

**A CHRISTIAN DEVELOPMENT APPRAISAL OF THE *UBUNYE*
COOPERATIVE HOUSING INITIATIVE IN PIETERMARITZBURG**

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**THE FACULTY OF HUMAN AND MANAGEMENT SCIENCES-SCHOOL OF
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ABBREVIATIONS

ARCH:	Association for Resident Control of Housing
ACBD:	Asset Based Community Development
BESG:	Built Environment Support Group
CCCF:	City Center Churches Forum
CEO:	Chief Executive Officer
CIDA:	Canadian International Development Agency
CIH:	Chartered Institute of Housing
DCCH:	Developing a Community Control Housing
ECAP:	ESSA Christian AIDS Program
ESSA:	Evangelical Seminary of Southern Africa
FAMSA:	Family And Marriage Society of South Africa
HIV/AIDS:	Human Immunodeficiency Virus – Acquired Immune Deficiency Syndrome
ICDA:	Interfaith Community Development Association
LA:	Leaser Agreement
NDOH:	National Department of Housing
NGOs:	Non-Government Organizations
PHB:	Provincial Housing Board
PCM:	Pretoria Community Ministries
RDP:	Reconstruction and Development Programme
SHF:	Social Housing Foundation
TLC:	Transitional Local Council
UCH:	Ubunye Cooperative Housing
UN:	United Nations
WFMS:	Women Foreign Missionary Society
YCH:	Yeast City Housing

ABSTRACT

This dissertation reflects on the growing social problem of housing in South Africa, and reviews the contribution that Christians should make to address the issue. One basic assumption is that the Church as God's agent has a role to play in issues affecting the wider society. Drawing on the social teaching and pastoral care in the Wesleyan tradition, the Ubunye Free Methodist Church in Pietermaritzburg is dedicated to offer housing services to the poor including survivors of domestic violence, through the *Ubunye Cooperative Housing* initiative. The dissertation builds on the vision of Wesley and in dialogue with Paulo Freire, argues that 'humanization' is the key goal of Christian social witness. This dissertation then explores to what extent the Ubunye Free Methodist Church promotes humanization and what humanization means in the practice and implementation of housing policy. The research has unveiled that residents' training and participation in the running of the *Ubunye Cooperative Housing* initiative are some of the key issues, which need more attention in an attempt to bring about change.

DEDICATION

FOR

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AND

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DECLARATION

The whole dissertation, unless specifically indicated to the contrary in the text, is the original work of the writer.

21/4/04

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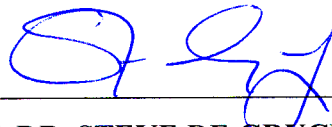


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As supervisor, I agree to the submission of the dissertation

21/4/04

DATE



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CHAPTER 1

GENERAL INTRODUCTION

1.1. RATIONALE

I am involved in the *Ubunye Cooperative Housing* initiative and am aware of the Government housing policy and its underlying principles. The housing policy promotes quality and standard housing to be achieved through participation of the community affected by the housing problem.

I have also studied Theology and Development with an interest in the Church's role in social and economic change. The above three experiences lead me to want to evaluate the *Ubunye Cooperative Housing* initiative because my understanding is that it is underachieving. Through this research, I wish to propose some changes.

1.2. RESEARCH PROBLEM

The research problem is grounded in the following questions:

- 1) What is Government housing policy?
- 2) What development principles underly it?
- 3) To what extent are these principles able to be supported by Christians?
- 4) How has Ubunye Church responded to this theoretically and practically?
- 5) What are the implications for the *Ubunye Cooperative Housing* initiative?

1.3. RESEARCH HYPOTHESIS

In this research, it will be argued that the *Ubunye Cooperative Housing* initiative is failing to fulfil an appropriate social housing vision and that it needs to be challenged. Proposed changes will be explored.

4. LITERATURE SURVEY

A variety of sources related to social housing and Theology and Development have been identified from libraries, the Internet, lecture notes and archives. These include:

4.1. Social housing

Besides Government Publications like the “Government Gazette”, the *Toolkit for Social Housing Institutions*¹ and *Residents/Tenants Training Program*² are useful in explaining the following important areas:

- Government housing vision
- Housing Policy and Housing Act
- Regulatory framework of social housing
- Sustainability in social housing institutions
- Capacity building in social housing institutions

Housing Policy and Practice by Malpass and Murie³ helps to examine the scope, and content of housing in other countries.

4.2. Theology and Development

This section will focus on the vision, motivation and involvement of the Church in community development.

The Church’s vision for development is reflected in the book, *The Church contribution to integral development*⁴, its motivation is drawn from the two books: *The Sources of a Christian Theology of Development*⁵ and *The Reconstruction and Development*

¹ Martin, K and Garson, C. (eds). *Toolkit for Social Housing Institutions: Building Communities, Building Social Housing*. (Johannesburg: Social Housing Foundation, 2000).

² *Residents/Tenants Training Program*. (Social Housing Foundation and Interfaith Community development, Durban, 2003)

³ Malpass, Peter and Murie, A. *Housing Policy and Practice*. (London: Macmillan Education, 1987)

⁴ Agbasiere, J.T and Zabajungu, B.K. (eds). *Church Contribution to integral development*. (Uganda: AMECEA, 1989).

⁵ Paul Löffler. “The Sources of A Christian Theology of Development”, in Keen, A (ed) *A Reader in Political Theology*. (London: SCM, 1977)

Programme.⁶ The Church's involvement in the community is drawn from the book, *Challenge of Development to the Church*⁷. The same book addresses the theological framework of action for social and economic development.

Given this theological framework, the study, *Towards an Agenda for Contextual Theology*⁸ serves to reflect on the power of the Gospel and its impact in the community.

Freire's work, *Pedagogy of the Oppressed*,⁹ is also used to reflect theologically on key issues related to humanization such as adult education promoted by dialogical action.

Since this research seeks to evaluate a city-based project, the work *Serving with the Urban Poor*¹⁰ edited by Tetsunao Yamamori and others is relevant in reviewing the involvement of the Church in urban ministries. This particular book is also important for it presents a theological reflection on the "people-centered" approach of community development. The approach supports a view of capacity building of communities rather than delivering a package of services.

This dissertation builds on recent research by the Institute for Urban Ministries.¹¹ As the objective is to evaluate the *Ubunye Cooperative Housing* initiative, some insights are drawn from two case studies. The first case study to consider is reflected in *The Local Congregation Empowering the Urban Poor, with Reference to John Wesley's Social Ethics* by Harold Le Roux¹² and *Inner City Housing and the Role of the Church in Housing Development...* by Stuart Talbot¹³.

⁶ Koegelenberg, R. *The Role of the Church, civil society and NGO's*. (Cape Town: EFSA, 1995)

⁷ Mpumlwana, M. "The Challenge of Development to the Church: A Spiritual Movement for Humanization". In Koegelenberg, R. (ed.) *Transition and Transformation: A challenge to the Church*. Cape Town: EFSA, 1994). 67.

⁸ Speckman, MT and Kaufmann L.T. *Towards an Agenda For Contextual Theology*. (Pietermaritzburg, Cluster, 2001).

⁹ Freire, Paulo. *Pedagogy of the Oppressed* Revised Ed. (London: Penguin, 1996)

¹⁰ Tetsunao Yamamori et. al. (eds). *Serving with the Urban Poor*. (Monrovia: A Division of World Vision, 1998)

¹¹ De Beer, Stephan (ed.) *Hidden Treasure: Building our Communities ... in the name of Jesus*. (Pretoria Community Ministries: Institute for Urban Ministries).

¹² Le Roux, Harold M. *The Local Congregation Empowering the Urban Poor, with Reference to John Wesley's Social Ethics*. (Unpublished Ph. D. thesis, University Of Natal, Pietermaritzburg, 2001).

¹³ Talbot, S. *Inner City Housing and the Role of the Church in Housing Development: Four Case Studies in South African Cities*. (Unpublished Masters thesis, University of Natal, Durban 2002)

5. THEORETICAL FRAMEWORK

The theological framework of this dissertation is provided by the reflection on the social teachings and pastoral care of the Ubunye Free Methodist Church as embodied in her holistic vision. This is a critical reflection on John Wesley's social witness and its relevance in the context of community transformation. It will also be argued that the Church is not in the community as a spectator but rather as a faithful servant.

Drawing on this above theological framework, the theoretical framework is shaped by the work of Paulo Freire. It will be argued that development should be understood as humanization. This framework is useful in the sense that the Church should not just provide housing but focus on people. Such a theoretical position is useful in the setting up of a new agenda for the Ubunye Free Methodist Church and the *Ubunye Cooperative Housing* initiative.

6. RESEARCH DESIGN AND METHODOLOGY

Apart from the literature survey, this dissertation relies on fieldwork, which has been conducted at the Ubunye Center. Relevant people who are involved in the *Ubunye Cooperative Housing* initiative have been interviewed, using open-ended questions. The interviews were recorded, analyzed, and interpreted.

7. LIMITATIONS OF THE RESEARCH

In terms of the research limitations, three main aspects are considered:

- **Firstly**, this research is geographically limited to the context of South Africa particularly the Community of Pietermaritzburg.
- **Secondly**, it is to be conducted in the Ubunye Free Methodist Church (Inner city Church).
- **Thirdly**, it is exclusively limited to the housing field.

8. DEFINITIONS OF KEY CONCEPTS

8.1. Community:

Community as understood by the Social Housing Foundation refers to:

- People having common rights or interests or commonwealth
- A body of persons leading a common life¹⁴

These two meanings will be used interchangeably with tenants or residents in the context of social housing.

8.2. Community participation:

The following key meanings will be considered regarding community participation in housing:

- Participation refers to moving from the perceived view that poor people suffer from apathy and lack of initiative. Community participation is encouraged in all process of housing development.
- People are willing to invest their time, efforts and resources to improve their housing conditions.
- People want to be recognized and share responsibility for their housing
- People have a desire to control their situation and such control leads to satisfaction and development.¹⁵

8.3. Cooperative:

In the housing sector, the cooperative system is one of the housing tenure options. It means that members of the cooperative come together and become “Cooperators”. They own housing units collectively; each member has right to use and own shares in the

¹⁴ *Residents/Tenants Training Program*. (Social Housing Foundation and Interfaith Community development, Durban, 2003)

¹⁵ *Ibid.*

housing cooperative. They also elect and appoint the governing body for their housing cooperative.¹⁶

8.4. Housing:

In this dissertation, the working definition of housing is quoted from the Government housing vision by the *Department of Housing White Paper: A New Housing Policy and Strategy for South Africa*. Housing is defined as “variety of processes through which habitable, stable and sustainable public and private residential environments are created for viable households and communities. This recognizes that the environment within which a house is situated is as important as the house itself in satisfying the needs and requirements of the occupants.”¹⁷

8.5. Policy:

According to the framework of *A Toolkit for Social Housing Organizations*, a policy is a written statement of the values and expectations, which guide current and future decisions in the social housing institutions.¹⁸

8.6. Social housing:

Social housing is the process managed by viable and sustainable independent institutions, which encourages the participation of residents in managing their own communities. It promotes improved quality of life and the integration of communities by providing affordable, high standard, subsidized housing with added benefit of regenerating the area where the housing stock is located.¹⁹

¹⁶ Ibid.

¹⁷ See, www.shf.org.za/shf.asp?main=main=policy/main.html&main=policy. A New Housing Policy and strategy for South Africa.

¹⁸ Rust, Kecia. *A Toolkit for Social Housing Organizations*. (Johannesburg : Social Housing Foundation, 1998) p 132.

¹⁹ See, www.shf.org.za What is Social Housing?

8.7. Stakeholder (s)

The following meanings will be adopted to show that community individuals are the main and key stakeholders in the running of the social housing institution:

- A person or group of people who claim or have obtained a right to something
- A role player or someone who takes part in something or shares in something²⁰

8.8. *Ubunye Cooperative Housing initiative*

Ubunye Cooperative Housing initiative includes *The Haven*. *The Haven* is a place of safety providing emergency shelter for women and their children who are survivors of domestic violence.

9. CHAPTER OUTLINES

This research is divided into five main chapters. These are:

Chapter one: General introduction of the research.

Chapter two: A review of John Wesley's social practice and the role of the Church in humanization. This chapter also covers the Church's contribution to the issue of social housing in partnership with the Government.

Chapter three: The Government's vision for housing. In this chapter, issues of housing policy and general principles underlying it will be discussed. Six key principles of humanization in the framework of social housing will be suggested.

Chapter four: The *Ubunye Cooperative Housing initiative*. This chapter examines to what extent Ubunye Free Methodist Church promotes humanization in community development. The chapter will deal with the mission, goals, and the current situation of the *Ubunye Cooperative Housing initiative* for evaluation purposes.

²⁰ See, www.shf.org.za/shf.asp?main=main=policy/main.html&main=policy. A New Housing Policy and Strategy for South Africa.

Chapter five: The implications of the study for the *Ubunye Cooperative Housing* initiative and issues for the future. In this chapter, certain proposals will be explained for improvement and conclusions made.

CHAPTER 2

THEOLOGICAL REFLECTION ON DEVELOPMENT AND SOCIAL HOUSING

2.0. INTRODUCTION

The second chapter of this dissertation reflects on what contribution Christians could offer to the issue of social housing, drawing on Gospel values. This theological reflection will be limited to the three broader sections namely John Wesley's social practice, Church and community development and Church and social housing development. Special reference will be made to the framework of development as humanization. The work of Paulo Freire will also be useful in the discussion.

2.1. REFLECTION ON JOHN WESLEY'S SOCIAL PRACTICE

In their involvement in community issues, Methodists are motivated by John Wesley's social and practical teachings. It is held that John Wesley spent his life and resources for the welfare of the poor and that he was concerned with "where and how they lived, and whether they possessed at least the basic necessities and opportunities of life."¹ As we look at John Wesley's attempt to implement the vision of humanization, four main elements attract our attention. These elements include justice and equality, community empowerment, education and community care.

2.1.1. SOCIAL JUSTICE AND EQUALITY

In an attempt to analyze John Wesley and his social concern, justice and equality is the first element of our discussion. Generally, issues of social justice and equality have a substantial impact in all development circles. Theologically speaking, these elements mean that all people are created in the image of God. In other words, the practice of exploitation, oppression, marginalization and segregation are rooted in evil with an effect of dehumanization. John Wesley condemned such evil practice as he made social justice and

¹ C. Yrigoyen. *John Wesley: Holiness of Heart and Life*, (New York: The Mission Education and Cultivation Programme Department for the Women's Division, 1996) p 85.

equality central in his ministry. This for instance is seen in one of his sermons where he rebukes women's abusers, advocating for women's rights, for example freedom of expression in the ministry. The sermon reads:

Let all you that have it in your power assert the right, which the God of nature has given you. Yield not to that vile bondage any longer. You, as well as men, are equally creatures for immortality. You too are called of God, as you have time, to "do good unto all..." Be not disobedient to the heavenly calling...²

The intent of this quote is clearly stated. It shows that John Wesley had in his heart gender justice showing that both men and women are equally called to the service of God. It is interesting to discover that in the Women's Foreign Missionary Society, John Wesley saw them as the outstanding leaders comparing them even with Phoebe of the early Church mentioned in Romans 16: 1.³

Not only did John Wesley advocate for women's true image but also fought for the dignity and integrity of all humans regardless of their status in the community. This is an act, which is observed in his determination to condemn slavery in the strongest terms as evil. Marston notes some of his remarks to the African slave traders. The remarks are as follows:

Can [human law] turn darkness into light, or evil into good... Notwithstanding ten thousand laws, right is right, and wrong is wrong still... I deny that villainy is ever necessary ... A man can be under no necessity of degrading himself into a wolf ... Give liberty to whom liberty is due, that is, to every child of man⁴, to every partaker of human nature.⁵

Yrigoyen who is engaged in social issues and is concerned with the contribution that the United Methodist Church can make to Americans by following the tradition of John Wesley quotes the same remarks. In his exciting book, he reveals that John Wesley had a deep passion for African slaves. This is how he analyzes his argument in the defense of these subjugated and marginalized communities:

First to answer to the claim that African homelands were horrid, dreary, and barren, and that it was to their benefit that Africans were taken to America,

² J. Wesley. *Sermons on Several Occasions*, 2 vol. (New York: Phillips & Hunt)

³ C. Yrigoyen. *John Wesley: Holiness of Heart and Life*, p 73.

⁴ I am aware of the use of exclusive language in this statement

⁵ L. R. Marston. *From Age to Age, A Living Witness: A Historical Interpretation of the Free Methodist's First Century*, (Winona Lake, Indiana: Light and Life Press, 1960) p 106.

Wesley argued that Africa was beautiful, fruitful, and pleasant. Second, the people of Africa were not stupid, senseless, brutish, lazy barbarians, fierce, cruel, perfidious savages... On the contrary they were industrious, quiet, orderly, civic, kind, religious, ready to help those in need, just, honest, and good of disposition.⁶

Responding to the above slavery experience, we learn some practical lessons, which seem to be applicable to our current community development context. Firstly, “African homelands were horrid, dreary and barren.” This biased and discriminating statement shows that community oppressors cause such deeper suffering to the poor making them feel something was wrong concerning their cultural practice. Being forced to reject their values, they lose their sense of identity at the expense of their fulfillment in life. By oppressors, I mean development practitioners who undermine the dignity and values of the local people.

Secondly, “the people of Africa were not stupid, senseless, brutish, lazy barbarians, fierce, cruel, perfidious savages...” Community oppressors fail to realize that people have gifts, talents, vocation and callings to contribute to their own wellbeing. They also disregard God’s intention of meaningful life and prosperity. This is biblically justified by the prophetic message, “For I know the plans I have for you... plans to prosper you and not to harm you, plans to give you hope and future.” Jer.29: 11.

John Wesley reassures us that social justice and equality are the ideal life experience. By implication, he was conscious of the fact that oppression hinders the fulfillment of God’s purpose in their lives. It hinders the success of principles of community development. Therefore, elements of justice and equality should be put in place for development to make a sight heart impact in the lives of the poor community.

