplification, many young people for instance, find themselves classified as homeless poor people in Africa because "a significant minority of the homeless are employed" (Blau, 1992:28). This means that there are also other persons who are employed like for security

jobs but who do not have their night accommodation and end up sleeping outside as they cannot afford to pay rent. Unemployment of youth is critical and suspected to be also a source of homelessness based on the argument that in Africa, "In the late twentieth century, some of the African scholars used to believe that the homeless were mentally ill or suffered from psychological problems. Other perceptions were that people were not willing to work or were unable to hold down jobs" (Cannon, 2009: 174-175). However, in my view, analysing from the African context, homeless people are people who are not mentally ill and they are able to work if they get the chance to be employed. From this point, the causes of homelessness have therefore to be taken into consideration before one assesses its negative impacts. Homeless persons are mistakenly judged as people who do not possess the intellect to the point that there are related to people who are not psychologically good. However, it should be advanced that homeless people are not lazy persons who cannot manage to work but full human beings who are able to work if employed.

In addition, trying to trace how and where it emerges in Africa, "It is the perpetual disempowerment through the lack of access to sources of power, lack of opportunity, and unhealthy or restrictive ecosystems that lead to people being stuck in homelessness" (Hopkins, *et al* 2021: 198). All these various views show that the concept of homelessness deserves a serious review to understand how it has to be used in the context of the study. Although it is believed that homelessness does not discriminate concerning race, gender, age, culture, or nationality (Commonwealth of Australia, 2008:3), some racial groups are more involved in South Africa. Of the 6 244 homeless people in the City of Tshwane (CoT), 55%, influenced by homelessness, are black people, followed by 39% whites, 3,1% coloureds, 2,1% Indians, and 0,6% others (Cross *et al* 2010:15; Makiwane, Tamasane & Schneider, 2010:40; Statistics South Africa (Stats SA, 2011). After 1937, the apartheid regime implemented spatial policies resulting in a massive number of forced removals and dispossession in urban and rural areas (Cross *et al* 2010:14). The above statistics of homelessness depict the circumstances (Pretoria News, 2018:2). It is essential to acknowledge three homelessness categories identified by the Australian Bureau of Statistics (2018), as follows:

Primary homelessness: is often referred to as street homelessness or absolute homelessness and is experienced by those individuals without any form of conventional accommodation, such as individuals living and sleeping rough on the street. Primary homelessness also refers to individuals

sleeping on pavements of buildings or doorways, in parks, under bridges and bushes, dumping sites and in abandoned unsafe buildings, in taxi ranks, bus stations, or train stations in metropolitan cities or rural towns (Olufemi & Reeves, 2004:69; Seager & Tamasane, 2010:66; De Beer & Vally, 2015:5; Ntakirutimana, 2015:32; De Beer, 2017:389).

Secondary homelessness: is experienced by individuals in crises who may be temporarily accommodated in specialised homelessness services and had to move from one accommodation to another, such as children or females in shelters, orphanage homes, hospitalised patients, offenders in correctional centres of institutionalised mental health care users (Moore, Gerdtz & Manias, 2007:179; Commonwealth of Australia, 2008:3; Ntakirutimana, 2015:32).

Tertiary homelessness: is experienced by those individuals residing in accommodation under minimum community standards, including caravan parks and boarding houses for the short and long-term (Moore *et al* 2007:179; Commonwealth of Australia, 2008:3; Ntakirutimana, 2015:32).

Despite these three broad categories, De Beer and Vally (2015) contend that defining homelessness in a way that would make more appreciation within the South African context, proved to be a challenge. It can be expected that definitions and perspectives may exist in describing homeless people in conducting a societal problem analysis of homelessness from social work practice. As it will be detailed in (2.5) subtheme, "Street homelessness may indicate more than a reasonable absence of accommodation or shelter; it is intricately linked with social and economic conditions" (Naidoo, 2010:132). We should keep in mind that "A reasonable absence of accommodation or shelter on its own does not explain that a person is homeless since street homelessness can also be linked to the absence of formal social or economic networks" (Commonwealth of Australia, 2008:3). This means therefore that the concept of homelessness is always accompanied by its cousin concept that is poverty. Therefore, my understanding, the concept of homelessness is inseparable of deeply linked or accompanied with that of poverty.

Conversely, Goldbach *et al* (2015:4) contend that stigmatisation results in inequality through broad mechanisms, such as social exclusion. Attributable to society's stigmatising the homeless people on the street, it displays a lack of feeling sympathy and practising of *Ubuntu*. Therefore, street homelessness primarily emphasises the absence or weak *Ubuntu* practices (De Beer, 2015b:7). The concept of *Ubuntu* is profoundly ingrained in African culture. *Ubuntu*'s main values are

opposite to those of the Western culture where individuality is more valued than collaboration (Penceliah & Mathe, 2007:150; Dolamo, 2013:2). The concept of *Ubuntu* expresses the value of the collaborative role and emphasises the importance of individuals collaborating to address a shared goal (Coghlan & Brydon-Miller, 2014:3). Concerning this study, *Ubuntu* can be referred to where community members value and empathise with one another as an effort to fight or combat against the suffering of homelessness by some in the African society. As will be detailed in Chapter four, due to colonialism's impacts, the lack or the absence of *Ubuntu* in Africa, is considered as the trigger for the increase in homelessness. *Ubuntu* is founded on deeply held African ideals of one's personhood being one's interconnectedness with others (Van Breda, 2019:438). The next subtheme is soon going to review the concept of homelessness based on the Western view.

2.4 Western View of Homelessness

Based on Western views, the concept of homelessness is viewed almost differently when it is compared to how it is viewed in the African view. While homelessness was linked to the background or history (of his country) or as someone above in the African view, the western view of homelessness is more linked to the psychological or lack of employment, negative impacts rather than poverty. According to Tipple and Speak (2006:60), "In developed countries, homelessness is not limited to a lack of housing, but homeless people seem to be placed as underprivileged". In fact, it should be taken into account that "Homeless people in developed countries are often unemployed, but, some homeless people can earn some income in developing countries, though inadequate and irregular" (Tipple & Speak, 2006:76). Departing from this Triple and Speak's view, one should see a difference between being homeless in Africa and being homeless in developed countries because in developed countries homeless people earn some income whatever small should be while in Africa this is not possible.

As a point of clarification, in "In Europe, homeless people are not always forced onto the street because of unemployment and poverty as social benefits are available for unemployed individuals (Cross, Seager, Erasmus, Ward & O'Donovan, 2010:12). As social benefits are disposed of for people who are not employed in Europe and some people, decide to remain to stay in the streets. From this perspective, it should then be viewed as these persons having mental problems rather than simply to be street homeless people as Cross above has clarified. I could also advance that

Europe has many facilities to help people who may declare themselves homeless, including free education while this is still difficult to be experienced in Africa. Thus, from here it is now starting to be clear that the concept of homelessness is not viewed the same depending on the location of the scholar/writer. There should be some who even think that in Europe there is no such thing as finding homeless people in the street, but homelessness is currently found almost everywhere in the world despite the efforts engaged by the governments to combat or reverse it. It is regrettable that "In contrast with countries such as Germany and Finland, family homelessness seems to be a tenacious problem in the USA in spite of extensive support services" (Kriel, 2017:5). From the above analyses, being homeless in the USA equals to being a problem despite of massive help that is addressed to homeless people.

Particularly, "Though numerous communities are poor in South Africa as a developing country, it is not the same for the poor and homeless people (Mangayi, 2014:218). Mangayi's concern is that being homeless in South Africa is worse and terrible, as for him, homeless people suffer a lot more than they suffer others in society—sleeping outside under the bridges. However, Mangayi insists that in South Africa, communities are also generally poor. In previous years, the South African government launched the RDP (Reconstruction and Development Programme) which was aimed to distribute houses for those in need, but such a programme did not suffuse to satisfy everyone who is struggling to have a house in South Africa. 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, in order to benefit from subsidised housing units. Social housing applicants must have a monthly joint household income that is more than five thousand Rand to afford monthly rental payments or otherwise, one cannot be listed among those who might be given a house. It is regrettable that 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.

Keeping in mind the African view above *"That a person is only a person through engagement with other persons—Ubuntu*" (Olufemi & Reeves, 2004:88), yet this concept is falling, because some

Africans are no longer caring for each other. Therefore, some western views should not easily agree that Ubuntu is helpful when it comes to eradicating homelessness. In European views, they may advance that homeless people need more training and skills for these people to be able to think so that soon they will come out of such homelessness and be productive and helpful to society.

While some African scholars should relate the roots of homelessness to colonialism or the negative impacts of apartheid in South Africa, Kriel disagrees:

> "Reports of increases in the numbers of homeless people are pouring in from all over the world yet many governments still do not consider homelessness worthy of a policy response in its own right and relegate it to the periphery of either housing or social (welfare) policy arenas and interventions." (Kriel, 2017:1)

Kriel's explanation above insists that homelessness is not a matter that is only happening in South Africa, but a current increasing global problem. Therefore, in Kriel's (2017) understanding, homelessness is currently a disturbing international reality and not a local issue that is only observed in South Africa—thus, it means that it cannot even be linked to the apartheid's legacies. However, it should generally be undisputable that "Indeed, homelessness is an extreme form of social exclusion placing the homeless at a disadvantage in terms of life chances" (Kriel, 2017:2). In my opinion, I agree with Kriel here that homelessness is an extreme form of social exclusion, because, homeless people seem not to be counted as full human beings and this makes them to be put to the periphery in almost all domains of life, they are not considered with human dignity while they are human beings like others.

In addition, "The right to the city approach facilitated a rejection of individualistic explanations for the homelessness phenomenon" (Kriel, 2017: 3) as homeless persons are seen as disturbing people and not like full human beings who deserve rights to some fundamental needs like others. For instance, in the city of Tshwane, 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, as they are totally abandoned. 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" enfolds through their research on properties in the City of Tshwane. Their findings and social implications are summarised in considering the 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.

2.5 Pastoral Care's View on Homelessness

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…?" (Meylahn 2011). 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 ecclesial scrutiny and the awareness of homelessness in the inner city of Tshwane. The role of the church and its view on homelessness cannot be neglected as well. The Christian's awareness of God's persistent concern in human history is due to the creative work of the Holy Spirit in his own life (Devanandan, 1962:154). The Church cannot preach acts of loving-kindness to the hungry, the thirsty, the imprisoned, and the naked unless it too is a Church in mission, which bears these same sufferings. No Gospel is harsher than Matthew on an ethic of words without deeds. Thereby, "The ethic, which the church proposes to the nations, must be an ethic to which the Church gives living witness in the midst of the nations" (Donahue, 1986:31). In addition, "It is only by acts of kindness that one gives witness to the kingdom and the least, the unrighteous, to the love of the father" (Farmer, 1998:1321) who has created all of us including homeless people.

The church needs to consider the needs of the community in order to minister relevantly to the lost. In addition, they daily continued with one accord in the temple, and breaking bread from

house to house did eat their meat with gladness and singleness of heart, praising and having favour with all the people. In addition, the Lord added to the church daily such as should be saved. In other words, the early church grew because of giving to those who are in need and vulnerable. They distributed possessions and goods to all men according to their needs, regardless of race, age, and gender. The church breaks out of its four pillars and reaches out to the world, not only through preaching and singing but also through giving to the world including homeless people. The world has been evangelised through sermons. In addition, the world can be reached through ministering to the needs of the poor, especially the homeless and obviously those in the streets who remain without a home because, "In theological terms, it would be spaces in which God will be discerned among the poor; in which knowledge will be constructed in circles of love; in which actions will be discerned that could overcome death-dealing conditions" (Renkin & De Beer, 2017:2). Thus, in the pastoral care's view, homeless people remain full human being who deserves attention like all other human beings in the society.

As this study cannot be separated from pastoral caring, this recalls asking the following 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 third section helps to create an interface between homeless people and the inner city church. One of the key issues to clarify here is the "bigger picture" question of the relationship between faith-based organisations and churches 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 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 homeless people. 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 relationships: 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 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 among churches. It is quite common for churches to ignore whatever is not essential, 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 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". Lochhead (1988:13) explains such an antagonistic spirit 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." 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—or the homeless people.

Normally, the Department of Christian Spirituality, Church History, and Missiology in the academia promotes this paradigm of dialogical partnership (Mangayi 2014:53). Students and urban practitioners are trained to participate in community transformation in an understanding that mutual partnerships and dialogical collaboration are the key to achieving the goal of addressing homelessness and marginalisation. Ngcobo (2014:95) believes that a mutual dialogical partnership will lead to the interaction that goes deeper to grassroots (or "pavement") communities, to a point, that even embraces "homeless, prostitutes, thieves, murderers, people of different religions and foreigners". The next subtheme is about street homelessness.

2.6 Street Homelessness

Street homelessness should be defined as a condition of routinely living and sleeping on the streets without any regular access to accommodation or shelter (Cross *et al*, 2010:7). De Beer (2015a) affirms that street homelessness is characterised by the absence of strong social networks, often

by unemployment, and in many cases social, health and psychosocial problems. The concept of street homelessness in this study should be described as a social problem that directly influences those individuals without any form of access to shelter or housing. As a measure of last resort, they are living and sleeping rough on the streets. Street homelessness and homelessness are employed interchangeably in this study to describe the circumstances of individuals living and sleeping on the street. However, De Beer and Vally hold that "Street homelessness is a complex phenomenon that is at once a psychological, public health, spatial, housing, economic and a rights concern" (2021: xxxi). Street homelessness is an observable manifestation of lacking any form of accommodation or shelter (Sanchez, 2010:110). Street homelessness concerns individuals living and sleeping directly on the street. A complicated feature of street homelessness is that those homeless people have a personal observation of a home (Sanchez, 2010:102). The researcher may however disagree with Sanchez here at this point because homeless people like all other human beings have that willing to have a proper accommodation so that they definitely leave the homelessness life.

It is unfortunate that "those individuals living and sleeping on the streets for longer durations embody home more with a state of mind concerning physical structure" (Kidd & Evans, 2011:756; Winetrobe, Rhodes, Rice, Milburn & Petering, 2017:17). Winetrobe *et al* (2017:17) further contend that those homeless people endorsing a home as a state of mind comprehend society's definition of homelessness as a building. However, "Despite the realities of living and sleeping on the street, homeless people use diverse strategies to uphold a sense of identity and self-worth" (Osborne, 2002:44). They later find themselves in a situation where they cannot go back to their origin local places but also cannot progress in the city due to the lack of means.

In addition, for someone to find himself/herself as street homelessness, this can be caused by a number of different criteria that obviously include poverty, unemployment, expensive accommodation or housing, chemical substance use, mental health concerns, disability, underprivileged childhood, and family or relationship breakdown (Mangayi, 2014:213; Moyo, Patel & Ross, 2015:17). What is very dangerous is that "Chemical substance use and poverty are agreeably considered as causes and consequences of street homelessness" (Olufemi, 2000:231; Mckissick, 2017:21). In the winter period, homeless people are obliged to use the chemical substance as for them it helps in order to remain warm but consequently, it negatively impacts on

their inner life including the damage of their brain. However, the lack of employment may be the source or root of the spread of street homelessness in the different cities of South Africa that includes the City of Tshwane where Sunnyside is located. Some of the main reasons for street homelessness among adults include loss of employment, domestic violence, and divorce particularly for females (Seager & Tamasane, 2010:67).

The reasons for teenage girls to leave home are amongst other things, negligence of children, resulting in parents or guardians abusing chemical substances, economic hardships, children domestic abuse, and sexual abuse of teenage girls. Some families are impelled from their homes attributable to insolvency. Homelessness changed remarkably in the recent years of post-apartheid South Africa with the considerable number of manifestations of foreign nationals, refugees, or asylum-seekers finding the streets of the metropolitan cities as their home (De Beer, 2015b:7). Most of the asylum-seekers escaped political unrest or war in their country of origin and economic migration, observing the street as their home because they cannot afford accommodation (Mangayi, 2014:220).

As a point of amplification, "In a post-apartheid South Africa, street homelessness needs to be comprehended concerning history, politics, and socio-economic matters, to be grasped and addressed" (Sanchez, 2010:102). In Sanchez's understanding, street homelessness cannot be separated from the history, politics, and socio-economic problems especially when it is to the South African case. Generally, "Since the service industry is the primary driver of the South African economy, many individuals are attracted to the metropolitan cities with the hope of securing employment or to improve their standard of living" (Makiwane *et al* 2010:39) and later the least successful of those individuals transpire as homeless (Morrow, 2010:55). For this reason, those homeless individual families cannot support them with available resources to afford accommodation, therefore returning to their homes without a job, becomes impossible (Cross & Seager, 2010:148).

Traditionally, most homeless people are concentrated in metropolitan cities (Renkin, 2015:72). Generally, "in South Africa, the concentration of homeless people is more observable on the streets of metropolitan cities than in rural towns" (Du Toit, 2010:112). Consequently, many homeless people migrated from rural to metropolitan cities to escape poverty (Makiwane et al 2010:40) and later found themselves plunged into poverty that is mixed with a homelessness situation that is

worse than double suffering. Some authors caution that with the upsurge or urbanisation, migration, and unemployment, a larger number of underprivileged individuals are highly at risk of becoming homeless (Schenck, Roman, Erasmus, Blauw & Ryan, 2017:267).

In their understanding, Moyo and others argue, "Several homeless people become mentally ill whilst living and sleeping on the streets, which can be linked to the harsh conditions and stresses subjected to on the streets and the associated stigma" (Moyo *et al*, 2015:2). For Moyo and others, some homeless people leave home when they are still mentally fine and later become mentally ill due to their homelessness daily experiences that are hard and difficult to live and leave. Although "homeless people encounter unique challenges on the street with various coping mechanisms, stigma is usually cited as a pushing factor perpetuating social inequalities and injustices" (Goldbach *et al* 2015:3). Thus, "Once stigmatised, homeless people' needs are further neglected; inequality and injustices are further entrenched" (United Nations General Assembly, 2015:6). Such inequality is what has to be challenged so that homeless people are obeyed as human beings and not as objects.

In addition, "Some organisations manage drop-in centres to provide homeless people with bathing or showering facilities, food banks, and soup kitchens" (Moyo *et al* 2015:3). It is regrettable that "Despite these initiatives, the number of individuals living and sleeping on the street continues to increase" (Cross & Seager, 2010:143). It is in this perspective that "The role of the government through social spending, providing social grants and housing to address homelessness is difficult to establish for either prevention or remediation; as a result, it is limited to address homelessness on the streets" (Cross & Seager, 2010:144). In South Africa, the governmental agencies most concerned with homelessness are the national Department of Human Settlement (DHS) and the Department of Social Development (DSD), which were working to address poverty and shelter (Cross & Seager, 2010:143). The DHS intervention for addressing homelessness is through providing public housing to the poor individuals and the DSD intervention is to enable the poorer to secure a better life for themselves. Despite efforts by the DHS to address homelessness through housing delivery, the backlog is still huge (Moyo et al 2015:3). Hoffman (2014) identifies a backlog of 2, 1 million housing units at the cost of R300 billion to address homelessness in South Africa.

Governmental efforts are often criticised for focusing on observable homelessness, ignoring the main homelessness causes (United Nations General Assembly, 2015:18). In addressing street homelessness, most CBOs, FBOs, NPOs, and government agencies base their focus on the problem in preference to factors associated with the causal homelessness concerns (Moyo et al 2015:3). It is also acknowledged that a permanent or long-lasting solution to address street homelessness will not be established overnight (De Beer, 2015a). However, in my view, what is needed is first to recognise that being homeless does not equal being mentally sick but a consequence that is linked to many factors such as apartheid legacies.

Although in South Africa measures are established by the DSD's South African Social Security Agency resents programmes to address poverty, such as social assistance grants, guarded several underprivileged children and their families against absolute poverty, including homelessness (Cross & Seager, 2010:144). Cross and Seager (2010:144) contend that such intervention strategies often prioritise children and females through providing social assistance grants and placing them in shelters, they often neglect men maybe due to the evidence indicating that most of the homeless population are males. Studies also indicated that most of these males are unskilled with fewer chances of employment (Cross et al 2010:17). I half agree with Cross-here, because there are a number of female homeless people almost everywhere in South Africa.

The City of Tshwane metropolitan municipality in its commitment to addressing street homelessness, donated R500 000 in part to support THF with costs of running it, directed to the homeless population, including administration and awareness projects (Pretoria News, 2018:2). It should also be notified that "Social exclusion is a continual process, denying certain individuals, groups or community's access to resources needed for participation in the social, economic, and political activity of society" (Pierson, 2010:12). The kind of poverty, driving homeless people to migrate to metropolitan cities or rural towns was the main social problem requiring a policy response (Cross *et al*, 2010:9). However, their migration to the cities is encouraged by the fact that in the cities, they come as to look for jobs and later become disappointed.

In addition, the common definition of homelessness seems to be impossible taking into consideration of the policy purposes (Tipple & Speak, 2006:66). In South Africa, there is a divergence in the policy addressing the specific needs of homeless people (Olufemi & Reeves, 2004:72; De Beer, 2015a). Du Toit (2010:12) argues that policy, legislation, and financial support

that may be or not be received by municipalities from the national and provincial governments are more important than any other factor in addressing street homelessness. Hence, "Attributable to the lack of policy mandated to address the specific needs of homeless people in South Africa, a coordinated strategy or intervention on how to address concerns affecting street homelessness also lacks" (Roets, Botha, Greeff, Human, Strydom, Watson & Chigeza, 2016:625).

