

SINGING THE LORD'S SONG IN A STRANGE LAND: A PRACTICAL  
THEOLOGICAL INVESTIGATION INTO THE SPIRITUAL EXPERIENCES OF  
SOUTH AFRICAN EXPATRIATES IN AFRICA AFTER 2000 A.D.

by

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submitted in fulfilment of the requirements  
for the degree

DOCTOR OF THEOLOGY

in the subject

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF. J.P.J. THERON

OCTOBER 2013

# ABSTRACT

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An evaluation of the spiritual experience of South African expatriates living in or migrating to other African countries, as a process of practical theology, established that expatriates do not isolate themselves from their churches in South Africa (SA). SA churches only make provision for traditional missionary outreaches and do not make provision for the SA expatriates, black or white, living in these African metropolitan areas. The subjects studied included SA expatriates, the relationships between SA churches, local African churches and expatriates, the act of migration, repatriation and its challenges together with the spiritual and social impact on individuals, marriages and families. A topical view implicates a direct relationship between fieldworkers, missionaries and chaplains deployment into African countries from SA. Furthermore, from research it is implied that the church in SA remains the spiritual home and resource centre of the migrant.

The practical theological call for a realignment of mission praxis is vital and is linked to Christ's parable of the ninety nine sheep, whilst one is lost (Matthew 18:12-14; Luke 15:4-7). This analogy produces the direct requirement of the Church to reconstruct missions to encompass combined support for their congregants in SA, the ninety nine, and those expatriates living in other African countries, the one. The missions to Africa should no longer be missions that only seek to convert African tribes to Christianity, but rather to serve Africans and others immigrating to countries on the continent.

Church resources for SA expatriates would be made available when a visionary change occurs at the planning stages of strategies for African missions. Proposed mission strategies should include cell church, care group and discipleship models geared for missions and the African expatriate terrain. A realistic strategy that harmonises resources within the church to serve those abroad shall ensure positive impact on the spirituality, family and marriage of the expatriate. Finally two challenges are laid before the SA church, one, to continue with missions in Africa according to the Great Commission of Jesus Christ, Matthew 28:19-20, with the second, to combine the expatriate discipleship models into its mission strategies.

**Key terms:**

Africa, chaplains, children, evaluation research study, family, local African church, marriage, missionaries, mission strategies, pastors, practical theology, South African expatriates living in Africa, South African church and spirituality.

# DECLARATION

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I declare that:

*Singing the Lord's song in a strange land: a practical theological investigation into the spiritual experiences of South African expatriates in Africa after 2000 A.D.* is my own work and that all the sources that I have used, or quoted, have been indicated and acknowledged by means of complete references.



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Clifford Stanley Ferguson

12 October 2013

# SINGING THE LORD'S SONG IN A STRANGE LAND:

A PRACTICAL THEOLOGICAL INVESTIGATION INTO THE SPIRITUAL EXPERIENCES  
OF SOUTH AFRICAN EXPATRIATES IN AFRICA AFTER 2000 A.D.



Thesis by  
Clifford Stanley Ferguson

# DEDICATION

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## To my wife Salomè:

**James 3:17** *But the wisdom that is from above is first truly pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.*

**1Timothy 1:5** *But the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned.*

In you, I have found love and wisdom, patience and warning, peace and understanding. The journey of life, in God's hand, takes us where He wills. We together, have learned through experience, that the ministry is not for the faint-hearted.

Your lonely hours, my working hours, together we endured to deliver results that have made us spiritually stronger. Whilst the winds of life moved over us, the love of God caused us to endure in faith and we have learnt to stand strong. The most tiring part is over, let's run the rest of the race, loving, caring, laughing and working together to please one another and the Lord. I pray that God will engulf you with His gentleness and that you will enjoy the fruits of success.

I will always love you.



# ACKNOWLEDGEMENTS

---

- My Triune God-  
Father, Son and Holy  
Spirit:** For the privileges I have without deserving any. I stand in awe when I grapple and work with the matters pertaining to God, His endless work of grace together with His love for humanity. Many a time I had to approach the throne of Grace in prayer, through Jesus the Son, to obtain mercy, knowledge and wisdom. Also, when there were no answers, or when I was puzzled, I experienced the Holy Spirit opening up the doors of my mind to reveal the then unknown. Thanks to my Father in heaven for the spiritual guidance on this research journey, God is omnipresent, omnipotent and the benefactor of knowledge.
- Professor  
Jacques Theron:** For your dedication to this investigation. I argue that my promoter was humble, spoke with wisdom and knowledge, also with an inherent authority; he is a man that knows God. By spending a number of years with a keen thinker and a solution finder, I learnt the art of sowing seed so that the students find the answers for themselves. Thank you for your guidance and the continual prompting to find out more.
- Jan Raaths:** For the hours spent in the development of the thesis referencing planning database and programme.
- Ilze Pohl:** For the assistance with the graphic arts, drawings and layout advice.
- Sandi du Toit and  
Fancesca Compaan:** For the language and grammar preparations, the dedication to the correct use of the English language in the research report together with your opinions on research matters.
- Justiaan du Plessis:** For the statistical verification of the data in Chapter 3 together with your views on statistical formulation and triangulation.
- Nombelelo Boloji and  
Ivan Janse van  
Rensburg:** For the transcripts of the video and audio material into Microsoft Word documents from MP3 and MP4 formats.
- Pastors and  
Chaplains:** For the time spent filling out the research questionnaires and for the love you have for God's people.
- South African  
Expatriates:** For the time spent filling out the research questionnaires and for allowing me to interview you about your personal and spiritual life.