2.1.2. EMPOWERMENT OF POOR COMMUNITIES

Continuing with the second element, we examine some practical ways in which John Wesley contributed to the dignity and self-esteem of community individuals. Evolving the empowerment programme, he was motivated by the appalling condition of the poor as deplored in this quote:

⁶ C. Yrigoyen. *John Wesley: Holiness of Heart and Life*, p 50.

The poorest were sometimes faced with a stark choice between borrowing what they could not repay and stealing what they could not buy in order to keep themselves and their families alive. Either course could result in prison or worse, since hanging could punish even small thefts and debtors would languish in jail unless their accounts were paid.⁷

Consequently, it is observed that a lack of empowerment may lead to social destruction and vulnerability. As a community development worker, I appreciate his income generating strategy of loans to the poor as explained in Harold Le Roux's Ph.D. thesis, *The Local Congregation Empowering the Urban Poor, with Reference to John Wesley's Social Ethics*. Le Roux quotes that "fifty pounds was collected and two stewards of the society dispensed loans of up to twenty shillings to those who needed a present supply of money for purposes to carry on their business."⁸ This strategy is related to development principles of empowerment. People are assisted to access funding resources so as to be involved in their own development, moving from dependency to self-reliance and self-sustenance. In the context of social housing, some residents who are unemployed need access to financial resources to generate income.

In addition to loan funding as an empowerment strategy, John Wesley created job opportunities. This is reflected in Wheeler's research which says: "In a context where the dislocation of small farmers from common land had created devastating unemployment, Wesley set out to find jobs for the needy and established cottage industries where he could make self-help and independence."⁹

Along with job creation, John Wesley addressed unfair economic systems recognizing their repercussions to the poor. This can be observed in his commitment to denounce market inequalities. "We cannot, consistent with our brotherly love ... sell our goods below market price; we cannot study to ruin our neighbor's trade, in order to advance our own... Neither may we gain by hurting our neighbor..."¹⁰ He even condemned the practice of gambling and the strategy of the state to encourage it through sponsorship, calling it exploitation and economic injustice.¹¹

⁷ See www.livedtheology.org/Wesleyt.pdf. John Wesley and Social Ethics by Sondra Wheeler.

⁸ H. Le Roux. *The Local Congregation Empowering the Urban Poor...*, pp 45-46.

⁹ H. Le Roux. *The Local Congregation Empowering the Urban Poor...*, pp 45-46.

¹⁰ Emory (ed.) *John Wesley, Works* (Carlton & Phillips, New York, v. 6. 274) 1853.

¹¹ H. Le Roux. *The Local Congregation Empowering the Urban Poor...* p 47.

I am struck by implications of gambling in the life of the poor. It is surprising that in South Africa, this issue seems to be mostly encouraged by the authorities with devastating impact on those already poor. I am of the same opinion as the Methodist Church of Southern Africa in its firm position. Its prophetic message says: “We must cry for the creeping impoverishment that gambling is causing and mourn that many people, especially children, go unfed, poorly clothed, inadequately housed and uneducated while the gambling industry gets richer.”¹² John Wesley was aware that empowering people through the above mentioned strategies could only yield on condition that the social and economic structures are not exploitative. This is the reason he also confronted such structures both theoretically and practically.

2.1.3. COMMUNITY EDUCATION

The third element regarding John Wesley’s social practice is community education. He attached a great importance to education of communities as a key to help people to take part in their own change. Research helps identify three main contributions he brought to this issue: Firstly, publication of books, pamphlets and magazines with various subjects such as poetry, philosophy, theology, geography, science, and biography. Secondly, a foundation of schools with free accesses for underprivileged poor communities. Thirdly, promotion of Sunday school as a means of reviving religion throughout the nation and for developing their own potential to deepen their religious experience and discipleship.¹³

Currently, in Canada, the Methodists are following the educational model of John Wesley to make a change in the community. As a result, they see education as one of the powerful tools, helping them to achieve their objectives of improving human conditions.¹⁴ It is observed that some other Methodists all over the world are getting good use of education as inherited by John Wesley in the process of humanization. For instance, the United Methodist Church in America is engaged in community education, not only focusing on the field of theology, but also providing basic skills to people who must face their own daily problems.¹⁵

¹² Methodist Church of Southern Africa. (Unpublished Conference Paper, Statement on Gambling, Say No to Gambling, New Models of Ministry, 2001).

¹³ C. Yrigoyen. *John Wesley: Holiness of Heart and Life*, pp 51-53.

¹⁴ See www.victorsheperd.on.ca/the_methodist_tradition_in_canada.htm, “Aware of John Wesley’s legacy”

¹⁵ C. Yrigoyen. *John Wesley: Holiness of Heart and Life*, pp 51

Also in Africa, some Churches have schools and learning institutions. It is within these institutions that people are taught and skilled in both the physical and spiritual realms. Besides these schools, churches have Bible Study classes, catechism, and membership classes. These opportunities are used to address the practical life of the people. However, education methodologies determine whether it becomes empowering or disempowering. From the Brazilian experience, Paulo Freire notes how education can be a strong weapon to perpetuate oppression through what he terms 'banking education'. This is his explanation of how it works:

The banking approach of adult education, for example, will never propose to students that they critically consider reality. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that on the contrary, Roger gave green grass to the rabbit. The Humanism of the banking approach masks the effort to turn women and men into automatons-the very negation of their ontological vocation to be fully human.¹⁶

A good example to illustrate this bad methodology is reflected in the 'Bantu education' implemented prior the democracy in South Africa in 1953 as Kumalo describes:

Education at the time served to perpetuate the status quo, to keep whites superior and black inferior. As a result of this ambiguous aim of education people like Desmond Tutu, Zack Mathews and Sibusiso Nyembezi left teaching and lecturing because they could not take part in perpetuating apartheid.¹⁷

To be brief, community practitioners should adopt a good approach of education from which all the citizens are helped to reflect critically on their own life experience. John Wesley was particularly keen on education for the benefit of the poor and underprivileged. It is of a great importance even today to take education seriously in our involvement in the community development work because it is in itself empowerment.

2.1.4. COMMUNITY CARE

The last element of the social concern by John Wesley is community care. Care is expected for individuals whose access to community facilities are limited and who are struggling to grapple with issues facing their daily lives. Some basic assumptions are that John Wesley offers a model of community care in various circumstances i.e. care of prisoners, widows and

¹⁶ P. Freire. *Pedagogy of the Oppressed revised ed.*, p 55.

¹⁷ Biography of Paulo Freire (Lecture notes, University of Natal, School of Theology, Pietermaritzburg, May, 2003,) Simangalisa Kumalo.

children, sick people, hungry people, and the homeless. Scholars give him much credit for this caring work.

In comparison with the work undertaken by Ubunye Free Methodist Church to build a shelter for the survivors of domestic violence, Le Roux looks at John Wesley's initiative to house homeless widows.¹⁸ He goes further to reflect on practical ways through which John Wesley addressed the needs of community individuals as summarized below:

.... I had done what in me lay to feed the hungry, cloth the naked, to employ the poor, and to visit the sick; but was not alone, sufficient for these things; and therefore desired all whose hearts were as my heart, 1. To bring what clothes each could spare, to be distributed among those that wanted most. 2. To give weekly a penny or what they could afford, for the relief of the poor and sick. My design, I told them, is to employ, for the present, all the women who are out of business, and desire it, in knitting. To these we will the common price for what they do; and add, according as they need. Twelve persons are appointed to inspect these, and to visit and provide things needful for the sick. Each of these is to visit all the sick within their district, every other day: And to meet on Tuesday evening, to give account of what they have done, and consult what can be done further.¹⁹

In development terms, this above strategy is represented in the ongoing critical reflection on development praxis. In other words, it is observation; reflection and action based on the method 'See, Judge and Act.'²⁰ John Wesley's model of pastoral care is based on practical understanding of daily realities impacting on the lives of individuals. Moyes from the Wesley's Mission Center (WMC) in Sydney adopts the same model in his ministry to sick people. These words of John Wesley inspire him: "I visited as many as I could of the sick. How much better it is when it can be done to carry relief to the poor than it is to send it, and both for our own sake and for theirs."²¹

Other related research in health care show that John Wesley published books on health and medicine. An example is *Primitive Physick*, which was specially made for the poor who did not have access to medical care facilities because of poverty and lack of physicians nearby.²²

¹⁸ H. Le Roux. *The Local Congregation Empowering the Urban Poor...* pp. 41-42.

¹⁹ J. Wesley. *The Works of John Wesley*, third ed., (Grand Rapids: Baker Book House, 1979) p 309.

²⁰ See, Judge Act method has been discussed in the Course, Critical Reflection on Development Praxis, in the Programme of Theology and Development, School of Theology University of Natal.

²¹ See, www.wesleymission.org.au/releases/June03/030617a.asp John Wesley's call for Renewal still speaks to our Church and Nations Today by Rev. Dr. Gordon Moyes.

²² C. Yrigoyen. *John Wesley: Holiness of Heart and Lif*, (New York: The Mission Education and Cultivation Programme Department for the Women's Division, 1996) p 46-47

In the context of the HIV/AIDS pandemic, a community care model is reflected in the following activities: home based care, orphanages, and literature on HIV/AIDS, awareness campaign and medical treatments. In relation to John Wesley, it is evidenced that he used resources that were at his disposal to address social issues including diseases.

The above main points regarding John Wesley and his caring responsibility have become a subject of criticisms among some community practitioners who reduced his work to be mere charity and relief. Scholars like Niebuhr and others argue in this way:

The social ethics of Methodism was an ethics of philanthropy and humanitarianism, which regarded movements toward equality as concessions made out of love rather than as demands of justice, and this philanthropy suffered the constant danger of degenerating into sentimental charity. But the typical ethics of the poor is an ethics of reconstruction whose excrescence appears in violence rather than in sentiment.²³

We could refer this criticism to the first generation of development praxis by David Korten. This generation is refers to charity and relief programmes commonly used in the emergency situations.²⁴ Emergency situations are things such as floods, drought, civil wars, epidemics, shortages of foods or starvation and other human made and natural disasters. In terms of criticisms, it is also held that the social concern of John Wesley has little to offer in the political arena. As quoted in the work of Le Roux, Marquardt's argument reads that:

Wesley's advice for fulfilling major social tasks frequently makes it apparent that he did not perceive the deeper connections of political or economic developments. Thus in many cases his proposed solutions sounds naïve and superficial. This lack of knowledge was caused by his political bias and insufficient leisure time to study such problems and acquire necessary information, as well as general unavailability of appropriate research and publication. The careful observer should understand this deficiency and guard against hasty conclusions.²⁵

In my opinion, the above criticisms could be valid with due consideration of aspects of John Wesley's model:

- Charity and relief: John Wesley applied Jesus model of care, which is always relevant in the emergency circumstances. He was aware that such care was not sustainable, that is why he employed empowerment programs.

²³ H.R. Niebuhr. *The Social Sources of Denominationalism*, (New York: Henry & Holt Co, n.d.) p 69.

²⁴ D. Korten. *Getting to the 21st Century: Voluntary Action and the Global Agenda*, (West Hartford, Connecticut: Kumarian, 1990) p 115.

²⁵ M. Marquardt. *John Wesley's social ethic*, (Nashville: Abingdon Press, 1992), p 135

- Lack of political integration in social and economic issues: As a theologian, the integration of principles of equality and justice is basic to holistic development. This can be noted in his direct confrontation of slavery and exploitation of the poor by the rich.

In summary, John Wesley's social action approach includes social justice and equality, community empowerment, education and care. I observe that these elements are related to the principles of community development and the role of the Church. John Wesley has given priority to the poor and vulnerable class of the community, applying Gospel values. This means that development initiatives are about improving the lives of the people and this I believe is in line with humanization.

2.2. REFLECTION ON CHURCH AND DEVELOPMENT

Considering the previous section of this chapter on the approach of John Wesley's social practice vision, it is imperative to create a link with the Church and development. The reason for doing this is to establish the relevance between John Wesley's framework, community development and the wider Church as God's agency. In this light, Canan Banana asserts: "The raison d'être for the formation of the Church was to provide both the framework and mechanism for the fulfillment of God's mission: the development of humankind."²⁶ In addition, he refers to Jesus' characteristic emphasis of the purpose of his mission as reflected in John 10-10.²⁷

Most of us who are involved in Church based community development projects are responding to this call of God. In concurring with this position, Steve de Gruchy states:

A helpful metaphor to guide the Church in its consciousness as people of mission is Jesus Christ challenge to us to be the salt of this earth (Mt. 5: 13). We are reminded that our ministry, our programs, our buildings, our very life as Church Community should make a difference in the community.²⁸

On the same note, Mpumlwana identifies the capacity of the Church as God's agency of the community. But also he adds that the Church has not adequately taken stock of its spiritual

²⁶ C.S. Banana. "Church and Development: An African Perspective" in Koegelenberg, R. (Ed.). *Transition and Transformation: A Challenge to the Church* (Cape Town: EFSA, 1994) p. 52.

²⁷ C.S. Banana. "Church and Development: An African Perspective", in R. Koegelenberg, (ed.). *Transition and Transformation...*, pp. 52-53.

²⁸ The Church as a Community asset: Lecture notes School of Theology University of Natal Pietermaritzburg, Theology and Development Programme by De Gruchy. 2002.

and human resources for the community change. He recommends a theological framework for a spirituality of action for social and economic development.²⁹ It is within this theological context that I believe John Wesley's model of social practice may apply in the broader understanding of Church and community development. Looking at the work of the Methodists worldwide, I am convinced that the Church can do much more.

Many Methodists in the United States of America are involved in a range of community issues. For instance, along with its spiritual activities, the United Methodist Church is involved in the housing of abused women and children, as well as aged people. This Church is also involved in building hospitals, health care center, and counseling center for HIV/AIDS victims.³⁰ Also in South Africa, a number of Methodists are involved in community work with programmes such as feeding schemes and shelters for the homeless and education.³¹ For instance, Ubunye Free Methodist Church in Pietermaritzburg and Claremont Methodist Church are some examples of Churches engaged in the housing of the poor.³² Other Churches like Pietermaritzburg Christian Fellowship (PCF) are focusing on development projects such as pregnancy crisis, schools, skills training, and Home Based Care in partnership with ESSA Christian AIDS Programme (ECAP).

From my general observation, the Church's framework of development should find a balance between programmes and people. By focusing on people she is fully implementing the vision of humanization, as community individuals become the key role players in identifying and solving their problems. In other words, programmes like temporary shelters for widows and survivors of domestic violence do not answer long-term concerns of women. We notice that the poor and vulnerable people are often seen as the objects of development rather than being the subjects and main actors of their own change. To be able to understand more this need of humanization, Paulo Freire sheds light in his work, *Pedagogy of the Oppressed* that is basically dedicated to education as empowerment. His vision of humanization is built on the commitment of community builders to assist people in the struggle of their own transformation. He states that dehumanized people should be made aware of their role to engage themselves in their own liberation. This means that the task of social change should be built on a mutual interaction between community builders and poor beneficiaries. Freire is

²⁹ M.M. Mpumlwana. "The Challenge of Development to the Church: A Spiritual Movement for Humanization". In Koegelengberg, R. (ed.) *Transition and Transformation: A Challenge to the Church*. (Cape Town: EFSA, 1994), p 67.

³⁰ C. Yrigoyen. *John Wesley: Holiness of Heart and Life*, p 86

³¹ H. Le Roux. *The Local Congregation Empowering the Urban Poor*, p.20

³² H. Le Roux. *The Local Congregation Empowering the Urban Poor*, p.103

aware that certain community builders are oppressors. According to him, poor people may be victimized through alienation, exploitation, injustice, marginalization, violence and oppression.³³

Freire is not a theologian but it is observed that the notion of vocation as used in his framework is purely a theological term.³⁴ In fact, I am greatly indebted to him for his methodology of adult education based on the contrast between dialogical and anti dialogical actions and is relevant in the process of empowerment. This is how De Gruchy evaluates the methodology making some recommendations:

Paulo Freire argues for an approach to education that takes seriously the humanity of the learners, and the power relationships that are at play in wider society symbolized by the teacher-student relationships. Instead of banking education he proposes problem-solving education an approach that enables both the teacher and the learners to face the world as adult humans to problematise the power relationship they represent, and then through praxis-the interface between theory and action-to change the dehumanizing circumstances of the world. The difference between people and things is that people communicate, so authentic humanization happens through dialogue.³⁵

This above assessment shows that development involves a commitment to impart relevant knowledge and information especially to the underprivileged and this was also a concern of John Wesley. Likewise, Hulmer and Turner contend that people whose lives are to be improved must define development and that their need for empowerment must be recognized.³⁶ Weltmore and Theron take up this challenge in their informative article entitled “Participatory learning and action, methodology for the new development vision.” In this same article, they advocate human development saying that community practitioners could not realize their objectives without the full participation of the poor as explained in the quote below:

³³ P. Freire. *Pedagogy of the Oppressed*, revised ed. , p 24-26

³⁴ M. Moynagh. “Vocation”, in D. Atkinson, and D. Field, (eds). *New Dictionary of Christian Ethics and Pastoral Theology*. (Leicester: InterVarsity Press, 1995) p 889.

³⁵ *Biotechnology as cultural invasion: Theological reflection on food sovereignty and community building in Africa*. (Theology and Development Program, School of Theology, University of Natal Paper presented by Dr. Steve de Gruchy 2002) p. 11.

³⁶ D. Hulmer and M.M. Turner. *Sociology and Development- Theories, Policies and Practices*. (New York: Harvester Wheatsheaf, 1990) p 5.