Whereas global street homelessness is considered as either poverty or a housing problem, in South Africa, it is observed as a housing problem, which can be addressed through the DHS national housing delivery programme, and the DSD's social assistance grants programme as a preventive measure (Cross et al 2010:6). In fact, South Africa's effort in bringing residents from informal settlements into formal settlements was successful, whereas efforts to address street homelessness have yielded no success (Cross & Seager, 2010:143). Efforts by the government to address homelessness still fail to address street homelessness because homeless people are often considered as needing to be saved in preference to them collaborating with homeless people.

The rest of those who cannot afford to rent from the slum lords, "sleep everywhere; …in front of government buildings, business stores and offices… shelters, streams and nearby bushes" (Mashau, 2014:21). An argument for the benefits of migration, both to the receiving and the sending countries, has been made. This argument depends on the migrant being skilled and/or educated, therefore desirable for the receiving country. Calling someone as stranger is received and incorporated into the existing community, homelessness, insecurity, starvation, delinquency, etc., are the result. Not to be functionally a member of a community is to be marginalised from it and there are many marginalised individuals in the cities of the world, including the City of Tshwane. Mangayi (2014:214) quotes a local newspaper, The Pretoria News, in its assertion that homelessness is on the rise in the City of Tshwane, a situation that the newspaper links to migration.

Mangayi (2014:48) calls for business practices, which seek the improvement of collective well-being. The religious sector, especially the Christian churches in a country claiming to have over seventy percent of its population as Christians, has a role in providing hospitality. For Pohl (2002:35), "hospitality addressee[s] the physical needs of strangers for food, shelter, and protection, but also includes recognition of their worth and common humanity". Street

homelessness that has become rampant in the Sunnyside area thus requires the intervention of pastoral care in order to reanimate those who are suffering to re-join the society.

The South African 2011 census reveals that 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 that may increase homelessness in different cities. As a point of consequence, it becomes difficult for people to afford basic needs such as housing, food, clothing, water and electricity, school fees, and medical expenses, to mention but a few. 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 Ramphele (1989:249) made an analysis of the impact of unemployment on economic growth in the period between 1980 and 2000.

According to a study done by Olufemi, 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." (Olufemi, 2000:230)

The challenge lying ahead is to tackle inner city homelessness by first focusing on poverty as the root cause of homelessness in the Sunnyside. 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 homeless people it is a duty for everyone to practically offer much help to root out homelessness.

2.7 Preliminary Conclusion

This chapter has reviewed the concept of homelessness through different scholars from Western as well as African views. The chapter has discussed the concept of homelessness based on the general views, African views, western views, pastoral care views, and street homelessness. The chapter has found that homeless is not a kind of sickness but a reality that is seen in the different cities of the world. The chapter has allowed different views from different places and scholars. Homeless people have been assessed in this chapter, as people who deserve to be pastorally cared. With its diverse views, the chapter has demonstrated that being a homeless person does not mean that one must lose his/her humanity. The chapter has discussed that homeless people still possess their humanity. Before this preliminary conclusion, the chapter has discussed street homelessness with a focus on Sunnyside as the area of investigation for this study. Street homelessness has been reviewed as the emergent and rampant problem caused and rooted in poverty that emerges from the apartheid legacies and this still haunting in the city of Tshwane and especially in Sunnyside. In the next chapter, the researcher will focus on a methodology based on Gerkin, Pollard, and qualitative research.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter is about the research methodology, which serves as a tool that explains how the whole study is conducted. The relevance of the research methodology is that it allows the reader to easily understand how the collected data and interviews are interpreted. It is from this perspective that this chapter engages with Gerkin's model of shepherding and Pollard's positive deconstruction models. Both models are not only relevant but also adequate for this study. The qualitative research approach is also pertinent to this study as it deals with the interpretations of the collected data and interviews and does not require calculations. The research methodology requires an explanation of epistemology as the way how knowledge is acquired. In addition, the research methodology recalls the engagement of thematic analysis in this study. Thematic analysis as a research technique deals with the interpretation of collected data and interviews through themes. Such themes are arranged depending on the similarity of the data that require to be arranged together and in chronological order. Typically, it means that themes follow each other chronologically (for example, as they appear in the table of contents).

Concerning the organization of this chapter, will first discuss Gerkin's shepherding model which is pertinent to this study. Secondly, the chapter engages with Pollard's positive deconstruction model. Thirdly, the chapter explicates the qualitative research approach. Fourthly, the chapter carries on with the explanation of how epistemology is also needed for a well understanding of this study. Fifthly, this chapter embarks on the data collection technique and the interviews. This is followed by the explication of the thematic analysis as a research technique of the study. Seventhly, the chapter explains how collected data is analysed. Eighthly, this chapter points out the sources of data that have to be interpreted. Before the conclusion, this chapter finally explains how ethically this study has been considered—with the ethical considerations, the chapter justifies if this study has been permitted to be conducted.

3.2 Methods of Pastoral Care

In this study, the researcher employs the following pastoral care modes that assist with journeying with homeless people as the researcher attempts to create a caring method for them. Relevantly, the researcher explores the following two methods of pastoral care: Charles Gerkin's (1997) shepherding model and Nick Pollard's (1997) positive deconstruction model. Both above-mentioned methods are to be further explained in the next paragraphs.

First, Gerkin explains that "The prophetic, priestly, and wisdom models of caring ministry we inherit from the Israelite community are not, to be sure, the only biblical images with which we as pastors have to identify. Another, in certain ways more significant, model is that of the caring leader as a shepherd" (Gerkin, 1997:27). Here, Gerkin explains that the shepherd model is certainly a significant tool used by the pastors to justify their leadership in intervening to the caring of people with troubled souls. In the context of this study, this means that in their full leadership, the shepherding model enables pastors to be able to journey with the street homeless people. Gerkin's shepherding model should therefore be explicated as the torch that helps the street homeless people to journey from the darkness of homelessness to being reintegrated back into their families or societies. However, for this to happen, it needs another important model that intervenes in the (positive) deconstruction of bad beliefs of homeless people, hence Pollard's positive deconstruction model, to be explained in the next paragraph.

Second, what does the term positive deconstruction entail in Pollard's understanding? For Pollard:

> "There is, however, something we can do. We can find ways to help today's generation think about their worldviews so that, in turn, we can then help them think about the life and teaching of Jesus. If they are currently comfortable with their hodgepodge of different worldviews, we must help them become uncomfortable with it. We must encourage them to step aside from their worldview feedback loops and ask themselves difficult questions. Perhaps then, they will be interested in looking at Jesus. To this end, I offer you the approach I call "Positive deconstruction". (Pollard, 1997:42)

Pollard's model is called "positive deconstruction" as it intervenes to positively deconstruct and re-construct what Gerkin's shepherding model was not able to. In the context of this study, Pollard's model of positive deconstruction actually helps to replace the bad beliefs of homeless

people with positive or good beliefs for them to be able to see that they were lost and find a way to go back in society. Let us now analyse the two models, starting with Gherkin's model of caring.

3.2.1 Gerkin's Shepherding Model

This study is that of Gerkin's shepherding model of research as it is related to caring for homeless people as the people of God. The exception of this model is that it encourages pastoral care not only to focus on church semantic, but also to go out and help homeless people outside of the church. This model is more concerned with the "Care for the people of God involves care that confronts issues of justice and moral integrity in the life of people" (Gerkin, 1997:25). From this point, homeless people are mostly exposed and face social injustice. Homeless people are considered abandoned people. They felt rejected by the other members of the society and that is why Gerkin's shepherding model is recalled as it deals with the caring of people who face social injustice and exclusion. The importance and relevance of shepherding model in this engaged should be supported or justified by the fact that:

> "From early Christian times to the present the image of the pastoral leader as the "shepherd of the flock" has persisted as a prototypical image applied to both pastors and ecclesiastical leaders of the institutional church. The shepherding motif appears again in the writings of the early church fathers as the organizing metaphor par excellence for the work of the pastoral leader. In more recent times the shepherd metaphor has been widely appropriated as a grounding metaphor for the care-giving pastor." (Gerkin 1997:27)

This study revisits the church's role in finding sustainable solutions to homelessness and that is why using Gerkin's method of shepherding is imperative. It is imperative in the sense that the care of the people of God who are facing difficult times, such as stricken homeless people who are assessed as abandoned people by society. The adoption of this model is not by accident because it considers the pastor as the shepherd of the flock and that is why:

> "More than any other image, we need to have written on our hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ. Admittedly, this image originated in a time and place in which the shepherd was a common-place figure, and we live in a social situation in which shepherding is a scarcely known, even marginalized vocation" (Gerkin 1997:80).

Shepherding model is not known (or popular) but is also a marginalized vocation, but this study has decided to resurrect it as it is the adequate model that can identify all kinds of injustices that are being experienced by street homeless people. It means that the fact the shepherding model was not known or popular, has contributed to the increase of homeless people without having any other model that may replace adequately the role that should be played by shepherding model. Shepherding model does not only deal with baptized Christians, this model assists in the caregiving of everyone, especially those who are suffering from injustice, social exclusion, and homelessness. Those who fell as having been fully abandoned by God, their families, and societies, all of them are shepherded by the Lord God because:

> "Here the Lord God is depicted as the good shepherd who leads the people in paths of righteousness, restores the souls of the people, and walks with the people among their enemies, and even into the valley of the shadow of death" (Gerkin 1997:27).

Here, Gerkin decorates how good is shepherding model is especially in the restoration of the souls of the homeless people. With the shepherding model, homeless people are led to righteousness—from homelessness to being reintegrated back into the families where they come from. Homeless people seem not to easily be ready to rejoin their families but with the employment of shepherding model, pastoral care is welcomed as it uses the principles of Gerkin's shepherding model. We must also take into consideration that:

> "The carryover of that imagery from the care of God to the care to be provided by the human leaders of the community is not made explicit in the psalm; and evidence is lacking that the shepherd model ever attained a place of significance equal to those of the prophetic, the priestly, and the wise guide in later Old Testament literature, probably because it lacked an institutionalized role" (Gerkin 1997:27).

Gerkin's shepherding model lacked or could not attain the same popularity as those of prophets, priests, or wise men because it has not been institutionalized. However, this right model was supposed to be popular as it has the potential to eradicate the increase or rampant problem of homelessness in different cities in the world. What is behind the use of shepherding model rather than any other model is that it does not detect the roots of homelessness but also permits it to destroy and stop homelessness from growing or increasing in a particular area. What is also very good with shepherding is that it does not disturb or involve other models' principles such as the one of a prophetic, priest or wise man as the paragraph to follow attests:

"To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root models for pastoral care practice involves us in a reconfiguration of the primary images that shape our understanding of what is involved in the pastoral care of God's people. It means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as a caring leader of a community of worship and nature—a community of care." (Gerkin, 1997: 25).

Gerkin's shepherded model is therefore important to be used while conducting research in the area where homeless people stay. It is relevant and adequate in the proposed study, hence, "It also places alongside that image one of the pastor as a prophet leader who cares both for the people and for the tradition that gives the community its identity" (Gerkin, 1997: 25). This thus shows that Gerkin's model is imperative for this study to be conducted. This method has a high potential for enhancing and empowering pastors to journey with homeless people who live on the streets of Sunnyside.

Even if Gerkin's method is very essential and important in this research, it, however, lacks a proper way for pastors to enter the troubled souls of homeless people who live under bridges in Sunnyside. As Gerkin's model is not able to enter the souls of homeless people, therefore, this will recall the intervention of Pollard's Model of positive deconstruction that is able to enter the souls of the troubled homeless people who live under bridges in Sunnyside and deconstructs their world. The next subtheme analyses Pollard's model of positive deconstruction.

3.2.2 Pollard's Positive Deconstruction Model

With the Gerkin model above in mind, let us now analyse Pollard. The reason why Pollard's positive deconstruction model is appealed here is that Gerkin's shepherding model is only able to journey with homeless people but cannot re-construct their lives, hence Pollard's method is included in order to help pastorally to re-construct their lives.

According to Pollard, "The first task in the process of positive deconstruction, is to identify the underlying worldview. This requires us to have a grasp of a wide range of worldviews. We cannot find something if we don't know what we are looking for" (1997:50). Homelessness has to be resolved to the fore and examined by experts applying positive deconstruction.

The incorporation of the 'analysing worldview' is therefore imperative in a qualitative approach. Analysing worldview as the second element of positive deconstruction has to intervene in the critical analysis of homeless people in Sunnyside. When does the analysing worldview stage have to take place? Pollard explains that:

> "Once we have identified a particular worldview, we can move on to the next step: analysing it. Essentially, we have to ask, "Is it true?" To do this I [the researcher] find it best to employ the three standard philosophical tests of truth—the coherence, correspondence, and pragmatic tests. This means that basically, I ask three questions: Does it cohere? (That is, does it make sense?) Does it correspond with reality? Does it work? Let's look at each of these in turn." (1997:52)

The element of analysing the worldview serves as the highway to knowing what homelessness means, and from this perspective, homelessness as a social problem has to be explained to everyone, so that consciously each member of society positively knows that homelessness is not normality but a false belief that has to be resolved. What is special about positive deconstruction, is that it managers to enter the souls of the troubled homeless people and their worldview. Concerning identifying the worldview, the fact is that:

> "Most people seem unaware of the worldviews they have absorbed, which now underlie their beliefs and values. That is why it is so rare for people to articulate a worldview. Normally they will simply express a belief or live in a certain way without knowing or even thinking about the worldview from which their belief or behaviour derives." (Pollard, 1997: 48)

By the application of worldview, homelessness is viewed as an obstacle for people residing in Sunnyside. Due to the lack of understanding of what should be done by the church so that homeless people should exit such a situation; citizens, have arrived at a point where they consider homelessness as normality. Positive deconstruction redirects homeless people and from then they retake the right direction. When applied, the positive deconstruction can generate a new way of caring about homeless people in Sunnyside.

Pollard further analyses:

> "So I spend a lot of time questioning *them*. I ask them what they believe, why they believe it, and what difference it makes to their lives. Ultimately, I am trying to help them discover the inadequacies of the ideas they've adopted" (Pollard 1997:44).

Pollard's (1997) term of *positive deconstruction* means that the process is positive and deconstructive (deconstruction). He further illuminates that:

"The process is *deconstruction* because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyze it. The process is *positive* because this deconstructing is done in a positive way—in order to replace the false belief with something better." (Pollard 1997:44)

The researcher applies positive deconstruction as a theoretical foundation as it is suitable for the deconstruction of the homeless people's world. The selection of this theory has been informed by the fact that it has elements that have a high potential to reveal how homelessness should be pastorally addressed in Sunnyside. Pollard helps to enter the space of homeless people by deconstructing their world. The process of doing positive deconstruction involves four elements: identifying the underlying worldview, analysing it, affirming the elements of truth, that it contains, and, finally, discovering its errors (Pollard, 1997: 48). Thus, positive deconstruction helps to re-construct the lives of homeless people in Sunnyside and deconstructs their bad beliefs in order to later critically analyse them. When it comes to searching for the truth of what causes people to find themselves homeless, he argues, "The process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but it also helps them discover for themselves the inadequacies of the underlying worldviews they have absorbed." (Pollard 1997:44). With the identification of the worldview, what causes poverty is uncovered, unmasked, and dealt with as the issue that is affecting homeless people. The identification of the worldview permits one to detect what causes and motivates homelessness in Sunnyside. As appoint of illustration, Pollard explains the relevance of positive deconstruction through the following parable:

"When I was an undergraduate, I bought my first car. It had good classics and most of the body was ok. But that was about all that could be said in its favour. The engine was worn out, the gearbox crunched pathetically and the suspension was broken. It just about got me around, but it was not really much good Sometime later, I heard about another car, of the same make and model. It contained many new parts which were in good condition, but unfortunately, it had just been written off in an accident. I immediately bought it and set about taking both cars completely apart. This wasn't the negative deconstruction of a vandal but, rather, the positive deconstruction of a mechanic". (Pollard 1997:44-45)

The above parable's intention was to demonstrate how good Pollard's positive deconstruction model is relevant when it comes to deconstructing the beliefs of street homeless people. That parable shows that homeless people are not persons who deserve to fully be rejected or excluded in the societies. Rather, what is very important is to journey with them with the use of Gerkin's shepherding model and later apply Pollard's positive deconstruction method in order to deconstruct their false beliefs and replace them with other better beliefs, and they become too normal like any other society members.

Positive deconstruction helps to understand homeless people's beliefs and to critically analyse them. The researcher's intention is then to replace all homeless people's bad beliefs with other good ones. For instance, any belief that says that homeless people are pagans has to be replaced by the belief that all human beings including homeless people are for God and God loves them. From there, such a homeless person will then counts himself/herself as a church member who is journeying with all other Christians. Engaging with positive deconstruction opens ways for Sunnyside community members to change or exit their attitudes and the way they were thinking about how homelessness should be dealt with. Through positive deconstruction, homelessness is examined, assessed, and dealt with. We must however be careful because Pollard (1997) warned that there are two big mistakes one could make with positive deconstruction:

> "One danger is to assume that it isn't needed. It's very simple to say, "All we need to do is pray for people," or "All we need to do is love people." It's simple—but it simply isn't true … The other mistake is to think that positive deconstruction is all that needed." (Pollard 1997:45)

Positive deconstruction encourages Sunnyside community members to be cognisant that the fight against homelessness has to be in their hands. Positive deconstruction is applied as a tool that permits the understanding of the roots of homelessness among homeless people in Sunnyside but also proposes adequate solutions to such an issue that is becoming existential. As it was detailed in previous arguments, Gerkin's shepherding model charts the terrain for positive deconstruction to reach its objective and to know where to start. With positive deconstruction:

> "If I am to help people who are not interested in looking at Jesus because they are quite happy with what they believe; I must do everything I can to understand their worldview. Only then will I know what kinds of questions to raise with them?" (Pollard 1997:47).

Positive deconstruction shows how homelessness should be resolved to the point that such a problem becomes historical in Sunnyside. Positive deconstruction helps how this shall happen by firstly identifying whatever causes homelessness in Sunnyside, as a challenge of pastoral care. Positive deconstruction's third element deals with the affirmation of truth. From this perspective, remaining the focus of the study, this study verifies the truth that is behind how homelessness is thought about. Homelessness is therefore resolved and analysed; and from this point, beliefs and reasons for homelessness are reviewed while searching for the affirmation of truth with homelessness in Sunnyside. This process will help us to interview participants, and then analyse what scholars are saying about homelessness. The next subtheme discusses qualitative as the research approach of this study.

3.4 Qualitative Research Approach

Qualitative research is the interpretative study of a specified issue or problem in which the researcher is central to the sense that is made (Banister *et al*. 1994:2). It means that qualitative research deals with the interpretation of collected data and not with calculations. The way in which a researcher argues the suitability and utility of her choice of methods is thus her methodological reasoning (Henning *et al.* 2004:36). The intervention of the research methodology is that it facilitates the researcher for the applicability of the engaged theory in the research. Some methods have to be used to find out how homelessness should be resolved by pastoral caregivers. However, there is a need of a research approach that assists in the collection and analysis of data. The research approach is a strategy and technique that encompasses steps of general assumptions concerning the method of how data is collected, the analysis, and the interpretation thereof (Soiferman, 2010:67). I agree with Soiferman at this point, taking into consideration that this study interprets data collected from texts and interviews.

Therefore, "there are three forms of research approach: qualitative approach, quantitative approach, and mixed methods" (Kumar, 2008:350). This study, therefore, uses a qualitative research approach in order to interpret collected data and the information from the interviews. The reason why qualitative is used, as the research approach is that it proves to be exploratory, whereas quantitative research proves to be descriptive and mostly causal. Based on the explained differences, the qualitative approach is deemed as relevant to the study aim and is employed in this research, as being the most suitable approach.

Qualitative research entails the use, study, and gathering of a diversity of experimental materials (Creswell, 1998:15). Through this study, the qualitative approach allows diverse ideas from different scholars to be critically analysed and interpreted by the researcher. It should by anticipation be notified that:

> "Normally qualitative research conveys a socially constructed nature of authenticity, an intimate connection between the researcher and the subject being studied, and the situational constraints that form the inquiry. In this study, the researcher is considered the central element when it comes to data interpretation". (Denzin & Lincoln 1994:4)

Therefore, the researcher agrees with Denzin and Lincoln that he is the central element to interpret all collected data about homelessness and further explanations concerned with the topic. This study is based on the interpretation of the pastoral challenge of homeless people with a focus to the Sunnyside area.

The qualitative research approach involves the use of observational techniques, as well as the analysis of the work of other authors, as the principal means of learning about individuals or groups and their different characteristics (Champion, 2000:135). Different data related to the pastoral care of homeless people in Sunnyside is distilled, assessed, examined, and critically analysed by the use of a qualitative approach.

The application of the qualitative research approach has to obey confidentiality and the researcher has to inform the participants in the interviews about the content of the research. He will also alert them about what the research entails. The researcher ensures that no participant is harmed by this research. The qualitative research approach helps to get needed information from homeless people and assesses it together with the information collected in the published public domain (books and articles). The next section discusses epistemology.

3.5 Epistemology

Different scholars from different angles of the world view homelessness. According to Santos, "The epistemologies of the South concern the production and validation of knowledge anchored in the experiences of resistance of all those social groups that have systematically suffered injustice, oppression, and destruction caused by capitalism, colonialism, and patriarchy" (Santos, 2018: 1). In this concern, epistemology allows us to understand why homelessness is still rampant

in Sunnyside. It allows us to find out which group of people are more affected by homelessness than others in Sunnyside. Epistemologists, therefore, justify why such a group is more affected than others with references to where the epistemic injustice is originating. In line with this, pastoral care is used as an epistemological tool to journey with those who are suffering from homelessness. The data collection techniques and interviews are engaged in the section to follow.