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# LIST OF ABBREVIATIONS

ABBREVIATION	DESCRIPTION
AGS	Apostoliese Geloof Sending van SA
APK	Afrikaanse Protestante Kerk
AU	African Union
BTH	Bachelor of Theology
KJV	King James version of the Holy Bible
MJKV	Modern King James version of the Holy Bible
NGK	Nederduitse Gereformeerde Kerk
NZ	New Zealand
PDCA	Plan, do, check, act cycles used in quality management
PPC	Pentecostal Protestant Church
SA	South Africa
SADC	Southern African Developing Community
SANDF	South African National Defence Force
SAT-7	Satellite service for free to Air Television services over the UK and Sub-Saharan Africa
SHAPE	Spiritual gifts, Heart, Abilities, Personality, Experience. A technique used to turn church members into ministers (Warren, Purpose Driven Church, 1995, p. 370)
SMART	Specific, measurable, attainable, results and time frame. A technique used for strategic planning (Hunter; Bailey and Taylor, 1997)
START	Study the situation, tabulate possible actions, arrange an action plan, recheck pro's and con's, take first step (Beckham, 2006, p. 265)
SWOT	Strengths, weaknesses, opportunities and threats. A technique used for analysis in business (Hunter; Bailey and Taylor, 1997)
UK	United Kingdom
VEK	Volle Evengelie Kerk
ZA	International code for South Africa
ZAR	South African Rand

Table 1 - List of abbreviations

# GLOSSARY OF TERMS AND CONCEPTS

TERM OR CONCEPT	DESCRIPTION
Actor or participant	Refers to a person playing an active role in the course of this research project either by participation and/or by means of a contribution.
Body of Christ	Refers to a figure of speech from the New Testament that describes out of Paul's teaching that the church functions as a body, all working together in unity with Jesus Christ as Head.
Chaplain	Refers to a minister employed and trained to work with members of security forces and in event of mobilisation chaplains are deployed with the troops to provide spiritual guidance.
Children	Any person below the age of 18 years old.
Christian	Refers to a follower of the Christian faith as set out in his/her denominational doctrine.
Codes / Coding	Referred to and set out in the coding tables chapter 2 – research coding used for collating and grouping research data before analysis.
Countries	Referred to in this research project, are mainly African countries other than South Africa.
Cultural challenges	Refers to challenges relating to national, cultural and tribal differences on the African continent.
Culture	Refers to the traditional values, belief systems, social activities of nations, tribes and/or clans in Africa
Deductive reasoning	Refers to inferences that involve drawing conclusions from premises. This could include the derivation of a hypothesis from models and theories or conceptual explication wherein a concept is clarified (Mouton, 2001, pp. 117-118).
Discipleship	Refers to the making of disciples to follow the Biblical teachings of Jesus through God's salvation plan for the nations, Jews and Gentiles. A direct calling and ultimate purpose of the Church termed the Great Commission (Matthew 28:18-19).
Dogmatic approach	Refers to the principles of faith, beliefs and rules or approach taken by a group of Christians or a Church denomination; usually based on or confirmed by Biblical text and theological traditions (Deist, 1992, p. 75).
Emigrant	Refers to a South African who takes up the citizenship of another country and decides to live in that country without the hope of returning to South Africa.
Ethics	Refers to rules of Christian, business and social behaviour pertaining to expatriates and actors in this research project (Deist, 1992, p. 87).
Evaluation	Refers to the evaluating of the big picture according to the investigation plan within the context of the study, linked to the research purpose, objectives, statements and questions (Paulsen & Dailey, 2002, p. 8).
Expatriate	Refers to any South African over the age of 18 who migrates from South Africa to another African country or who immigrates and lives in another country together with his/her family.
Fieldworkers	Refers to persons such as trained spiritual leaders, cell leaders, lay pastors, professionals who are not paid or subsidised by the church to do evangelisation or mission work. These spiritual workers are active

	Christians who make disciples in the workplace and form discipleship groups where they become the spiritual leaders.
Immigrant	Refers to a south African who retains his/her citizenship with the hope of returning or repatriating to South Africa.
Inductive reasoning	Refers to the application of inferences from specific observations to a theoretical population also termed generalisation due to the small sample applied to a larger population (Mouton, 2001, pp. 117-118).
Instruments	Refers to the primary instruments were the expatriates, pastors and chaplains together with the secondary instrument for the study namely literature.
Interviews	Refers to guided interviews conducted in 2 ways, face to face and telephonic interview recorded on DVD.
Islam	Refers to followers of the Islam faith with the Koran as the Holy book together with the teachings of their prophet Mohammed,
Local country	Refers to the African country, other than South Africa in which an expatriate resides or migrates to.
Marriage	Refers to the committed marriage of two South Africans under the Marriage Act, 1961 enacted by the Parliament of South Africa as amended (Republic of South Africa, 1961).
Measures	Refers to the components of evidence that can be utilised to measure the validity and reliability of intended results, outputs or outcomes. A measure is usually accredited by the SMART methodology described in the abbreviations table i.e. a SMART measure is an accurate measure.
Migration	Refers to the act of travelling from South Africa to any other country for work. The means may be by road, sea or air travel and may be for short or longer periods.
Missiology	Refers to the “scholarly study of the principles and means of the Church’s mission to the world, especially to non-Christians” (Deist, 1992, p. 160).
Mission plan	Refers to the formal / informal plan pastors make to involve their congregation in mission work, usually for sending missions and crusades to Africa to spread the Gospel of Jesus Christ. This may even include education and medical facilities and services.
Missionary	Refers to a person, usually a trained pastor, sponsored by the Church to live in another African country to preach the Gospel of Jesus Christ to non-Christians and would most likely work from a mission station.
Muslim	Refers to a person following the Islam faith.
New Age Religion	Refers to multifaceted religions that include esotericism, meditation, channelling, scientology and self-knowledge etc. A culmination of Eastern religion and wisdom into Western religious styles. These religious practices may even include the acceptance of Christianity, Judaism, Buddhism, Islam and others as different ways to God. God also defined in many different ways and forms, including the self as a god or goddess. The religious beliefs draw philosophies and interpretations from monism, dualism, pantheism, gnosticism and even animism. (Ankerberg & Weldon, Encyclopedia of New Age Beliefs, 1996, pp IX-XIII).
Outlook on marriage	Refers to a personal outlook an expatriates have on marriage which includes own principles, intimacy, love, working together, family and the value it adds to life.
Pastor	Refers to any trained and ordained minister or priest of the Christian faith in service of Christ in a Christian church denomination.
Pentecostal	Refers to a Christian grouping that places emphasis on the adult baptism and in the baptism of the Holy Spirit. This enables the acting out of the gifts of the Spirit and the fivefold ministry (1 Corinthians 12).
Personal	Refers to the personal spiritual practice of a person. This includes prayer,