As people are normative beings who create their own social reality including their own norms and values- observations can therefore never be value-free. People who share the same continuously changing social reality form their own community that cannot be analyzed according to a neutral universal methodology, but only in term of their own contextually bound social reality through a dialogical process.³⁷

Considering the above discussions to relate well to humanization, I believe that Freire's framework is useful in development and Christians should adapt it for community transformation. With this position, I want to agree that community empowerment through education is essential as reflected in John Wesley's social witness. It is about capacity building of individuals to enable them to contribute to their own wellbeing. To this point, development initiatives are humanizing and I believe the Church is challenged in its involvement in development projects.

2.3 CHURCH AND HOUSING DEVELOPMENT

In connection with the broader sense of development as humanization, this next section reflects on what contribution Christians can offer to housing in the obedience to Gospel values. Stephan De Beer's view in relation to this conviction reads:

The Church's presence in the housing arena is the presence of a humble servant on a journey with inner city people. As the Church nurtures communal solidarity in housing, it facilitates the humanization of dehumanized people and places through mutual respect and tender, life-giving relationships. As the Church acts prophetically to call for social justice and to facilitate creative housing developments with the poor, it builds signs of shalom and wholeness in the broken inner city communities.³⁸

Stephan De Beer outlines some Christian values that motivate Christians to participate in housing. For instance, the poor and vulnerable prioritized are classified as dehumanized people in Paulo Freire's terms. In fact, the social housing crisis affects Church members as well as other community individuals.

³⁷ S. Wetmore and F. Theron. "Participatory learning and action: methodology for the new development vision" in Liebenberg, S and Stewart, P. (Eds). *Participatory Development Management and the RDP* (Cape Town: Juta, 1997) p 36.

³⁸S. De Beer. *Towards Theologies of Transforming Inner City*. (Unpublished Ph. D. thesis, University of Pretoria, 1999). Pp 38-39.

Realizing the impact of social problems on the community, De Beer makes the following suggests:

Can we not see a vision of a church that is working with the Spirit of God to build our communities ... rooting people through housing; assisting people to create businesses; fighting corruption; keeping government accountable; instilling moral and spiritual values; eradicating crime through being organized; ensuring access to health care and education and child care; through using our old buildings in new ways.³⁹

Supporting De Beer's vision of promoting housing, I believe the Church may draw on its human material resources, in so doing some Christians are continually reflecting on the sustainability of the housing framework. Stuart Talbot, who is now involved in a Christian housing organization in Pretoria, traces this notion of housing sustainability into Church history. In his research, he finds that the Church has been traditionally known throughout the world for its shelter model of housing. He continues his research discovering that some Churches have moved beyond the welfare mode of housing to a comprehensive and integrated community development model.⁴⁰ This dimension is supported by Board members of the General Council of Churches in Canada in partnership with the Government. They have adopted these general objectives in the housing delivery programme:

- To reject emergency shelters as the answer to the housing and homeless crisis
- To address issues of racism and physical, mental and developmental disabilities, which further limit accessibility to housing
- To support the creation of an adequate stock of community owned, affordable housing for low-income families and individuals, both rental and assisted ownership, including co-operatively owned projects.⁴¹

The similar principles are also being implemented by Yeast City Housing (YCH) of the City Center Churches Forum (CCCCF)⁴² in Pretoria, taking into account these main issues:

- To empower inner city residents and communities by making housing information accessible,

³⁹ S. De Beer. "Let us drink from our own wells" in S. De Beer, (ed.) *Hidden Treasure*, p 16.

⁴⁰ S. Talbot. *Inner City Housing and the Role of the Church in Housing Development*, p 36.

⁴¹ See, www.united-church.ca/jpc/housing/resolution.shtm,

⁴² This is now called Pretoria Community Ministries (PCM)

- Assisting people to access housing subsidies by preventing them from exploitation in the housing market, and building their capacity to manage housing process and facilities themselves.
- To prevent inner city decay in the residential sector, by empowering residents or communities to take responsibility for the management of their own facilities
- To develop people and communities holistically for managing their communities and housing within their unique situation effectively.⁴³

Taking into consideration the work of these above housing organizations, it can be observed that housing principles adopted are in line with the humanization process. I therefore support the view that Christians should contribute to housing of the poor and this could be reflected in two practical ways:

Firstly, upholding issues of justice and equity in the implementation of housing policy. This would also include giving priority to poor and vulnerable people, facilitating people's participation in their housing and addressing other special needs. It is interesting to note that such a need of justice and equity in housing is advocated at both global and local levels. As an example, the United Nations (UN) vision of housing considers the issues of living standards for all people and focuses on the poor. It also addresses the concerns for the environment, development policies, community education, and training. The housing goals of the UN are stated thus:

- Stimulate productive employment opportunities that generate income sufficient to achieve an adequate standard of living for all, while ensuring equal employment opportunities and wage rates for women,
- Ensure that people living in poverty have access to productive resources, including credit, land, education and training, technology, knowledge and information,
- Provide timely access of the unemployed, particularly persons living in poverty, to education and vocational training,
- Improve policies that improve environmental health hazards, and provide the informal sector and all workers with accessible information on how to enhance occupational safety and reduce health risks,

⁴³ S. Talbot. *Inner City Housing and the Role of the Church in Housing Development*, pp 86-87

- Promote community based cooperative banking and responsible corporate reinvestment in local communities.
- Explore the creation of quasi-public support structures that encourage integrated community-based enterprises by providing assistance with development, marketing and distribution of manufactured products;
- Promote public awareness of job opportunities through the media⁴⁴

It can be clearly seen that social housing is a global problem. It can also generally be seen that the UN's priority of community empowerment is as well observed in John Wesley's social principles and Paulo Freire's framework.

Locally, the Government is mainly concerned with the issues of bribery and its repercussion to the poor. The Housing Minister's speech as quoted in the *Housing in Southern Africa* magazine says:

We have heard stories from a number of places across the country of officials demanding bribes of one kind or another in return for speedy processing of housing subsidies. We have heard of councilors selling houses, which are not theirs to sell. We have heard of businesspeople using RDP houses as storerooms. In full understanding that these people are but a fraction in the challenges we face in the delivery of houses...⁴⁵

Supporting the Government, the Church can also speak out against corruption and fraud in public and private housing sectors as such practices that are contrary to social justice and accountability. In so doing, the Church is applying Biblical principles to advocate for the rights of poor communities as John Wesley preached against the issue of slavery. It is in this sense that Jesus gives us the model of advocacy as implied in the Gospel. This is for instance seen where he challenged the Pharisees and teachers of law for neglecting justice, mercy and faithfulness as the substances of law, Matthew 23:23. Again, the model of advocacy is found in the context of James 5:1-6. In this situation, the rich oppressed and exploited poor people and therefore James promoted justice, speaking out on behalf of these poor people. Similar advocacy is even more needed in housing and should be used to challenge the Government officials to be faithful and accountable in their services to the poor. Theologically, as much as the practice of corruption, fraud, exploitation and oppression are against the Government law;

⁴⁴ G. Bekker. *A Compilation of essential documents on the right to housing*. Vol.5. (Pretoria: Center for Human Rights, 2002) pp 79-80.

⁴⁵ H. Alink. "Housing budget: Delivery to the poorest". *Housing in South Africa*. (South Africa: Crown Publication cc, May 2003) p 1.

it is also against Christian values. In view of this relationship, I am of the opinion that there should be development networks between the Government, faith communities and NGOs in housing projects. Networks are intended to see the goals of housing met. In that way, the needs of the poor are effectively and efficiently addressed.

Secondly, other than serving as a true advocate for justice and equality, Christians may directly be involved in housing delivery. Using its own resources, the Church can enter in the partnership with the Government in the support of an appropriate housing vision. On the basis of this claim, Christians are motivated to participate in planning, implementing, and evaluating their housing goals. However, the Government housing principles may be viewed as a secular community development approach. As a result, some Christians may be critical and thus excluded from the housing opportunities. Some of these housing opportunities are different types of Government's subsidies, wide range of housing tenure options, jobs, funding, security, and housing consumer protection.⁴⁶

It is through participating in the housing process that Christians can serve as vehicle of information on housing to the wider community. In fact, I see that the Church could also be seen to be a resource or an asset to contribute to the housing of the community. By talking about the Church as an asset, we are dealing with its values and usefulness to needs of the poor. There are different ways in which the Church could serve the community as discussed in *Building Communities from the Inside Out* by Kretzman and McKnight.⁴⁷ Some of the ways relevant to our discussions are things such as Church personnel, space, facilities, and economic power.⁴⁸

Personnel

Within the church we notice well-trained and educated people in various domains, e.g. doctors, teachers, social workers, civil engineers, technicians, technologists, architects, artists, carpenters, entrepreneurs, economists, business leaders and the like. The skills and experiences of these categories of people are relevant in community development including housing.

⁴⁶ See more details regarding housing tenure options at the end of this dissertation.

⁴⁷ J. Kretzman and J. McKnight. *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing Community Assets*. (Chicago: ACTA Publications, 1993)

⁴⁸ J. Kretzman and J. McKnight. *Building Communities from the Inside Out*, p 145

Space and facilities

The Churches have facilities such as land, hallways, offices, large meeting rooms, and unused space. Apart from these facilities, some Churches like Ubunye Free Methodist Church have material equipment such as computers, photocopy, and fax machines, Internets, phones and overhead projectors. The task of the community practitioner will be to get good use of these facilities for the community empowerment.

Economic power

Some Churches are already funding community projects as a result of their network with international funding organization. Other Churches sponsor different kind of educational and training programs. Towards the end of these programmes, the individuals involve themselves in community development works. On the same footing, the Church can link funding organization to the needy people. Further, it can also find out practical ways of addressing poverty and unemployment, which ultimately contribute to the escalation of housing crisis.

With all this above potential in Churches, Christians may greatly contribute to the housing process. In an endeavor to undertake housing there are three basic options for developing housing. These options are namely Greenfield, Upgrading, and Converting.

- *Greenfield*: In this option, the housing promoters build houses from scratch, on open land.
- *Upgrading*: The role of the housing promoters is to identify existing housing and to upgrade it in order to meet a particular design, construction and living criteria. Perhaps, a clear example is in how the *Ubunye Cooperative Housing* initiative came about through this same process. Another example of upgrading houses is one of the ESSA (Evangelical Seminary of Southern Africa) buildings as reflected in the photos below:

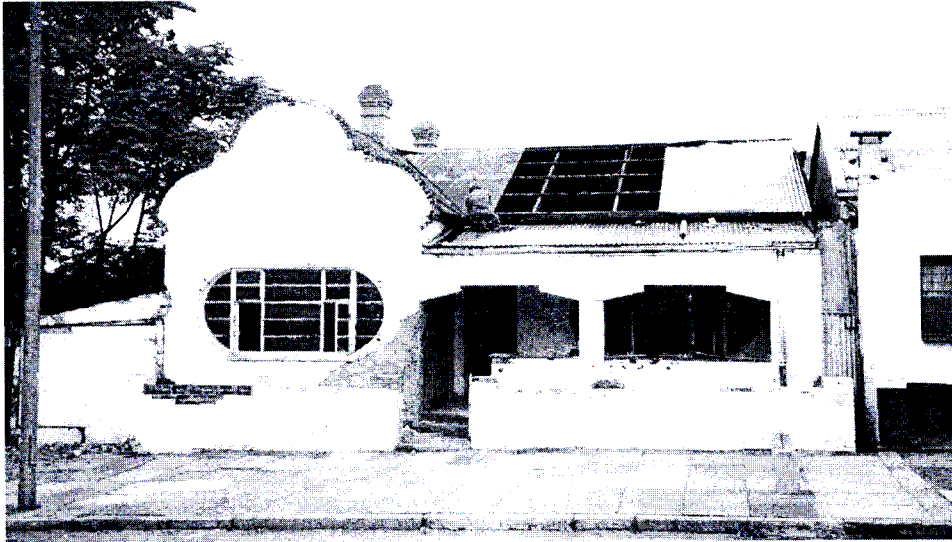


Fig.1.14 Longmarket Street before renovation

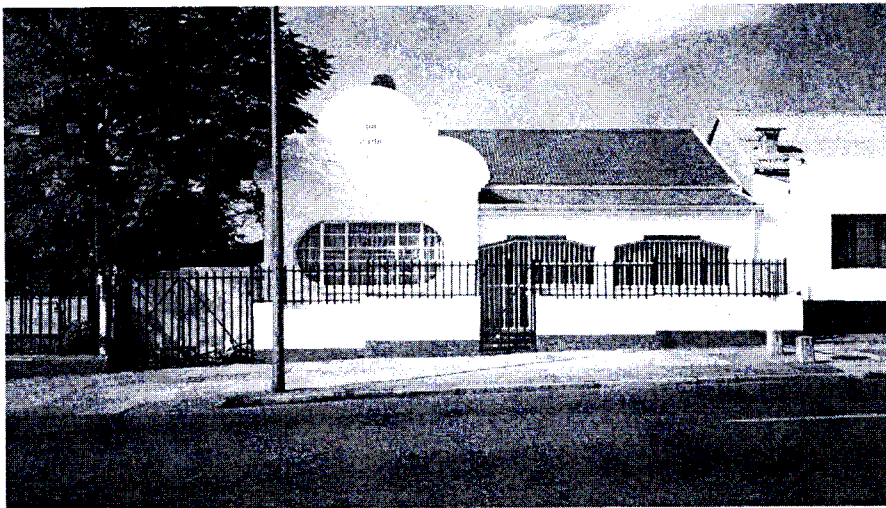


Fig.2. 14 Logmarket Street renovated

- *Converting:* With conversion, the task of housing promoters is to identify houses, which are not currently used for residential purposes and convert them to living units.⁴⁹

ESSA also demonstrated a good example of converting and upgrading through the purchase of a building situated at 14 Longmarket Street. ESSA has renovated it for housing purposes. As a Christian institution, the effort of ESSA to renovate this and other houses was recognized by the Pietermaritzburg Municipality and it was given credit for its contribution to

⁴⁹ K. Rust. *A Toolkit for Social Housing Organizations*, p. 224.

the renewal of the City. As quoted in *The Ebb & Flow* from The Natal Witness newspaper, the Mayor gave the following commendation:

Congratulation to Evangelical Seminary of Southern Africa on their vision and energy in restoring a number of worthy but neglected old buildings. On hopes that this development, and what the future holds for the old Government House precinct nearby, will be the catalyst for more regeneration in that part of the city⁵⁰

Following the ESSA's example, the Church can also map out abandoned buildings in the community to be used for housing purposes. According to the above-mentioned examples, it is evident that the Church can participate in the three housing options as reflected in the framework of housing. Of course, this will depend on opportunities available and access to information regarding housing policy. This is the reason why I see the need for the Church to be well informed about community rights promoted in the Government Housing Policy.

I therefore see that housing development is related to development as humanization. This means that housing is meant to improve people's life conditions. However, some pitfalls that should be noticed include lack of sustainability in the housing process. The causes are for instance the exclusion of people from participation in decision-making regarding their housing. The attention should also be given to other related basic needs, because the housing crisis is not separated from issues of poverty, unemployment, environment concerns, HIV/AIDS, and domestic violence. To this end, the Ubunye Free Methodist Church has tried to respond to the needs of the community in Pietermaritzburg. This was done through theoretical and practical interaction with the Government housing principles. Special focus has also been to reflect on the relevance of the housing policy in addressing the needs of the poor and vulnerable. Theoretically, the Ubunye Free Methodist Church has responded through preaching and teaching about social issues and their implications in the lives of community individuals.

In addition, practically, the Ubunye Free Methodist Church has applied the social housing framework of upgrading buildings for the housing of the people. Beyond this, the Ubunye Free Methodist Church is continually in partnership with the Government to secure the appropriate implementation of housing policy and ensuring humanization.

⁵⁰ *The Ebb & Flow*, (Evangelical Seminary of Southern Africa, 2000)

2.4. CONCLUSION

In summary, it was observed that the Church has a role to play in the housing of the community and humanization. The areas of great challenge to be faced in the humanization process include:

- Promotion of justice and equality to ensure the whole coverage of housing policy and to the benefit of the poor and marginalized people.
- Involving people in their housing process at all levels related to planning, implementing and evaluating housing goals.
- Providing housing information with regard to rights and responsibility to the community through education and training.

Having been personally challenged by this issue of social housing, I think the Church, as God's agent should avail her resources in her efforts to house the poor. My understanding is that the Church should support the Government approach of housing which focuses on people and their basic needs. In considering this important strategy, it is moving from relief (shelter) to a more sustainable housing development approach. This point is crucial in the next Chapter, which looks more specifically at the Government housing vision and how it promotes humanization.

CHAPTER 3

VISION FOR SOCIAL HOUSING

3.0. INTRODUCTION

The third chapter of this dissertation is a reflection on what humanization means in housing. This vision motivates Rust and Rubenstein in their work *A Mandate to Build*. They argue in this way:

By involving individuals and communities in a number of ways and creating a people-driven housing process it is hoped that communities can shape their own existence. Ultimately this may help to restore not only the physical environment but instill a sense of self worth and meaning which arises at best from the ability to shape one's own fate.¹

This same vision also motivates the Social Housing Foundation (SHF) based in Johannesburg. Seeking to promote quality standard housing for the community, the SHF reflects on the values of the Government housing vision by suggesting that the housing approach:

- Is based on long term commitment on the part of the social housing institution and the residents of social housing stock to the provision of housing on a sustainable basis,
- Involves residents in the financing and management of their housing and living conditions in a meaningful and empowering way,
- Provides a “framework, which empowers residents” to exercise their rights and responsibilities in respect of their housing situation,
- Addresses to the greatest extent possible, residents' broader, “quality of life” needs beyond the housing in which they reside.²

Along with the Government housing policy and general principles underlying it, the chapter identifies six key issues namely community participation, capacity building, sustainability, governance, special needs housing, and gender equity. These issues will be used as a guiding principle in housing development as humanization.

3.1. HOUSING POLICY AND PRINCIPLES UNDERLYING IT

The Government of South Africa has a vision of housing toward its community. Section 21 of the Constitution states that everyone has the right to access adequate housing. It also

¹ K. Rust and S. Rubenstein. *A Mandate to Build*, (Johannesburg: Ravan Press, 1996), p 72.