3.6 Data Collection Techniques and Interviews

The study uses 'document analysis' as a data collection technique because in qualitative research "The most common methods of data collection are document study" (Busetto, *et al*., 2020:1). The use of document analysis is relevant to this study that is related to homelessness taking into consideration that "If documents and artifacts are omitted from a study there will be gaps left unfilled" (Henning, *et al*., 2004:100). This means that without the use of other written documents, it becomes almost impossible to find how homelessness should be resolved in Sunnyside area. The suitability behind the use of document analysis is that "When you use *documents* as a data gathering technique you will focus on all types of written communications that may shed light on the phenomenon that you are investigating" (Nieuwenhuis, 2007: 82). The content value of documents written and related to homelessness has called this study to use document analysis because:

> Many novice researchers are inclined to use documents only for their content value. These are, like all texts, also open to discursive analysis. In addition, they may be analysed for their historical value – in other words, in terms of where they come from and what they mean historically as source material. When used as a method along with other methods, documents are collected as entities of data and then follow the same route through analysis and interpretation. (Henning, *et al*., 2004:98)

The data that are related to homelessness are used as the primary data in this study. However, other data that are close to the topic such as data on poverty are also used as secondary or tertiary data. The importance of secondary and tertiary data is that such data are relevant in scientific research as they furnish further information that may be important as complements for the study. This study uses gathered information from the interviews as well, and all interviewed persons are confidentially protected. The next subtheme embarks on thematic analysis as a research technique.

3.7 Thematic Analysis as a Research Technique

Suitably, the study uses thematic analysis as a research technique. In thematic coding, the researcher first analyses the cases for his study in many case studies (Flick 2011). Therefore, the thematic analysis should be defined as a research technique that can arrange the study accordingly in proper themes, where each theme is structured as a chapter with subheadings that originate from it, numerically coded to differentiate the contents of its subtheme.

According to Davidson, "In conducting analysis, qualitative researchers seek to decipher patterns of meaning through such techniques as close or critical reading, the distillation of text through fragmentation and reconstruction, and visualization and modelling of emergent propositions" (2019:30). Thematic analysis is characterised by themes that need to textually, contextually, and conceptually be analysed. Those themes are organised as chapters and numbered according to each categorisation of the collected information of the whole study. Such a categorisation permits the researcher to fulfill his/her intentions that were drafted in his/her first investigation of the data and all needs of the pre-envisaged picture of how the research is arranged.

This study is structured in a manner that permits the understanding of the conceptual foregrounding of homelessness. Its focus is based on homeless people in Sunnyside as a challenge of pastoral care. This means that the thematic analysis is convenient to be employed here as the research technique of this study. Hence, the thematic analysis focuses on the examination of themes organised and structured in chapters. Appropriately, the chapters are numbered and classified depending on the categorisation of the chapters' contents. While interpreting the concept of homelessness, this study uses codes and numbers for chapter numbering. This allows displaying themes with their adequate interpretations starting from the introduction, body, and lastly to the conclusion. The next subtheme discusses the data sources for this study to be possible.

3.8 Data Sources

The literature sources available to help the researcher to develop a good understanding of and insight into previous research can be divided into three categories: primary, secondary, and tertiary (Welman, *et al*., 2005: 41). It is important to highlight that "these categories represent the flow of information from the source" (Welman, *et al*., 2005). The primary data sources have to be original and authentic and serve as the basic source of information in the data analysis section. In this study,

the primary data is based on homelessness and street homeless. Often, as information flows from primary to secondary to tertiary sources, it becomes less detailed and authoritative but more easily accessible" (Welman, *et al*., 2005: 41). Similarly, what should be confirmed is that the primary data source "Is the original source document" (Nieuwenhuis, 2007: 83). This means that in this study, the original source of the document has to be data that are based on the issue of homelessness and how should pastorally be resolved. In fact, the original data guarantees the researcher the originality of the data during the research. Without the data sources, the investigation into the issue of homelessness in Sunnyside cannot be conducted. Hence, the interpreted data provides information. In this research, primary data is about homelessness while secondary data may be from poverty and pastoral caring. However, in order for these data to be collected, it requires permission. The next section discusses the ethical considerations.

3.9 Ethical Considerations

Ethical consideration in research means doing what is legally and morally right when embarking on the research journey (Grix, 2010). Departing from Grix's view, in August 2022, the researcher applied for ethics clearance for this research from the University of Pretoria's Research Ethics Committee (Faculty of Theology and Religion), with the protocol number: T065/22 and the ethics clearance (permission) that allowed me to start to embark on the research component was granted on 12 December 2022.

Therefore, as this study involves human beings as sources of information, it is from this perspective that this study has been legally granted ethics clearance. Furthermore, this study involves human beings; it relies not only on the data collected through documents but also on the information that is gathered through the use of interviews or questionnaires. Thus, in other words, this study has a minimum risk that should be encountered by human beings who may participate. The study uses published literature that is in the public domain and interviews. As this chapter is nearly about to engage with the preliminary conclusion, this chapter will let know as well that the study has to maximise confidentiality or privacy and ensures that the rights of the participants are not violated and not harmed.

3.10 Preliminary Conclusion

This chapter has discussed the methodological steps that have been used to explain 'how' the research was conducted. The chapter has explicated that scientific research does not only deal with the 'what' marks the interests of the study to be undertaken and 'why' such research is relevant. However, this chapter has argued that the researcher significantly has to demonstrate 'how' the research shall be conducted. This chapter has clearly explained that while conducting scientific research, the methodology is therefore concerned with the 'how' the study must be conducted. This chapter has shown that the major role of the methodology is to illuminate how the data has to be collected and obvious how such data has to be critically analysed until the researcher concludes.

The chapter has explained that while the theoretical framework in scientific research provides a map or a picture that describes the project to be conducted, the methodology exposes how such a project has to shift from theory to action. The study has marked how the methodology has the potential to demonstrate how the research project must be built from the introduction to the conclusion. This study has explicated the 'how' or the methodology itself with the collected data on homelessness.

The chapter has deployed qualitative as a research approach to the study. Qualitative was deployed as a research approach as it is concerned with the interpretation of collected data. This was motivated by the fact that the data and information from the interviews related to homelessness needed a deep interpretation. Following, the chapter has embarked on data sources where primary and secondary data sources were explained. The chapter provided the techniques used while collecting data. Document analysis was given as the technique used in collecting information related to homelessness. The chapter has engaged with thematic analysis as a research technique used in this study. Thematic analysis is adequate for this research as it allowed the researcher to categorise, plan, arrange, and classify the collected data into themes, based on the similarities and differences of themes. Similar data have been arranged into the same theme based on the codification.

Before this conclusion, the chapter has engaged with ethical considerations. It was through this section that the chapter discussed that normally any scientific research requires legal permission before being conducted. The researcher has shown that on 12 December 2022, this research has

been granted permission to be conducted. The next chapter unpacks and defines the meaning of the concept of homelessness in order to understand homeless people's struggles.

CHAPTER 4

THE MEANING OF HOMELESSNESS

4.1 Introduction

This chapter makes use of the materials developed from the literature review in order to unpack and define the concept of homelessness. This helps to squarely have a great understanding of homeless people and their struggles. It also allows us to find out which adequate ways that may be followed by the clergies in their pastoral care professionalism—a potential that may be able to assist in finding durable solutions to homelessness. Based on the various definitions provided in the literature review, homelessness is defined as a lack of secured own accommodation, houses, and known addresses of some of our society members due to the inequality and financial imbalance characterising a particular society. This chapter explains that being a homeless person does not however mean that such a person is mentally sick, lazy, a thief, or a criminal. As it will be greatly explained later in other main sections of this chapter, like in South Africa when it comes to blackness and homelessness, it is more likely to say that homelessness is linked to one's background. South Africa's apartheid legacies have made many people later find themselves homeless.

This chapter is structurally organized chronologically to follow. Firstly, the chapter discusses the concept of homelessness from a general view. Secondly, the chapter engages with the definition of homelessness with a focus on African views. Thirdly, homelessness is greatly explained based on the use of different Western views. Following, this chapter embarks on the concept of street homelessness's roots and meaning. Before conclusion, this chapter critically assesses and discusses how pastoral care should be the adequate and potential tool, capable to journey with homeless people until they are reintegrated back into their societies.

4.2 General Critical Analysis of the Concept of Homelessness

In general, "Homelessness and its various forms of manifestation are a complex phenomenon" (Tenai & Mbewu, 2020:1). Here, in their understanding, Tenai and Mbewu argue that the single definition of the concept of homelessness should not exist hence the concept itself is a complex phenomenon. It is from such a perspective that generally:

"Homeless refers to those with no home, living outdoors on the street pavements, public parks, train or business stations, taxi rank or dumping sites, whilst lacking access to safe drinking water and sanitation, secure tenure and personal safety, employment, education, and health care." (Oliver & Rebecca, 2014:644)

Therefore, departing from the above view, homeless persons indeed should not be dehumanized or objectified. They are full human beings who are still in possession of humanity. It is from this point of view that society members should keep ontological respect toward all homeless people. However, some privileged intellectuals have the power to arbitrarily define homeless people using the sense and terms that are biased in terms of definitions, that is why the:

"Sociologists and development workers may feel they have the monopoly of writing about homelessness because of the proximity of their work to the poor in societies and also because they have at times used the word homelessness as a catchword for some of their programmes "(Mpofu, 2011:2).

In general, "Homeless people have the strength and the ability to survive" (Green & Baldry, 2008:399). It is from this point that homeless people are not supposed to be considered like criminals people or zoologically compared but persons who might have the same rights in society as everyone else. Everyone should be aware that "Homelessness is universal and not restricted to one part of the world, country, or city" (Tshwane Leadership Foundation, 2018). Here, it means that as it is experienced in Sunnyside, it is also experienced in other cities in South Africa and other cities of the world in general.

In fact, "It is challenging to explore homelessness to residence (home) as each defines the other" (Gonyea & Melekis, 2016:69). From this point of view, it means that the lack of secured residence should be taken as proof that one is experiencing homelessness but mainly what should be kept in mind is that "The homeless struggle for access to food" (Tenai & Mbewu, 2020:2) and accommodation in generation even if some other important needs like lack of education, security, hospitality, to mention but a few.

Therefore, "Homelessness is often called a lack of housing or shelter" (Lee, Tyler & Wright, 2010:2) for a temporary, periodic, or permanent interval (Sidiki, 2016:10). However, the concept of homelessness should not be limited to a situation of lacking a place to call home or a shelter.

The concept of homelessness should critically be analysed based on different aspects hence it is important to know in advance that "Homelessness also concerns feeling at home, connected, and belonging to something larger than oneself (Oliver & Rebecca, 2014:649) because homeless people also need to have access to employment opportunities or health care services. From this point of analysis, we should consider "homelessness as an experience but not as an identity" (Farrugia, 2010:85). Being a homeless person should not be assessed or related to being a criminal or a crazy person, but a fully human being like everyone in the society. The researcher keeps in mind however that the concept of homelessness in this study denotes the situation or circumstances of living without access to a shelter, house, or home. This is because homeless people can sometimes get food but rarely get access to accommodation.

In addition, "people may experience particular needs like homelessness or cold without this being sufficient to constitute 'poverty' – though needs are still clearly important as primary indicators that lead to one being homeless" (Whelan, 1995:80). However, I disagree with Whelan at this point and advance that poverty is a cousin term to homelessness. It is emphasized that a "common This means that sometimes extreme poverty should be considered a highway to homelessness. factor involved with homelessness is substance use disorders, which often either lead individuals into homelessness as a result of addictions spiralling out of control or becoming a coping mechanism to survive the harshness of street life" (Tenai & Mbewu, 2020). The process for one to become homeless sometimes starts slowly and later a person becomes familiar with homeless life. However, as it is explained in the paragraph to follow, all homeless people should not be generalized or labelled the same.

The generalisation and labelling of all homeless people as being the same can result in negative psychological implications (De Beer & Vally, 2015:32), that can cause anxiety or psychological distress. It should be added that "The right to the city approach facilitated a rejection of individualistic explanations for the homelessness phenomenon" (Kriel, 2017: 3) hence homeless people are considered to be disturbing people. Homeless people should however still deserve to possess their rights and fundamental needs like everyone else in society. The definition of the concept of homelessness should not only be localised, as it sometimes also needs to be linked to a global understanding as is explained in the paragraph to follow.

Depending on how homelessness is defined in a country, it is estimated that globally, 100 million to one billion homeless people are homeless (Yuen, 2009:4). As a point of emphasis, it was observed as a global phenomenon; homelessness concerns poor individuals in developing and developed countries (United Nations General Assembly, 2015:3). Homelessness has become a rampant problem not only in the Sunnyside area but nationally in South Africa because "The number of homeless people may have increased since the release of the HSRC report as the countenance of homelessness in both diversity and development is constantly evolving" (De Beer, 2015b:2). The increase of homelessness according to me is influenced by the negative impacts of apartheid's legacies in South Africa.

Based on its complexity, De Beer underlines that "When responding to homelessness, a complex response is required which works with each person for overcoming individual-level challenges, and also works to address the systemic, societal and social factors that lead to homelessness and keep people facing homelessness" (De Beer & Vally, 2021:197) in different cities in South Africa.

According to a study done by Olufemi, poverty is one of the main causes of homelessness and in his interview report 97% of those who responded have linked the roots of their homelessness to poverty as homeless is synonymous to:

> "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 being driven away from clinics because you cannot afford the payment, poverty is silently killing us and we are dying from one of the diseases of poverty which is under-nutrition" (Olufemi, 2000:230).

The above quotation shows that homelessness is not far from the reality of poverty. This means that poverty and homelessness accompany each other. Therefore, poverty is discussed in this study as the catalyzer, cause, and root of homelessness in general and particular in Africa. For instance, 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). The next section critically analyses the concept of homelessness based on African views.

4.3 Critical Analysis of Homelessness from an African Perspective

Due to the apartheid legacies in South Africa, a number of black communities were claimed to have been removed by force. Such a forced removal of communities under the apartheid regime impacted negatively concerning most black individuals becoming homeless in South Africa (Mangayi, 2014:219). It is from this perspective that some arguments however maintain that:

> "The phenomenon of homelessness in South Africa is an undeniable fact. Many people are sleeping under bridges and on pavements, creating their shelters with whatever they can get to have a 'good' night's rest. Many homeless individuals have a regular spot where they sleep at night, while others tend to struggle to get another spot for the next night." (Baron, 2014:98)

Homeless people thus do not have any hope or guarantee for the next meal or accommodation. They are marked by temporalities as they rely on food or accommodation that is hazardously provided. In the African context, homelessness is argued that "In the late twentieth century, some of the African scholars used to believe that the homeless were mentally ill or suffered from psychological problems. Other perceptions were that people were not willing to work or were unable to hold down jobs" (Cannon, 2009: 174-175). However, in my view, in the African context, homeless people must not be considered like people who are not mentally ill but as full human beings who can work if they get the chance to be employed.

Indisputably, "Of all individuals in South Africa, particularly those living in unsatisfactory and precarious housing that repudiates them a home in an inhabited society, the homeless people are the most excluded and distressed population" (Cross & Seager, 2010:143). They are the most excluded and distressed persons as they suffer the visible poverty that without choice directs them to become homeless. Staying under bridges, homeless people later find themselves not enjoying the same right as other society members. They face the arbitral rejection or exclusion of their ontological attributes. Regrettably, "the homeless people are the most excluded humans in the sense that they find themselves like people who do not have rights to some fundamental needs that

include food, life, and home itself" (Cross & Seager, 2010). The loss of access to food and accommodation is a serious issue that mostly characterises homelessness in Africa.

Mostly, in the African context, homelessness is linked to poor health, lack of good education, lack of decent standard of living, denial of political freedom, lack of human rights, vulnerability, exposure to risk, powerlessness, and voicelessness (Vester, 2012:1). But this does not mean that for instance in South Africa, one should not forget that homelessness is explained as a creation and not the fact that has been there from time immemorial. The justification behind this is that "After 1937, the apartheid regime implemented spatial policies resulting in a massive number of forced removals and dispossession in urban and rural areas" (Cross *et al* 2010:14). Here, it means that homelessness in South Africa cannot be separated with the negative impacts of apartheid.

Consequently, most homeless people are then forced to go to public places such as streets to beg for a portion of daily food. Life in South African streets is a constant daily challenge for the homeless and it is witnessed that begging is the most common feature among the homeless (Tenai & Mbewu 2020:2). Therefore, it was strongly recommended that "Homelessness and harmful substance use interventions require a harm reduction approach that is bottom-up, inclusive, collaborative and multisectoral" (Marcus et al. 2020:7). Finding a solution for the issue of homelessness in South Africa is thus a difficult task but the government and the whole society are still encouraged to mainly contribute to the reduction of homelessness in Sunnyside in particular and in South Africa generally.

Predominantly, "Though numerous communities are poor in South Africa as a developing country, it is not the same for the poor and homeless people (Mangayi, 2014:218). Here, Mangayi is concerned by the fact that being a homeless person in South Africa leads many to be discriminated against due to their homelessness. He insists that even if many South African communities are poor, it exceptionally becomes another extreme case for those who are homeless. They find themselves in terrible life experiences—homeless people suffer more than others in society and find themselves sleeping outside under bridges.

Even if many African scholars should relate the roots of homelessness to colonialism in general in Africa or the negative impacts of apartheid in South Africa, Kriel strongly disagrees that the increase of homelessness in South Africa should not be an exception or justified by apartheid's legacies because for him:

"Reports of increases in the numbers of homeless people are pouring in from all over the world yet many governments still do not consider homelessness worthy of a policy response in its own right and relegate it to the periphery of either housing or social (welfare) policy arenas and interventions." (Kriel, 2017:1)

With a special attempt to trace how and where it emerges in the African context, "It is the perpetual disempowerment through the lack of access to sources of power, lack of opportunity, and unhealthy or restrictive ecosystems that lead to people being stuck in homelessness (Hopkins, *et. al* 2021: 198) in Sunnyside area in the City of Tshwane. However, for De Beer and Vally (2015), defining homelessness in a way that would make more appreciation within the South African context, proved to be a challenge.

Exceptionally, concerning South Africa, as it was explained above, after 1937, the apartheid regime implemented spatial policies resulting in a massive number of forced removals and dispossession in urban and rural areas (Cross *et al* 2010:14). What is motivating me to revisit this point back here is that it has to be highlighted that in South Africa, "Forced removals were a fundamental strategy of the apartheid regime to deprive black African individuals of all their political rights along with their citizenship (Kgatla, 2013:123). Deprived of all political rights and their citizenship, black South Africans have passed through many painful and stressful periods. Mostly, the dispossession of their lands has been the major factor to be considered today as the major motive for the majority of black persons to find themselves homeless people. Although South Africa reached its 26th year of democracy, the legacy of apartheid continues to determine being of the majority, such as the homeless population (National Planning Commission, 2012). As this section was about how homelessness is critically analysed from in African perspective, the next is concerned with the Western perspective.

4.4 The Meaning of the Concept of Homelessness from a Western Perspective

The concept of homelessness does not have a single meaning and universal meaning. Its definition from the African perspective may differ when it comes to the Western. In the African context, homelessness is linked to the background or history as a justification for someone's state of poverty. However, from the Western perspective, homelessness is more linked to the negative impacts of psychological or lack of employment rather than poverty. It is from this perspective

that, "In developed countries, homelessness is not limited to a lack of housing, but homeless people seem to be placed as underprivileged" (Tipple & Speak 2006:60). Keeping in mind how homelessness was critically analysed from in African perspective, it now surprising that from a Western perspective, "Homeless people in developed countries are often unemployed, but, some homeless people can earn some income in developing countries, though inadequate and irregular" (Tipple & Speak, 2006:76). Taking this as a point of departure, one should see a great difference between being homeless in Africa and being homeless in the developed countries. As revealed by Tipple and Speak, in developed countries, despite its inadequacy and irregularity, homeless people can earn some income whatever small should be while in Africa this is not possible.

In 2016, there was a survey that was conducted on a national sample of 541 adults from 47 different U.S. states using Amazon Mechanical Turk and of the total sample, 78% reported that homelessness was a problem in their communities and 60% believed that homelessness would increase in the next 5 years (Tsai, et al. 2018: 1). This should be related with the fact that "It is generally acknowledged that homelessness has increased in almost all European countries over the past decade" (FEANTSA & Fondation Abbé-Pierre, 2019). This shows that homelessness is not necessarily only a rampant problem in Sunnyside but a planetary issue that is still at a high speed of increase everywhere in the world, including the developed countries.

Accordingly, it is still deplorable that "The homeless people suffer from stigmatization from the society with the assumption they have alcohol or other chemical substance use problems, and the majority are labelled as mentally ill" (Seager & Tamasane, 2010:63), or "immoral, irresponsible, disgusting and dangerous to society" (Roche, 2015:230). From the Western perspective, poverty is not a priority when it comes to the definition of homelessness; mental problems are highly pointed fingers as the major source of homelessness. As homelessness can anymore be considered a simple issue based on its high increase in Western countries, that is why contemporarily, "Most Americans care about homelessness as a major problem but there are divergent perspectives on solutions to address homelessness based on gender, income level, and political affiliation" (Tsai, et al. 2018: 1). Such a divergence on how homelessness should be addressed is sometimes conditioned by the diversity of thoughts from different sectors, regarding what mainly causes homelessness.

Therefore, it is now an open secret that "Homelessness continues to grow worldwide in response to the rising cost of housing and increased income inequality" (International Monetary Fund, 2018). As a point of illumination, in "In Europe, homeless people are not always forced onto the street because of unemployment and poverty as social benefits are available for unemployed individuals (Cross, Seager, Erasmus, Ward & O'Donovan, 2010:12). From here, it is important to note that in Europe, the governments put more efforts to the point that social benefits are disposed to unemployed people. This however does not fully satisfy everyone as some are still deciding to remain to stay in the streets. In consideration of the government's efforts to dispose of social benefits, some are still disappointed as they opt to remain in the streets—thus, a point of departure for them to be judged by the society members as persons who have serious mental problems rather than simply street homeless people as it the case in Africa. In Europe, many facilities are disposed to homeless people such as proving training and skills, a dream when compared to Africa and South Africa in particular.