spirituality	praise and worship, Bible study, personal convictions with regards to the way the subject believes he/she should live out their faith.
Practical Theology	Refers to the scholarly study of the practical aspects and underlying principles of the Christian ministry i.e. research, evaluation and investigation into the praxis of the Church (Deist, 1992, p. 197).
Pre-Migration	Refers to the decision making period before the South African actually migrates to another African country. A time when the individual and family could be unsettled, even traumatised for various reasons.
Qualitative research	Refers to the collection and analysis data through interviews and questionnaires. In this project participant observation was limited. Coding principles were applied in analysing the transcripts of the interviews.
Quantitative research	Refers to the numerical data collected from questionnaires that were grouped and measured in statistical terms. This collected data is available in Chapter 3.
Questionnaires	Refers to questionnaires that were developed for the purpose of collecting data from expatriates, pastors and chaplains.
Retroductive reasoning	Refers to common everyday reasoning on how observations are made and explanations are thought out. These retroductive inferences give plausible accounts for observed events and data (Mouton, 2001, pp. 118-119).
SA Church resources	Refers to the resources South African churches make available or should make available for the ministry to expatriates in Africa. These may include communication, counselling, pastors, funds, missionaries, chaplains, training, buildings, other facilities and the like.
Scenario	Refers to a sketched example in words explaining the perceived sequence of events or possibilities in relation to expatriates.
Spiritual experience	Refers to the spiritual experience of the expatriate whilst migrating to and from other African countries. This includes the change in prayer, praise and worship, bible reading and church attendance patterns.
Spiritual impact	Refers to the impact the Africa migration has on individual's spiritual health.
Spiritual needs	Refers to the needs and requirements of an expatriate whilst outside of the South African borders. This includes his/her expectancies for spiritual resources from the Church in South Africa.
Spiritual outlook	Refers to spiritual views an expatriate has whilst living in other African countries. This also concerns the changed outlook from migration to repatriation.
Strategy	Refers to a formulated action plan to enact a mission or ministry in the expatriate context. This could also be a mission strategy.
Subjects of the study	Refers to expatriates migrating or living in other African countries, Chaplains involved in African operations, South African Missionaries servicing in African countries, the theory and praxis of the church with regards to expatriate ministries and the theory of developing suitable strategies for an new praxis.
Support groups	Refers to the groups of people who share common values and congregate at informal venues, offices or homes for prayer, moral and spiritual support.
Support structures	Refers to formal support structure put in place by churches to support their congregation and in this case also expatriates.

Table 2 - List of terms and concepts

# CHAPTER 1



Introduction and  
orientation of the study

# CHAPTER 1

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## 1 INTRODUCTION

Singing the Lord's song in a strange land: a practical theological investigation into the spiritual experiences of South African expatriates in Africa after 2000 A.D. (adapted from Psalm 139:1-4) was a mixed method investigation based on the premise that the Christian expatriate's spiritual experiences are related directly to their individual world views, morals, church attendance, marriage, family issues, trauma, infidelity, pastoral care and social activities. A further assumption was that the local African church or South African mission church in Africa may not be in a position to cater for the South African expatriate's spiritual requirements.

## 2 PERSONAL OBSERVATIONS

I have opted to start out by giving a personal account of my own observations that led to initiation of this investigation. This may give the reader a sense of why I embarked on this research project.

I had a number of friends who live ,or have lived, in the Ivory Coast, Nigeria, Democratic Republic of Congo (DRC), Ghana, Kenya, Tanzania, Mauritius, Swaziland, Zimbabwe, Zambia, United States of America (USA), New Zealand, Australia, United Kingdom, Botswana, Namibia, Mozambique, Saudi Arabia, Kuwait and the Arab Emirates. Since 1997 I myself have worked in and/or visited about 15 African countries, the USA, the United Kingdom, the Arab Emirates and Kuwait. This gave birth to the idea that Africa was different and I perceived that it was about the Church's view that Africa was only a mission terrain.

Expatriates do various jobs and projects in Africa, including security services, banking and business administration, civil projects, farming, information communication technology, cellular networking, town planning, electrical supplies, food imports and exports, manufacturing, health and education. Also many expatriates are entrepreneurs who have started their own businesses in these countries and may never return to South Africa.

I observed that when South Africans migrated to African countries they usually opted to live there for a two to five-year contract period. This would either be to have a job, or to make extra money and thereafter to “live happily ever after” in South Africa. I found that they repatriated after the expiration of these contracts, which brings with it a number of consequences. Also, many businessmen/women are commuting between Johannesburg and the African capitals in which they work. The length of these visits varies from three days to two weeks. Furthermore, I found that business owners, CEOs, directors and middle management actually immigrate to African countries with their families.

Having observed and visited families living in the DRC, it is surprising how they seem to cope in their environment while giving the impression that more quality time was spent on family activities. My question in this regard was: is this coping just superficially evident or are there any underlying family issues that do not surface during my visits? My first impression was that expatriates seem to have a high standard of living, together with a virtuous family bond but, although all seemed well on the surface, they did express their spiritual wants.

In Africa and elsewhere, South Africans seems to be forming small South African communities where they share common interests. To me the possibility exists that Christian principles have thus become less important to people who were once faithful Christians. In their social circles, I wondered if the old South African rule still applied, namely: “To stay friends you don’t discuss politics or religion”?

Observing gaps in the expatriate lifestyle, I noticed that South African migrants did not enjoy Western style church ministry in Africa as they did in first or second-world countries. Africa appears to have its own, unique spiritual challenges, which include cultural differences, even across African ethnic groups. For my investigation I asked if culture, liturgy, marriage, spirituality, basic Christian dogma etcetera, led the South African migrant toward having issues regarding their own spirituality. Looking inward, I worked closely with Zimbabwean, Kenyan, Indian, Ghanaian, Nigerian and other expatriates living in South Africa and found that the same phenomenon existed for them, even though their culture differed from ours.

When Christian expatriates opt to join a local church, where the service may be longer, have different liturgical form, and be in a different language such as French, Portuguese or African local, are there not spiritual adjustment issues? For example, a local Sunday church meeting in Africa may last up to eight hours. This is rather different from the mainline church service in South Africa, which rarely exceeds an hour and a half.

In reflection on the matter, I gathered that the expatriate's adjustment may possibly include joining a local church group and accepting differences or, if he/she is not comfortable, they may abstain from church activities in general. I opted to investigate both these possibilities to understand the effects on spirituality. Furthermore, I endeavoured to understand what would cause expatriates to either abandon their beliefs or to change their denomination to accommodate their spiritual needs in their new circumstances. From the results and evaluation it was my intention to understand the South African mainline Church mission strategy, its practical theological praxis for Africa and its outlook on expatriate ministries.

In the Arabian countries I attended American churches where South Africans felt welcome and would easily adapt to the culture. Also, in the USA South Africans easily adapt and find it easy to fit in because they have many similar churches to those in South Africa to choose from. I then observed that in other first-world countries like Europe and Canada, South Africans, especially mainline church members, congregate and form small groups. To this end, I have seen South African flags in church services hosted by South African ministers in New Zealand, the United Kingdom and other first-world countries. I then questioned the fact that South African Churches gracefully opted for the West when planting Churches for expatriates and were not too concerned about African expatriation. My curiosity led me to question the Church's thinking, was Africa just unattractive or was it the Mission mind-set of the South African Churches? For that matter, was it about money and materiality?