² K. Rust. *A Toolkit for Social Housing Organizations*, p 298.

stipulates that the State must take reasonable legislative and other measures within its available resources to achieve the realization of this right.³

According to the enacted law on housing by the Parliament, its housing policy is outlined below:

- Housing as an adequate shelter fulfills a basic human needs
- Housing is both a product and a process
- Housing is a product of human endeavor and enterprise
- Housing is a primary function of the development process
- Housing is a key sector of national economy and;
- Housing is a vital to the socio-economic well-being of the nation⁴

Other than the Government housing policy, various publications make reference to underlying housing principles. The first of these I would like to consider was conducted by the Athletics Committee in the promotion of housing for the Olympic bid of Cape Town for 2004. It brings out the following housing principles:

- People must be meaningfully involved in housing development that affects them
- Housing development must provide as wide a choice of housing options as is reasonably possible
- Education and consumer protection in relation to housing must be promoted
- Each sphere of government must ensure transparency, accountability and equity in their administration of housing development
- Housing developments must be economically, fiscally, socially and financially affordable and sustainable.
- Public money available for housing development must be applied so as to stimulate investment of private money and the efforts of individuals in housing development.
- National, provincial and local government must facilitate active participation of all stakeholders and potential stakeholders in housing development.⁵

Similarly, the Social Housing Foundation found that housing provision should give priority to important responsibilities such as:

³ *Housing For Athletes, Officials and Media for the 2004 Olympic* (Cape Town: 2003), Section B.

⁴ *Housing For Athletes*, Section B.

⁵ *Housing For Athletes*, Section B.

- Promoting the participation of affected communities in the planning and implementation of the new developments,
- Maximizing job creation in the construction and allied sector (in particular the role of labor based construction and the use of local labor in housing development)
- Improving economic linkages, particularly with the national electrification program
- Programs for skill transfer, capacity building and upward mobility for both skilled and unskilled labor in the housing field;
- The role of small and intermediate enterprises in housing construction as well as in backwardly linked (material supply), forwardly linked (household businesses) and sideways linked (school construction) economic sectors;
- Mechanisms to stimulate entrepreneurial development in creating new housing environments and maximize the participation of historically disadvantaged, emerging entrepreneurs and
- Constantly evaluating and supporting the role of women in the housing delivery process⁶

As indicated above, there is a realization that there is a need for people's participation through decision-making, planning, and implementation in the housing processes. These housing principles are people centered rather than being production driven. This means that housing promoters should not be putting up houses out of concern for profit. In a general sense, we learn that social housing is not simply building houses but improving the lives of the people affected by the social housing crisis. This is a challenge that Martin and Garson raise as they argue that housing provision is more than just "bricks and mortar."⁷ This idea emphasizes that housing policy should be appropriately implemented in order to address the housing crisis, which continues to impact many South Africans.

3.2. SIX KEY ISSUES CONCERNING SOCIAL HOUSING

In view of the challenges of housing in South Africa, six key issues could be developed based on the analysis of general housing principles. These issues being: community participation, capacity building, sustainability, good governance, special needs housing, and gender equity.

⁶ See, www.shf.org.za/shf.asp?main=main=policy/main.html&main=policy. A New Housing Policy and strategy for South Africa.

⁷ K. Martin and C. Garson, (eds). *Toolkit for Social Housing Institutions*. Ch.10 p 3

3.2.1. COMMUNITY PARTICIPATION

Community participation is the first point to be examined. Community participation is crucial in development initiatives, including housing. According to Coetzee and Graaff authentic participation of people in their own development takes place when they involve themselves to “a greater or lesser degree, in organizations indirectly or directly concerned with the decision-making about, and implementation of development.”⁸ Building on this understanding of community participation in housing, it is crucial to examine the motivating factors for people to participate in their own housing. These include:

Rights and responsibilities:

As the housing process takes place, the affected people are involved in upholding their rights and responsibilities provided by the housing policy.⁹ Newton gives some examples of community rights, mentioning Government’s subsidies and tenure options.¹⁰ More rights and responsibilities are provided in the housing framework of the *Residents or Tenants Training Programme*. In this manual, it is explained that communities have the right to be consulted in policy and decision-making, privacy, living in a well-maintained housing and environment, and have the right to safety and security. Concerning responsibilities, communities are responsible for their monthly rent, and for their water, electricity and telephone expenses. Furthermore, they are to keep their homes in good condition, carrying out small repairs and daily maintenance¹¹

As it is explained, people are involved in housing not only to realize their rights but also to exercise some responsibilities.

Decision-making

Decision-making is the second area for people to get involved in their own housing process. In countries like the United Kingdom, the housing policy is implemented at the discretion of

⁸ J.K Coetzee and J. Graaff . *Reconstruction, Development and People*, (Johannesburg: International Thomson Publishing Company, 1996), p 318.

⁹ K. Martin and C. Garson (eds). *Toolkit for Social Housing Institutions*, Ch.5 p 10

¹⁰ Newton, Jean. *South African Network for Economic Research: Working Paper 8*, (Cape Town, 1998) pp 23-39.

¹¹ *Residents or Tenants Training Programme*, pp 43-44.

Martin and Garson report further on the poor practice of the national housing policy bringing it to the attention of the public. They challenge certain social housing institutions, which make unjustified and unacceptable decisions, which result in the exclusion of people from their own housing.¹⁷ While involved in the resident's training in Durban First Metro, the community pointed out a lack of accountability on the side the housing providers. Some pointed out corruption of the managers and caretakers. Others complained that all decisions are taken at the higher level of the board and management without consulting the residents. We see that community individuals should participate in their housing process and should be able to take part in decision-making. If this right is not upheld, the housing policy becomes irrelevant and invalid in its practice. Hence the housing process would not improve the lives of the people.

Contribution to housing process

Housing providers who are committed to involving the beneficiaries in their own housing also realize the need to utilize their potential. The contribution of people to the housing process lies in their experience, knowledge, skills, vocation, and gifts. The ARCH makes community participation primary in its housing model of cooperative. This is reflected as follows:

Commitment to community and involvement in community is the major difference between co-ops and other types of housing. When you live in a co-op, you not only live in a nice apartment at a great price; you live in a community. In order for a co-op community to work, all members must participate on some level, bringing their skills and interests to the group to benefit the entire co-op. Participation by its individual members towards group goals is what builds co-op community. A co-op exists because a group of people committed to affordable quality housing and community building came together to create the co-op. Their vision for the co-op and their pooled efforts, skills, and enthusiasms made the co-op happen. The continuing efforts of co-op members keep the co-op group.¹⁸

We observe that this above housing model is related to the approach of Asset Based Community Development (ABCD) as developed by John Kretzman, and McKnight.¹⁹ In his

¹⁷K. Martin and C. Garson, (eds). *A Toolkit for Social Housing Institutions*, Ch.9 p 44

¹⁸ See, www.weown.net/index1.htm "Association for Resident Control Housing"

¹⁹ Asset Based Community Development approach or capacity-driven is promoted by Kretzman and McKnight. This approach of community development is based on potential and resources of the local people.

research, Spier sees that individuals within a community may contribute to housing offering themselves as labour.²⁰

Housing providers should not therefore overlook the skills of people in promoting their housing. By involving community individuals, they learn new things regarding the housing process. Housing institutions like the *Ubunye Cooperative Housing* initiative, which has adopted the model of co-ops should be challenged. Housing promoters should be the facilitators of the principle of community participation for it empowers people to become responsible of their own lives, even in their own housing.

3.2.2. CAPACITY BUILDING

The second point in the discussion about social housing principles is capacity building. We start with its general meaning and then proceed with its understanding in the framework of social housing.

General understanding of capacity building

As a concept, capacity building is of utmost importance in all development processes, which are intended to improve the lives of community individuals. Its main aim is to bring about viability and sustainability of development initiatives. David Korten who is an advocate of strategies of sustainable development, gives a broad understanding of capacity building. He expresses his opinion in this manner:

The time has come to devote ourselves to explicit strategies for democratic structural changes that will enable people to liberate themselves from oppressive social structures which perpetuate their dependency and their powerlessness- including those of many of our public bureaucracies. Only in this way can we build societies with resilience and a capacity for autonomous creativity and continuous redefinition- the conditions essential for survival in a crowded, competitive, and rapidly changing world.²¹

In the same direction as Korten, Monaheng reflects on the role and practice of capacity building on three descriptive points. Let me note them as follows:

²⁰ A. Spier. *Beating the housing crisis: Strategic options for the next two decades*, (Pretoria: Human Sciences Research Council, 1989) p 36.

²¹ D. Korten, C. *Community Management: Asia Experience and Perspectives*. (Boulder, Colorado: Kumarian Press, 1986) pp 22-23

Firstly, capacity building involves the acquisition, by the disadvantaged, of knowledge and skills required for producing the goods and services, which satisfy their needs. This means that in community development, the poor are empowered by strengthening their capacity to engage in development through educational and skills building programs.

Secondly, capacity building pertains to the necessity to make productive resources available to underprivileged people. This process addresses the question of equity.

Thirdly, capacity building has to do with the establishment of effective and efficient administrative and institutional structures. This entails the improvement of coordination and communication between the different actors in community development.²²

To summarize the above points by Monaheng capacity building involves learning experience, equity in material and resources distribution, and effective administration structures in the development process. These issues are significant in the framework of social housing.

Capacity building and social housing

Certainly, the issue of capacity building plays a major role in housing as it does in other sectors of community development. Its main objective is to enable different stakeholders of social housing institutions to achieve their housing goals effectively and efficiently. Housing promoters like Jean Buster argue that capacity building brings a sense of community empowerment. He adds that it is a step-by step process for enabling people to play a meaningful role in their own housing.²³

Contributing to this subject of capacity building in an effort to promote community based development; Gran comments that “capacity building rests on the premise that people can lead their own change processes. They can be the actors, not merely the subjects of change.”²⁴ The housing board of the Association for Resident Control of Housing (ARCH) picks up such an approach, which focuses on people in the process of their transformation. Trying to involve residents in housing, the ARCH is mainly committed to develop their potential and skills,

²² T. Monaheng. “Community Development and Empowerment” in De Beer, F and Swanepoel, H. *Introduction to Development Studies*. (Oxford: Oxford University Press, 2000), pp 124-137.

²³ See, [www. Communitiestakingcontrol.org/page.asp?ID=29](http://www.Communitiestakingcontrol.org/page.asp?ID=29), “ Developing a Community Control Housing” by J. Buster.

²⁴ G. Gran, *Development by People: Citizen Construction of a Just World*, (New York: Praeger, 1983), p 345.

which in turn make them become responsible for their own housing.²⁵ This is a matter of great importance to Martin and Garson who state that capacity building is achieved through appropriate training and skills development.²⁶ In a more explicit way, the Social Housing Policy Document views capacity building as more than just education and training, but as “inter alia systems, procedures, information and awareness.”²⁷ In this perspective, the document outlines the specific goals of capacity building:

- To operationalise delivery
- To promote awareness, insight and understanding of the concept
- To promote the creation of the enabling environment
- To develop the ability to manage the social housing institution
- To maintain services over the life span of the social housing institution
- To develop viable social housing institution
- To build technical capacity within the social housing institution
- To generate information for development and management of the sector
- To ensure professionalism in the sector and
- To encourage continued professional development, linked to rewards and career path development for the sector

Capacity building is even promoted in a broader sense by the Management Committee of a company called Developing a Community Control Housing (DCCH) and the following is its long-term objectives:

- To suit the association’s ethos and corporate objectives
- To be based on the principle that each of the communities in which the housing association operates will be different, will require a different approach and will probably lead to different outcomes
- To be properly resourced, both organizationally and financially
- To have a long term timescale
- To be practical, achievable and flexible enough to respond to changing circumstances,
- To be robust and capable of successful evaluation²⁸

²⁵ See, www.weown.net/index1.htm “Association for Resident Control Housing”

²⁶ K. Martin and C. Garson, (eds). *Toolkit for Social Housing Institution*, Ch.9, p 41

²⁷ *Social Housing Policy Document: Towards an enabling social housing environment in South Africa*. (Johannesburg, 2002) p 27.

²⁸ See, www.Communitiestakingcontrol.org/page.asp?ID=29,” Developing a Community Control Housing” by J. Buster.

In summary, capacity building is one of the key principles applied in equipping the housing beneficiaries to actively contribute to their own housing. This principle should not therefore be neglected in the practice and implementation of the policy. In terms of recommendations, organizations such as the Interfaith Community Development Association (ICDA) and Social Housing Foundation at Braamfontein are dedicated to programmes of capacity building and are willing to offer assistance to any housing initiative in that area.²⁹

3.2.3. SUSTAINABILITY

Sustainability is the third issue discussed concerning housing. Generally, the sustainability of development initiatives means that they are maintained over a long period of time. Robert Gilmann, President of Context Institute, clearly explains this concept. In his explanation, he says that sustainability is the ability of a society, ecosystem, or any such ongoing system to continue functioning into the indefinite future, without being forced into a decline through exhaustion of resources.³⁰

The Canadian International Development Agency (CIDA) gives a comprehensive picture of sustainability by looking at its social, economic and political aspects. Socially, sustainability refers to an improved income distribution, gender equity, and investing in basic health and education. Economically, it refers to appropriate policies of development, effective resources allocation, and more equitable access to resources across gender lines. Politically, sustainability reflects issues of human rights, democratic development, and good governance, as well as cultural sustainability, which deals with values conducive to development.³¹ These three aspects of sustainability are significant to the social housing framework.

In the context of social housing, sustainability is the system within social housing institutions, which facilitates housing promoters to meet the objectives of quality housing on a long-term basis. However, some social housing institutions have not achieved sustainability due to numerous factors. The housing constraints are clearly outlined in the *Framework of Sustainable Development*. These may include lack of overall housing strategy, inadequate definition of roles and responsibilities of the role players in the housing sector, lack of

²⁹ K. Martin and C. Garson, (eds). *A Toolkit for Social Housing Institutions*, Ch.1, 10

³⁰ See www.sustainable.doe.gov/overview/definitions.shtml , Definitions of Sustainable Development.

³¹ See www.brock.ca/epi/sustainability/CIDASUS.HTM A Framework of Sustainable Development.

strategy to address the needs of the rural housing, poorly focused use of housing funds, and duplicating of housing subsidies.³² Other housing constraints include the lack of access to finance, bureaucratic incompetence, corruption, lack of strategy, inability to assume risks on the part of private builders and the financial institutions.³³

In response to the housing constraints, Martin and Garson, advise that the housing management should increase capacity in terms of skills and experiences.³⁴ Basic skills required to contribute to the sustainability in the housing process are outlined in *A Toolkit for Social Housing Organization* as follows:

- Commercial business: Social housing institutions should have members with practical experience in commercial ventures, preferably of a housing nature.
- Banking: It is required in the social housing institutions to have people with practical experience in the mortgage finance industry.
- Housing development: Social housing institutions require practical experience in low income housing delivery, specifically in respect to the implementation of the government's housing capital subsidy scheme at project level.
- Community development: Social housing institutions require grassroots experience in mediation, and community negotiation, consultation and participation practices.
- Project management: Social housing institutions require practical experience in managing housing related development practices
- Finance: Social housing institutions require experience in financial and treasury management
- Local government: Social housing institutions require current experience in local government procedures as they related to housing provision and land use planning.³⁵

These above insights confirm that social housing institutions should be run in a sustainable manner in order to achieve appropriate housing. It is required that housing providers should be competent enough, with relevant skills and the experience to handle any housing constraints.

³² See www.brock.ca/epi/sustainability/CIDASUS.HTM

³³ A. Spier. *Beating the housing crisis: Strategic options for the next two decades*. (Pretoria: Human Sciences Research Council, 1989) p 28.

³⁴ K. Martin and C. Garson, (eds). *A Toolkit for Social Housing Institutions* Ch.3, p3

³⁵ R. Kecia. *A Toolkit for Social Housing Organizations*, pp 116-117.

3.2.4. GOVERNANCE

As we address the fourth point concerning governance, the board of directors has many challenges to face. In social housing institutions poor governance occurs when board members have no clear direction and responsibilities pertaining to the vision of their organization. They fail to carry out their duties and to respond effectively to the daily issues arising in the running of the housing institution.

Rust reflects on this matter of governance by grouping responsibilities of board members into four major categories. Firstly, the board should report on its activities and should hold regular meetings, liaising between the shareholders and residents who are not members of the board. Secondly, the board should make policies and decisions regarding how social housing institution should be run. Board members give these policies to the management for appropriate implementation. Thirdly, the board has the duty of performance monitoring. This means that board members exercise their authority and ensure that those policies and decisions are effectively and efficiently implemented. Board members then commit themselves to the sustainability of the housing institution.

Fourthly, the board should make sure that the social housing institution is well managed on a long-term basis. The board members should make sure that the management is competent and suitably staffed. They should ensure that all those involved in housing have the capacity to contribute towards the vision of social housing.³⁶

The Board Development Manual by the Social Housing Foundation discusses other basic responsibilities that enhance governance in housing institutions. I wish to summarize them into nine distinctive points:

First, board members have the responsibility to determine the mission and purpose of their housing institution, ensuring that every one connected to their institution understands its reasons for existing to serve needs of the community. In addition to this task, board members share the duty of writing a mission statement and envisaged objectives. Second, the board is entitled to select the Chief Executive Officer (CEO) who is a key person in the running of a housing institution. This should be done considering the skills and experience needed in housing institution.

³⁶ R. Kecia. *A Toolkit for Social Housing Organizations*, pp 110-111.