Illusionary, there should be some who even think that being a homeless person is an African experience and not the case in Europe. However, homelessness is currently found almost everywhere in the entire world despite the efforts engaged by governments to fight or reverse it. It is disappointing that "In contrast with countries such as Germany and Finland, family homelessness seems to be a tenacious problem in the USA despite extensive support services" (Kriel, 2017:5). From the above analyses, being homeless in the USA equals to being a problem despite of massive help that is addressed to homeless people. However, it should generally be undisputable that "Indeed, homelessness is an extreme form of social exclusion placing the homeless at a disadvantage in terms of life chances" (Kriel, 2017:2) and hope of success in the future. Still in the Western context and perspective, the unfortunate is that "Homelessness is a salient public health and social problem in most major metropolitan cities in the United States today" (Tsai et al. 2018: 1). What is painful is that homelessness is synonymised with criminality and problem in their society. But, at least it is quite different in Africa, "In Europe, a range of methods are used to enumerate homelessness" (Pleace et al. 2013), a difficult assignment that is still in the course in Africa.

As it is not the same case in Africa in general and in South Africa in particular, it is appreciative that "the majority of Americans care about homelessness and believe the federal government

should spend more money to address homelessness" (Tsai, 2018: 15). However, my understanding, the government should not spend more money on homelessness but on what causes homelessness. It should also be taken into consideration that "individuals who experience homelessness and use MA [methamphetamine] are particularly vulnerable to victimisation" (Carrillo Beck *et al.* 2022:13). From this point of analysis, it is highlighted that for instance, investigated violence and victimisation among "people who experience homelessness in five cities across the United States and found that half of their sample of 500 participants were victims of violence and being unhoused for greater than 2 years increased the risk of being victimised" (Meinbresse *et al.* 2014). Homelessness cannot be separated from violence as homeless people stay in a place that is not safe. The next section engages with the roots of street homelessness and the meaning of the concept itself.

4.5 Roots of Street Homelessness and the Meaning of the Concept Itself

Street homelessness should be defined as a condition of routinely living and sleeping on the streets without any regular access to accommodation or shelter (Cross *et al*, 2010:7). De Beer (2015a) affirms that street homelessness is characterised by the absence of strong social networks, often by unemployment, and in many cases social, health and psychosocial problems. In fact, there are many ways that the concept of street homelessness can be defined. However, it should be argued that "Defining street homelessness in a way that would make sense in the South African context proved to be a challenge" (Homeless Summit [Tshwane Homeless Forum, City of Tshwane, University of South Africa and University of Pretoria], 2015:4).

For De Beer and Vally, "Street homelessness is a complex phenomenon that is at once a psychological, public health, spatial, housing, economic and a rights concern" (2021: xxxi). The definition of street homelessness is a complex phenomenon because there is no single definition that is unquestionable or universal as it can differ from one scholar to another or one place to another. However, the general definition of this concern is that "Street homelessness is an observable manifestation of lacking any form of accommodation or shelter" (Sanchez, 2010:110). As a point of emphasis, it is argued that street homelessness concerns persons living, experiencing, or sleeping directly on the street. A complicated feature of street homelessness is that those homeless people have a personal observation of a home (Sanchez, 2010:102). The concern for this study is that regardless of gender, street homelessness is becoming a rampant issue in South Africa generally and in Sunnyside particularly. This is justified by the fact that "Previously, the street

homeless have been mostly men, but lately women, children and the elderly live on the streets. Women and children are the most vulnerable of the street homeless. On various South African streets, children can be seen begging" (Tenai & Mbewu, 2020:2). People of different gender and different ages thus currently experience street homelessness as well.

In addition, "Homeless people refer to individuals living and sleeping on the street, outside of a feasible network of support and as a result fail to attain accommodation or shelter at an essential time or place" (De Beer, 2015a). All these people who find themselves sleeping on different streets of Sunnyside are counted as street homeless people based on the report that shows that such persons are always seen sleeping outside. Likewise, "Homeless people as those individuals living on the streets, whether temporary or continuous, as they observe that temporary overnight sleeping on the streets often leads to continual sleeping and staying" (De Beer and Vally, 2015:4). Continuing sleeping and staying in the streets becomes the only option for them to demonstrate that they do not have any accommodation that belongs to them.

De Beer and Vally could not delay highlighting that:

> "Exacerbating individual-level causes of homelessness are many systemic, environmental, societal, and structural issues outside of an individual's control that contribute to street homelessness. These factors not only lead to homelessness and marginalization, but they also keep people homeless through stigmatization and criminalization." (2015:196)

In the South African context, one among many factors that may lead one to homelessness or marginalized is the negative impact that roots in the legacy of apartheid. Unfortunately, living on the street also leads to post-traumatic stress disorder, depression, and other mental health issues (Morrison & Mcilduff, 2007) if all these are not managed or controlled in advance.

Homeless people endorsing a home as a state of mind comprehend society's definition of homelessness as a building (Winetrobe *et al* 2017:17). However, "Despite the realities of living and sleeping on the street, homeless people use diverse strategies to uphold a sense of identity and self-worth" (Osborne, 2002:44). They do so as they are still human beings who would like to stay in good conditions like other society members. Homelessness in fact was not supposed to be experienced in post-apartheid South Africa.

In post-apartheid South Africa, street homelessness needs to be comprehended concerning history, politics, and socioeconomic matters, to be grasped and addressed (Sanchez, 2010:102). The comprehension of street homelessness however requires first understanding the causes and roots of homelessness itself. This should assist in ensuring that street homelessness is no longer a peril otherwise "It is therefore sad that in South Africa, street homelessness continues to be a challenge for the South African people and the government" (Tenai &Mbewu, 2020:1). A challenge because street homeless people are sometimes converted into criminals if they are not cared of by other society members.

Since the service industry is the primary driver of the South African economy, many individuals are attracted to the metropolitan cities with the hope of securing employment or improving their standard of living (Makiwane *et al* 2010:39) and later the least successful of those individuals transpire as homeless (Morrow, 2010:55) people in different cities in South Africa that includes Tshwane in general and Sunnyside area in particular. For this reason, those homeless individual families cannot support them with available resources to afford accommodation, therefore returning to their homes without a job, becomes impossible (Cross & Seager, 2010:148). Thus, considering this, one should assess that "Personal challenges like a family breakup or substance abuse contribute to people becoming homeless" (Tenai & Mbewu, 2020:1) or described street homeless people as they do not have their own secured accommodation.

Traditionally, most homeless people are concentrated in metropolitan cities (Renkin, 2015:72). They prefer to install themselves in the cities thinking that life is much better than in rural areas. It is for this reason that "in South Africa, the concentration of homeless people is more observable on the streets of metropolitan cities than in rural towns" (Du Toit, 2010:112). The other main reason is that street homeless people follow those who they think as they have more money. They think and hope that they can either provide them with food or jobs as they have what to give. Consequently, many homeless people migrated from rural to metropolitan cities to escape poverty (Makiwane *et al* 2010:40) and later found themselves plunged into extreme poverty which later leads them to street homelessness, a painful and regrettable situation. Some authors caution that with the upsurge or urbanization, migration, and unemployment, a larger number of underprivileged individuals are highly at risk of becoming homeless (Schenck, Roman, Erasmus,

Blauw & Ryan, 2017:267) as they do not have any other choice except going to look for life in different cities.

In their understanding, Moyo and others argue that "Several homeless people become mentally ill whilst living and sleeping on the streets, which can be linked to the harsh conditions and stresses subjected to on the streets and the associated stigma" (Moyo *et al*, 2015:2). Most of the street homeless people who are found under bridges in cities are considered to be thieves or even to another extent, they are considered to be foolish people. Thereby "Although homelessness affects all races in South Africa, black people make up a large percentage of the street homeless" (De Beer, 2015:2) people in South Africa in general and in Sunnyside in particular.

Although homeless people encounter unique challenges on the street with various coping mechanisms, stigma is usually cited as a pushing factor perpetuating social inequalities and injustices (Goldbach *et al* 2015:3). In South Africa, social inequalities and injustices have been decorated by the apartheid and its legacies and it is from this perspective that most people who are found in street as homeless are majority blacks. Manganyi further observes that:

> "For someone to find himself/herself as street homelessness, this can be caused by several different criteria that obviously include poverty, unemployment, expensive accommodation or housing, chemical substance use, mental health concerns, disability, underprivileged childhood, and family or relationship breakdown" (Mangayi, 2014:213).

One among many Manganyi's concerns is that chemical substance use worsens the status health of street, homeless people. What is very dangerous is that "Chemical substance use and poverty are agreeably considered as causes and consequences of street homelessness" (Olufemi, 2000:231). During the winter period, street homeless people advance that the use of chemical substances, helps them to remain warm but consequently, it negatively impacts their inner life including the damage to their brain that later causes the loss of control or memory lost. However, the lack of employment may also be the catalyzer or root for the spread of street homeless people in the City of Tshwane where Sunnyside is located. Normally, "Some of the main reasons for street homelessness amongst adults include loss of employment, domestic violence, and divorce, particularly for females" (Seager & Tamasane, 200:67). Thus, any person should find himself experiencing homelessness if life goes another way that he/she was thinking. But homeless people

encounter many problems when on the streets and especially during the winter period. It is sad that "The homeless people encounter severe incidents on the street, such as assault, harassment and exposure to rape or disease" (Makiwane *et al,* 2010:40). Those are the remembered ones otherwise; there is a long list of problems that are experienced by homeless people.

For homeless people, it is the labelling associated with street homelessness that makes it a problem for society (Roche, 2015:236). The use of the term 'street homeless people' makes others have to fear them as street homeless people are to another extent interpreted as thieves or criminals. However, it was supposed to simply be assessed that street homeless people are people without accommodation and later find themselves on the streets. In fact, "Street homelessness may indicate more than a reasonable absence of accommodation or shelter; it is intricately linked with social and economic conditions" (Naidoo, 2010:132), keeping in mind that poverty is a cousin term of street homelessness.

Some organisations manage drop-in centres to provide homeless people with bathing or showering facilities, food banks, and soup kitchens (Moyo *et al* 2015:3). Despite these initiatives, the number of individuals living and sleeping on the street continues to increase (Cross & Seager, 2010:143). Street homeless people continue to increase in different cities as these people migrate to these cities seeking a better life and later being disappointed. The role of the government through social spending, providing social grants, and housing to address homelessness is difficult to establish either for prevention or remediation; as a result, it is limited to addressing homelessness on the streets (Cross & Seager, 2010:144). The provision of social grants cannot however find a durable solution to homelessness. It can temporarily be beneficial to homeless persons but is not a durable mechanism to prevent homelessness. Some even prefer to sell what they have been given to swap buying drugs. Drugs are easily accessible for homeless people (Tenai & Mbewu 2020:2) and from this perspective, the abuse of drugs becomes both a survival strategy and escapism from the reality of homelessness and the many challenges associated with the phenomenon (Tembe 2015:39). Homeless people advance the use of drugs as the major excuse in order to defend that such drugs assist them to survive and to be protected from the heavy winter.

Street homelessness should also be differenced from its gravity to its low level in terms of suffering. Then we should for instance differentiate primary, second, or tertiary homelessness. This study is concerned with primary homelessness as it deals with those suffering on the streets.

Primary homelessness refers to individuals sleeping on pavements of buildings or doorways, in parks, under bridges and bushes, dumping sites and in abandoned unsafe buildings, in taxi ranks, bus stations, or train stations in metropolitan cities or rural towns (Ntakirutimana, 2015:32). A reasonable absence of accommodation or shelter on its own does not explain that a person is homeless since street homelessness can also be linked to the absence of formal social or economic networks (Commonwealth of Australia, 2008:3). The lack of economic networks may be one among many factors that contribute to some people to latter find themselves as street homeless people who are even exposed to violence. In fact, "Violence and crime, either as victims or as perpetrators, is another daily challenge for the street homeless" (Tenai & Mbewu, 2020:2). Street homeless people are exposed not only to violence but also as major death candidates.

Homelessness changed remarkably in the recent years of post-apartheid South Africa with the considerable number of manifestations of foreign nationals, refugees, or asylum-seekers finding the streets of the metropolitan cities as their home (De Beer, 2015b:7). However, at this point I somehow disagree with De Beer because most of the homeless people who are found in different streets in Sunnyside are South African natives. However, I do not argue that most of the people who are involved in crimes are only citizens as some foreign nationals may not be innocent in this case. However, my point of analysis does not prevent Manganyi whose view is supporting De Beer's above. Manganyi observes, "Most of the asylum-seekers escaped political unrest or war in their country of origin and economic migration, observing the street as their home because they cannot afford accommodation" (Mangayi, 2014:220). Hoffman (2014) identifies a backlog of 2, 1 million housing units at the cost of R300 billion to address homelessness in South Africa. Such an amount was supposed to mostly be used in the eradication of the roots of homelessness than using it for helping homeless people.

Governmental efforts are often criticized for focusing on observable homelessness, ignoring the main homelessness causes (United Nations General Assembly, 2015:18). In addressing street homelessness, most organizations and government agencies base their focus on the problem in preference to factors associated with the causal homelessness concerns (Moyo et al 2015:3). It is also acknowledged that a permanent or long-lasting solution to address street homelessness will not be established overnight (De Beer, 2015a). It is a task that requires many strategies, means, and time. This is because street homelessness cannot be cured without assessing what causes social

exclusion. It should also be notified that "Social exclusion is a continual process, denying certain individuals, groups or community's access to resources needed for participation in the social, economic, and political activity of society" (Pierson, 2010:12). Homeless people are arbitrarily denied access not only to accommodation but also to education and the society itself.

The kind of poverty, driving homeless people to migrate to metropolitan cities or rural towns was the main social problem requiring a policy response (Cross *et al*, 2010:9). The establishment of such a policy is however not something easy. It requires some mechanisms and strategies, as the concept of street homelessness does not have a sole set of definitions. In South Africa and especially in the Sunnyside area, "People of all ages, young and old, have over time been known to live in the streets as homeless" (Tenai & Mbewu, 2020:1). As it was explained above, homelessness is no longer attributed only to male adults but also to women and children. It has become a rampant issue that affects both genders and all ages as well.

In addition, the common definition of homelessness seems to be impossible taking into consideration of the policy purposes (Tipple & Speak, 2006:66). In South Africa, divergent proposals of policy that may address homelessness have to be given. A policy, legislation, and financial support may be or not received by municipalities from the national and provincial governments are more important than any other factor in addressing street homelessness (Olufemi & Reeves, 2004:72). Attributable to the lack of policy mandated to address the specific needs of homeless people in South Africa, a coordinated strategy or intervention on how to address concerns affecting street homelessness also lacks (Roets et al. 2016:625). Street homelessness is an issue that somehow affects everyone in society, and that is why everyone was supposed to be invited when it comes to addressing a policy that may assist in the prevention of homelessness.

In fact, South Africa's effort in bringing residents from informal settlements into formal settlements was successful, whereas efforts to address street homelessness have yielded no success (Cross & Seager, 2010:143). Other people who are not able to pay rent fees have to "sleep everywhere; …in front of government buildings, business stores and offices… shelters, streams, and nearby bushes" (Mashau, 2014:21) as is the case in Sunnyside in the City of Tshwane. This, therefore, shows to what extent "There is an increase in street homelessness in South Africa" (Tenai & Mbewu, 2020:1) in general and in Sunnyside in particular.

Conversely, Goldbach *et al* (2015:4) contend that stigmatization results in inequality through broad mechanisms, such as social exclusion. In the African context, social exclusion should be challenged by the cultural practice of *Ubuntu.* Attributable to society's stigmatizing the homeless people who are living on the street; it shows a lack of feeling sympathy and practicing of *Ubuntu*. Therefore, street homelessness primarily emphasizes the absence or weak *Ubuntu* practices (De Beer, 2015b:7). The practice of *Ubuntu* that is seen in African culture thus deeply challenges the principles of street homelessness as it promotes the caring of another person and suppresses individuality. *Ubuntu*'s main values are opposite to those of the Western culture where individuality is more valued than collaboration (Penceliah & Mathe, 2007:150). The concept of *Ubuntu* expresses the value of the collaborative role and emphasizes the importance of individuals collaborating to address a shared goal (Coghlan & Brydon-Miller, 2014:3). In this study, *Ubuntu* encourages the community members to value and empathize with one another as a tool to fight against the suffering of street homeless people. Therefore, it means that the lack or absence of *Ubuntu* in Africa, daily triggers the increase of homelessness in our cities. *Ubuntu* is founded on deeply held African ideals of one's personhood being one's interconnectedness with others (Van Breda, 2019:438). Keeping in mind the African view above *"That a person is only a person through engagement with other persons—Ubuntu*" (Olufemi & Reeves, 2004:88), yet this concept is falling, because some Africans are no longer caring for each other and the church is called to intervene. The next section embarks on pastoral care as it has a potential response to deal with the problem of street homelessness.

4.6 Pastoral Care as Potential Response to Street Homelessness

According to Tenai and Mbewu, "Churches continue as key role-players in responses to street homelessness" (2020:1) and it is in such a perspective that this study proposes that pastoral care needs to journey with homeless people. However, "there is a need, for churches to continually evaluate the various approaches to street homelessness, to sharpen those approaches to better understand and respond to the challenge" (Tenai & Mbewu, 2020:1). In most places, Christians use the biblical principles such like "Do unto others as you would have them do unto you" (Lu 6:31) to be involved in resolving the problem of homelessness.

Therefore, "Churches, just like governments, have attempted variously to attend to the challenges of street homelessness" (Tenai & Mbewu, 2020:4). The contribution from the church is something that one should not neglect when it comes to journeying with the street homeless people. Helping the poor is one among many missions that have to be done by the church. Meylahn (2011) published an article in which he extensively reviewed one of the prominent books on a mission, *Transforming mission* by David Bosch (1991). Meylahn praises the impact of the book in academic circles over the past 20 years. He concurrently assesses the contribution of the same book towards the role played by the church today in journeying with the homeless people by asking: "Has the mission of South African mainline churches embraced this paradigm shift and transformed by becoming transforming agents within South African Society…?" (Meylahn 2011: 130).

Furthermore, De Beer's concern is that the issue of street homelessness should be prioritized or otherwise, it may cause many problems that may become a burden to society and the church itself. He argues that:

> "The process of prioritizing homeless persons in the city of Tshwane – as an option for the poor and their access to just alternatives to homelessness – started many years ago when some of us started to work alongside homeless and other vulnerable communities in the inner city". (De Beer, 2020:2)

Engaging focusing on the issue of homelessness issue in the city of Tshwane should not only be a task for the government but also an intervention from other private organizations and churches that may be relevant and importance. The Christian's awareness of God's persistent concern in human history is due to the creative work of the Holy Spirit in his own life (Devanandan, 1962:154). Therefore, in South Africa, the religious sector, especially the Christian churches claiming to have over seventy percent of the population being Christians, should have a greater role in providing hospitality to homeless people. For Pohl, "hospitality addresse[s] the physical needs of strangers for food, shelter, and protection, but also includes recognition of their worth and common humanity" (2002:35). In contrast, Caroline is one among Nixon's interviewed participants to interrogate on church's contribution towards those who may need church's intervention but in vain, as Nixon reveals that:

> "Caroline considers the thought that churches might be there to help people in her situation, but does not see in reality how they could have done so. Her experience of Church is as a child

– 'I went to Mass every Sunday, I knew the words off by heart and I used to say it at the same time as the priest did under my breath.'" (Nixon, 2013:114)

The ethic, which the Church proposes to the nations, must be an ethic to which the Church gives living witness amid the nations (Donahue, 1986:31). In addition, "It is only by acts of kindness that one gives witness to the kingdom and the least, the unrighteous, to the love of the father" (Farmer, 1998:1321) who has created all of us including homeless people as well. Lochhead explains such an antagonistic spirit 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" (Lochhead 1988:13). However, what is wanted from the church is the intervention and I insist a tangible work be done by the church through pastoral caring to save the lives of those who are on the streets to the lack of rent fees and food.

In addition, the researcher thinks the world should be reached through ministering to the needs of the poor, especially street homeless people because, "In theological terms, it would be spaces in which God will be discerned among the poor; in which knowledge will be constructed in circles of love; in which actions will be discerned that could overcome death-dealing conditions" (Renkin & De Beer, 2017:2). Thus, in the pastoral care's point of analysis, homeless people remain full human being who deserves attention like all other human beings in the society. From this perspective, it means, "Churches need frameworks that can help them to theologically understand and adequately respond to street homelessness" (Tenai & Mbewu, 2020:1). Otherwise, it is advised "Worship which visibly fails to overturn the exclusion of homeless people is reduced to the status of worship of the status quo or the present idol of the market" (Nixon, 2013:181). Here, in Nixon's understanding, Christians should not only prioritise worshiping without taking take of those who need them especially homeless people.