Firstly, starting out with my investigation, I referred to the mission church as the missionary arm of the South African-based churches that have active missionaries in Africa, mostly in rural areas. Secondly, out of this research I hope to understand why it seemed that Africa is less attractive to non-missionary ministers and why the continent has always been related to mission establishment instead of evangelical church planting.

### 3 BACKGROUND AND RATIONALE

Migration to and from first, second and third-world countries had escalated as technology has evolved. United Nations statistics reported an increase of legal migration from 1960; 75 million persons to 191 million recorded in 2006 (UN Population Division, 2006)<sup>1</sup>. The United States recorded an average of 7.6 million migrations per annum whilst the International Labour Organisation (International Labour Organisation, 2001)<sup>2</sup> reported the average annual labour influx for the United Kingdom was about 12 million, New Zealand about 0.27 million, Australia about 1.2 million, the USA about 7.75 million and Canada with about 0.79 million immigrants.

The horizon has widened for the adventurous, the business community and entrepreneurs. Africa, too, has its share of expatriates, many of whom have migrated to South Africa. The UN statistics (2006)<sup>3</sup> show an increase of legal migration in Africa from 9 million in 1960 to almost 18 million in 2005. In a different survey, Accenture, Markle Foundation and the United Nations (2003)<sup>4</sup> estimated that in the ICT sector alone about 250 to 300 South African professionals are immigrating every month. By this time the Global Career Company (2007)<sup>5</sup>, claimed to have placed 2, 500 South African professionals in Africa. The migration of South Africans to Sub-Saharan African countries is increasing rapidly; this is over and above those who chose to migrate to first and second-world countries (South Africa Info, 2007)<sup>6</sup>.

Then First National Bank (FNB) (*Home coming revolution*, 2007)<sup>7</sup>, sponsored international research for government initiatives to "buy back" expatriates. Although First National Bank and the South African government may be complimented for this initiative, a question arose: what about those who preferred to stay in the foreign country. In the research of Joubert

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1 <http://esa.un.org/migration>

2 <http://www.ilo.org>

3 <http://esa.un.org/migration>

4 <http://opt-init.org/framework/pages/appendix3case6.html>

5 <http://www.globalcareercompany.com>

6 [http://www.southafrica.info/public/sa\\_communities](http://www.southafrica.info/public/sa_communities)

7 <http://homecomingrevolution.co.za>

(2006)<sup>8</sup> it is concluded that only about 34% of expatriates, also confirmed by Business Day (Barber, 2008)<sup>9</sup>, will actually consider returning to South Africa. It was how the remaining 66% interpreted their position as South Africans, were they merely denouncing their culture or was the foreign living conditions and security merely better than in South Africa that sparked interest.

Sussman and Settles (1993:209-232) posit that people migrate to a perceived promised land and are often disappointed in their new societal setting. It is after the disappointment, or realisation of reality, that expatriates start seeking their 'own' culture and groupings in various ways to recreate new 'expatriate' social settings. This phenomenon is realised from websites such as Scattelings<sup>10</sup>, Labuschagne, (2006);<sup>11</sup> Roepstem (2007)<sup>12</sup> and South Africa.info (Big Media Publishers, 2006)<sup>13</sup>. In this context, small communities were established where biltong, braai, rugby, church and politics were common attributes. It was questioned whether these communal cultural hubs and networks developed for spiritual, medical, legal, security, social, and/or educational care.

In Vogel's (2006:174-178) investigation into failures of expatriate assignments, he advocates that double the amount of the South African respondents were actually on African assignments compared to the rest of the world. The causes of the failures were primarily as a result of living conditions and requirements of the South African living in Africa. According to Vogel, the largest stumbling blocks in expatriate human resource management was the lack of training, support, preparation programmes and assurance of repatriation of migrants and their families.

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8 <http://www.researchsurveys.co.za/papers/samra/2006/SA%20scatterlings%20presentation%20-%20SAMRA%202006%20-%20Toni%20Joubert.pdf>

9 <http://www.businessday.co.za/printfriendly.aspx?ID=BD4A791908>

10 In pre-investigations I have found many networked South African websites and blogs serving expatriates, these are mainly related to sport, music, social activities and jobs. At this stage there are only a few Church websites that catered for the expatriate. Church websites focus on the believer and Church member.

11 <http://www.scaterlings.org>

12 <http://www.roepstem.net/index.html>

13 <http://www.southafrica.info/abroad/clubs.htm>

In similar research, Arnold (2007)<sup>14</sup> investigated the management failures of South African companies with regards to expatriates in the Southern African Development Community (SADC) region. He established factors deemed to be of best practice in the process of managing migrants. Also, as in Vogel's (2006) speculation, training programmes, preparation, planning, schooling, accommodation and repatriation were investigated. It was found that although policy documents were in place, what was promised in the literature was actually not always delivered. These policies often did not take spouses and children into account. Furthermore Arnold (2007) argues that cultural adaptability, which complements this investigation, was not tested adequately by these companies prior to expatriation. Most South African companies had no, or very poor, pre-departure training programmes. It was also indicated that South African companies do not consider repatriation prior to or after a given cross border assignment.

Lee (2007)<sup>15</sup> wrote a research article in the *International Journal of Management*, wherein he focussed on the inability of an expatriate family to adjust to a foreign environment. He argued that the role of the home company is probably the highest contributor to expatriate failure. Lee's findings align with those of Vogel and Arnold. Out of their combined research one is led to believe that family and spouses were frequently faced with adaption problems which include: marriage, children, culture, education, travel, training, accommodation, local transport and repatriation. In these three research projects (Vogel, 2006; Arnold, 2007; Lee, 2007) one found no mention of a spiritual or religious requirement, noting that Arnold and Vogel focussed on South African expatriates in Africa. One would have expected that religiosity, which is a cultural component, should be important when regarding the social integration and cultural diversity in an anthropological or social paradigm.

In the field of psychology, Jordaan & Jordaan (1998: pp. 641-662) maintain that a social problem is created by a changed environment or 'new home'. In the case of expatriates, this phenomenon induces spiritual, cultural and socio-economic imbalance for the individual as suggested in the works of Nash, Stoch & Harper (1992: pp. 344-347). In light of the social change one expects a knock-on effect on the expatriate family by complex spiritual questions, marital issues, infidelity, problems at home, loneliness, intercultural marriage and even changes to family structure.