Third, the board has the responsibility to support the CEO and review his or her performance regularly. It also sets out job descriptions for the executive and staff members. Fourth, the board is responsible for effective organizational planning. In planning, the board asks some questions: “Is the mission statement and purposes in need of any fine-tuning, or major adjustment? Is the plans’ underlying assumptions about the institution and its external environment comprehensive and plausible? Are major factor missing?”³⁷

Fifth, the board has a responsibility to ensure adequate resources. Board members are expected to undertake the fundraising. Where it is possible, they are advised to bring their own financial contribution toward the institution. Sixth, board members are responsible for the effective management of the resources within their institutions. They help to develop and approve the annual budget. They have the duty to monitor the budget’s implementation through clear, intelligible, accurate, and timely financial reports. Seventh, board members determine and monitor the institution’s programmes and services in line with mission. This is mainly the time to conduct an evaluation of the objectives to measure the level of satisfaction of their services to the community.

Eighth, board members have the duty to enhance the institution’s public image. Through various media, they are required to communicate their achievements, contributions to the public good, and explain how gifts and grants and other revenue sources are allocated. Last, it is the responsibility of the board of directors to assess their performance; this should be done every two to five years. They look at their membership composition, membership selection process, organization or structure, and opportunities to strength themselves.³⁸ The above nine points show that the board of directors should be fully committed to their responsibilities for the success of housing goals.

3.2.5. SPECIAL NEEDS HOUSING

Housing for people with special needs is the fourth consideration in the study of the social housing issue. This is a need which is identified here in South African and elsewhere in other countries of the world. For instance, in Canada people with special needs housing are those

³⁷ *Board Development Manual*, (Social Housing Foundation, Durban, 2002). pp 10 of 25.

³⁸ *Board Development Manual*, pp 5 of 25- 13 of 25.

who are no longer able to provide for their own accommodation, such as people evicted from their houses due to either mortgage or rent arrears. The research in Canada also shows that victims of broken down family relationships and other people who have lost accommodation need special housing.³⁹

In South Africa, people with special needs housing are mostly women and children due to the growing social problem of domestic violence.⁴⁰ HIV/AIDS victims, disabled, and aged people are also identified among people with special needs housing.⁴¹

3.2.6. GENDER JUSTICE AND EQUITY

In this area of gender justice and equity, we are dealing with the role of women in the housing process. As in some fields of development this is overlooked due to the practice of gender discrimination. In other countries like Britain for instance, the housing policy addresses gender equality in housing development. Forrest and Murie reflect on its practice in this way:

Arguably, however, there are other dimensions, which are emerging as of equal if not greater importance in understanding the transformation in the public housing sector. In some areas council housing is serving an increasingly black population and there is some evidence of a progressive feminization.⁴²

Likewise, in South Africa, the housing policy is gender sensitive; it provides equal rights in the housing process as implied by Martin and Garson as follows:

- In providing housing services and employing staff, the institution will seek to ensure equal opportunities and equal treatment to everyone.
- No person or groups of people applying for housing, for a job, or for contracts with the company will be treated less favorably than any other person or group. This applies to all forms of difference including sex.
- In the composition and operation of its board, the institution will be mindful of its commitment to equal opportunities.

³⁹ See, www.region.peel.on.ca. "Housing and Property Services Department"

⁴⁰ M. Maconachie. *Battered Women Seeking Solutions: A Study of Women who have taken refuge at the rape crisis shelter in Cape Town*, (Pretoria: HSRC, 1993), p 24.

⁴¹ H. Alink. "Housing budget: Delivery to the poorest". p 8.

⁴² R. Forrest and A. Murie. *Selling the Welfare State: The Privatization of Public Housing*, (London: Routledge, 1991) p 72.

- The institution will need to identify the needs of disadvantaged groups⁴³ in its area, by establishing close relationships with those groups
- In carrying out an equal opportunities policy, the institution will actively assist disadvantaged groups to benefit from its housing services.⁴⁴

As I was involved in tenants training in the social housing institutions run by the Durban First Metro in April 2003, I observed that housing policy is not yet fully implemented in this particular context. For instance in the management of these housing institutions women are not fully represented. By ‘fully’ I mean that the number of women in the housing management has been low compared to that of men. This unfair gender practice is reflected in positions of housing board, caretaker, and managing director and chief executive officer.

I fail to understand the decision of the Minister of housing, which is not gender balanced. In an attempt to encourage the participation of marginalized women in housing process, the Minister was quoted as saying that the NDOH⁴⁵ has set apart 10% of the provincial expenditure for housing projects to be handled by women developers. Surprisingly, this decision was taken declaring that housing has the potential to create jobs and sustainable community.⁴⁶ In my opinion, the Minister’s decision is counteractive to the national housing policy with regard to equal rights and gender equity. It can be observed that the policy on equal opportunities is not equitably and fairly interpreted, and there is a lack of gender sensitive in housing development.

By implication gender justice is not specific to housing development only; it is a general social concern. Dryness like other development practitioners is aware of this gender inequality practice in development. In her research, she reveals that some women become despondent about their situation, with their young daughters leaving home as domestic servants or even as prostitutes.⁴⁷ She goes on to propose the following agenda for change:

- The need to validate the role of women in our communities.
- The need to validate domestic work

⁴³ Among the disadvantaged groups in the community, I think women are included.

⁴⁴ K. Martin and C. Garson, (eds). *A Toolkit for Social Housing Institutions*, Ch.10. p 22

⁴⁵ NDOH is National Department of Housing

⁴⁶ J. Warwick. “Housing budget focus: Delivery to the poorest” *Housing in South Africa*, (May 2003, Crown Publication cc) p 3.

⁴⁷ G. Dyrness, R. “Coping strategies of urban poor women” in Tetsunao Yamamori and others, (eds). *Serving with the Urban Poor*, (Monrovia: A Division of World Vision, 1998) p 134

- The need to challenge men to take up their share of the domestic work and shoulder responsibility for home life as well.
- The need to look at our own organizations and seriously evaluate the way power is brokered in them.⁴⁸

At all levels of housing gender is emphasized, and experience shows that there is a need for improvement in practice to ensure gender equity. For this reason I believe the above agenda could make a difference, even in housing institutions.

3.4. CONCLUSION

This chapter has introduced us to the national housing policy and general principles underlying it. The issues of community participation, capacity building, sustainability, and good governance, special needs housing and gender justice play a pivotal role in the housing process. It was discovered that community participation is a key element to the principle of development as humanization. The validity of this principle in practice can be weighed against other needs of the community as mentioned earlier.

Now that we have dealt with a Christian perspective on humanization in chapter two and humanization in housing development in chapter three, we are ready to evaluate the *Ubunye Cooperative Housing* initiative.

⁴⁸ G. Dyrness, R. "Coping strategies of urban poor women" p 136.

CHAPTER 4

THE UBUNYE COOPERATIVE HOUSING INITIATIVE

4.0. INTRODUCTION

As we proceed with this chapter, the aim is to examine to what extent Ubunye Free Methodist Church promotes humanization. In connection with this, the chapter will discuss some principles of the broader church ministry, namely its holistic vision, multicultural approach, community work and partnership. The goals of the Church will be covered as well. With this foundation, the chapter will then bring in background information and a broad description of the *Ubunye Cooperative Housing* initiative. This will also include the mission and goals, management and capacity building principles, as well as the current situation of the project for evaluation purposes.

4.1. THE UBUNYE FREE METHODIST CHURCH

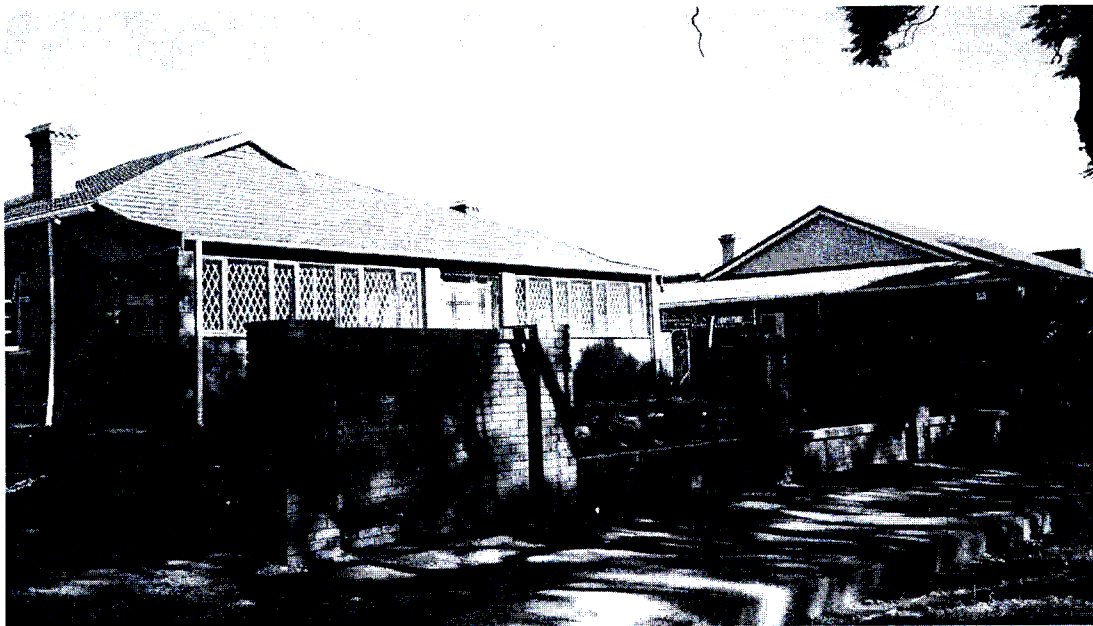


Fig. 3: Ubunye Free Methodist Church

4.1.1. BACKGROUND INFORMATION

The Ubunye Free Methodist Church is one of the Free Methodist Churches of Southern Africa. She is a multicultural congregation of 50 members with a special interest in the transformation of the city of Pietermaritzburg. The Church was started in Pietermaritzburg in 1991 at 101 Berg Street before moving to 78 Pietermaritz Street.

The Free Methodist Church originated in North America and has been in South Africa for over a century. It is recorded that in the middle of 1800s, the United States had social and political problems, which resulted in divisions in the Churches. The Free Methodist Church rose out of a division within the Methodist Movement due to many issues, including slavery, as expressed by Bob Haslam in this way:

Issues that were important to them included slavery in America. While the mother Church did not take a stand, those who took the name "Free" Methodist opposed slavery. Another issue in that time was the widespread practice of renting and selling Church pews, thus relegating the poor to benches in the back of the sanctuary. "Free" Methodists called for free seats for all and emphasized tithes and offerings to support the church's ministries. Freedom in worship, in contrast to deadening formalism, was also important to "Free" Methodists.¹

As it is explained, Bob Haslam indicates that the word 'Free' was adapted to mean a freedom of public worship and commitment to abolish slavery. It is therefore clearly seen that the Free Methodist Church had a concern for the welfare of humanity at its inception.

The Ubunye Free Methodist Church was started in 1990. In 1994, the Rev. Dan Sheffield and his wife Kathleen arrived from Canada as missionaries and joined the leadership of the Ubunye Free Methodist Church. They showed a keen interest in the issues affecting the Community of Pietermaritzburg and shared their vision with the Church members to see what role Ubunye Free Methodist Church should play. In a general sense, the Church's vision was characterized by four distinct principles.

¹ See, www.freemethodistchurch.org/sections/about%20us "Who are the Free Methodists?" Rob Haslam

Holistic vision

The first principle to consider which has been guiding the Ubunye Free Methodist Church in her ministry is a holistic vision. This means that the Church leaders started the ministry seeking to put into practice what they preach concerning community transformation. The following illustration explains clearly the strategy of the ministry, which includes body, soul and spirit.

Theologically, there is the egg and chicken debate. Which comes first, a worshipping community or community organization. Our group felt the need to develop a worship congregation that would support our involvement with the Church and the community.²

The above theological reflection brings to mind the idea that the Church should not only be confined to its spiritual activities and prayers, but rather should get involved in the social needs of the community as well. This resulted in a community survey around Pietermaritzburg City where a number of issues were recorded with a focus on social housing crisis, unemployment, and women and children crisis.³

This critical reflection on the problems of the Pietermaritzburg community clearly explains that the vision of the Ubunye Free Methodist Church has been holistic.

Multicultural approach of ministry

The second principle that Ubunye Free Methodist Church has considered is a multicultural approach in ministry. This approach has resulted in bringing together different cultural groups within the City as a Multicultural Worshipping Congregation. The research findings carried out by the Church showed that the city was composed of 40 % Zulu speaking people, 30 % Whites, 15 % Indians, 10 % Colored and finally 5 % other Africans.⁴

Furthermore, it is argued that the multicultural approach was needed because of the context of South Africa, which has by and large practiced apartheid in the Church as well as in the society. "It was felt that a different model was needed particularly in the evangelical section of the Church"⁵

² D. Sheffield and Kathleen "Ubunye Church and Community Ministries" in Yamamori, Tetsunao, and others (eds). *Serving with the Urban Poor*, (California: MARC, 1998), pp.43.

³ H. Le Roux. *The Local Congregation Empowering the Urban Poor*, p. 80.

⁴ H. Le Roux. *The Local Congregation Empowering the Urban Poor*. p. 80

⁵ H. Le Roux. *The Local Congregation Empowering the Urban Poor*, p. 85.

In addition to this Sheffield says:

Until 1992 this area was regarded as a white enclave in racially divided South Africa. However, with the discarding of the Group Areas Act, the neighborhood has almost completely become a multicultural community, with only four to five year's experience of relating together.⁶

It can be said that Ubunye Free Methodist Church started her ministry with a firm commitment to reach out to different groups of people living in the City of Pietermaritzburg. In adapting a multicultural approach to ministry, it has helped preach a holistic message of healing and reconciliation as that found in Jesus Christ. After Dan and Kathleen Sheffield left in 1999, the Ubunye Free Methodist Church has changed pastors many times. As result of this, there no full-time pastor who would give more time and focus on the Church and its ministries. This is one of the key challenges of the Ubunye Free Methodist Church leadership.

Community service

Community service as the third principle describes the ministry of the Ubunye Free Methodist Church in the community of Pietermaritzburg. The Church leaders have penetrated into the city with an aim to learn the real problems affecting the community. As a result of this, they came up with a comprehensive strategic plan and implementation, proposal, prioritizing social housing and the issue of domestic violence.⁷

As can be observed, the Ubunye Free Methodist Church has realized that housing is one of the basic human needs and therefore sought to address it. In the same light, the Church also realized that domestic violence has a lot of implications in the life of women and their children. Its response was to address the issue.

Partnership and network

The fourth principle of the Ubunye Free Methodist Church ministry was an attempt to build good relationships based on partnerships and networks with community agencies. This strategy has been mostly useful in the process of establishing a shelter for women and children who are survivors of domestic violence.⁸

⁶ D. Sheffield, and Kathleen "Ubunye Church and Community Ministries", p.43.

⁷ *Ubunye Cooperative Housing*. (1999 Annual Report).

⁸ H. Le Roux. *The Local Congregation Empowering the Urban Poor*, p. 86.

The following agencies work together with the Church for effective and efficient services to *The Haven*:

- Lifeline Pietermaritzburg assists the shelter staff after working hours and weekends, by using their crisis team to admit victims to *The Haven*.
- Fort Napier Hospital and the University Child and Family Center-Pietermaritzburg assess the children resident at *The Haven* regarding counseling needs
- FAMSA Pietermaritzburg assists in counseling residents regarding domestic violence and divorce issues
- STARS Project, through the partnership with FAMSA assists children to break free from the cycle of abuse⁹.

A further partnership to the Ubunye Free Methodist Church is an attempt to establish social housing for low-income families. A number of agencies, which have played a significant role are the Provincial Housing Board, (PHB) Built Environment Support Group (BESG) and Pietermaritzburg Musunduzi Transitional Local Council and PMB-Musunduzi TLC.¹⁰

The commitment of the Ubunye Free Methodist Church to partnerships and networks shows how creatively Ubunye Free Methodist Church has been by using community assets to uplift the welfare of the community. This model shows that an active and committed local church can make a difference to the community.

4.1.2. GOALS FOR THE UBUNYE FREE METHODIST CHURCH

In its ministry, the Ubunye Free Methodist Church is guided by some Biblical principles. Within the Biblical context Isaiah 58: 6-12 makes reference, after theological reflection to the needs of the community. Out of this prophetic message, relevant themes such as responding to the needs of the poor, resisting injustice and oppression and building a credible reputation in the community have been recorded.¹¹ The thorough theological reflection on these themes has motivated the Church to come up with the following stated goals:

⁹ *A Manual for Volunteers*. (The Haven: An Emergency Shelter for Victims of Domestic Abuse, Pietermaritzburg) p. 19.

¹⁰ *Ubunye Cooperative Housing*, (1999, Annual Report)

¹¹ H. Le Roux. *The Local Congregation Empowering the Urban Poor*, p. 81

- To develop a multicultural worshipping congregation of earnest Christians and God-seekers
- To grow this congregation through Christian presence and ministry which is rooted in the community
- To develop and administer social ministries which correspond to the relevant needs of the community
- To aid in the development of a sense of neighborhood in our Congregation”¹²

What comes out of the above goals is that the social teachings of the *Ubunye Cooperative Housing* initiative are biblically rooted. We also see that out of the same goals, Christian life is true-life experience. We now move to the next section, which deals with the *Ubunye Cooperative Housing* initiatives.