As this chapter is about to conclude, it is argued, "the Department of Christian Spirituality, Church History, and Missiology in the academia promotes this paradigm of dialogical partnership" (Mangayi 2014:53). Departing from the pastoral care principles, the students and urban practitioners are trained to take part in the community transformation. They are trained not to reject street homeless people's calls but to collaborate with them as this helps them to achieve the goal of addressing homelessness and marginalization. Collaboration allows pastoral care to be able to understand the "homeless, prostitutes, thieves, murderers, people of different religions and

foreigners" (Mangayi 2014:95) as human beings who must be given the same rights as everyone else in society. Finally, it is recommended that "The complexity and multifaceted nature of homelessness, as well as the urgent need for constructive solutions, the demand of cities and towns to build strong local collaborations that could integrate approaches that tackle homelessness holistically" (De Beer & Vally, 2021:318). The church is then called to work together or collaborate with others to tackle street homelessness that is becoming rampant in the City of Tshwane in general and in the Sunnyside area in particular.

4.7 Preliminary Conclusion

With the use of the materials developed from the literature review, this chapter unpacked and provided the meaning of (street) homelessness. This helped me to squarely have a deep understanding of the concept of homelessness itself and homeless people's struggles. This chapter allowed identifying who should be a homeless person and which adequate ways may be adopted or employed by the clergies in their daily profession of pastoral care to assist in drafting durable solutions to (street) homelessness.

In this chapter, homeless people were generally defined as those sleeping outside under bridges, pavements, and abandoned buildings, to mention but a few, due to the lack of secured own accommodation, houses, and known addresses of some of our society members. This hard and painful situation is caused by the inequality and financial imbalance that is in a particular society and apartheid was discussed as the trigger element that is still having legacies in South Africa. The chapter's concern was to illuminate that being a homeless person does not necessarily mean that such a person is mentally sick, lazy, a thief, or a criminal. However, in some countries like South Africa, this chapter argued that homelessness is rather a creation and not something, that is linked to African culture. In the African context, homelessness was then linked to apartheid's legacy rather than a result of laziness, illness, or criminality.

However, from a Western perspective, the chapter discussed that homelessness is more likely to be linked to a lack of employment, psychological mental issues, or a lack of connections to wealthy people. The chapter has highlighted that being homeless in Europe is much better than here in Africa in general and in South Africa in particular. The reason behind such an argument was because in Europe and America, their governments try their best to provide needs to the homeless

people and importantly provide them with skills and training that might help them to shift from being homeless to coming back in the society.

Before this conclusion, this chapter critically assessed and discussed how pastoral care should be employed as an adequate and potential tool, to journey with (street) homeless people. Pastoral care was proposed as the ultimate proposal/alternative way capable to reintegrate street homeless people back into their respective societies.

CHAPTER 5

PRESENTATION OF COLLECTED DATA IN CASE STUDIES

5. 1 Introduction

In this chapter, the researcher is dealing with stories from the street, as it is told by homeless people in the street, the focus being, their pains and struggles in the street. For clergy, it is how to journey with homeless people as a form of healing. There were eleven people interviewed. Eight people were street homeless people interviewed and observed from the Sunnyside community and three pastoral caregivers were interviewed from the NG Church in Sunnyside and Lynnwood. The cross-section of participants consisted of homeless people in Sunnyside and the pastoral caregivers in Sunnyside and Lynnwood NG Church. Participants were interviewed face to face.

Eight questions were asked of homeless participants, and the other eight were addressed to pastoral caregivers. Only three pastoral caregivers were interviewed. The questions that were asked to street homeless participants were:

1. As a homeless person, what are the struggles that you are experiencing regarding lack of food and shelter?
2. In your struggle for food, is there any pastoral caregiver who has been helpful to you?
3. In your own words, what would you say the role of the church could be in your struggles as a homeless?
4. Is there anything would you like to share about the daily life that you have missed?
5. As the sun sets, what are the ways in which you prepare yourself for sleeping?
6. Can you share other struggles that I did not address?
7. Is there any other thing that you think I need to know about your life as a homeless?
8. Is there any way in which you are in touch with members of your family?

All the participants were asked the same questions above structured, in a manner that allows them to speak freely without disturbances. Questions were asked, so to have an understanding of what has been said, by individual homeless participants. When the information was gathered, a coding system was used to assist in analyzing the information into specific categories and themes. The categories, which were used, were best on the questions asked to the participants and some of the categories came out of the interviews and observations.

Of all the eleven participants, eight participants were selected because their life stories cover the main themes that came out from the interviews and observations. There is also a document review for individual participants that was done to prove the information that was made by individual participants as well as to find out how this document relates to the asked questions to participants.

When the information was analysed, open coding was applied in line-to-line analysis where themes came out from the interviews and observations. The document of all individual homeless participants was collected and reviewed all together with the interviews under information analysis, in order to shed more light on the life histories of individual homeless participants, to counter their struggling situations. These life story documents were given by participants at the request of the researcher.

In terms of ethical considerations and confidentiality, the contract that was signed between the researcher and the participants is that their real names were not used, and the real true stories that were documented same, as the names of the participants, were necessarily not used. They were also no direct quotations from the documents; only sections in references were paraphrased. I would also like to mention that there are themes that came from the information collected from interviews and document reviews. These themes were developed through a process of coding.

There is a diagram that gives a comparison of how homeless people were engaged. The following Figure 5.1 gives a comparison and summary table of homeless people in the street in Sunnyside.

Fig 5.1 Summary table of street homeless people and pastoral caregiver participants

Homeless people participants	Sex	Age	Position	Education	Race	Tribe	Time
1. Naomi	Female	65	Pensioner	Matric	Black	Zulu	30 min
2. Lindiwe	Female	18	Begger	Grade 10	Black	Xhosa	25 min
3. Fourie	Male	19	Car Watch	Grade 10	White	Afrikaans	35 min
4. Charlie	Male	45	Temporary employee	Grade 12	Coloured	Afrikaans	31 min
5. Thabo	Male	43	Hawker	Grade 8	Black	Xhosa	40 min
6. Samuel	Male	40	Temporary security	Grade 10	Black	Ndebele	30 min
7. Thembi	Female	30	Not employed	Grade 11	Black	Xhosa	32 min
8. Thina	Female	24	Not employed	Grade 5	Black	Zulu	40 min
Pastoral Caregiver participants							
1. Juan Ferreira	Male	45	Pastor	BA Honours in Theology	White	Afrikaans	1h00
2. Jacob Mason	Male	60	Pastor	Master in missions	White	English	1h15 min
3. Miriam Mandosela	Female	55	Pastor	BA of Business Studies	Black	Swati	1h00

5.2 Homeless People Participants

In this study, I interviewed eight homeless people as participants. As indicated in the diagram above given, the explanations and interpretations of the stories that I gathered from the participants are explained based on the chronological order that is provided in the diagram above.

5.2.1 Case Study 1: Naomi

Naomi is a widow of 65 years old and stays in a very poor neighborhood in Sunnyside with her daughter-in-law Khensani who has four children. Naomi's only son, who had been married to Khensani, died two years ago, living Khensani as the only source of income. Khensani works in the evenings in the local nightclub as a waitress. For some time, she has been filling unwell, coughing, and with constant diarrhea. The doctor told her that, she has tuberculosis and HIV aids. Naomi is very worried about how she will cope if Khensani dies. How she could be able to feed the children and pay their school fees? When Khensani gets too, sick to work, who will provide the food and the medication?

Naomi sent a message to the church to see if sister Rosemary, would make a call back. When you arrive, you see how poor this person is and how depressed Naomi is. Just tell me what am I to do, why has God done this to me, now that I am old? When Khenani dies, who is going to care for us? Will God do a miracle if I pray?

5.2.2 Case Study 2: Lindiwe

Lindiwe is a young girl who is 18 years old and begins her life story at the age of 7. Recalling the dysfunctional family, their parents were divorced, her mother always went out at the pub, and always being abused sexually. At 13 years, she was shoplifting to buy food, and at 15 years, she left home and move in with a friend. She admits that she was hanging around with the wrong people, drinking, smoking, missing school, and feeling suicidal. She once tried to phone the child line, but the line was always engaged.

After, a number of unsuccessful relationships, she was married at 18 years old. Her husband insulted her badly, and although they tried a reconciliation, it failed. She became addicted to beer and attempted to kill herself. She was made homeless when she was evicted for non-payment of

rent on the house; she was sharing with another boyfriend. Then, she started to stay on the street begging and finally became a street homeless person.

5.2.3 Case Study 3: Fourie

Fourie is a male who is 19 years old, he lives in Erasmus in Mamelodi, Pretoria, he came from a dysfunctional family, where his father, was always drunk, and physically, emotionally, and sexually abused him; and physically insulted and assaulted his mother. He also mentions a stepfather and stepmother, though when he refers to "Dad" it is uncertain, exactly who is meant. He first attempted suicide at the age of 9, and at 15, he left home. He returned at 19 as a gay, facing rejection from his family, because of his sexuality.

He spent some time living with a friend, although there was a major reconciliation with his mother. His homosexuality still caused problems for the family. When he attempted to come back home from his friend's flat, his father beat him up, led him on the flour, smacked him with his fist violently, then ran away again from home, he then decided that he will not come back, then started to live as homeless in the street in Sunnyside. Before the interview finished, he described how he has returned to his parents and started to renegotiate his relationship with the rest of his family. He wants to tell them, what life has been like, but worried that they will reject him, and he remains in the street.

5.2.4 Case Study 4: Charlie

Charlie is a male who is 45 years old. The earliest point Charlie refers to in his interview is the death of both parents: "I lost my father and my mother from a disease of cancer, but it is the death of my wife which was the cause of his homelessness." Charlie worked in the garden as a garden boy, with his wife for 11 and half years, and had known a "normal, orderly existence life." After the death of his wife, the employer asked him to leave, because they wanted someone who has a wife; this began eight or nine years of life on the street with increasing dependence on alcohol. He decided to move from Johannesburg to Pretoria because, he had always liked it, to be in the Capital City, and by the time he moved, he was already addicted to alcohol and gambling.

His recovery from addiction began at the time as he moved to the temporary shelter, which was offered, by the Christian community and drug service, which help him to improve from addiction.

He feels that he is almost back to a point before his marriage, except for the intervening experience. Charlie frequently states, "I am not a conventionally religious person" expressing his dislike of organized religion, but he recognized, the existence of the higher being, which is God. Charlie who is 45 years old, temporarily works as a bar attendant in a nightclub and he lives in a shack in the street in Sunnyside.

5.2.4 Case Study 5: Thabo

I met Thabo an itinerant seller of cigarette lighters and the like. Thabo lives in the street of Sunnyside. He is from the North West province in Rustenburg. Thabo was married, but the wife passed away, and he remained with his daughter who lives in a caravan in Rustenburg. Thabo's parents died in an accident when they were coming from their village in Rustenburg in 1980. Thabo is 43 years old and he only managed to do grade 10. He left school because he had no support.

He mentioned that he has been married for the second time, but they separated from each other, he holds strong and often negative opinions about himself, feeling shame about himself. Thabo hopes that at some point he will own a house, get a job, and start to live decently. He feels that he has started a process of recovery, through the help of the Christian community, and he is beginning to be, less numb, less blank, which is how he described himself before. He has been receiving treatment for an obsessive-compulsive disorder, which expresses itself in habitual counting. He explained that by saying, he had been single for a long time, and he had no one to talk to and mostly he stays in the old building in the street in Sunnyside.

5.2.6 Case Study 6: Samuel

Samuel is a brilliant person who is 40 years old. He used to play Christian music when he was young at church, at night, and on weekends. For some time, he has been feeling unwell, he is from Siyabuswa in Mpumalanga, and he came to Pretoria searching for a job, but he worked part-time security, in a guesthouse in Sunnyside, he was living with his girlfriend who she was supporting him, she died in an accident going for shopping in a taxi. He tried to search for another place for accommodation but failed to find a reasonable room for rent. He then decided to live on pavement in the street. For some time, he has been feeling unwell.

In particular, he is tired most of the time, has lost his appetite, and works up at night coughing and sweating and being weak. For some months, he has had a cough, after some thought he had a test from a clinic, and he was told that he is HIV positive and COVID-19 affected. Therefore, the Christian community and the researcher who has been helping with the money for a consultation to see a doctor and food parcels have advised him to go back to the family of origin in the village, so that he will be cared with his family.

5.2.7 Case Study 7: Thembi

Thembi who is 30 years old and her family, and the community in Sunnyside experienced crisis, conflict, loss, and suffering in the area of her marriage with Tegogo who was not honest about his previous sexual life, involving another woman who was infected with HIV Aids. She married Tebogo without knowing the health status of Tebogo, only to later find that, the baby was sick with HIV Aids after giving birth to the new baby a rigorous examination by the Doctor, therefore this became a crisis that Tebogo was also sick from HIV Aids, and Thembi herself was also sick and the baby sick as well, and this later became a crisis for both Thembi and Tebogo but also the baby as well. Normally, they should have gone for a test before sexual intercourse, and before marrying each other.

The community did not know Tebogo's private life, they were respecting Tebogo because of his academic achievement and his business. Although Tebogo was a member of a community forum, the community did not know that he was lonely, and he went to hire a hotel room and slept with a woman who was infected with HIV Aids, and therefore it became a crisis because Thembi and the community were kept in the darkness, there was no truth and openness, so Tebogo died leaving Thembi and the baby without any support, and they became homeless living with relatives, and later the baby died also leaving Thembi of losing the husband and the innocent baby. Thembi is still alive and still depressed and still suffering from HIV Aids suffering and shame.

5.2.8 Case Study 8: Thina

Thina who is 24 years old experienced grief in her life journey. Within three years, she lost her oldest brother from cancer, her mother died, and her son was murdered by a stray bullet from a policeman, who was fighting with his wife, who was living closer to where they were renting a

room in Sunnyside. Thina was very close to her mother, and her son, as well as her brother. After losing all her family members through death, she lost hope in life, she has no support to go to school, and she then started to stay with friends, only to find that these friends are involved in prostitution. Thina spent most of her evenings in a nightclub, for fear of being raped by other homeless people on the street, during the day, she volunteers to clean the nightclub, and then the owner of the club helps her by giving her food to eat. The Christian community and the researcher are to help in providing grocery and clothing and temporal shelter.

5.3 Pastoral Caregiver Participants

In this study, the researcher interviewed three pastoral caregiver participants. Particularly, the researcher had to give enough time for this category of interviews as he tried to get more clarity and views on how pastoral care should intervene in the calls of the rampant homelessness issue in Sunnyside. I had to give them enough time in order for them to give a clear picture and propositions on how they see the issue of homelessness and how the church should contribute to finding durable solutions to the growing problem of homelessness in Sunnyside, as a case study area.

The researcher found out that most pastoral care giver's response, comes with the heart, and compassion of God, to be a channel of his healing love, and how can the church breaks the silence, and the stigma surrounding homelessness and takes every opportunity to heal our, hurting communities by being active partners, in quality care, and the mitigation of its impact. The eight questions that were asked of the clergy are as follows:

1. Have you ever worked with homeless people? If yes or no, can you share in what way?

2. Can you share with me, your understanding of homelessness?

3. In what way can you help homeless people in their struggle for survival?

4. In what way through your pastoral methodology, can the church intervene in their daily lives?

5. During harsh weather conditions, what is the role of your church in pastoral care for the homeless?

6. How do you feel if you meet homeless people begging at the entrance gate of your church during worship service?

7. Can you help me to understand the role of members of your church with homeless people?

8. Is there anything else that you want to share that we did not touch?

5.3.1 Case Study 1: Pastor Juan Ferreira

Pastor Juan Ferreira who is 45 years old, works in the reception at the Church office of the Dutch Reformed Congregation of NG Lynnwood. He studied theology at the University of Pretoria (UP). He is a member of the congregation that is situated in the Eastern suburbs of Pretoria. While responding to the eight questions that were addressed to him by the researcher, he humbly and respectively responded as follows.

Firstly, he said that he used a method of love and listening. He always tries to treat the homeless with the same respect and dignity which he would treat any other congregant. He said that it is important to allow them to tell you their own stories and to listen to them attentively. This restores their dignity and builds a relationship of trust. This is essentially important in a world where homeless people are so often treated less than other human beings.

Secondly, he assessed that homelessness has many different aspects. He argued that in the first place, homeless people are people who do not have a permanent, safe, and secure place of dwelling. They often sleep on the street or in any place where they can find shelter from the elements. He added that homeless people are also people who are jobless and have no income to buy food and clothing. They often get tangled up in drug abuse and crime. All of the above make them some of the most vulnerable people in our society.

Thirdly, he explained that in Pretoria there are many different shelters where homeless people can be sent. He clarified that the problem is that most of these shelters are overcrowded and underfunded. His concern was that these places are also often, where homeless people get involved with drugs and crime. For him, that is why it is not as easy as sending them to a shelter. Juan added that this is why we (pastors and church members) should help homeless people to get jobs and skills so that they can start to generate an income for themselves.

Fourthly, he observed that in the first place, the church should be open and willing to help homeless people. He highlights that churches in more affluent communities often think that they can solve the problem by throwing money at it. For him, they donate money and food to many different projects, but the congregants themselves do not want to be involved physically with the work of taking care of these extremely vulnerable people. His analysis is that churches should themselves become places where homeless people can come for physical and emotional support. Additionally, he said that congregants should not only donate their money but also their time and skills to help at the church and save the homeless people.

Fifthly, he remarks that persistent rain and cold make the challenge of caring for homeless people even harder. He mentioned that it leads them to suffer from illness and feelings of hopelessness. For him, it is important to get them into a shelter as soon as possible. He added that it is also important to provide them with warm food and dry clothing to prevent them from getting ill. Only then, can you work on their mental and emotional well-being.

Sixthly, in his imagination, the picture of people begging outside of the temple of Jerusalem in Biblical times. This happened even in the time of Jesus's ministry. His advice is that, like Jesus, we should not chase them away, even if they might make a nuisance of themselves. He added that we should give our love and care to them and try to bring some form of healing to them. Enthusiastically, we should invite them into the church to partake in our worship service.

Seventhly, he underlined that they (pastors and church members) have come a long way in this regard. He explained that he is part of a congregation in an affluent suburb of Pretoria. He said that in the past they did a lot of fundraising for the different charity projects in poorer parts of the city. He asserted that they are continuing to support this project financially, but they have realized that they needed to do more, as the economy in our community declined and more people started losing their jobs, therefore, we are confronted by homeless people at our churches more regularly than ever before. He illuminated that pastors and church members decided to start a project in which they collect non-perishable food and old clothes that they keep at the church and when someone comes along and asks for help, we can physically help him at the church. Generously, he added that they also provide counselling services to homeless people with the help of a qualified social worker, physiologist, and well-trained pastoral care.

Lastly, for the last question that asked "Is there anything else that you want to share that we did not touch", he preferred to remain neutral and could not offer any response, but it seems like he was fine with the other asked questions as he took enough time to even respond to other seven questions that were addressed to him. Otherwise, when it comes to homelessness, as a pastor, he could continue to provide further explanations, become pastors have a lot of experiences to share regarding this topic. The rise of homelessness in Sunnyside negatively impacts and affects the surrounding churches and pastors of these churches are always called to intervene while attempting to find durable solutions to such issues of homelessness.

5.3.2 Case Study 2: Pastor Jacob Mason

Pastor Jacob Mason who is 60 years old, is a missionary from the United States of America (USA) and he is a person who loves people. He is most of the time willing to assist others when they are in a situation of need. Jacob studied Theology in Mission in the United States of America (USA) and was ordained as a missionary. While attempting to answer questions that were addressed to him in the interview, Pastor Jacob encouraged other faith churches to participate in helping homeless people to recover from deficiencies in social relationships and mental health problems, vulnerability, alienation, and isolation. His major concern was as well that homeless people might form partnerships to improve their conditions, and to be able to relate to and develop or connect with others, as this may be one of the fundamental attributes of human beings.

Pastor Jacob Mason highlighted that homelessness should not be assessed as sickness but as a problem that is growing almost everywhere in the world due to the loss of jobs, and intense poverty that is caused by the downfall of the economy in different places or countries of the world. Pastor Mason advised that even if churches are called to financially support homeless people, he insisted that the major task for the church might be to support homeless people emotionally through counseling for bringing them back to their respective families, communities, and societies.

5.3.3 Case Study 3: Pastor Miriam Mandosela

Pastor Miriam Mandosela who is 55 years old, has been teaming and participating in assisting homeless people with clothing and food in Sunnyside for more than five years. She is a mother of two children: a girl and a boy. Her husband died long ago in a car accident. Pastor Miriam is also

a successful business owner in accommodation services. She has a Bachelor of Business Studies and has been to a seminary for three years, and obtained a Bachelor of Theology in Pastoral Care. Pastor Miriam matriculated in Mpumalanga. After completing her seminary from Oral Robert University in the United States of America, she was assigned to do pastoral care for, women in Oral Robert Ministry, on which she gained experience for pastoring some of the women who were widows and homeless. It is from this perspective that the researcher approached Pastor Miriam as this study is concerned with the rampant issue of homelessness in Sunnyside in particular and in Tshwane in general.

Therefore, Pastor Miriam generally responded to all questions, that the church cannot abandon homeless people hence even the Bible is calling and encouraging not only pastors of the churches but also all churches members, to assist in whatever they are able, homeless people who are suffering in the Sunnyside area. She mentioned that homeless people remain children of God, despite all sufferings and other kinds of everyday lives that they are exposed to experience. Then, she added that most homeless people, if well approached and listened to, one might find that many of them are willing to leave such a bad life of suffering and opt to rejoin the communities. In her understanding, it is not only the responsibility of the government to deal with the rampant issue of homelessness in Sunnyside but also churches should intervene and work together with however is encouraging finding durable solutions to the homelessness issue.