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14 <http://www.workinfo.com/free/downloads/422.htm>

15 [http://findarticles.com/p/articles/is\\_200709/aj\\_n21295139](http://findarticles.com/p/articles/is_200709/aj_n21295139)

In relation to this phenomenon, Jordaan & Jordaan (1998; pp. 725-730) and Collins' (1988: pp. 407-421) description of interpersonal attraction between people under the umbrella of group norms makes one realise that social interaction across cultural divides may bring about significant change for the individual. This leads to a relevant question, namely: is a problem not caused by the fact that what may have been abnormal at 'home' becomes a norm in the expatriate world due to the circle of influence? Does this phenomenon, together with a state of loneliness not lead, or possibly lead, to intercultural attractions, infidelity and later to intercultural marriage?

Meade (2006: p. 117), in "Pastoral care in disaster", elaborates on the shared Christian praxis, based on Groome (2003: pp. 511-520)<sup>16</sup>, by developing an internal framework of care, which to her is a combination of pastoral care given by or on behalf of the faith community. Also Nel (2000: pp. 131-132), in *Hanteer Depressie*, writes that the Church should be the centre of comfort and healing. For expatriates, this model may be appropriate, but without understanding their spiritual experiences, the Church would be acting blindly and the expatriates would not have access to Church resources, which are probably required.

Cornille (1993: pp. 281-298) in his research, cites Houston's (1992) lecture, wherein Houston explains that the spiritual wellbeing of an immigrant will affect their self-image, emotion, salvation, prosperity, relationships, family wellbeing and even their family's future. Cornille establishes that the Church is an important link in predicting the success of the family experience whilst adjusting to their new community. Also McCubbin (1980: pp. 855-871) points out that the Church must be supplied with information by the family in order to assist it in its adjustment. Relating to this research, it can be deduced from Houston, Cornille and McCubbin's works that the expatriate's spiritual experience should be understood and investigated in relation to the expatriates' relationship with their home church.

Although the source of the problem stems from the business, sociological and anthropological areas, the knock-on effect is theological and spiritual. Thus, as the scientists of anthropology, business, psychology and others are investigating the effects of migration on the expatriate families, practical theologians also need to make a significant contribution in this regard.

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<sup>16</sup> Groome specialises in adult education and in this regard and has valuable insights into the spiritual requirements and experiences of adults.

### 3.1 THE THEOLOGICAL PROBLEM

The practical theological problem is that expatriates migrating from South Africa cannot adjust to the local African church culture, resulting in spiritual degradation. South African churches only make provision for traditional missionary outreaches and not for the South African expatriates, black or white, living in these African metropolitan areas. The problem is centred on specific spiritual requirements of the expatriate family in adjusting to their new environment, with or without their church support. It is evident that the Church at large does not understand the impact that the social change has on the expatriate's spiritual stability, family and relationships (*cf.* Cornille, 1993; McCubbin, 1980; Sussman and Settles, 1993).

It was perceived that the local African Churches and the Church back in South Africa are not prepared or geared to supply spiritual support structures that allow for spiritual care and growth to expatriates. In practical theology this problem relates to the praxis of mediation of the Christian faith versus the praxis of the Christian faith within the newly engaged society (Heitink, 1999: pp. 8-9; Whyte, pp.1973:229; Gill, 1996: pp. 325-330).

### 3.2 RESEARCH QUESTIONS

It was anticipated that the expatriate usually, to some extent, prepares for the 'new life' but few seemed to be prepared for the new spiritual challenges (*cf.* Cornille, 1993: pp. 281-298). From previous research on migration and from prior observations, it is clear that the Church also faces challenges in serving expatriates living in Africa. Where did the local church in Africa fail, and has it? On the other hand, did the home church in South Africa understand the requirements for its structures to support expatriates?

After identifying the expatriate theological problem, the following research question was established:

*What support do expatriates in Africa require from the South African churches to allow for adequate spiritual sustainability and growth?*

This led to five subsequent research questions:

- I. Was there change, and if so what causes such a change, in spiritual outlook and religiosity of the expatriate?
- II. How did the spiritual experience affect the expatriate's family relationships?
- III. Do expatriates eventually steer away from their own spiritual convictions and what causes this?
- IV. Do the local churches of Africa cater for the South African expatriate culture?
- V. Do expatriates require more spiritual contributions from their local churches in the host country or in South Africa and what are these requirements?

It was established that, for the Church to adequately address this predicament from a practical theological standpoint, its leaders would require a better understanding of the spiritual experiences and dilemmas of South African expatriates on the African continent. From an anthropological and sociological standpoint, Ember and Ember (1995: p. 336) write, "to solve the problems we base them on two assumptions. Firstly, we find the cause, and secondly, we assume we can treat or eliminate the cause." This project sets out to investigate and evaluate possible causes of a theological dilemma, assuming that they could be solved within practical theology by not ignoring the anthropological and sociological settings.

## 4 PRACTICAL THEOLOGY

To form a basis for the discussion on practical theology, I set out to define practical theology as an empirical science that is utilised to evaluate and enhance the spiritual care and services the Church offers its members. Then also in my search for a good practical theological definition to suite this study it became obvious that there are many different definitions given for the science by different prominent theologians. Velling (2005: pp. 3-4), in his book *Practical Theology*, says to define practical theology is difficult and proposes that we should rather see it as practicing theology. Furthermore, I take Velling's argument into account, he had difficulty with practical theology, due to the fact that he was certain that it was a type of theology that would often cause critique to other types of theologies, or even oppose them.

To complement his opposition theory, Velling (2005: pp. 3-4) suggests that Karl Rahner's (1972)<sup>17</sup> observation about practical theology, reminding myself that Rahner was a systematic theologian, is best for starting out, "the theory of practical theology indwells the practice itself", it is inferred that the resultant theories about practical theology are directly related to praxis. However, in Janson's (1982: p. 174) discussion about the subject, he articulates Bohren's perspective, where his theory calls for the interaction between theological disciplines. Arguably, it lacks the call for the overlap of practical theology with other scientific disciplines, which I was searching for.