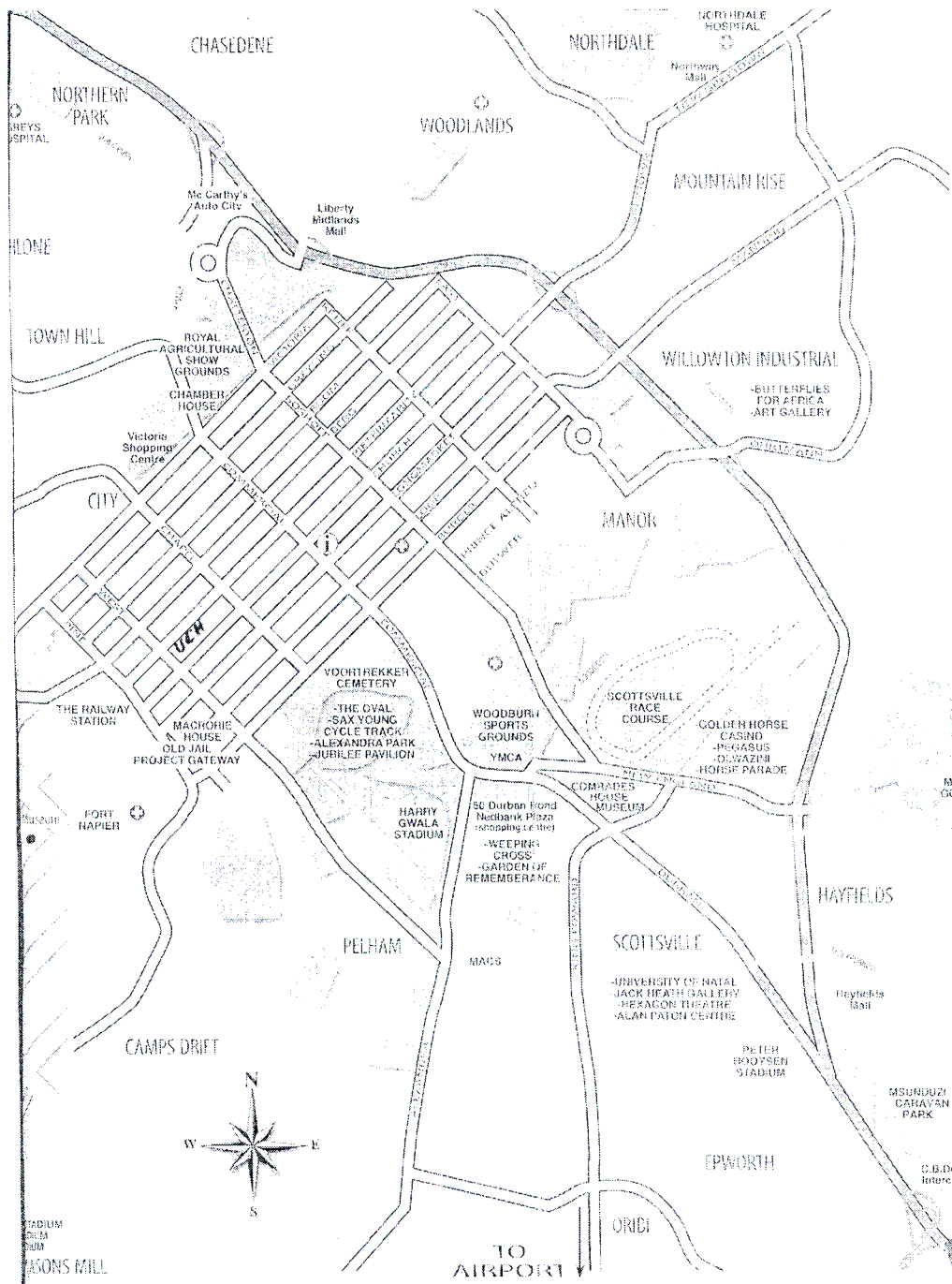
4.2. DESCRIPTION OF THE *UBUNYE COOPERATIVE HOUSING* INITIATIVE

Having looked at the broader history and goals of the Church, this section seeks to give a history of the *Ubunye Cooperative Housing* initiative and *The Haven*. The discussion will focus on background information, a broad description of the project, mission and goals, management principles and capacity building principles. In this same section, the current situation of the *Ubunye Cooperative Housing* initiative and *The Haven* will be addressed as well for evaluation purposes.

4.2.1. GEOGRAPHICAL BACKGROUND

The map of the City of Pietermaritzburg where the *Ubunye Cooperative Housing* initiative is located presented below:

¹² D. Sheffield and Kathleen. “Ubunye Church and Community Ministries”, p 38.



Key:

UCH: Ubunye Cooperative Housing initiative

Fig.4: Pietermaritzburg City map¹³

¹³ Pietermaritzburg City of Choice, (Capital of KwaZulu Natal: Publicity House, 2003/4).

The *Ubunye Cooperative Housing* initiative is situated in the City of Pietermaritzburg. It is located at 72/78 Pietermaritz Street near West Street. It is established in one area close to public amenities such as educational institutions, public transport, shops, public phones, hospitals, clinics, roads, police stations, library, law of courts, banks and Churches. Before the *Ubunye Cooperative Housing* initiative came into being, the place was known as the Ubunye Center. Over the years, the above-mentioned the Ubunye Center has performed a number of functions such as a residential hotel and retirement home.

The land is an area of about 3,000 square meters. The *Ubunye Cooperative Housing* initiative occupies more than 1,415 square meters.

The population of the *Ubunye Cooperative Housing* initiative is more than 270 people. The general economic situation of Ubunye residents is not stable. It is estimated that 20% of these residents earn less than R 800 per month. This can be seen as an indicator of poverty, underemployment and unemployment. Within the site, there are many facilities such as the Church hall, offices, parking bay, and conference room.

It is fairly obvious that the *Ubunye Cooperative Housing* initiative is situated in a good place with access to public facilities.

4.2.2. BROAD DESCRIPTION OF THE *UBUNYE COOPERATIVE HOUSING* INITIATIVE



Fig.5: The Ubunye Cooperative Housing initiative

The *Ubunye Cooperative Housing* initiative in Pietermaritzburg is a development agency registered under Section 21 Company.¹⁴ It formally operates under the subsidy rules and regulations of the Provincial Housing Department Board. It exists to address social housing for low-income families under the cooperative tenure option. There is also a shelter for survivors of domestic violence, which will be discussed in a later section.

In 1995, it initiated a housing pilot project by purchasing a building at Berg Street. At the same time an unrelated property in Pietermaritzburg at Berger Street became available. It had three bedrooms and in the backyard was a tavern, which was illegally used. The property had up to 25 residents. At the time, residents were experiencing various problems related to a lack of security and health hazards due to environment pollution. In addition to this dramatic situation, there was also an acute water shortage and a lack of electricity supply. These micro issues made life unbearable for the tenants. The city officials therefore had intervened ordering the eviction of all residents and closing down the place. The viability of this venture dropped off gradually and the owner was forced to sell out the property.

It is under these circumstances that the Ubunye Free Methodist Church leadership approached the property's owner, asking to buy it. Thereafter, some repairs were undertaken and the property became available to the community for rent under the *Ubunye Cooperative Housing* initiative. The formulation of a housing policy was enacted and based on affordability. As quoted in Stuart Talbot's research, Dan Sheffield states, "our goals were to keep rent affordable, maintain the property and tolerate no violence."¹⁵

In 1996, the Trust Team was set up, and was mandated by the Church to buy the Holmdene buildings at 78 Pietermaritz Street to offer accommodation to low income families.¹⁶ Dan Sheffield explains the process: "We purchased a building that had been a residential hotel, right in the heart of the community we were ministering in. We began renting out the sixty rooms in the complex. The project had to follow the Government housing policy and regulations of subsidy scheme."¹⁷

¹⁴ A section 21 Company is a public company limited by guarantee, named after 21st section of the Company Act. This section says that a company can be formed for non-commercial purposes in order to get certain benefits. Section 21 Companies are organizations dealing with social concern (educational, religious, charitable and housing).

¹⁵ S. Talbot. *Inner City Housing and the Role of the Church in Housing Development*, p. 61.

¹⁶ H. Le Roux. *The Local Congregation Empowering the Urban Poor*, p. 83

¹⁷ S. Talbot. *Inner City Housing and the Role of the Church in Housing Development*, p. 61.

In 1997, alongside housing for low-income families, a shelter for abused women and children was developed. It was named *The Haven*- an emergency shelter for the safety and the protection of survivors of domestic violence who could no longer stay with their abusers. This was a real need in the city as expressed by front-line agencies such as FAMSA¹⁸, Child Welfare, and Lifeline. Domestic violence was widespread, and at this time there was no shelter in the entire Natal Midlands. The Ubunye Church came up with the idea to build *The Haven*.¹⁹

It is clear up to this point that the Ubunye Free Methodist Church had a vision of social housing, with a priority of caring for the poor and the survivors of domestic violence. The *Ubunye Cooperative Housing* initiative was created to address these issues.

4.2.3. MISSION AND GOALS OF THE *UBUNYE COOPERATIVE HOUSING* INITIATIVE

As we take into consideration the mission statement of the *Ubunye Cooperative Housing* initiative we refer to the 1999 Annual Report. The report shows that the project existed to promote a holistic response to community needs especially towards subsistence-level urban workers and other families.²⁰

The way forward in this mission was to purchase, hold, develop and improve properties with a view to enable low-income families to hire individual residential properties. In purchasing the property, a number of issues are to be considered. Firstly, the sustainability of that property, secondly, the provision of a multi-sectoral community development, thirdly provision of subsidized rental accommodation.²¹

Together with the above mission, the *Ubunye Cooperative Housing* initiative seeks to achieve the following goals:

- To provide clean, safe affordable housing
- To provide crisis accommodation for women and their children
- To provide space for a crèche or educare programme

¹⁸ Family And Marriage Society of South Africa.

¹⁹ *Ubunye Cooperative Housing*, (1999, Annual Report)

²⁰ *Ubunye Cooperative Housing*,

²¹ *Ubunye Cooperative Housing*,

- To provide space for a Christian worship center.²²

Looking back at the mission and goals of the *Ubunye Cooperative Housing* initiative, it can be clearly seen that this housing institution is committed to offer a holistic ministry to the community of Pietermaritzburg. This is achieved by addressing their social, physical and spiritual needs.

4.3.4. MANAGEMENT PRINCIPLES

As a guide to the board of directors, there are some management principles to ensure a smooth functioning of the *Ubunye Cooperative Housing* initiative. These principles are set up to:

- Develop all functions and programmes in a manner that involves beneficiaries in both planning and implementation; and to develop appropriate skills in all the paid employees and volunteers associated with the Company
- Provide facilities and programmes aimed at the furtherance of health, welfare, and spiritual well being of the community
- Provide temporary accommodation for special needs people.
- Create an environment that facilitates the development of personal self-esteem that empowers people to enter fully into community life and one that enables positive interpersonal and parenting relationships in family units.²³

We see that the *Ubunye Cooperative Housing* initiative has sought to comply with the housing policy with regard to community empowerment and people participation in their own housing process.

4.3.5. CAPACITY BUILDING PRINCIPLES

Apart from management principles, the *Ubunye Cooperative Housing* initiative also has capacity building principles. These are regarded as essential and an inherent ingredient for its long-term sustainability and service quality. The capacity building features include:

²² *Ubunye Cooperative Housing*, (1995 Report)

²³ *Ubunye Cooperative Housing*

- Facility Management: This is by the beneficiaries participating in the management of the project, which involves planning, budgeting, cost control, financial control and accountability.
- Facility maintenance: It is to be envisaged that a workshop facility should be planned to provide opportunities in the development of trade skills, electrical, mechanical and other related areas.
- Crèche: There is a need for childcare workers to receive full training. The resident beneficiaries should also participate in the Crèche programme to gain skills and experience.
- Family Structure: Finally, community members should participate in training through workshops, which are intended to address family crisis, and to enhance the importance of caring and family values.

From the outlook, the above-mentioned capacity building principles are impressive and are good indicators for sustainable housing. Both the community builders and local people are seen working together in the capacity building framework.

4.3.6. CURRENT SITUATION OF THE *UBUNYE COOPERATIVE HOUSING* INITIATIVE

In this section, interviews, minutes of various meetings and personal observation have been used to record information about the achievement, opportunities and challenges in the *Ubunye Cooperative Housing* initiative. It is important to start with a clear picture of the organization of the project. The structure of the organization is illustrated below:

Organizational Structure of the *Ubunye Cooperative Housing initiative*²⁴



Fig.6

From the organizational structure, it can be seen that the *Ubunye Cooperative Housing initiative* is governed by the Board. There are actually ten board members drawn from different stakeholders. The board is constituted as follows:

Firstly, the duly appointed pastor and members from the *Ubunye Free Methodist Church*, secondly, individuals from the community, thirdly a representative from the Provincial Department of Housing.²⁵

In terms of portfolios, the Board of the *Ubunye Cooperative Housing initiative* has the Chairperson, Managing Director, General Secretary and Treasurer. Together with the board, there is Executive Committee. Its main role is to implement policies and decisions from the board members. This means that the Executive Committee is responsible for the running of day-to-day activities of the *Ubunye Cooperative Housing initiative*.

In general, the *Ubunye Cooperative Housing initiative* is legally constituted with regard to board members who have the experience and skills required for social housing.

²⁴ *Ubunye Cooperative Housing* (1999 Annual Report, Pietermaritzburg).

²⁵ Constitution of the *Ubunye Cooperative Housing initiative* (Articles of Association Incorporated in Terms of Section 21, 1995.)

4.3.7. CHALLENGES IN THE *UBUNYE COOPERATIVE HOUSING* INITIATIVE

It has been discovered from the field research that the *Ubunye Cooperative Housing* initiative is presently experiencing difficulties in its attempt to implement an appropriate housing vision. Some of these difficulties can be described as lack of resident's participation in housing, lack of integration of women in the leadership and residents' own education and training.

- **Resident's participation**

In this context, resident's participation means the role of the tenants in the running of the *Ubunye Cooperative Housing* initiative. This includes decision-making as required by the Government housing policy.

From the interviews conducted in the *Ubunye Cooperative Housing* initiative, it was revealed that out of ten board members, only one member represents all residents.

To add to this, it was also revealed that in the Executive Committee of the *Ubunye Cooperative Housing* initiative, there is no resident's representative. This means that decisions are made at the higher level and are implemented without consulting residents.

Again, in the *Ubunye Cooperative Housing* initiative there is a Resident's Committee but it seems to be dormant. This committee is supposed to help in the smooth running of the project as underlined in the framework of social housing. On the contrary, it was seen that it lacks the support and encouragement of the board of the *Ubunye Cooperative Housing* initiative.

In the *Ubunye Cooperative Housing* initiative, there is no meaningful participation of residents in the running of this housing project. This does not comply with the housing policy. The Resident's Committee is already set up but is not fully aware of its responsibility towards the daily business in the housing process.

- **Women's involvement**

Women's involvement in the *Ubunye Cooperative Housing* initiative would mean their participation in decision-making and implementation of goals for housing in the running of the *Ubunye Cooperative Housing* initiative.

A group of women from the *Ubunye Cooperative Housing* initiative has been interviewed to note the level of women's participation.

The first response was that in the board of the *Ubunye Cooperative Housing* initiative there are only two women representatives out of ten men.²⁶ This means that there is gender imbalance in the board of this housing project.

The second response pointed out that in the Executive Committee of the *Ubunye Cooperative Housing* initiative there are no women representatives.²⁷ This indicates that whenever there are major decisions concerning women's rights, their voice is not heard. Hence they have to accept whatever the Executive Committee has decided.

It is to be concluded that in the *Ubunye Cooperative Housing* initiative, there is a problem of gender equity. The research findings show that women are not meaningfully involved in the leadership of the project.

- **Tenants' Training and Education**

The housing policy requires that residents should be educated and trained. The reason of this is to give the residents information with regard to their rights and responsibilities as provided by the housing policy.

I have interviewed some residents from the *Ubunye Cooperative Housing* initiative to see whether they are aware of their rights and responsibilities pertaining to their housing. Different respondents said that their sole responsibility in the *Ubunye Cooperative Housing* initiative is to pay their monthly rent in order to secure their accommodation.²⁸ Other respondents had the view their right is to only stay in the *Ubunye Cooperative Housing* initiative as long as they adhere to the rules as provided in the Lease Argument (LA)²⁹. It is clearly seen that the resident's responsibility is only to pay their monthly rent and to obey to the rules of the LA³⁰. In terms of rights and responsibilities, this is not enough compared to the provision of housing policy with regard to the residents education and training. Residents

²⁶ E. Interview (Ubunye: Pietermaritzburg, July 2003).

²⁷ F. Interview (Ubunye: Pietermaritzburg, July 2003)

²⁸ G. Interview (Ubunye: Pietermaritzburg, July 2003)

²⁹ H. Interview (Ubunye : Pietermaritzburg July 2003)

³⁰ See the Lease Agreement at the end of this dissertation.

should also know that the housing policy promotes their well being through the commitment of the *Ubunye Cooperative Housing* initiative to build their capacities.

4.3.7. ORGANIZATIONAL STRUCTURE OF *THE HAVEN* ³¹

Earlier on it was mentioned that *The Haven* operates under the auspices of the *Ubunye Cooperative Housing* initiative. It is to be noted here that this shelter for women and children has got its own organizational structure. This is indicated below:

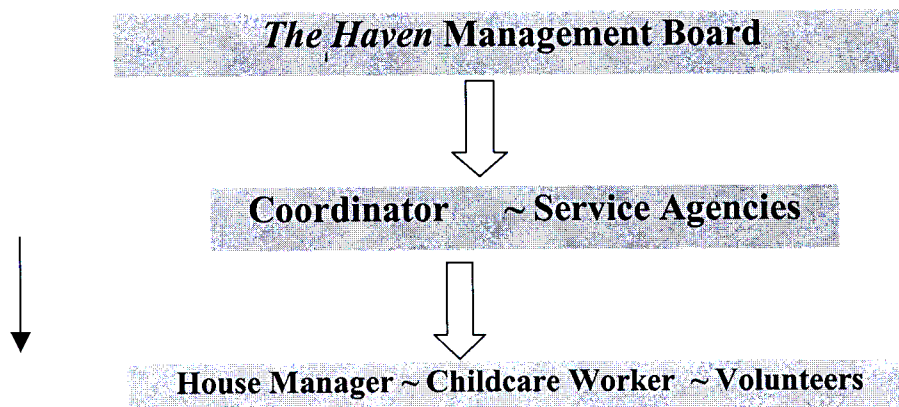


Fig.7: *The Haven* structure

According to *The Haven's* organizational structure, there are three categories of people who are responsible for the running of the shelter. The first category is the Management Committee, which has been mandated by the *Ubunye Cooperative Housing* initiative to oversee all the activities of the shelter. It was observed that members of this committee are predominantly women. The second category is that of staff, which includes the Housemother, the Coordinator, and the Childcare worker. The third category includes the shelter volunteers from the *Ubunye Free Methodist Church* and those outside the Church.