5. 4 Data Analysis

The data that were collected during the interviews process have in the researcher's view recognised enough proof that the increase of street homelessness in Sunnyside is a reality and a challenge to the clergy. The researcher found out that pastors of different churches around Sunnyside are challenged by the phenomenon of homelessness that remains a rampant problem in the said area. The researcher also exposed that both homeless people and pastors or pastoral caregivers are most affected by street homelessness. This is why issues of journeying with homeless people are not only a challenge to the government but also to pastors. The researcher could have gone into more depth on homelessness; however, the focus was on understanding why street homelessness is a challenge to pastoral care. Through the investigation, the researcher concluded that street homelessness is indeed the major factor that augments more challenges to pastors and pastoral caregivers in the Sunnyside area.

Critique from the stories gathered is generally and mainly based on the fact that street homeless people should not be considered sick people or people who do not deserve to be brought back into the house of God as Kowalski recommends that, "Church members who have experienced neglect are wary of asking for pastoral counselling" (Kowalski 1988:22), taking into consideration that homeless people are considered as the abandoned or neglected human beings who are no longer having the same rights like other to attend in church services. The researcher has encouraged pastors shall respond quickly as they can while responding to the issue of homelessness in the Sunnyside area.

Therefore, pastors and pastoral caregivers around Sunnyside need to try to find ways in which to not only support homeless people but also teach other pastors and church congregants how to journey with street homeless people in Sunnyside. Pastors should be self-motivated, practice their pastoral care roles, and show other community members that they lead when it comes to dealing with the street homelessness issue. The researcher highlights that the extent to which pastors were supposed to care for homeless people in Sunnyside is still not receiving sufficient attention within the church, and it is from such a perspective that pastors and pastoral caregivers need to take steps further to address this issue in their local congregations. This research has helped generate new knowledge to be added to the corpus of existing (literature) knowledge, in the domain of homelessness and other issues that are related.

The major aim of this research was to construct or propose a model for healing; the researcher strongly suggests that street homeless people who are victims of neglect should be encouraged to turn to Christ and His church, to be embraced, loved, nurtured, welcomed, bandaged and properly mentored in their quest for healing (Sefatsa, 2020). The call for pastoral care is that the church of Christ is for all and that everyone including homeless people is called to rejoin the church and to be baptized. The church should become the village where people can turn to in times of pain and hurt and not only in need (Sefatsa, 2020). This research motivates pastors that dealing with the homelessness issue is a difficult task that may cause them to feel wounded healers or to experience pain, but they shall not give up. It is from this notion that they also comprehend the importance of healing the pain of homeless people, as the intention of this research was to propose some pastoral care solutions that may help to deal with homelessness in Sunnyside.

5.5 Preliminary Conclusion

After listening to all the shared stories from the interviewees, the researcher remarks that there is a lack of pastoral care for street homeless people who are based in Sunnyside. This chapter has also recommended that pastors should have full training on how to pastorally deal with homeless people, as homelessness is becoming a daily issue of concern almost everywhere in the world. This chapter has proved that the more pastoral care of homeless people should be multiplied, the more the issue of homelessness should be reduced to the minimum in the Sunnyside area.

This research reminds us that Gerkin's method of shepherding teaches that a pastor should responsibly be a full shepherd leader who spends enough time with the people who are confronting or facing difficulties such as homeless people. In amplification, the pastor has to journey with homeless people from the first day of their grief until they are healed. Therefore, in looking into Gerkin's method of shepherding, the researcher feels that Gerkin can identify the problem of homeless but difficult to deconstruct such a problem that is faced by homeless people who are suffering in the street of Sunnyside. The researcher thinks that this is a very significant role of a shepherd that Gerkin lacks. In fact, the chapter has proposed that the pastor must fully protect homeless people who are oppressed in the Sunnyside. The chapter has proposed that pastors shall lead homeless people and show them how to shift from homelessness to coming back to church and their respective families. The next chapter engages with the healing method.

CHAPTER 6

HEALING METHOD

6.1 Introduction

The purpose of this chapter is to propose a healing method that may be considered as a therapeutic tool to journey with (the neglected or abandoned) street homeless people, with a focus on Sunnyside. After listening to the homeless participants in the interviews, some facts and life stories were observed such as anger and feeling of hopelessness, loneliness, shame and disconnection from families of origin, isolation from other people, rejection, and feeling of suicidal. The researcher intends to rebuild some of the life stories, of pain, rejection and shame, hopelessness in order to reconstruct the healing method of the homeless people. The shepherding model of Gerkin (1997) provides us with all the necessary information and mechanisms on how to journey with street homeless people in Sunnyside. However, Gerkin (1997) is not able to deconstruct street homeless people's bad beliefs and negative thoughts as internal struggles. This is where Pollard (1997) comes in to achieve beyond what Gerkin failed to do by positively deconstructing the underlying worldview of homeless people by identifying the worldview, analysing it, highlighting the good of the worldview, and pointing out its negative impacts in order to reconstruct another new worldview. The model of Nicky Pollard was therefore applied to construct the healing way for homeless people. The shepherding model of Gerkin was used just only to journey and listen to homeless people. A healing process was formulated. The community and society gave attention to those who are pastorally neglected and marginalised. The method of the healing process of homeless people, should not only be achieved with Gerkin but required the intervention of Pollard that can deconstruct the bad image and thinking of homeless people.

6.2 Told Life Stories

Listening to life stories is important. Without stories, there is no knowledge of our living. We actually live on stories. Stories help with the transmission of knowledge from one generation to another. The story is indeed a narrative, which gives a form to life, but it narrates the presence of emotions, and the production of desire, Human beings construct their life stories normally in this aspect. It is based on the daily interaction with others "Ubuntu". Each person has a certain

orientation to a certain reality, that is entrenched in a certain belief, that informs people's behaviour, attitudes, and feeling and how you related is fairly formed. The researcher believes that this particular strategy will contribute to this research and assist the researcher in creating a model for healing, especially for street homeless people in this research.

The researcher is of the mind that, the way one speaks about one's reality, is informed by the use of stories. In so doing, one will be happy and gain hope that he/she will manage to deal with the problems in his/her life story. The pastoral caregiver has to listen to the reality of the homeless people in order to change their negative habits, which homeless people have absorbed in their experience of their lives about themselves.

As a typical example: Luke 15: 24-24, the prodigal son: V20 and he arose and came to his father. However, when he was yet a great way off, his father saw him and had compassion and ran, and fell on his neck and kissed him. V21 and, the son said, unto him, Father! I have sinned against the heaven, and thy sight, and am no worthier to be called thy son. V22 But the father said to his servants, bring fourth the best robe, put it on him, and put a ring on his hand, and shoes on his feet. V23 and bring the fatted calf and kill it, and let us eat, and be merry. V24 for this my son was dead and is alive again, he was lost and is found. In addition, they began to be merry.

Therefore, in so doing, homeless people need love, compassion, and physical assistance for them to come out of poverty. In listening to life stories, Pollard's (1997) theory of positive deconstruction helps to construct a model that can be applied to speak to people's thoughts, emotional, belief systems, and spiritual life as also their behaviours, their habits to change.

Importantly, storytelling can be used as an influential means to change negative insights that people might have of themselves (Sefatsa, 2020). Normally, allowing, a person to re-tell his or her story may help such a person to create an occasion to see alternatives and new opportunities in the same story. The use of the story-telling method in this research helped the researcher to change the negative insights of homeless people. The researcher is of the opinion that the way we speak about our reality is informed by the use of stories. In this way, one is able to change a person's view of reality, which in turn allowed that person to create other stories that are now pleasant. Therefore, that person is happy, confident, and hopeful that she or he has dealt with the problem

soaked in his or her story. The result is that he or she would be able to come up with positive outcomes.

6.2.1 The Story of Jesus Christ Overcoming Difficult Moments

Jesus Christ faced difficult moments but He could not give up until he reached victory. Jesus Christ felt positive about Himself because He stayed focused on the task and mission that He believed He had in life. Regardless of whatever He faced in life, Jesus Christ kept His mission and purpose in mind without thinking back on what He passed through. The researcher believes that this is precisely where human beings vary significantly from Jesus Christ. We allow ourselves to become derailed or to be steered off course very quickly and too easily. The derailment might be in the form of painful experiences, sin, wickedness, or even temptation, which is what a widow experiences. This leaves us to be relational refugees, who are not assured enough to enter into noteworthy relationships but resort to evading people and to wanting to be left alone.

The story of Jesus Christ's victories and victorious power is a pertinent narrative to be presented to street homeless people from the standpoint that storytelling, especially the stories of Jesus Christ's victories and victorious power, is useful to individuals who search for methods to overcome their own shame and poor self-esteem. Whatever He went through, Jesus Christ did not allow the devil to stop Him. Additionally, in the accounts of His crucifixion, Jesus Christ encountered opposition from the Nazarenes, despite the fact that they were the ones who were supposed to stand by Him and refute the possibility that He might be put to death. It is possible to use and retell his constant ridicule and the Pharisees' and other people's fault-finding mission as a means of fostering faith.

The account of Jesus Christ's temptation serves as a clear illustration of how Satan acts. Specifically, it illustrates how he tried to test Jesus Christ by using wealth and prestige in the world. Jesus Christ's mission would have been a failure if Satan had been successful. This realm of humiliation would have ruled Jesus Christ. According to the study, doing so would have tragically undermined Jesus Christ's authority and damaged our aspirational Christian ideal of Him. Deconstructing the terrible emotions of shame and worthlessness that these street homeless people have internalised would have been more heartbreaking. They would not have been able to use their

resiliency to get over their own rejection, anguish, and shame of a few of the homeless on the streets.

This information is essential to the study because the researcher thinks that dissecting the street homeless people's negative emotions, will help them to get rid of the long-standing internalized feelings of rejection, suffering, and shame. These homeless people need to be reminded of the verse below and the fact that what they went through was simply one of the devil's ruses to cause them grief and discomfort: "The devil came to kill, steal, and destroy" (John 10:10). This emotion arises when one feels abandoned by others, leaving them feeling lonely.

The accounts of the birth of Jesus Christ, in especially how His mother dealt with the disgrace of being pregnant outside of marriage, served as the model for how Jesus Christ would deal with His own shame and rejection in His own hometown. The researcher speculates about the possibility that the pastors involved in the study may have experienced a terrible history during their upbringing, which may have motivated them to inflict feelings of shame, humiliation, rejection, unworthiness, and disgrace on these homeless people living on the streets of Sunnyside. The pastoral counselor needs to start telling the story's transformative elements when the person's shame is revealed. By doing this, the hearer will undoubtedly give herself fresh chances to deal with or handle her guilt.

This is crucial to the study because it will help Sunnyside's street homeless people—who have been pastorally abandoned—understand that God still sees them as valuable human beings in spite of their predicament because of His love for them. In other words, nothing can diminish the image of God that is present in the humiliated. Second, remember that although our role model, Jesus Christ, faced challenges in life, He was still capable of triumphing. Recognize that God has a plan for each one of us in this life.

In order to participate in God's plan and co-create with Him, a homeless person needs to become motivated and enthusiastic. It falls short of being a strategy that will help pastors and pastoral caregivers provide adequate shepherding to Sunnyside's homeless individuals who live on the streets. The focus of the study will now shift from the shame of Sunnyside's neglected street homeless people to the part pastors and pastoral caregivers can play in accompanying them on

their journey. Because of this, the researcher will soon present Gerkin's pastoral care models, which will enable pastors to travel with Sunnyside's homeless on the streets.

6.3 Shepherding and Positive Deconstruction as Human Healing Methods

According to Gerkin, "Divine grace is necessary for human healing to be successful" (1997:86). This suggests that pastors and other pastoral carers who seek to assist in the healing of wounded souls must rely on God to carry out the process of healing. The researcher thinks that this reliance on God and His Holy Spirit's work will shift attention away from the caretaker (a human being) and toward God (the Almighty).

In order to journey with homeless individuals while trying to develop a caring strategy for them, the researcher in this study uses the following pastoral care modalities. Relevantly, the researcher investigates the shepherding model of Charles Gerkin from 1997 and the positive deconstruction model of Nick Pollard from 1997 as two pastoral care approaches. Both above-mentioned methods are to be further explained in the next paragraphs.

First, Gerkin says that there are other biblical images that pastors must identify with in addition to the prophetic, priestly, and wise models of compassionate ministry that we inherit from the Israelite community. Normally, "The loving leader as a shepherd is another approach that is, in some ways, more important" (Gerkin, 1997:27). In this passage, Gerkin shows how a shepherd model is undoubtedly a crucial tool utilized by pastors to support their leadership in intervening to care for persons with damaged souls. In the context of this study, this means that the shepherding approach empowers pastors to go with the homeless individuals living on the streets.

Therefore, it is appropriate to explain Gerkin's shepherding model as the torch that guides the street homeless on their journey from the darkness of homelessness to eventual reintegration into their families or societies. Pollard's positive deconstruction model, which is described in more detail in the next paragraph, is necessary for this to occur since it intervenes in the (positive) deconstruction of homeless people's false beliefs.

Second, what does Pollard's interpretation of the word "positive deconstruction" entail? For Pollard:

"There is, however, something we can do. We can find ways to help today's generation think about their worldviews so that, in turn, we can then help them think about the life and teaching of Jesus. If they are currently comfortable with their hodgepodge of different worldviews, we must help them become uncomfortable with it. We must encourage them to step aside from their worldview feedback loops and ask themselves difficult questions. Perhaps then, they will be interested in looking at Jesus. To this end, I offer you the approach I call "Positive deconstruction". (Pollard, 1997:42)

As it intervenes to positively deconstruct and re-construct what Gerkin's shepherding model was unable to, Pollard's model is known as "positive deconstruction." In the context of this study, Pollard's concept of positive deconstruction actually aids in changing homeless people's negative ideas into positive ones, allowing them to see they were misplaced and find a means to reintegrate into society. Now let us examine the two models, beginning with Gherkin's caring model.

6.3.1 Gerkin's Shepherding Model

When it comes to taking care of homeless individuals as God's people, this study follows Gerkin's shepherding model of research. With this model's exception, pastoral care is encouraged to assist homeless individuals outside of churches as well as to concentrate on church matters. This model is more concerned with the "Care for the people of God involves care that confronts issues of justice and moral integrity in the life of people" (Gerkin, 1997:25). From this point, homeless people are mostly exposed and face social injustice. Homeless people are considered abandoned people. They felt as though the rest of society had abandoned them, which is why Gerkin's shepherding model is remembered since it deals with caring for those who are subject to social injustice and marginalization. The following should be used to support or justify the significance and applicability of the shepherding paradigm in this context:

"From early Christian times to the present time the image of the pastoral leader as the "shepherd of the flock" has persisted as a prototypical image applied to both pastors and ecclesiastical leaders of the institutional church. The shepherding motif appears again and again in the writings of the early church fathers as the organizing metaphor par excellence for the work of the pastoral leader. In more recent times the shepherd metaphor has been widely appropriated as a grounding metaphor for care-giving pastor" (Gerkin 1997:27).

Using Gerkin's method of shepherding is crucial since this study revisits the church's role in identifying long-term solutions to homelessness. It is essential in the sense that it is necessary to take care of God's people who are going through difficult circumstances, such as homeless individuals who are considered to be abandoned by society. This model's adoption is not accidental because it regards the pastor as the flock's shepherd, for the following reasons:

> "More than any other image, we need to have written on our hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ. Admittedly, this image originated in a time and place in which the shepherd was a common-place figure, and we live in a social situation in which shepherding is a scarcely known, even marginalized vocation" (Gerkin 1997:80).

The shepherding model is not well-known (or popular), and it is a marginalized profession. However, this study has chosen to revive it because it is the best model for identifying the injustices that are encountered by those living on the streets. It means that the fact that the shepherding model was unknown or unpopular contributed to the rise in the number of people living on the streets because there was no other model that could adequately fill the role that the shepherding model should have. The shepherding paradigm helps care for everyone, not just baptized Christians; it is especially helpful to people who are experiencing injustice, social marginalization, or homelessness. All of those who believed that God had completely abandoned them, together with their families and civilizations, are under the care of the Lord God because:

> "Here the Lord God is depicted as the good shepherd who leads the people in paths of righteousness, restores the souls of the people, and walks with the people among their enemies, and even into the valley of the shadow of death." (Gerkin 1997:27)

In this passage, Gerkin illustrates how effective the shepherding concept is, particularly in restoring the spirits of the homeless. With the help of the shepherding paradigm, homeless persons are guided toward righteousness and reintegrated into their original families after overcoming homelessness. Although it may not be easy for homeless people to reintegrate into their families, pastoral care is welcomed because it adheres to the principles of Gerkin's shepherding model. Additionally, we must remember that:

> "The carryover of that imagery from the care of God to the care to be provided by the human leaders of the community is not made explicit in the psalm; and evidence is lacking that the

shepherd model ever attained a place of significance equal to those of the prophetic, the priestly, and the wise guide in later Old Testament literature, probably because it lacked an institutionalized role" (Gerkin 1997:27).

Due to its lack of institutionalisation, Gerkin's shepherding model did not enjoy the same level of popularity as that of prophets, priests, or wise men. However, given its potential to end the growing or pervasive problem of homelessness in various cities around the world, this is the correct model that was intended to be widely adopted. What is behind the use of shepherding model rather than any other model is that it does not detect the roots of homelessness but also permits it to destroy and stop homelessness from growing or increasing in a particular area. The paragraph that follows attests to the fact that shepherding does not interfere with or involve itself with the principles of other models, such as the ones of prophets, priests, or wise men.

> "To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root models for pastoral care practice involves us in a reconfiguration of the primary images that shape our understanding of what is involved in the pastoral care of God's people. It means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as a caring leader of a community of worship and nature—a community of care" (Gerkin, 1997: 25).

Therefore, it is crucial to employ Gerkin's shepherded model when conducting research in the neighborhood where homeless people reside. As a result, "It also inserts beside that picture one of the pastors as a prophet leader who cares both for the people and for the tradition that gives the community its identity" is appropriate and relevant for the study (Gerkin, 1997: 25). This demonstrates why using Gerkin's model is essential for carrying out this investigation. This approach has a strong chance of strengthening and equipping pastors to travel with Sunnyside's street homeless people.

Even though Gerkin's method is crucial to this study, it falls short in providing pastors with a proper entry point into the troubled souls of the homeless people who reside beneath Sunnyside's bridges. Gerkin's model cannot enter the souls of the homeless, thus this will bring to mind Pollard's positive deconstruction model, which can enter the souls of the troubled homeless people who reside under Sunnyside bridges, and parks and deconstruct their world. The following subtheme examines Pollard's positive deconstruction of the model.

6.3.2 Pollard's Positive Deconstruction Model

Let us now analyse Pollard while keeping in mind the aforementioned Gerkin model. Because Gerkin's shepherding model can only travel with homeless people and cannot help them rebuild their lives, Pollard's positive deconstruction model is used in this case to assist pastorally in helping these individuals rebuild their lives.

According to Pollard, "The first task in the process of positive deconstruction is to identify the underlying worldview. This requires us to have a grasp of a wide range of worldviews. We cannot find something if we don't know what we are looking for" (1997:50). The issue of homelessness needs to be addressed head-on and explored by professionals using positive deconstruction.

In a qualitative approach, the "analysing worldview" must be included at all times. The second component of positive deconstruction, analysing worldview, must enter the in-depth examination of homeless individuals in Sunnyside. When must the step of worldview analysis occur? Pollard explains that:

> "Once we have identified a particular worldview, we can move on to the next step: analysing it. Essentially, we have to ask, "Is it true?" To do this I [the researcher] find it best to employ the three standard philosophical tests of truth—the coherence, correspondence, and pragmatic tests. This means that basically, I ask three questions: Does it cohere? (That is, does it make sense?) Does it correspond with reality? Does it work? Let's look at each of these in turn." (1997:52)

Homelessness as a societal issue needs to be addressed to everyone so that they are mindful of the fact that it is not normal and is instead a misconception that needs to be dispelled. The element of worldview analysis is the key to understanding what homelessness implies. Positive deconstruction is unique in that it is able to penetrate the distressed homeless people's spirits and their worldview. Concerning identifying the worldview, the fact is that:

> "Most people seem unaware of the worldviews they have absorbed, which now underlie their beliefs and values. That is why it is so rare for people to articulate a worldview. Normally they will simply express a belief or live in a certain way without knowing or even thinking about the worldview from which their belief or behaviour derives." (Pollard, 1997: 48)

The use of perspective has led some residents of Sunnyside to consider homelessness as a barrier. Citizens have reached the stage where they view homelessness as normal since they do not know what the church should be doing to help homeless individuals leave such a predicament. Homeless people who were deceived are redirected by constructive deconstruction, and then turn them back in the proper direction. When put into practice, the positive deconstruction might inspire a fresh perspective on Sunnyside's homeless people.

Pollard further analyses:

> "So I spend a lot of time questioning *them*. I ask them what they believe, why they believe it, and what difference it makes to their lives. Ultimately, I am trying to help them discover the inadequacies of the ideas they've adopted" (Pollard 1997:44).

Pollard's (1997) term of *positive deconstruction* means that the process is positive and also deconstructive (deconstruction). He further illuminates that:

> "The process is *deconstruction* because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyse it. The process is *positive* because this deconstructing is done in a positive way—in order to replace the false belief with something better" (Pollard 1997:44).

The researcher applies positive deconstruction as a tool that it is suitable for the deconstruction of the homeless people's world. The selection of this as a healing method has been informed by the fact that it has elements that have a high potential to reveal how homelessness should be pastorally addressed in Sunnyside. Pollard helps to enter the space of homeless people by deconstructing their world. The process of doing positive deconstruction involves four elements: identifying the underlying worldview, analysing it, affirming the elements of truth, that it contains, and, finally, discovering its errors (Pollard, 1997: 48). As a result, positive deconstruction aids in the reconstruction of homeless people's life in Sunnyside and dismantles their false beliefs for subsequent critical analysis.