Gill (1996: p. 325) in the reader, *Theology and Sociology*, refers to the definition of practical theology offered by Karl Rahner (1972: p. 102). As Rahner then defines practical theology as a theological discipline which is concerned with the self-actualisation of the Church for the here and now, it infers a practical attribute for studying real life situations to confirm what systematic theologians have already identified. Unfortunately after careful review, it dawned upon me that practical theology may actually discuss, find or reveal matters that other theological disciplines may not willingly agree with. Thus, although this definition allows for the study of human activity, it lacks or denies the possibility of practical theology, as an empirical science, to borrow from other sciences or to critique other theological arguments. To me a more comfortable departure point, is to ensure that practical theology, as a science, retains its own character, whilst allowing it to communicate and work alongside sister sciences and not only within its theological discipline. To this end Maddox's, (1991, p.164) suggestion that "*The goal of Practical Theology then becomes the development of a "public" account of proper action in the world; i.e., an account that is not confessionally-dependent upon the Church*" then enables practical theology to investigate and enquire outside of traditional theological disciplines.

Cartledge (2004, p. 39) brings another dimension to the fore in his statement that theological praxis incorporates both beliefs and practices harmonised by human cognition and behaviour.

Noting the spiritual experience in context with practical theology and spirituality, Anderson (2003: p. 74) uses the epigenetic<sup>18</sup> model of human development. For Anderson, the core of

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<sup>17</sup> Velling cites Karl Rahner's book, *Practical Theology within the totality of Theological Disciplines*, New York: Herder and Herder.

<sup>18</sup> epigenetic "biology having an external rather than a genetic origin; the theory that the development of tissues and organs during embryonic development proceeds by successive gradual change" (Microsoft Word, 2010)

human spirituality is grounded in a sense of belonging, and he rightly says, “spiritual fitness begins with the sense of belonging realised from social cohesion”. Firstly, if this is so, it is posited that the expatriates’ sense of belonging should be disturbed by their environmental change (*cf.* Gibbs & Coffey, 2001:189-209). Secondly, if the Church constituted a meaningful contribution to the sense of belonging prior to emigration, would this not create another spiritual problem after migration which relates directly to the praxis of the Church?

Therefore, by forming a good grounding for the investigation and evaluation, I relate to Maddox’s (1991, p. 166) theory that praxis designates creative action that is inspired by critical reflection to instigate both change and insight. He further states that such an investigation on praxis is neither “*pure theory or mere technique*”. Janson (1982: pp. 166) conversely advises that practical theology investigates, evaluates and makes recommendations about the past and present. I deduce that to a certain extent it should also investigate, evaluate and predict what the future holds. Ultimately, with respect to this project, the scholarly comprehension leads to holistic considerations about the spirituality of expatriates in relation to their past, their present and future experiences relating to the theory of action. To this end the practical theological floor plan of Heitink (1999, pp. 12-13) brings to the fore, his argument, that practical theological theory of action is built on three distinct perspectives namely: hermeneutical, strategic and empirical. Thus, taking this into account, I proceed with a discussion about the overlap of practical theology into other scientific disciplines.

#### **4.1 PRACTICAL THEOLOGY AND OTHER SCIENTIFIC DISCIPLINES**

In my quest for a more suitable practical theological approach for the study of expatriates, due to its complexity, I sought a platform that allows for a wider practical theological expanse that would allow for theory building about the actions of the Church and expatriates. Somehow it was as if the bounds of practical theology needed to be extended into those of other sciences. To this end Osmer, Schweitzer, Eds.(2003, p. 2) promote the four tasks of practical theology in relation to Fowler’s development of faith perspective, namely the descriptive-empirical, interpretive, action guiding theories and the normative. Whilst contemplating whether this faith development model suits the study it became evident that the descriptive-empirical phase analyses what is going on. Clearly Fowler, in his research projects, intersected from practical theology with psychology, sociology, philosophy and other sciences to bring practical theology into dialogue with its sister sciences. Furthermore, by bringing Fowler’s interpretive task to the fore, allowance is made for this investigation, whilst his notion of a normative task speaks out to the forms of religious praxis

encountered by expatriates. His pragmatic task brings forth the “how to?” factors into account for proposed solutions.

Streib (2003, pp. 27-35) posits that Fowler’s theory brings forth suitable dimensions for cross cultural research and allows for development of methods to actually measure faith development. Nevertheless Streib (2003, p. 35) posits that the future of faith development research has more dependance on the qualitative instrument because quantitative instruments have shown insufficeint validity for covering cross cultural research. Therefore, whilst it is inferred that Streib advocates a mixed method approach to empirical research one notes his concern about the validity and reliability of large samples of data. I am inspired by Streib’s addition of innovation as a further dimension to research (Streib, 2003, p. 35).

In Ganzevoort’s (2004, p. 54) description of theology, as speaking of God, he draws attention to the fact that theology is a forum where various scientific discourses meet. He describes the three loci for speaking of God, Biblical theology being textual, systematic theology relays ideas and practical theology imparts actions. To him the material of each locus can be understood in terms of semiotics in their three dimensions, syntactic, semantic and pragmatic (Ganzevoort, 2004, p. 56). Furthermore he utilises three approaches to demonstrate practical theology’s dialogical ability in other fields. Firstly he mentions Dreyer (1993) who encourages the dialogue with praxis, then van der Ven who encourages dialogue with other theological disciplines and lastly Fowler (1984), who relates well with theology, but encourages theology to work in tandem with other scientific disciplines. Ganzevoort (2004:74) posits that the particular contribution of practical theology is thus a hermeneutics of praxis. Remarkably, later he brings his second definition to the fore whilst comparing psychology of religion to practical theology. Here Ganzevoort (2010, pp. 4-5) suggests that the common ground be found in a description of practical theology as the (empirical) hermeneutics of lived religion. I infer that for Ganzevoort, practical theology’s definition may have changed due to personal maturation of the concepts, or due to the fact that to him, practical theology’s purpose may change on application.

Addressing the empirical worth of practical theology, Heimbrock (2010, p. 273) explains that the growing use of social scientific instruments has a benefit to practical theology because they explicate its understanding of this scienific discipline’s subjects. Furthermore he describes a growing need for practical theology to reflect on the theological impact and consequences of theological implementations and interventions. These reflections he suggests include: “reality, action, objectivity, validity and life”. From Heimbrock’s observations on pratical theology it is deduced that an empirical event or study is determined

by the way in which practical theology is interpreted in relation to its ultimate purpose (Heimbrock, 2010, pp. 272-275).