The Haven accommodates survivors of domestic violence from different racial groups. These are Colored, Indians, Whites and Africans. This means that *The Haven* is a multicultural shelter. It has room for up to fifteen people.³² There are a number of activities envisaged to help these survivors to cope with their situation namely:

- Liaising with referring agencies, and undertaking interviews;
- Establishing a personal development plan with each woman;
- Facilitating of personal counseling by appropriate professionals;

³¹ *Ubunye Cooperative Housing* .(1999 Report)

³² *Ubunye Cooperative Housing*

- Assistance in relevant court, welfare or medical procedures
- Facilitating participation in domestic violence group work
- Evaluation of progress made and the need for ongoing accommodation, and conducting an exit debriefing.

Besides women's needs, childcare is established to adopt these under-mentioned activities:

- Daily interaction with the children of the residents
- Regular trauma debriefing support group
- Schools, crèche support for traumatized children
- Developing empathetic childcare skill with mother.

These above activities show that *The Haven* is trying to offer basic needs to the survivors of domestic violence, including their children.

4.3.8. CHALLENGES IN *THE HAVEN*

In the framework of social housing, *The Haven* is classified under special needs housing. In conducting the field research in *The Haven*, a number of issues which hinder effectiveness, and efficiency of this shelter have been recorded. One of the examples is confusion in management in the attempt to run the two projects together, that being the *Ubunye Cooperative Housing* initiative and *The Haven*. *The Haven* Coordinator has highlighted this in her letter to the Board of the *Ubunye Cooperative Housing* initiative and the Ubunye Free Methodist Church. The letter states:

There have been numerous situations that have made it very apparent that the Ubunye Board does not have the time to oversee *The Haven*. It has also become very clear to us, as well as to others who have knowledge about *Ubunye Cooperative Housing*, that the housing department of the company and *The Haven* are two very different entities and therefore should not be controlled by the same body. The People on the Ubunye Board have been appointed because of their interest and expertise in social housing, and yet they are making policies and decisions regarding *The Haven*, which is a welfare organization. *The Haven* Management Committee does not have confidence in the Ubunye Board to govern the affairs of *The Haven*.³³

One can note from the above remarks that the *Ubunye Cooperative Housing* initiative needs a proper system, which would enhance smooth running of the shelter. There is

³³ I. interview (Ubunye Pietermaritzburg July, 2003)

also a complaint that issues pertaining to women are not well addressed due to lack of good understanding as to the nature of the problems. Other challenges range from privacy, confidentiality and security to homelessness.

- **Privacy and Confidentiality:**

From the interviews, a staff member has pointed out “the sharing of one office between the *Ubunye Cooperative Housing* initiative and shelter offers no room for privacy and confidentiality to the survivors.”³⁴ This means that the files for the survivors are very exposed to the public. Hence privacy is no longer maintained.

- **Security**

Security here refers to physical protection of both survivors and workers in the shelter. The interviews have revealed that security of *The Haven* is lax. According to the shelter policy, “the shelter should not be open to the public”, but this policy is being violated. The reason being that there is a free access for the outsiders to the shelter. The security problem has been identified by a shelter worker who has this to say:

Many of the Ubunye children attend the same schools as children at *The Haven*. There is therefore, no way to ensure that the identity of women and children staying at the shelter is kept secret to their schoolmates. Children find it easy to trust their friends and open up to share their situation. Their friends in turn share these stories to their parents and other playmates. There is also free access to the Ubunye property during the day, and we have had several occasions where relatives and residents’ partners to our clients come to *The Haven* looking for them and their children. This has caused a lot of stress and anxiety to the staff, not knowing whom to trust as the safety of the residents is ever threatened.³⁵

It can be seen that women in *The Haven* are not secure. In addition to this, other interviewed women have identified the noises from the surroundings of the shelter and outdoor-hygienic problems.³⁶ Personally, I have noticed cases of drunkenness and radio and TV set with high volumes during the day. These problems do not offer a conducive environment to survivors of

³⁴ J. interview (Ubunye: Pietermaritzburg July 2003)

³⁵ K. Interview (Pietermaritzburg, July 28, 2003)

³⁶ L interview (Ubunye: Pietermaritzburg July 2003)

domestic violence. This may distract their concentration even when counseling sessions are going on.

- **Homelessness**

It has been identified in the research, after six weeks in *The Haven*, women and their children have no choice but to go back to the abusers. Those who feel that it is risky to return to their abusers, say they struggle to get accommodation elsewhere.

The first example is one of the survivors who had been in *The Haven* three times had story to tell:

Now, it is time for me to leave the shelter, my husband is so cruel, I cannot go back to him, I do not have any relative who can receive me. I do not have any home where to sleep, I am just going to the street with all my three kids. I wish I continued to stay here in the shelter.³⁷

The second example of survivor with her two kids has similar story to share during the interview:

I have been abused for over five years. I eventually went to FAMSA for help with my two young daughters because we had nowhere to go. The FAMSA referred us to *The Haven* where we were accommodated. Before I arrived at *The Haven*, I felt scared and nervous, I did not know what to expect. But when we got at *The Haven*, we were very friendly welcomed. The staff members provided us with clothes, food and bedding. Afterwards, we were referred to a family counselor who helped us to regain confidence. But as I look forward to the future after *The Haven*, I feel I cannot go back to my husband because he is brutal. So my life after this shelter is at stake.³⁸

The third survivor who was leaving the shelter after her term had expired had this to say:

“As you see, I have no alternative, but to go back to my husband regardless of his brutality and abusive behavior. This is because I am concerned about my children. My hope is that God will change him.”³⁹

Following these three examples from different respondents, it is clearly seen that life after shelter is characterized by two main experiences:

The first experience is about survivors of domestic violence who are not willing to go back to their abusers fearing further threat.

³⁷ M. Interview (Ubunye Pietermaritzburg, July, 2003)

³⁸ N Interview (Ubunye Pietermaritzburg, July 2003)

³⁹ O Interview (Ubunye Pietermaritzburg, July 2003)

The second experience is about the survivors of domestic violence who are forced to go back to the abusers to endure the pain for the sake of their children.

The Haven is confronted with these above problems in its attempt to address women and children crisis situation.

4.4. CONCLUSION

In a nutshell, the *Ubunye Cooperative Housing* initiative has not set up all necessary mechanisms to secure resident's participation in the housing process, resident's training and education, women's involvement, and special needs housing for survivors of domestic violence. These challenges are emphasized in the last chapter of this dissertation, which deals with issues for the future of this housing initiative of the Ubunye Free Methodist Church.

CHAPTER 5

IMPLICATIONS OF THIS STUDY FOR THE UBUNYE COOPERATIVE HOUSING INITIATIVE

5.0. INTRODUCTION

Examples from previous chapters have shown that a number of Christian organizations in South Africa and beyond are involved in housing projects and this includes the Ubunye Free Methodist Church in Pietermaritzburg. In this regard, the Ubunye Free Methodist Church has given priority to the poor and the survivors of domestic violence, showing its commitment to support the Government housing principles in its endeavor to provide decent housing to its community. The field research carried out at the *Ubunye Cooperative Housing* initiative has identified some challenges in the attempt to respond to the housing principles both theoretically and practically. Now in this last chapter we suggest some changes that would enable the *Ubunye Cooperative Housing* initiative to more fairly express the Christian vision of Humanization.

5.1. RESIDENT'S PARTICIPATION

The literature review has pointed out that among the underlying housing principles residents' participation is essential. The main aim of residents' participation is that they become responsible and can therefore control their own housing. However, this principle has not been appropriately implemented in the *Ubunye Cooperative Housing* initiative. Due to the lack of resident initiatives in the running of housing, I see that this approach encourages dependency.

In *Serving with urban poor*, Grant and Power argue that community development is not about delivering "a package of services" to the people.¹ Moreover, South African Policy Framework in the Reconstruction and Development Programme (RDP) states that:

Development is not about the delivery of goods to a passive citizenry. It is about active involvement and growing empowerment. In taking this approach,

¹ Grant and N. Power. "Promoting urban economic transformation at the grassroots", in Yamamori, Tetsunao and others (eds.) *Serving with the Urban Poor*, (California: MARC, 1998), p. 157.

we are building on the many forums, peace structures, and negotiations that people are involved in throughout the land.²

It can also be seen from the above that the Government policy on community development does not encourage dependency but promotes empowerment and community participation. As a way forward, Stephen De Beer's experience is an eye-opener to us Christians who realize the need to involve people in their own development initiatives. In his involvement in Pretoria Community ministries, De Beer seeks to apply John chapter 4, as reflected in his article "Let us drink from our own wells". He says:

Jesus enters into a regular relationship of giving and receiving, thereby calling the woman away from self-pity to a place where she could recognize that she had capacity. Is this not one of the greatest challenges of the church in struggling urban places today? To move beyond dependency, to move beyond a hand-out mentality, to move beyond a position of self-pity, to move beyond outstretched begging hands. Most of us here are committed to the empowerment of people and we have a problem with creating dependencies.³

From this above experience, we see that community participation is theologically promoted as a key to sustainability and self-reliance in development. In putting this principle of community participation into practice, I want to consider Korten's recommendation that "community builders should plan with people and should link knowledge with action because action is very much part of the learning process."⁴

Therefore, I recommend that the *Ubunye Cooperative Housing* initiative should revise its organizational structure to facilitate community participation in the running of their housing initiatives. This includes the Board of Directors, Executive Committee and Management of the whole project. I also recommend that the *Ubunye Cooperative Housing* initiative should motivate the members of the Resident's Committee, training them with regard to their responsibilities in housing.

There will be a need to introduce interest groups among residents as a strategy to encourage community participation. I see that with the introduction of these interest groups, the *Ubunye*

² ANC. *Reconstruction Development Programme. A Policy Framework*, (Johannesburg: Umanyano Publications, 1994) p 5.

³ S. De Beer. "Let us drink from our own wells", p 13.

⁴ S. Liebenberg and Stewart (ed). *Participatory Development Management and the RDP*, (Cape Town: Juta, 1997), p 22.

Cooperative Housing initiative can start skills training as a key to job creation through self-help projects. Taking up this task, Skheto Maluleke identifies relevant income-generating projects. These include brick-making, cabinet making, dressmaking, painting, and spraying, car repair, selling vegetables, tuck shops, building, radio repair, candle making, welding, juice making, refrigerator repair, hair dressing, carpentry, TV repairs, plumbing, cooking and banking, manufacturing gas grill, and selling hand crafts.⁵ In turn, the residents of the *Ubunye Cooperative Housing* initiative will be empowered and able to support themselves and their dependants.

5.2. RESIDENT'S EDUCATION AND TRAINING

It appears in the Strategic Plan of the *Ubunye Cooperative Housing* initiative that alongside resident's participation a resident's education and training programme should be implemented. The research indicated that this principle has not been yet implemented. For this reason, most of residents are not aware of the contents of the national housing policy with regard to their rights and responsibilities. They therefore see housing as a package delivered them, rather than something that should improve their lives.

The Department of Housing has made it clear that social housing institutions should consider resident's education and training as the basis for capacity building. In the General Conference organized by the Social Housing Foundation in Johannesburg in August, Government representative said, "another area that needs our special attention is Consumer Education and Training."⁶

Personally, I have seen that some housing institutions like Ukukhanya Housing Association in Johannesburg, and First Metro in Durban have started to implement resident's education and training programmes. It is done through a regular series of workshop training in collaboration with the Department of Housing and Social Housing Foundation. The following information has been incorporated in the programme:

- Overview of housing in South Africa,
- Housing delivery programme,
- Housing tenure options,
- Government housing subsidies,

⁵ S. Maluleke. "You Can Make a Difference!" in De Beer, S. (ed). *Hidden Treasure*, p 58.

⁶ See, <http://www.shf.org.za/navprogrammes.htm>

- Rental Housing Act,
- Living in social housing institutions,
- Safety and security in housing institutions,
- Resident's Committee.⁷

Of recent, the Tswane Housing Association in Pretoria has trained 120 residents, in Pretoria the YEAST Housing Association has trained 210 residents, in Kimberley the Sol Plaatjie Housing Association trained 110 residents, the Greater Middleburg Housing Association has trained 340 residents, the Emalahleni Housing Association has trained 100 residents at Witbank.⁸

As a way forward, the *Ubunye Cooperative Housing* initiative should follow the same pattern, and also start resident's education and training. I would advise its board to contact the Social Housing Foundation in Johannesburg for further details regarding the programme.

5.2.3. GENDER EQUALITY

I see that housing policy in terms of gender equity and equal opportunities has not been fully implemented in the *Ubunye Cooperative Housing* initiative. In this sense, women's rights are not well addressed and therefore they are often denied the opportunity to contribute to the mainstream of their community.

The research findings have shown that there is a lack of gender balance in the *Ubunye Cooperative Housing* initiative. This problem was mainly identified in the Board and Executive Committee where women are not equally represented. This shows that the *Ubunye Cooperative Housing* initiative is not fully implementing the policy on gender equity and equal opportunities. I think it is incorrect to ignore the role of women in this housing project.

In *A Compilation of Essential Documents on the Rights to Accommodation, Housing and Shelter*, it is reflected that:

Many women face particular barriers because of various diverse factors in addition to their gender. Often these diverse factors isolate or marginalize such women. They are, inter alia, denied their human rights, they lack access or are denied access to education and vocational training, employment, housing and

⁷ *Residents/Tenants Training Program.*

⁸ P Interview (Johannesburg, August 2003)

economic self-sufficiency and they are excluded from decision-making processes.⁹

The Social Housing Foundation has taken a step forward on this principle of the role of women in housing process. Apart from involving them in the leadership, there is also a need to realize their own potential toward housing goals.

In August, the Training Department of Social Housing Foundation organized a workshop training to review the role of women in housing with the following topics:

- How are gender, women's issues and access being defined in the housing context?
- Why is it important to look at women's role and contribution in housing?
- What are the broader international and national debates that are driving a focus on gender issues and how are these related to the housing sector?
- Has there been any development or improvement or progress in terms of promoting and driving gender awareness in the housing sector?
- What are the challenges that face women in the housing sector?
- What can be done to address the challenges and promote access for women, at all levels, in the sector?
- How do gender women's issues unfold or manifest itself in practice in the housing sector?¹⁰

Applying the above insights in the context of the *Ubunye Cooperative Housing* initiative, there are three practical ways to address gender issues:

Firstly, women should be involved in the leadership position of the *Ubunye Cooperative Housing* initiative with an equal number of men and women.

Secondly, women should be given equal opportunities and power in decision-making in all matters pertaining to the housing process.

Thirdly, there is a need to promote women's education and training through seminars and workshops.

5.4. GOVERNANCE

It has been observed that in the organizational structure of the *Ubunye Cooperative Housing* initiative there are no subcommittees. Kecia Rust's analysis as added bellow is helpful in reflecting on an appropriate organizational structure of a housing institution.¹¹

⁹ G. Bekker, (ed.). *A Compilation of Essential Documents on the Rights to Accommodation*, p 36.

¹⁰ *Promoting Access for Women in Housing: Imbizo Workshop Report*. (Unpublished report, Social Housing Foundation: Johannesburg 8 August 2003) p. 3.

HOUSING BOARD SUBCOMMITTEES

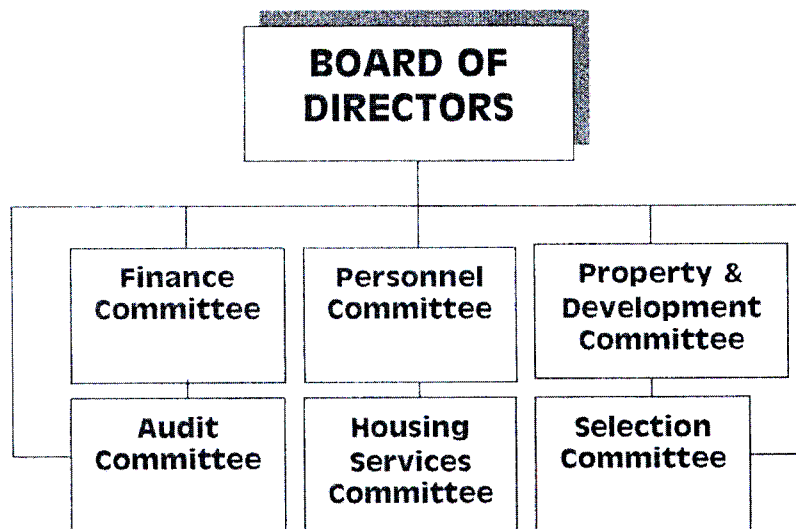


Fig.8: Housing Board Sub-Committees

In this above analysis there is a finance committee, personnel committee, property and development committee, audit committee, housing services committee and selection committee.

Firstly, the finance committee has as its responsibilities to oversee the financial management of the housing institution. Members of this committee recommend policies for a comprehensive and effective financial service and effective management of the institution's financial affairs. Other responsibilities are related to funding proposals for acquisition of housing stock.

Secondly, the personnel committee deals with issues such as recommending policies for the recruitment, appointment, promotion, transfer, conduct discipline and termination of employment for all employees. It is also responsible for policies for training development and equal opportunities within the housing institution.

Thirdly, the property and service committee is in charge of an annual program of capital development. The members receive reports from the housing services considering the annual

¹¹ K. Rust. *A Toolkit for Social Housing Organizations*, p 140

program of major repairs. They also receive progress reports on projects in the development pipeline.

Fourthly, the role of the audit committee is to ensure that the internal control systems of the institution are effective and that external auditors are providing good services. It is mandated to oversee the financial reporting to ensure that financial reports are balanced and conform to accounting standards, to oversee the external auditors to ensure that the institution is obtaining value for money and that the expected work is carried out completely. It also oversees the internal control to ensure that all weaknesses are corrected and reported.