When it comes to searching for the truth of what causes people to find themselves homeless, he argues, "The process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but it also helps them discover for themselves the inadequacies of the underlying worldviews they have absorbed" (Pollard 1997:44).

When the worldview is identified, the root causes of poverty are revealed, exposed, and addressed as the problem affecting homeless people. Finding the worldview allows for the discovery of Sunnyside's root causes and driving forces. Pollard uses the following parable as an example to demonstrate the importance of positive deconstruction:

> "When I was an undergraduate, I bought my first car. It had good classics and most of the body was ok. But that was about all that could be said in its favour. The engine was worn out, the gearbox crunched pathetically and the suspension was broken. It just about got me around, but it wasn't really much good. Sometime later, I heard about another car, of the same make and model. It contained many new parts which were in good condition, but unfortunately, it had just been written off in an accident. I immediately bought it and set about taking both cars completely apart. This wasn't the negative deconstruction of a vandal but, rather, the positive deconstruction of a mechanic. I looked carefully at each part to see whether it was any good. If it was, I kept it. If it wasn't, I threw it away. Eventually, I put all the pieces together, started it up (much to my mother's amazement), and found I now had a very good car." (Pollard 1997:44-45)

The purpose of the aforementioned fable was to illustrate how effective Pollard's positive deconstruction model is at dissecting the ideologies of street homeless people. This fable demonstrates that homeless individuals do not deserve to be completely despised or ostracized by society. Instead, it is crucial to accompany them on their journey using Gerkin's shepherding model and later Pollard's positive deconstruction method in order to deal with their false beliefs and replace them with better ones, so that eventually they become as normal as any other member of society.

Understanding and critically evaluating the beliefs of homeless people is aided by positive deconstruction. The researcher's goal is to eventually replace all false beliefs held by homeless people with true ones. For instance, any belief that implies that homeless people practice paganism must be replaced with the conviction that all people, including those who are destitute, are children of God and are loved by him. After that, the homeless persons will consider themselves to be members of the church and journeying with all other Christians. The Sunnyside community may modify or leave their attitudes and methods of thinking about how homelessness should be addressed by participating in positive deconstruction. Through constructive deconstruction,

homelessness is investigated, evaluated, and addressed. However, we must exercise caution because, as Pollard (1997) pointed out, positive deconstruction can lead to two serious errors:

> "One danger is to assume that it isn't needed. It's very simple to say, "All we need to do is pray for people," or "All we need to do is love people." It's simple—but it simply isn't true … The other mistake is to think that positive deconstruction is all that needed." (Pollard 1997:45)

Positive deconstruction encourages community members in Sunnyside to see that they must take responsibility for the battle against homelessness. The use of positive deconstruction as a methodology enables comprehension of the causes of homelessness among homeless persons in Sunnyside while also offering suitable answers to a problem that is fast approaching existential proportions. Gerkin's shepherding model maps the landscape for positive deconstruction to attain its goal and to know where to start, as was explained in prior arguments. With positive deconstruction:

> "If I am to help people who are not interested in looking at Jesus because they are quite happy with what they believe; I must do everything I can to understand their worldview. Only then will I know what kinds of questions to raise with them?" (Pollard 1997:47).

Positive deconstruction demonstrates how to address homelessness in Sunnyside in a way that makes it outdated. By first defining whatever causes homelessness in Sunnyside as a pastoral care concern, positive deconstruction helps in how this will occur. The assertion of truth is the third component of positive deconstruction. From this angle, continuing with the study's objective, this research confirms the reality underlying how homelessness is perceived. As a result, homelessness is resolved and examined. From this point on, beliefs and causes of homelessness are explored to find the confirmation of truth with regard to homelessness in Sunnyside. Through this process, we will be able to interview participants and compare their answers to what academics have to say about homelessness. The next section explains how Gerkin's shepherding model is relative to the conversation between Jesus Christ and John.

6.3.3 Healing Homelessness Based on the Contents from John 21:15-19

The researcher contends that reading the exchange between Jesus Christ and John in the Gospel of John 21:15–19 is the most appropriate place to begin studying Gerkin's shepherding paradigm.

The exegesis will help the researcher achieve the chapter's goal of exploring aspects of healing for troubled souls. "An attempt to analyse a given book by looking at its literary form, background, cultural context, and theological intent," is how Marshall defines exegesis (1997:220). As the exegesis progresses, the researcher will endeavour to abide by the aforementioned guidelines.

John 21:15–19 is written in the literary style of the Gospels, more specifically the Gospel of John. The researcher's goal is not to go into deep detail about how John's gospel differs from the Synoptic (Matthew, Mark, and Luke), but rather to simply point out that the style of John's gospel is unquestionably distinct from the Synoptic, which is probably the main point the researcher wants to make. The study will then look at the text's historical context and social milieu before analysing its theological goal, which has to do with the chapter's shepherding paradigm.

John 20:31 "But these are written so that you may continue to believe that Jesus is the Messiah, the son of God and that by believing in him you will have life by the power of his name." Some critics think that the final verse of chapter 20, as cited, is the foundation of John's gospel and that chapter 21 should be regarded as either a complement supplied by the apostle himself or by an unidentified author. A few slight variations from John's typical style of speech are the basis for the argument against its authenticity. Scholars concur that the Fathers of the church who were the most pious and learned gave this chapter a symbolic meaning.

According to Hendriksen, the reasons for adding chapter 21 to John's gospel include the following three reasons: (1) to demonstrate that the risen Christ still cares about His church and that His majesty, majesty, and tender love have not diminished in the slightest; (2) to remind the disciples that they must continue to be fishers of people, not just fish, but also people; and (3) to emphasise to the church that Peter has been fully restored (1954:475).

According to Matthew Henry, one of the most recent scholars, the gospel of John was handed to John, James' brother, who was one of the twelve disciples and was referred to with honour as "that disciple whom Jesus loved." John was the only disciple to pass away naturally, and scholars generally concur that he lived the longest of the twelve disciples. Some claimed that he composed this gospel in Ephesus to refute the Ebonite heresy, which claimed that Jesus Christ was only a mere mortal. It is also thought that he was the last of the gospel authors to complete his work. As a result, John is able to convey details that other authors left out, add more mystery to the

information that the other writers gave us, and write more about scriptural topics than the other writers did.

This information, according to the researcher, is important for pastors and pastoral caregivers who want to imitate the manner of ministering practiced by Jesus Christ. Jesus Christ frequently felt sorry for or ashamed of himself and offered mercy to the outcasts and homeless on the streets. These problematic individuals had a tendency to distance themselves from significant relationships and opt for solitude while they went through a difficult time. Jesus Christ decided to associate with these people because He felt bad for them. Peter is urged to take care of, protect, and go with these people as a shepherd of the sheep—a worthy challenge for the pastoral care of widows. Jesus Christ made a conscious effort to show His detractors and attackers that the goal of His ministry was to heal the wounded and disgraced so that they may feel valuable and important as persons made in the image of God. These observations should make it evident why an analysis of John 21:15–19 is essential for this study.

In John 21, the author identifies the spot as the Sea of Tiberius, where Jesus appeared to His followers once more after His resurrection. After Judas' betrayal, Peter's denial, and the Pharisees' and Romans' crucifixion, He did this. As a clear indication that the Lord had risen, other commentators estimate that this was Jesus' third appearance following His resurrection. Simon Peter had taken a few of the disciples fishing. Their labour had produced nothing after a full night's work. They were hungry, disoriented, and exhausted as dawn broke. They were told to put their nets out again and were promised success by a recognisable voice off the coast.

The outcome was the successful netting of a school of fish without the net being damaged. They might have compared this experience to a prior one where the nets actually snapped, which occurred several months earlier. The researcher thinks that instances like those mentioned above, which demonstrate Jesus Christ's ability to change seemingly hopeless circumstances, should encourage persons who are homeless or otherwise struggling.

They were able to make out Jesus Christ through the gloomy morning mist. The Lord, I say (verse 7). John acknowledged Peter, who was attempting to flee, saying, "Depart from me, Lord, for I am a sinful man" (Verse 7). Because of his rejection of Jesus Christ, Peter might have experienced guilt at this same moment. Despite his courageous declaration that he would remain with Jesus

Christ until the end, he felt ashamed that he had abandoned and let Jesus Christ down. Peter is the one who most desperately needs Jesus Christ's pardon. Without that forgiveness, he would not be able to become the "fisher of men" that Jesus Christ had promised to make him one day.

The story now moves on to the following miracle. Jesus Christ asked the men to breakfast as they were hungry and worn out. Jesus Christ questioned Peter about whether he loved Him more than the other disciples after breakfast (verse 15), and Peter answered in the affirmative. The care of Jesus Christ's sheep was therefore delegated to him. The Shepherding model, which is necessary for this study, is further linked throughout the text.

According to Matthew Henry, the fact that they were having this conversation after eating together should be interpreted as a sign of amity. Peter was still ashamed and guilty of having rejected Jesus Christ. When the Master was around, he experienced discomfort. He needed to hear words of forgiveness and encouragement to feel at ease. Amusingly, satisfied with Peter's sincerity in asking for forgiveness, Jesus Christ not only pardoned him but also forgot the event. "Feed my sheep" was the problem he had to solve. Therefore, caring for homeless people presents challenges for caregivers as well.

The investigator suggests that Jesus Christ might have easily brought up Peter's previous loyalty pledge and subsequent refusal, but He chose not to do so. Because if Jesus Christ had, Peter would never have been able to get over his guilt and shame. Peter's attention was carefully directed toward the future and toward God's plan for him by Jesus Christ. The best way to cope with someone who is struggling with feelings of failure of any kind is to create a comfort zone where they may feel safe and certain that the terrible past has been forgotten as Jesus Christ did with Peter. Since the research places a strong emphasis on integrity, this proof is essential, not just significant.

The healing method creates a comfort zone where the street homeless people can feel confident and positive that the negative past has been forgotten. This is how Jesus Christ should have dealt with Peter, and it is how one should deal with someone who is struggling with feelings of failure of some sort. Before ordering Peter to become a shepherd of the sheep, Jesus Christ had to first deal with how Peter should be helped as the researcher had to demonstrate it. The researcher has

several concerns about the pastor's methods, motivations, and training as a competent shepherd because of the subpar shepherding the study's homeless participants got on the streets.

Peter now takes care not to respond with excessive fervour or boastfulness. He has gained valuable insight into the importance of leadership modesty, sincerity, and humility. Peter is told to feed Jesus Christ's lambs (verse 15), sheep (verse 16), and dear sheep (verse 17); the phrase "sweet tiny sheep" alludes to Jesus Christ's tender love for His own). The consensus among scholars is that Jesus Christ intended the church to include three distinct groups that needed to be cared for, including young people, adults, and small children. The same flock of Jesus Christ, the Good Shepherd, is referred to by all three titles. There are three ways to look at this flock.

The defenseless and innocent female homeless women on Sunnyside's various streets who are so easily repressed and abused are viewed as lambs, much like believers and their kids are. The group of female street homeless persons needs daily nourishment through the food of the Word and ongoing protection because they are weak, fragile, and occasionally defenseless. Sheep are known for their propensity to meander and wildly go away; as a result, they require a caring shepherd, particularly if they fall under the category of relational refugees. The sheep exhibit vulnerability and require the sensitive, loving feeding of the Word as well as crucial protection from the shepherd.

The researcher claims that it appears as though Jesus Christ is telling Peter to treat the members of his church as his lambs and to feed, shepherd, and love and care for them. Given Gerkin's philosophy of shepherding, the key verbs here were "feed them," "shepherd," "love them," "show forgiveness," and "help the street homeless forget their awful history." Once Simon Peter displayed that he was capable of doing that, he was then instructed to follow Jesus Christ. In order to care for God's shattered people, Simon has now fully recovered in the public eye. The researcher observes how Jesus Christ treated Peter with consideration so that he could deal with his own guilt and shame because of his denial. He vividly deals with the shame Peter brought upon Him by his denial, and the choice of His words to help him develop into a true shepherd of His flock, who is the Great Shepherd and God, the Good Shepherd.

The basis has been laid for an investigation of the needs of feeding, shepherding, loving, caring, forgiving, and healing as described in John 21: 15–17. The focus of this study will now shift to

Gerkin's assessments of the shepherding model in order to create a model that would be appropriate for the research's specific circumstances.

6.3.4 Healing the Neglected Homeless People in Sunnyside

To tour the globe of pastoral care, according to Gerkin, is to evaluate the pastor's responsibility to provide care for both communities and people (1997:11). According to the researcher, the topic of this study is what makes people care. These pastorally neglected homeless people have suffered an unfortunate traumatic experience because of the absence of sufficient care provided by pastors and pastoral carers. Since they saw their families as having abandoned them, these street homeless people had no one to turn to for support. Neither did their pastors, who lacked the skills necessary to accompany them as they struggled through each day. They felt abandoned and unwanted because of this scenario.

In the majority of communities, people are walking wounded. Many people need to be healed on all levels— physically, emotionally, and spiritually. There is a deep want in everyone to be taken care of, heard, and loved. Because He was fully aware of this, Jesus Christ instructed Peter in John 21:15–19 and all modern caregivers to take good care of His sheep and His lambs.

Gerkin also acknowledges that Anton Boisen's work on "The living human documents," which refers to the study of people's actual circumstances and needs rather than doctrine and dogma, had a significant influence on him to further his research in the fields of helping troubled people and how people could be helped (1997:18). According to Gerkin, pastoral care has been an integral component of the Christian tradition for many years. He holds that the Old Testament or Jewish scriptures emerged from the Israelite community's existence and tradition, which included pastoral care before Christianity was discovered.

The researcher believes Gerkin is attempting to convey to us that pastoral caregiving has been practiced for many generations without having a specific name, as we have now (1997:21). This study will look at Gerkin's claims about how pastoral care models have changed over time, but it will solely focus on the pastor as the flock shepherd, the pastor as priest and sage, and the relationship between pastoral care and people's moral character. This serves as the route to the development of how street homeless people shall pastorally be cared for.

6.3.4.1 Pastoral Caring of the Street Homeless People

In the past, the pastor has always been viewed as the moral authority for the oppressed, speaking out against evil and the unsavoury social customs of the neighbourhood. This position truly assists people and the community in thinking about the morality of their activities. This aspect of pastoral care is the presumed care that comes from human interactions and behaviors, such as the propensity for misbehavior (Gerkin 1997). In today's world, this aspect of the pastoral care function is still relevant and active. Because they are viewed as abandoned by the community, the homeless individuals living on the streets who were studied were at a disadvantage. The pastors or pastoral caregivers who were questioned for the research were unable to shepherd or restore the dignity of these street homeless persons because they lacked a practical or sufficient approach to pastoral care.

6.3.4.2 Pastoral Care and the Shepherding of Street Homeless People

The researcher preferred to adopt this model because he agrees with him that when a pastor or pastoral caregiver effectively combines the many models already described, he or she is actually tending to the flock or pasturing it in the manner that Jesus Christ intended. According to Gerkin, pastors are given the role of shepherds in order to care for the flock that Jesus Christ has given them personally (See John 21:15-19). Due to this, the researcher performed an exegesis of the cited text and derived the following instructions for the pastor, which are to feed, shepherd, love, and care for the sheep and lambs of Christ. This is the essence of being a shepherd.

Jesus Christ is described in the New Testament as the Good Shepherd, who knows His sheep by name and they, in turn, know Him (John 10:14). Because of His divinity, His life of truth, and His status as the Messiah, The Son of God, these attributes definitely demonstrate that Christ is a true shepherd (Gerkin 1997). The aforementioned will help pastors serve as role models for how to tend to the hurting souls in the image of their lord. Pastors must emulate Jesus Christ in their interactions with those who are in need if they are to fulfil the job of a shepherd. Since we can never be like Jesus Christ or even attempt to compare ourselves to Christ, this places a significant amount of responsibility on any pastor or pastoral caregiver. In order for the pastor to be a good shepherd, he or she must follow the example set by Jesus Christ, who invites us to join Him in the ministry of care and counselling as co-pastors. Never can we do anything without the help of the

Holy Spirit and the power of Jesus Christ. The glory for whatever we do and however, we assist others goes to Jesus Christ because it is only through His grace that we are able to succeed. One cannot not but heal and restore shattered souls while properly tending to the flock of Jesus Christ.

The researcher has noticed that when speaking of healing, some parts of forgiveness are a pre-condition, and harmed or injured persons should be assisted in entering within (either for themselves or others). People typically need to go through a forgiving experience in order to achieve healing. In summarising this section of the study, the researcher would also like to point out how crucial and beneficial it is to use the four Gospels' accounts of the resurrection in this manner. The Gospel tells us a complete and in-depth account of the conception, life, ministry, death, and second coming of Jesus Christ. In it, we find stories of how Jesus Christ was daily facing trials and challenges from people but also how He dealt with them and always came out victorious. It shows us that pain, humiliation, shame, and a feeling of unworthiness, are not something new. The resurrection of Jesus gives hope to the homeless people that whatever they going through does not mean death or the end.

This shows that during His life, Jesus Christ experienced many feelings of relational exile, yet He always had the fortitude to overcome them. We need to understand that we may win over suffering, embarrassment, and rejection in the same way that Jesus Christ did in order to help us heal. As Christians, we now look to Jesus Christ as our example. Therefore, we should adopt His way of thinking and approach challenges. These are the tales that need to be shared with those who are journeying with troubled souls because they will undoubtedly provide them comfort and hope.

6.4 Street Homeless People Should Not Pastorally Be Neglected

Pastors who disregard the spiritual up-building and rehabilitation of street homeless people should repent and pay attention to God's voice, which constantly calls us to assist those in need, especially those who are struggling. In truth, the gospel's good news is that in addition to God forgiving sinners who turn to him in repentance, the blood of Jesus Christ, his Son, also purifies us of all sin (Lahaye, 1990). The community views street homeless people as sick or abandoned, and there is no example for how to deal with homelessness in Sunnyside, therefore the church is required to forgive pastors who have ignored them.

Homeless individuals living on the streets should be considered members of the church and should expect their pastors to provide for their needs. The church is also obligated to walk in Jesus Christ's footsteps. According to Mbiti's quote from 1986, "I am because you are," the pastor is present in the church because of the congregation's members.

An African existence is made out by caring for each other as a community, relating this to the background and culture of Africa. Pastors ought to adopt Mbiti's approach to caring, which is akin to overloading it: "*Umntu ngumntu ngabantu*" (A person is a person because of others) (Ibid. 37). The community establishes ideals, norms, and standards that each resident of that location is expected to uphold. Pastors must adhere to a set of social norms and moral principles as a result. Non-conformity could confuse people and harm the church of Jesus Christ. This is the reason why the research needs to propose a rehabilitation plan to help heal and reintegrate pastors who neglect people back into the community and the church.

6.4.1 Financial and Moral Support of Pastors Who Care for the Homeless People

In general, a committee should be in charge of helping pastors and other pastoral caregivers who assist with the needs of homeless individuals. Members of the pastor's help committee should be trained experts who can advise and support the pastor, like social workers and therapists. The therapy procedure must have sessions in order for it to be successful. It is crucial to pay attention to the homeless persons living on the streets during these sessions. At least twice a month, this committee should meet with the pastor to discuss the pastor's responsibilities for taking care of homeless people living on the streets.

As a healer, the pastor is also someone who needs to be cared for. Just like everyone else, the pastor experiences difficulties like stress, difficulties, temptation, and overwork. The pastor's aid committee needs to be able to counsel and support the pastor if he or she commits a sin or neglects their pastoral responsibilities. Through seminars, conferences, and fellowships, pastoral counselling should always be available to address the needs and feelings of priests. Elders from the church should participate in order to convey how the congregation feels about the priest's behaviour. This is how we give pastors the authority they need to tend to the street homeless people.

Being a pastor requires long-term and consistent support because it is not an easy profession, and it needs somebody who has a big heart, as Waruta and Kinoti observe that:

> "There should be more workshops and fellowships, bettering the term of service including salaries, monthly seminars, invites guest speakers, providing pastoral materials for reading, encouraging priests to share their intimate problems with others, each diocese should have professional counsellor for pastors … Pastors go out of control especially when they do not have enough support in their parishes". (Waruta & Kinoti, 2005:262–263)

Workshops should have a strong emphasis on training the skills required in ministry, particularly the pastoral care of Sunnyside's homeless on the streets, which is the subject of this study.

Pastors should be encouraged to socialize with other pastors and pastoral caregivers. This is beneficial because when you interact with people and other Christians, you share stories and can benefit from those stories. The trust may grow throughout the fellowship. Pastors who violate their oath of office are reminded in a seminar to look after God's flock, the congregation. Reading books is highly useful, especially those about pastoral care for homeless people. Guidelines on how believers should act and care for Sunnyside's homeless people can be found in the bible. The pastor's aid committee should try to promote recovery through pastoral counselling. In order to heal the fallen pastors and give them the ability to guide the congregation in the proper direction, healing must aim to fix the broken hearts.

6.4.2 Street Homeless People and Healing Process

Sin, the state of disobedience and rebellion against the Creator, is the first sickness of all beings, and physical, mental, and other ills are added to this (Herman, 1942:2). For other ailments, God has provided everything we need, especially the healing element. While we all require therapy, healing from sin lies in return for obedience to the ever-forgiving God (Ezekiel 4 7:12 & Revelation 22:2). This is a powerful tool for healing whose effectiveness has frequently been demonstrated, especially when prayers are used in addition to conventional medical treatments.

Confession is the first step toward healing from sin. We must first come to God and confess our sins, asking for forgiveness because we all need God's grace. We sin both verbally and physically, which is why we need to repent and seek God's forgiveness. God bestows excellent things,

including the gift of healing. The power of expressing the unthinkable and seeing first-hand the creative energy that "is released when the boundaries of denial and repression are lifted were made clear to us by the letters that we started to receive from women all over the nation who had never previously shared their stories" (Herman: 1942:2). The aforementioned remark helps the research because, before you can ask God for forgiveness, you must first confess your sin to the person you wronged and beg their pardon. No of the nature of your situation—abuse, violence, to mention but a few—if you politely speak up, there is a chance that it can be resolved.