Osmer's (2008, p. 22) view that, I quote "All interpretation begins with pre-understandings that come to us from the past", should not be underestimated and it probably corroborates with the notion that ideas and innovations are built upon cognitions. Smith (Smith, 2011)<sup>19</sup> responds to Osmer's normative approach from a South African theological perspective, and posits that practical theological models are not about good practice but that they should be grounded on scripture resulting in practical theology also being an exegetical theology. Although it is then implied by Smith that practical theology is and exegetical theology, I oppose the view. I respond that although exegetics may be a good instrument of practical theology, it is not practical theology as such.

My opposition to Smith's view is strengthened by Cartledge (2003, p. 26) "Thus the process of doing practical theology becomes itself a mechanism for transformation within the kingdom of God. Practical theology viewed in this light is theology in the service of the church for the world". Cartledge's first point, that practical theology becomes a mechanism for transformation, brings comfort that transformed services of the kingdom of God would in turn affect change in the lives of individuals through the Church's missional calling. His conclusion causes one to realise that practical theology, as an empirical science, is a vehicle of investigation that assesses the services of the Church. It is thus implied that empirical studies, of this nature, should increase the efficiency and effectiveness of service offered by the Church to the world at large.

I proceed in my discussion from the process of practical theology to the research methods, bringing quantitative and qualitative empirical research aspects to the fore. Van der Ven (2009, p. 60) posits that in qualitative and quantitative methodologies, there is, and should be, a continuous interaction between theory and data. This is complemented by Hermans (2009, p. 88) who promotes three types of research for practical theology namely: quantitative to study covariences, qualitative to study commonalities and comparative research to study diversity.

When discussing quantitative and qualitative research, I am in agreement with Van der Ven's (2009, p. 61) realisation that post qualitative research requires systematic data description, reduction through classification, typology and pattern construction. In contrast to

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<sup>19</sup> [http://www.satsonline.org/userfiles/Smith\\_ReviewOsmer.pdf](http://www.satsonline.org/userfiles/Smith_ReviewOsmer.pdf)

qualitative research he proposes that theory formation consists of a structure of concepts put in place prior to data collection. It should thus be considered, as he rightly states, that theorising not only takes place in the pre-stages of quantitative data collection but also takes place in the analysis phase after data is collected. To this end it was crucial in this research project to effectuate theory in both the qualitative and quantitative research processes, pre and post to data collection processes. It is inferred that Van der Ven (2009, p. 65) positions quantitative research as variable orientated and qualitative research as actor orientated. Inferably, to his interpretations, there is no exclusive link between insider and outsider perspectives in these two methods. This study of expatriates was planned to be in tune with the insider and outsider perspectives of the expatriates and pastors in the Church, both actors of reality.

Taking Van der Ven's work (2004, pp. 370-382) on comparative empirical theology into account, I found that without a comparative recollection and reflection on both sets of data, quantitative and qualitative, much of the fruit yielded by this study could be lost. Therefore my inference that, a comparative study after the quantitative and qualitative data is collected and studied, yields cognitive knowledge and possibly also new theory. To this end I add that an empirical study yields results and supplies the researcher and stakeholders with cognitive results. However, what concerns me, is that if the results of the study and realised theory cannot be utilised to bring about a solution to the praxis of theology, the practical theological exercise may have been done in vain.

To address my previous concern I take Osmer's (2008, pp. 1-57) model, adapted from Fowler's (Osmer, Schweitzer, eds.2003, p. 2), into account. In terms of practical theological research I find that Osmer's advocacy of phenomenological research suitably applies well to this study. Yet Osmer's model would explicitly seek the *essence* of the experience for a group of people, and in this case, expatriates. Furthermore Osmer (2008, pp. 1-57) speaks of the four tasks of practical theology, descriptive, interpretive, strategic and normative, these all interlinked and related to one another. In my study of expatriates, these tasks are taken into account but not formally segmented into these areas in this evaluation study.

Northcott (2000: p. 162) takes a post-millennium viewpoint on practical theology and defends the interplay with other scientific disciplines, where in his view, sociological insight is key to recent movements in practical and pastoral theology. This idea about practical theology also then influences theologians in South Africa. Heitink (1999: pp. 244-309), explains that practical theology centrally overlaps with anthropology, theology and sociology. Furthermore, Wolfaardt (1982: p. 355) refers to Dekker (1969: p. 36) who confirms that practical theology

and sociology stand in relation to one another in at least the following five instances, which complemented this investigation:

- i. The social setting of which the Church is part.
- ii. The relationship between the social setting and the Church.
- iii. The internal processes and structures of the Church.
- iv. The primary goals and values of the Church.
- v. The effect of actions and practical tenets of the Church.

Through investigating the spiritual experience of the expatriate and the support they received from the Church, whilst living in Africa, a practical theological theory was created. Also by means of comparative and evaluative research, it was anticipated that one should be able to affirm whether or not the Church plays a vital role in the changed environment that influences the spiritual state or experience of the expatriate.

I dare to argue that in practical theology, theologians may differ in opinion on this specific research report due to their different experiences of Africa. To substantiate my argument, I perceive, that the South African theologians may have a better understanding, or be more empathetic, due to their hybrid practical insight and awareness of the combination of the first, second and third world, all being represented in South Africa. Understandably, I deduce that this study may not have the same relevance to non-South Africans, only because they experience Africa, or the world cultures differently and in the light of their own milieu.

#### **4.2 PRACTICAL THEOLOGY FOR THIS INVESTIGATION**

Cartledge (2007, p. 97) makes a comment that there must be a clear distinction between a lifeworld and a system, even though they may be in dialogue, both can be transformed through this process. I use his comments and infer that the lifeworld of the expatriate, if evaluated and understood, could influence the way the Church does missions in context with a new theory, based on the experience of the expatriate. This investigation is thus the thrust of dialogue between the expatriate lifeworld and the Church system, taking into account that culture also plays a role in the lifeworld of an individual. In closing this discussion about lifeworlds I quote Dreyer (2009, pp. 23-24), “establishing truth in empirical theology, whether we conduct qualitative or quantitative research, can only be done by both participation and distancing, in a never ending process of learning and developing the craft of doing empirical theology”.

Before I endeavour to continue the discussion, there are four fundamental practical theological terms that will be used throughout the study within the context of practical theology namely spirituality, spiritual need, spiritual support and spiritual experience. I set out to discuss the terms in the next paragraphs.