Fifthly, housing services committee; its responsibilities are to recommend and monitor the policies and procedures for housing management matters, to oversee the resident's participation and to recommend policies for delivery of the housing service. It recommends operational methods and working practices and also recommends key performance targets and indicators for housing management and maintenance including arrears, voids and maintenance responses times.

Lastly, the selection committee's duties are to recommend policy for the recruitment and appointment of new board members, making policy for the performance appraisal of existing board members. It addresses issue of training programs for board members.¹²

On the basis of the above information, I also see that the *Ubunye Cooperative Housing* initiative should have these subcommittees in order to function properly.

5.5. SPECIAL NEEDS HOUSING –THE HAVEN

In the attempt to run the shelter more effectively and efficiently *The Haven* it is faced with these challenges: privacy, confidentiality, security and homelessness of the survivors of domestic violence.

¹² K. Rust. *A Toolkit for Social Housing Organizations*, pp 139-144.

5.5.1. Privacy, confidentiality and security:

The interviews revealed that *The Haven* staff, volunteers and survivors of domestic violence lack privacy and confidentiality. As a result of this, women find it difficult to open up with their problems once they come to the shelter.

Various researches on this issue of domestic violence show that women experience different categories of abuse including psychological, and spiritual as mentioned by Isabel Phiri in this quote:

A woman's faith is used to keep her from finding help or leaving an abusive situation, by telling her that she must endure, submit, return and make sure she does not do anything to upset her husband, etc. She is led to believe that the abuse is her fault, and that if she seeks to leave, she is un-Christian, and will be condemned by God. The Bible is quoted to her literally and out of the context, particularly passages that serve to put her in her place, condemn divorce, or glorify suffering.¹³

Due to such incidents of shame and humiliation, they feel there should be a need for privacy and confidentiality in the shelter. In addition to this, women want physical protection from further abuse, which can possibly take place in the shelter. It is also noted that *The Haven* staff, and volunteers work at high risk from the domestic violence perpetrators. Park suggests practical ways to protect women and children in the shelter. Some of these ways are summarized in the following statements:

- The shelter location must remain confidential to ensure that every one is safe. This means the address and call box are to be kept a secret.
- The shelter service should offer secure, safe confidential and supportive accommodation
- No alcohol, drugs or violence will be allowed.
- Attendance at weekly house meetings and individual and group counseling is compulsory.
- The shelter closes its doors after 8 p.m. All residents must be home by that time.
- Children must not be left at the shelter unattended while women go out.¹⁴

Park goes on recommending a wall around the premises, razor wire or electric fencing, guard dogs, alarm systems, panic buttons, armed response security companies and window and door bars.¹⁵

¹³ A. I. Phiri. "Domestic Violence in Christian Homes: A Durban Case Study" in *Journal of Constructive Theology* Vol. 6, No.2 (July 2000) p.95.

¹⁴ Y. Park, J. Fedler, and Z. Dangor,(eds.). *Reclaiming Women's Spaces: New Perspectives on Violence Against Women and Sheltering in South Africa*, (South Africa: Nisaa Institute for Women's Development, 2000) p.253.

In relating these above recommendations to *The Haven* situation, security is a prerequisite for the shelter. Apart from the need for physical protection of women and children in the shelter, privacy and confidentiality are essential.

I want to recommend the following as an alternative solution to bring about physical, emotional, and psychological healing:

- Firstly, alternatively an alarm system with armed response should be set up.
- Secondly, establish networks with emergency security companies.
- Thirdly, a special room should be provided which is a private and secure for counseling session, this will help to create a sense of freedom and more privacy.
- Fourthly, the office of *The Haven* should be separated from the Ubunye Cooperative Housing. This will help to keep *The Haven's* files in all confidentiality.
- Fifthly, the childcare should be improved. There should be secure grounds where children could be easily monitored, and these grounds should have various games.

If the above proposals are not possible, the Ubunye Free Methodist Church should authorize the relocation of *The Haven* as proposed by one of the staff members.

5.5.2. Homelessness

During the interviews with the survivors of domestic violence, there are two options for these same survivors after the shelter. One option is the decision of to not go back to the abusers; the second one is to go to live with the abusers and to endure the pain.

In the first option, it can be seen that the survivor does not have anywhere else to go after shelter. In reality, she becomes homeless and victim of circumstances, which may lead to prostitution and possibly being infected by HIV/AIDS. In the second option, it is observed that the survivor is forced to live with the abuser where she can be physically injured leading to disability or death. This I believe comes as a challenge to many shelters *The Haven* included. Researchers like Dobash and Dobash help us to reflect on the way forward in the attempt to bring about a solution:

The importance of housing cannot be overestimated. Along with economic independence and viability, it ranks as one of the crucial factors affecting women's ability to find viable alternatives to a violent relationship. Women

¹⁵ Y. Park, J. Fedler, and Z. Dangor, (eds.). *Reclaiming Women's Spaces*, p 373

must have a place to live and they cannot escape violence as long as a man willing to use violence or intimidation occupies their home. As far as housing is concerned, a woman can only become free of violence under four conditions: (1) male partner ceases his violence and lives peacefully, (2) the woman escapes to a refuge where she can live free of violence, albeit only temporarily, (3) the man is successfully evicted from the matrimonial home or, (4) the woman is rehoused in another home.¹⁶

In the same vein, Maconachie supports the idea of permanent housing for the survivors of domestic violence. In advocating this, he gives an example of one survivor who is housed and who is coping with life after the shelter. The research quotes¹⁷:

I struggled two years for a divorce and another two years to get a place for myself and my kids... I wanted to give up. We used to pray, please God, give us a house. 'After I left the shelter I went back to him then I went to my mother's then I got a two-roomed flat then I got this place... We went through miserable times, but I'm doing what is good for me.' And look, it's worth it. I feel like shaking my own hand, because everyone told me, "You've got a house, go back to your house ... I am going to make a life for myself- it worked."¹⁸

In response, it is seen that the survivor is able to maintain herself and her dependants and also live a dignified life. In line with this, if *The Haven* can help the survivors to settle after the shelter, women and children would feel a difference. In other words, we learn that shelters do not completely solve the issue of domestic violence because apart from providing housing, there is also the need of empowering these women with skills to restore their self-esteem. I want to suggest some future development in *The Haven* to the *Ubunye Cooperative Housing* initiative. Firstly, there a need to consider permanent housing for the survivors of domestic violence and secondly, there is a need to start empowerment of women through skills training as a key to job creation.

5.5.3. Education and consciousness raising

In as much as *The Haven* is trying to provide accommodation and basic needs to the survivors of domestic violence, I see that it will not cope with the increasing number of abused women

¹⁶ Dobash, R. Emerson and Dobash, Rusell. *Women Violence and Social Change*, (London: Routledge 1992) p. 93.

¹⁷ This is an interview, which is recorded in English and Afrikaans.

¹⁸ M. Maconachie. *Battered Women Seeking Solution*, p 40.

and children. In my opinion, there is a need to create awareness around the causes of domestic violence within the community.

Even Dobash and Dobash realize that “providing shelters where there is no efforts to establish a public recognition of the problem of domestic violence stand as monumental achievements.”¹⁹ In the commemoration of the International Day of No Violence Against Women Buckenham addresses the same concern for the awareness of domestic violence as a social problem. She calls for the solidarity of all community members to take part in the awareness campaign.²⁰

Theologically, Domestic violence is against the will of God. The Church should therefore condemn it in the strongest terms as sin against humanity. I see that the Church like Ubuye Free Methodist has the duty to educate and create awareness on domestic violence amongst her members and the entire community as reflected in Matthew 5: 13-16. “...You are the salt of the earth... you are the light of the world...in the same way let your light shine before men...”

The Church’s responsibility is to teach and train people who will also teach and train others to address the issues of the society, which I believe, include violence against women. 2 Timothy 2: 2, says “The things you had heard me teach entrust them to reliable men who will also teach others.”²¹ I believe that the Church is seen as a holy place such that people should take its message truly and seriously. Since it is in the community, it knows and sees better the extent of effects of domestic violence. I therefore see that it is time for it to undertake practical steps to address the evil of domestic violence and following are my suggestions:

Firstly, the Church should use Sunday Programmes to preach on issues of domestic violence. Since its members come for fellowship on each Sunday service, leaders of different Church activities should use this opportunity to define their stand on domestic violence. Kroeger and Clark list out Sunday programmes, which are relevant to address women abuse: things like sermon, Bible Study classes, Sunday school, men’s and women’s fellowships, and youth programmes.²² Church ministers are reminded to make good use of these opportunities to name the sin of abuse, speak, preach and pray about it.²³

¹⁹ R. Dobash, and R. Dobash. *Women, Violence and Social Change*. (London: Routledge, 1992), p. 58.

²⁰ K. Buckenham. “Take A Stand Against Rape”. *Women In God’s Image*. No. 6 Oct./ Nov. 1999p 10.

²¹ I intend to say that men and women should be taught and trained.

²² C. Kroeger and N.N. Clark. *No Place for Abuse*, (Illinois: InterVarsity Press, 2001), pp. 69

²³ *PACSA FACTSHEET*. Domestic Violence Part 1: Wife Abuse no.45 Nov. 1998.

Secondly, the Church should undertake to address domestic violence in the community through special workshops for stakeholders. These workshops should specifically be organized to deal with issues that cause domestic violence. In the same workshops, people should openly dialogue with leaders in order to identify the root-causes, effects and consequences of domestic violence. The Methodist Church in Pietermaritzburg serves us as role model. The same Church once organized a workshop with the aim to create awareness on women abuse. Following this model, the other denominations in Pietermaritzburg including the other churches around Pietermaritzburg and beyond should also organize more workshops on this important subject.

Thirdly, the Church should encourage women by giving them equal opportunities with men in Church leadership positions. This should be done in such a way that women have the power to speak and make choices, which affect them.

Considering these above steps, I observe that the Ubunye Free Methodist Church has not done much to create awareness around domestic violence. It is seen that it has many opportunities, which should be used to talk thoroughly about this problem and at the same time challenging the perpetrators. These opportunities are:

- The Pulpit
- Sunday school classes,
- Bible Study classes
- Prayer cell meetings
- Church conventions
- Pastor's retreats
- Baptism classes
- Membership classes
- Youth programmes
- Men's and women's fellowships
- Couple's seminars

There will be also a need for the Ubunye Free Methodist Church to start organizing workshops and seminars where the stakeholders in Pietermaritzburg are invited to address the issue of domestic violence. This activity will help to disseminate relevant information to the

wider society. The Ubunye Free Methodist Church is to remind her personnel to address social issues, for example it doctors, business people, teachers, doctors, pastors, social workers, theologians, nurses, bankers, and administrators. Therefore, we see that Ubunye Free Methodist Church is in better position to address the women and children crisis.

5.6. CONCLUSION

In conclusion, I must say that out of this research I have learnt much regarding the practice of the national housing policy and its underlying principles. As a result of a reflection on the Biblical teaching and practice in line with John Wesley's principles of social action, the *Ubunye Cooperative Housing* initiative has been established in the community of Pietermaritzburg. This therefore shows a commitment of the Ubunye Free Methodist Church to the social issues affecting its Community. I appreciate its initiative to build a relationship through a partnership with the Government to respond to social housing crisis. It is a practical model in which other Churches are challenged to work together with the Government, NGOs and other religious faiths having the same vision of humanization. I also commend the work undertaken within the *Ubunye Cooperative Housing* initiative and *The Haven*. My prayer and hope is that it will continue.

However, I suggest that in planning and prioritizing needs, issues of poverty and unemployment should be considered in order to find a holistic solution to the problem of social housing. The theological motivation to take up this challenge is shaped by John Wesley's social witness. I am convinced that his model of practical concern of the poor is still relevant even today. The Ubunye Free Methodist Church should therefore apply it as a guiding principle in the humanization process. With this realization she will continue to be a faithful Servant of Christ and the community.

APPENDICES

A. HOUSING TENURE OPTIONS¹

Tenure means the legal right to live in a house or use a piece of landform in a certain period of time. There are many reasons for a person to chose one tenure option over another. On of the reasons may be that the person has a house in the rural areas therefore does not wish to purchase a house in the urban areas, a person may not be earning enough to afford a house or a person may be on temporary bases in the area.

Rental Option: The tenant leases a unit through an agreement called Leaser Agreement, which is concluded between a Social Housing Institution and the tenant, and is responsible for paying a monthly rent for it.

Transitional Housing (Rental): This is a temporary accommodation in and around inner cities for individuals (and their families) who are homeless and are either seasonally or casually employed or are running their own small business. Transitional Housing is not housing for destitute.

Communal Housing (Rental): Communal Housing refers to shared accommodation by individuals who are unable to afford high rentals and are willing to share facilities such as a kitchen, balcony, and bathroom.

Installment sale option: The installment sale option is different from rental. The person occupying the unit has a 'use right' until such time that he or she has finished paying for the house. The purchase period is agreed upon at entry point between the Social Housing Institution and the person. The resident and the SHI sign a sale agreement at inception.

¹ *Residents or Tenants Training Programme* (Social Housing Foundation and Interfaith Community Development Association, Johannesburg, 2003)

Monthly installments are paid towards the capital cost, interest and management of the unit and rates and taxes until the property is transferred to the resident. Now you are the owner of the unit.

Cooperative option: This is similar to a share block scheme. Members of a Cooperative come together and become “Cooperators”. No one owns the unit as an individual. Units are owned collectively and each member of the co-op has a ‘right to use’ and own shares in the Cooperative. Members of the Cooperative elect and appoint the governing body for their cooperative.

Straight Ownership: This is when a person decides to acquire a dwelling using his or her own money or raises a mortgage bond to acquire an existing house or build a new dwelling. The person assumes full ownership of the dwelling once it has been lodged with the deeds offices for a title deed.

B. THE UBUNYE COOPERATIVE HOUSING -LEASER AGREEMENT

A Monthly Rental Agreement is entered into between Ubunye Cooperative Housing (here-in after referred to as UGH, and here-in after referred to as the Tenant.

Terms of Agreement

1. UGH agrees to rent to the Tenant an unfurnished flat known as Room at 72 - 78 Pietermaritz Street in Pietermaritzburg.
2. The rent to be paid by the Tenant is the sum of (R...) a month, payable in advance, on the first day of each and every month of tenancy without deduction or demand to UGH.
3. The tenancy is from the day of -----20.
4. The Tenant agrees to pay a deposit equal to the amount of one month's rental.
5. If UGH or the Tenant wishes to terminate this agreement, one months' written notice must be given by either side, and after inspection, the deposit amount in (4) above will be returned minus costs for fixing any defaults found.
6. The notice of termination of this agreement must be given by the last business day of the month prior to the one when tenancy is to terminate.

7. In entering this Rental Agreement, the Tenant acknowledges reading and accepting the attached rules entitled ORIENTATION FOR NEW RESIDENTS.

8. General. usage of public electrical current and water consumed on the premises will be included in the monthly rental fee. Any increase in the rates for these resources will be reflected in an increase in the monthly rental fee. Individual rooms are responsible for personal use electricity through a prepaid metering plan.

9. These premises will be used only for private residential purposes. Unless otherwise stated in a written agreement, these premises shall be used and occupied personally by the Tenant, and such people as registered in the Tenancy Application form for the room. This room is not be let out to any other person by the Tenant, for whatever reasons.

10. Included in the rental fee is a monthly fee to be used for the repair of damages or other costs incurred in maintaining the whole property.

11. The Tenant shall not house animals on the premises, nor allow any of his/her possessions or rubbish to be left in the common areas of the building. All laundry and hanging of clothing shall be done at the rear of the building.

12. The Tenant shall not use a paraffin apparatus at any time in the interior of this building. The common toilet and bathing facilities shall be cared for and maintained in a cleanly manner and used cooperatively with other persons residing on the premises.

13. The Tenant shall not cause or permit any disorderly conduct of any nature upon the premises. Use of alcohol or substances such as cigarettes, drugs, dagga, etc. by the Tenant or his/her guests shall result in eviction from the premises. Any use of violence on the premises shall also be grounds for eviction. The Tenant shall not permit excessive noise that causes neighbours to be disturbed between the hours of 9:30pm and 6am.

14. UGH or its representatives shall not be held responsible for any loss or damage which the Tenant may sustain while resident at this property.

15. The Tenant shall not be entitled to make any alterations to the exterior or interior of the room without the prior approval of UGH in writing.

16. UGH or its agents shall be at liberty to enter into the said room, with reasonable notice given (not more than 24 hrs), to carry out any inspection or work that may require to be done to the room.

17. When notice has been given by either side, UGH and/or its agents shall have the right to inspect the said flat at all reasonable times, and shall have the right to show the flat to prospective tenants at all reasonable times.

18. In the event that the Tenant does not pay the rent at the agreed upon time, or that any other part of this agreement is contravened, U.C.H shall consider this agreement as no longer valid and shall deliver a notice of eviction to be complied with by the beginning of the next calendar month, even if that is less than 30 days.

19. The Tenant hereby acknowledges that he has received the room in good order and that he shall be responsible to compensate U.C.H. in full for all damage done.

20. This rental agreement is subject to the Tenant qualifying as a beneficiary of the National Housing Board's Institutional Subsidy Scheme. The Tenant takes occupation of the room on condition that the Tenant will vacate if the Tenant application for approval as beneficiary with the National Housing Board or its agents is unsuccessful for any reason whatsoever, and will vacate the room if the Tenant's circumstances shall change to make the Tenant no longer eligible for the category of subsidy applied for approval for any reason whatsoever.

21. The Tenant agrees to vacate the room rented within 30 days of notification that the application as beneficiary was rejected or that the Tenant no longer qualifies as a beneficiary, which ever the case may be.

21. Signed at this day of 20 -----. (UCH Representatives) (The Tenant)

23. As Witness: _____

FULL NAMES SIGNATURE: _____

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