The foundational bonds that bind family, friends, lovers, and communities together are destroyed by traumatic events or daily experiences of homelessness, which also obliterate the self-contractions that are created and maintained in relationships with other people. They undermine the worldview that provides the human experience its purpose. "They undermine the victim's belief in a divine or natural order and plunge the victim into an existential crisis" (Herman: 1942:50). The researcher agrees with Herman that when traumatic experiences separate families and the Christian community, they breed vehement hate among people who experienced the trauma. According to this study, street homeless individuals are still hurt and in agony, since the church abandoned them when they most needed it.

6.4.3 Prayer as Imperative Step to Healing

Prayer can aid healing. The phrase "The Lord is near, have no concern, but in everything make your request known to God in prayer and petition with thanksgiving" is a therapeutic approach to helping the homeless people living on the streets of Sunnyside. Then, in Christ Jesus, the peace of God, which transcends all human comprehension, will guard your hearts and your thoughts (Philippians 4:4–7) in the Bible (Israel 1984:77) We should not be worried or uneasy since Jesus Christ is among us and is not far from us. When we ask Him to do something in prayer, He pays attention. When a member of our family passes away, we ask God why it occurred, and when we have difficulties and trials, we ask God Why He allowed evil to plague us.

Bad things are happening and will continue to happen to us, our friends, family members, and our own families in life. Asking God for help is not rude; rather, it is the way we communicate our feelings about the difficulties and obstacles we are now facing. Even though we pray, we first give thanks to God for all that He has done for us. When our prayers are granted, we give thanks to God

for doing so. We thank Him for our jobs, promotions at work, and success in school, college, and university. We give God praise for everything.

Because all healing is brought about by God's grace acting through the power of the Holy Spirit, prayer is the basis of all healing because, without it, there can be no understanding of wholeness or return to health. The wellspring of all healing is God. There are many diverse attributes of the Holy Spirit. He is the Lord who provides life, the Spirit of truth, and our everlasting advocate (John 14:26). He has the responsibility of teaching us everything and helping us remember all that Jesus had told the disciples to do (John 14:26).

The Father through the Son sends him to us. He is the Spirit of Truth who proceeds from the Father and bears eternal testimony to the attributes and deeds of the Son (John 15:26). The spirit of truth leads people who are receptive to his fellowship into all the truth, as well as revealing the world's distinctions between good and evil and judgment (John 16:8).

People and God interact through prayer. God is the source of healing, and by His grace and miracles, He makes the seemingly impossible possible. These grace and miracles also operate in concert with the Holy Spirit, who acts as our advocate and serves as our saviour, guide, and counsellor. It is not just us. While the Son provides eternal life, the Holy Spirit is the truth that guides us toward living a good life. There are times when pastors forget to pray; the Holy Spirit is the instructor, and we are the students. At this point, evil has an opportunity to dissuade individuals from acting morally. We should remember that:

> "From very early in recorded biblical history the custom was established of designating three classes of such leaders, the priest, the hereditary class that had particular responsibility for worship and ceremonial life, the prophets who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders, the wise men and women, who offered counsel of all sorts concerning issues of the good life and personal conduct" (Gerkin: 1997:23).

The assembly cannot hear what Gerkin is saying if the leader is not standing in front of them. Politicians make mistakes, and smart men and women can make mistakes as well. They need the pastor's prophetic voice to chastise, admonish, and exhort them to do better than they are now doing. However, there is a problem when a pastor shows pastoral neglect toward the homeless

individuals living on the streets—the same homeless individuals who are supposed to be part of the congregation he or she is overseeing. The ministry suffers as a result.

6.4.4 Being Open in the Search of Truth for Healing

It is crucial that the counselee tell the truth during therapy sessions because the truth will assist to identify the issue so that treatment may develop suitable methods to speed up the healing process. Their prospects of receiving assistance are reduced when the careless pastor lies or withholds crucial facts. When a counsellor and their client can trust one another, therapy may take place. It is difficult to open up when there is no trust. Because they do not feel safe, a client may either withhold important information or simply stop talking. It is crucial to establish a climate of trust so that the truth can win out.

In Sunnyside, where this study took place, the community abandoned and rejected those living on the streets. It will take some time before they can trust anybody again, even if that person is a pastor or other pastoral care provider. The pastorally neglectful pastor may likewise struggle with trust, to use a related phrase. After his or her negligence is revealed, those close to them and those who were harmed by it will reject, humiliate, and insult him or her. Given this, he or she could find it challenging to rely on someone, to be honest with them regarding their pastoral obligations. Such a pastor will enter a counselling session believing that the counselee for their actions or inactions has already judged them.

The situations when the trust was broken that were discussed emphasize the necessity for the pastoral counsellor to be professional, watch their words to avoid being prejudicial and be sympathetic. A pastor who is receiving counselling in this instance does not want to feel criticized and judged when he enters the room. As a result, the counselee may find it difficult to open up and even disclose the truth. This might lead to an atmosphere of unease. In order for treatment and counselling to start, it is crucial for a pastorally negligent priest to be sincere in his admissions.

6.4.5 Pastoral Care and Self-Care

Pastors have extremely demanding and hectic lives. Their phones are always available for emergencies and they do not have regular business hours. Pastors need to set boundaries because of the blurring of their professional and personal lives. This implies that they must split their job

into tasks based on urgency and relevance. Only the most urgent concerns will be dealt with more promptly after hours or at night; the least urgent issues will only be handled during the day.

However, there are unplanned visits where a pastor is called at night for someone who is seriously ill. A pastor should try to avoid night visits and should set times when to do visits and when he/she should not visit. A pastor must invite one of the elders to go with them in that situation rather than going alone. To prevent temptation and to have a witness in case they are charged with something they did not do, an elder while giving Holy Communion at home must also accompany them.

A pastor's ability to maintain a professional connection with the congregation is also essential. Being nice is one thing, but not being friends with them is quite another. In order to shepherd the flock of Jesus Christ and not be like them or adhere to their ideals, a pastor must constantly keep in mind that they are stewards of God's creation. A pastor must define and protect their own space in order to maintain boundaries. Setting limits can help prevent carelessness and foster an environment where there are always witnesses to attest to a pastor's actions in a given situation.

6.5 Preliminary Conclusion

It is at the beginning of this chapter that the researcher intended to investigate and suggest caring methods for the pastors and pastoral caregivers for the street homeless people in Sunnyside. During the research, the researcher saw the need to also inquire about healing methods for the street homeless people in Sunnyside. The reason is that should the research only focus on healing the negligent pastors, it would have failed to address the pain, and rejection of the street homeless people in Sunnyside and suggest a healing method for them.

Gerkin's models of pastoral care were employed in this study to emphasise to all pastors and pastoral caregivers, whether experienced or novice, the significance of providing good pastoral care to God's people in need, with the study focusing on the street homeless persons in Sunnyside. In order to find out who should be taken care of, how, and why, the researcher then started an exegesis of John 21:15–19. After analysing the exegesis in light of Gerkin's ideas on shepherding, the researcher concluded that pastoral care requires the pastor or pastoral caregiver to depend on God for guidance in order to be effective. This includes loving, caring, nurturing, guiding, and instructing (feeding) the flock of God. Additionally, there is a critical need for pastors and pastoral caregivers to both speak about forgiveness and practice it in their interactions with others.

The goal of this research was to develop or provide a suggestion for a healing model. The researcher makes a solid case for pastorally encouraging Sunnyside's homeless people to turn to good habits so they might be accepted, loved, nursed, bandaged, and appropriately coached in their pursuit of healing. All Christians who belong to the church of Christ should sincerely show that they are willing to adopt some aspects of traditional village life. The church should be a place where people may go when they are injured, rejected, isolated, or in pain—not only when they are in need.

According to this study, pastors and other pastoral carers are wounded healers who have also felt suffering. They also recognize the value of relieving others' suffering, and this research has offered ideas for making sure that homeless persons living on the streets in Sunnyside are escorted, helped, and returned to their families as well as to churches. In order to empower Sunnyside's street homeless people and convince them to adopt a new worldview, the researcher must now devise or recommend a compassionate strategy. Now that a model for healing has been put out and certain guidelines have been offered, the researcher soon presents a summary of the study in the next chapter the author offers some suggestions based on the methodology utilised in chapter two.

CHAPTER 7

RECOMMENDATIONS AND CONCLUSIONS

7.1 Introduction

In this concluding chapter, the researcher assesses the study's success in achieving its goals and objectives. Based on this assessment, the study offers suggestions and suggests topics for further investigation.

7.2 Evaluations of the Study

The most important goal of this study was to investigate appropriate paths to recovery for Sunnyside's homeless on the streets. The study discovered that these homeless individuals living on the streets of Sunnyside were still suffering from being marginalised socially and pastorally abandoned individuals. Therefore, the churches and Sunnyside community their unwillingness to help the homeless on the streets has been challenged by this research. It should come as no surprise that pastors in and around Sunnyside are expected to act as shepherds who care for and lead the flocks. In this instance, the same pastors have neglected their duties because of the difficulty as they experience a lack of money. The research denounced Sunnyside's disregard for and under appreciation of its homeless population.

7.3 Constraints of the Study

In the beginning, the researcher had intended to only focus or concentrate on examining the causes of the growing homelessness problem in Sunnyside. The researcher discovered that if the homeless people on the streets were not going to participate or be heard, the study would not be successful. Their opinions and contributions have made it easier to see why the community views them as useless or ill people. To balance the voices of the street homeless and the pastors, the researcher had to interview at least three pastors as well, even if they were colleagues. The researcher made sure that his research was impartial because he is a pastor.

The study was limited to Sunnyside's homeless people, despite the fact that homelessness is currently a global problem. With these constraints in mind, the researcher had to constantly remind himself of the suffering and rejection that homeless people in Sunnyside endured on a daily basis,

as well as how pastors struggled to address homelessness in Sunnyside, taking into account that they lacked sufficient resources or did not possess any method that was adequate to address it.

7.4 Encountered Challenges During this Research

At the time the researcher was conducting this study; challenges were encountered on the stage of gathering data, literature review, and providing care for the street homeless people in Sunnyside.

7.4.1 Gathering Data

While conducting this research, there were many ways of collecting needed data; however, because the study used a qualitative method, the information required was attained primarily through in-depth interviews with eleven different people. Because of the sensitivity of this topic, the researcher encountered some challenges, such as sitting in an unsafe place while interviewing homeless people to get information from them and some of them were asking that the researcher should buy food or drinks before they talk as they were saying that they are hungry.

7.4.2 Caring for the Street Homeless People in Sunnyside

The hardest part was getting them to open up and think that nothing they will share would ever endanger their lives. However, one thing that restrained them was fear. Most individuals feared that people would not believe them since it hurt and made them feel ashamed that the community thought of them as thieves or mentally ill people. As a result, they felt rejected by the community and society. The largest obstacle to the procedure by far was fear. Some of the homeless people on the streets remained tense throughout the interviews, despite the researcher's best efforts to ensure their safety and privacy.

7.4.3 Literature Review

Much research has been conducted on the topic of homelessness in South Africa and the City of Tshwane, but not much on the street homeless people in Sunnyside. The uniqueness of this research was justified by the fact that not many have written yet, on street homeless people in Sunnyside. Many have generally written in Tshwane or Gauteng, but no study was found to have been done on homeless people who reside in Sunnyside. There was enough literature found on homelessness in Tshwane and South Africa in general. After seeing that even if other parts of the

City of Tshwane have the homelessness issue and become a serious issue when it becomes to the Sunnyside area, the researcher decided to focus on what causes homelessness to remain rampant in that area. Therefore, the data from my dissertation will provide a great contribution to the literature of homelessness in the City of Tshwane and exceptionally in Sunnyside. The researcher's contribution to the study was to suggest a caring and healing method for the Christian community that may be used by pastoral caregivers in caring for the street homeless people in Sunnyside.

7.5 Providing Care for the Street Homeless People in Sunnyside

During the interviews, some street homeless people showed a bad attitude, and they were given time to correct themselves. These homeless people on the streets were pushed to repeat the painful experiences that made them feel unwelcome. In order to get information on the landscape, the researcher decided to locate them there. The study did not afford enough time for a comprehensive journey to recovery with these homeless people living on the streets of Sunnyside, and the researcher was not well prepared to offer the necessary therapy. All of the obstacles overcame helped to make the research for the researcher more tangible than it had been. In my perspective, the study transitioned from being a theoretical problem to a real-life one with real-life individuals. It presented a challenge for the researcher to uphold moral behaviour and to safeguard the subjects without jeopardising the study.

7.6 Recommendations

The research recommends that more research on homelessness in Sunnyside should be done. Sunnyside shares the borders with Muckleneuk and Hatfield which accommodate many diplomats, where the University of Pretoria is located; and Arcadia where the Presidential Offices are located. Therefore, if homelessness continues to be rampant, all these important cited areas will be affected in a short time, and it is in this perspective that the researcher recommends that the government shall put strong measures and preventive policies in that area.

Pastoral caregivers shall intensify their help to homeless people in that area, and continue to assist them, so that these homeless people may stop to consider themselves as abandoned people but human beings who are welcomed in the community. Here, the researcher means that the Christian

community shall play a major role, in morally changing the heart of homeless people and assisting them to find jobs or to reconnect with their families of origin.

7.7 Areas of Further Study on the Research

The most vital need in the area of further study is research to come up with an effective pastoral care method that may assist pastors to provide more solutions to homelessness's rampant issue. Pastoral caregivers shall however, for now, motivate the Christian community to focus on the street homeless people in Sunnyside in particular and Tshwane in general. Homelessness shall not be considered a sickness but an issue that may find a proper solution. In the African context, the concept of *Ubuntu* shall be used to intervene in the reduction of homelessness.

7.8 Conclusion

This study concludes by revisiting some statements that have been advanced in this dissertation. The study stated that homelessness has remained constant and rampant in Sunnyside, and is not a kind of sickness that is without a potential solution, but a problem like any other if well dealt with and attended by the pastoral caregivers and the community, and obviously the intervention of the government.

The researcher concludes by revealing that among the street homeless people who were interviewed, almost all of them are willing to join back their families, but the major issues are shame and poverty as they doubt what they shall explain to their families and how they will back to their families as they come from different provinces. This research was very necessary and will assist as a tool that shall help to deal with the rampant problem of homelessness in Sunnyside in particular and Tshwane in general.

The relevance and significance of this research is that it will contribute to bringing back the dignity of homeless people. Pastoral caregivers shall develop practical solutions for resolving issues with homeless people living on the streets in Sunnyside and the neighbourhood. To help pastoral caregivers to deal with and develop long-lasting solutions to Sunnyside's homelessness is another goal.

The researcher confesses that it was both incredibly difficult and personally enlightening to perform this study. By disengaging from the situation and concentrating on pastoral care as a whole, the researcher was able to overcome his predispositions and denominational theological preferences. Some of the stories that were shared by the street homelessness people in Sunnyside challenged the researcher's integrity as a scholar and his loyalty to the church's doctrines.

The researcher suggests that the church embrace the pastoral techniques provided for pastors to travel with the homeless people living on the streets of Sunnyside. These approaches may be used as a starting point and expanded upon in the future, but the researcher does not presume that they are definitive.

APPENDICES

This study has four appendices. The first appendix labelled *Appendix A*, is concerned with the sample of questions that were addressed to the homeless people while interviewing them. The second appendix labelled *Appendix B*, is concerned with a sample of questions used in the interviews while the researcher will be interviewing the clergy. The third appendix labelled *Appendix C* was concerned with the concern form. This was an analysis of both Appendix A and Appendix B. The fourth Appendix labelled, as *Appendix D* was the letter requesting permission to conduct research at church.

Appendix A: Questions to Homeless People

1. As a homeless person, what are the struggles that you are experiencing regarding lack of food and shelter?
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   …………………………………………………………………………………....

2. In your struggle for food, is there any pastoral caregiver who has been helpful to you?
   ……………………………………………………………………………………………
   …………………………………………………………………………………

3. In your own words, what would say the role of the church could be in your struggles as a homeless?
   ……………………………………………………………………………………………
   …………………………………………………………………………………

4. Is there anything would you like to share about the daily life that you have missed?
   ……………………………………………………………………………………………
   …………………………………………………………………………………

5. As the sunset, what are the ways in which you prepare yourself for sleeping?
   ……………………………………………………………………………………………
   …………………………………………………………………………………

6. Can you share other struggles that I did not address?
   ……………………………………………………………………………………………
   …………………………………………………………………………………

7. Is there any other thing that you think I need to know about your life as a homeless?

………………………………………………………………………………………………

………………………………………………………………………………………

8. Is there any way in which you are in touch with members of your family?

………………………………………………………………………………………………

………………………………………………………………………………………

Appendix B: Questions to the Clergy

9. Have you ever worked with homeless people? If yes or no, can you share in what way?

   ……………………………………………………………………………………………………

   …………………………………………………………………………………………

10. Can you share with me, your understanding of homelessness?

   ……………………………………………………………………………………………………

   …………………………………………………………………………………………

11. In what way can you help homeless people in their struggle for survival?

   ……………………………………………………………………………………………………

   …………………………………………………………………………………………

12. In what way through your pastoral methodology, can the church intervene in their daily lives?

   ……………………………………………………………………………………………………

   …………………………………………………………………………………………

13. During harsh weather conditions, what is the role of your church in pastoral caring for the homeless?

   ……………………………………………………………………………………………………

   ………………………………………………………………………………………......

14. How do you feel if you meet homeless people begging at the entrance gate of your church during worship service?

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   …………………………………………………………………………………………....

15. Can you help me to understand the role of members of your church with homeless people?

   ……………………………………………………………………………………………………

   …………………………………………………………………………………………

16. Is there anything else that you want to share that we did not touch?

   ……………………………………………………………………………………………………

   ………………………………………………………………………………………….

Appendix C: Informed Consent Letter

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Practical Theology and Mission Studies

LETTER OF INTRODUCTION AND INFORMED CONSENT

FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of The Study:

Pastoral care with homeless people in Sunnyside

Researcher:

Charles Msipa, University of Pretoria

E-mails: **u05005532@tucks.co.za**

charlesmsipachurch@gmail.com

cell-phone Number: 0761455371

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely **Practical Theology**. Each participant must receive, read, understand, and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study**: The purpose of the study is based on the creation of an awareness of homeless people in Sunnyside. The results of the study may be published in an academic

journal. A summary of the findings will be provided. No participants' names will be used in the final publication.

- **Duration of the study**: The proposed study is projected to be completed next year in May 2023.

- **Research procedures**: The study is based on the interpretation of collected data and such data will be gotten from the published literature. However, the primary source will be based on homelessness, especially in Sunnyside. In addition, I will have to use interviews as well as observations. The interviews will be done via questionnaires.

- **What is expected of you**: The contribution of the proposed study is that it will facilitate the understanding that the success of pastoral care cannot happen under the rampant homelessness in Sunnyside. In addition, the study will call for the eradication of homeless for pastoral care to reach its objectives.

- **Your rights**: Your participation in this study is very important. You may, however, choose not to participate and you may stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact the researcher at any time to clarify any issues about this research. The respondent as well as the researcher must each keep a copy of this signed document. There is no remuneration (payment) attached to participation (you may not demand compensation for taking part in the study)

- **Confidentiality**: All information will be treated as confidential and participants will be pre-informed of the contents of the study and its objectives. The participants or organisations who/that will not be willing to participate may terminate at any time note that their names are to be known, the study will therefore have to use anonymity, and also this will have to be based on their consent or agreement. The study will have to ensure that their names will not appear unless they are the ones who agree to release the appearance of their names. The study will guarantee the privacy of the participants and organisations that have participated in the interview. The relevant data will be destroyed, should you choose to withdraw. At the end of the research, Prof Masango will keep data for the next five years.

- **Remuneration:** No money/fees gifts or any form of reward will be awarded/offered / can be expected by co-researchers/respondents/participants at any time during the research

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: Homeless People in Sunnyside, *and* the NG Dutch Reformed Church in Lynwood, Pretoria.

Researcher: Charles Msipa

Date: 20 June 2022

The contact number of the Researcher: 0761455371

VERBAL INFORMED CONSENT *(Only applicable if the respondent cannot write)*

I, the researcher, have read and have explained fully to the respondent, named

_____ and his/her relatives, the letter of introduction.

The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

Appendix D: Letter Requesting Permission to Conduct Interviews with Pastors

Charles Msipa, student number: 05005532

The chairman (church body of elders)
439 Sussex Street
<u>Lynwood, Pretoria</u>

Title of the Study: Pastoral care with homeless people in Sunnyside

Greetings in the name of our lord, as an apostle who is in partnership with the outreach ministry to the homeless people in Sunnyside, but also the researcher who is currently registered at the University of Pretoria as a Master student in Practical Theology. I would like to request permission to research the above-mentioned topic, which will be conducted in Sunnyside. The study will be conducted every week to have a reasonable number of participants.

Some compulsory participants that will be involved in the proposed study include clergy/pastors for them to answer the questionnaires (see attached *appendix B*). As is clarified in Appendix C, participants will be informed about the content and the objectives of the study, before they take part in the study. After this, they will therefore voluntarily be required to sign a Consent Form that is also attached. The names of the participants will remain unidentified unless the participant agrees that his/her name should be revealed. Finally, the records to be obtained during this study will highly be regarded as confidential.

Yours Sincerely

…………………………..

Charles Msipa
Researcher

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