The **term spirituality** could be used loosely in the church and society today. To many it may mean meditating in the morning or evening. Of course this might be completely outside or within the realm of Christianity. But to substantiate my argument, I quote Peterson (1997, p. 35) “North Americans came up with a secularised spirituality, which is no spirituality at all”. He refers to the total misinterpretation of spirituality. It is thus inferred by Peterson that millions are happy with a spirituality of intimacy, whatever kind, exotic mystery, mantras and the like. Francis Schaeffer (1972, p. 28) says true Christian spirituality is being justified by knowing one will go to heaven, yet he expounds that to know the law of love and to relate to it, is positive inward and spiritual. The term spirituality then, Richards (1987, pp. 11) brings to the fore as a term that most religions and not only Christians employ. I therefore purport that spirituality is related to God, it is live and within us. In my mind spirituality is a journey from rebirth in Christ into eternity, promised by God to those who believe. John 3:16 comes alive in relation to eternity and the rebirth as Jesus rightly explains to Nicodemus from verses through 21 of John 3. Earlier Jesus points out the complexity of the eternal, John 3:12 and argues that human nature does not comprehend the heavenly things, inferred as spiritual matters for this discussion. Furthermore, it is inwardly looking at the employment of spiritual techniques and the Biblical text to nourish the mind with advantageous spiritual thoughts under the guidance of God’s Holy Spirit. Inferently, this will lead to good works that are becoming of a good Christian, as the spiritual thoughts transform into behaviour.

With many different definitions for spirituality, also with different meaning across religious barriers, this study is envisaged to encapsulate the term, spirituality from a Christian perspective. I refer to it, as Richards (1987, p. 15) does, “whatever the exact meaning, spirituality does not come automatically at conversion”, but I add, it ought to start there. To substantiate my argument and definition I quote Colossians 3:16 (KJV) “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord”. In Colossians 3 Paul takes the family matters into account and draws the audiences attention away from vices back into the realm of their relationship with God. Furthermore this chapter in Colossians brings into account the necessity for Godly living, a departure point for spirituality. Whilst spirituality has become a concern for many Christians and theologians,

with different agendas, Peterson (1997, p. 37) rightly posits that spirituality needs to focus on Christ, be precise on scripture and have roots in a healthy tradition.

Thus to define spirituality for the investigation, it is the spiritual journey and or behaviour of an individual, their devotion, meditation including Bible reading together with their praise and worship activities: in song, psalms, poetry and / or music. It is a personal inward awareness of God's Holy Spirit and the nearness feeling one encounters.

The **term spiritual need** is positioned fundamentally to discover the spiritual requirement of a believer. In context with a person who accepts Christ as his/her personal saviour, Schaeffer (1972, pp. 91-95) brings the trinitarian relationship with God to the fore. Here the author names the Father, the adopter, which implicates household needs, then the Son and the relationship with the Father, implicating relationship needs, and lastly the Holy Spirit indwelling, implicating the spiritual needs and requirements of a person. As an inference I posit that there are three need groupings: household needs, the need for intimacy with God and the need to be spiritually equipped, even albeit with the armour of God as Paul puts it (Ephesians 6:11-18). In terms of this investigation spiritual needs refer to the needs of a Christian expatriate in order to affect spiritual growth and contentment. The Church should thus equip its members to deal with their spiritual hurdles, as well as to cause a sense of spiritual security within.

The **term spiritual support** too has its own context and is linked to the concept of spirituality, yet it is concerned with the edification of the body of Christ and I quote Romans 15:2 "Let everyone of us please his neighbour for his good to edification". The Apostle Paul writes much about the practice of Christian service to cause spiritual growth. With the second commandment (Mark 12:29-31) Jesus institutes the agape love as described by Himself in the gospel according to John (John 13:34, 35; 15:12,17 KJV). It is therefore implied that this new kind of love points to physical and spiritual support and structures that provide such.

In my argument that spiritual support is required to increase spiritual growth and experience I refer to Peterson (1997, p. 155) where he implies that although so many support structures are in place (he names them by profession) still there is abuse, exploitation, and so many are in need of care. This points back to the basics of discipleship, teaching and love and caring. A support structure is important for spiritual growth and it can be near or far away or as close as the Biblical text.

Spiritual support for this study is defined as the support structures in cell or discipleship groups, pastoral support, counselling and communication by various means.

The term **spiritual experience** is just as complex as the term spirituality yet it is as important in this investigation. I begin with Peterson (1997, pp. 132-134) where he posits that Christians miss the spiritual experience due to the fact that they bring the spiritual paradigm into the world they see and hear but they do not imagine the invisible which takes place in their imagination. It is inferred that Christians can profess Christianity yet they may not share the same sentiment about spiritual experiences. I quote the apostle Paul's account of spiritual experience, (1Corinthians 2:13,14 KJV) "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". To this end each of us experience spirituality in a different way yet spiritual growth is a product of spiritual experience.

To further the discussion on what spiritual experience really is, I refer to Richards (1987, pp. 111-118) who brings corporate worship to play. He brings to light the intimacy with God in the following ways: The element, prayer of the heart and public worship. The elements he refers to are, distinctiveness, attitude, involvement, spiritual aids and issues. The prayer of the heart can be in solitude, submission, remembering scripture, images, symbols and praise. For public worship he brings the togetherness of God's people, bowing down, remembrance of scripture, liturgy, festivity and praise to the fore. I deduce that all these are to produce a spiritual experience. I conclude my argument by bringing spirituality and spiritual experience into context with one another. They are intertwined, to the extent where spirituality, spiritual behaviour, would have no meaning if there was no experience.

Another aspect of the expatriate study one could not ignore was language. It is an important component of culture, explains Lawler (2000: p. 6), and plays a part in our religious experience. In his explanation he says that language and the words of worship "changes what was in objective isolation into subjective relationship" for the worshipper. Do expatriates, by virtue of language barriers, thus not lose an important part of their spiritual experience?

To this end spiritual experience for this investigation is defined as the spiritual experience and possibly change in spiritual behaviour due to the short-term life changes of an expatriate whilst living or migrating to other countries in Africa.

Whilst outlining the spiritual experiences of expatriates in this investigation, this research studies spirituality in the context of practical theology. McCarthy (2000: pp. 201-204) explains that studying spirituality aims at effective action in the world. In order to achieve success a process of retrieval, critique and reconstruction was required. In the context of the spiritual experiences of the expatriates, the role of practical theology starts out at the level of human need, experience and practice, only thereafter studying wellbeing in light of the Christian tradition.

From the perspective of the missional nature of the Church, Gibbs & Coffey (2001: pp. 58-60) say in their work that “the Great commission cannot be reduced to a voluntary activity engaged in by a few enthusiasts”. This means, in the context of expatriation, that the change in missional strategy of the Church is to be seen. Optimistically then, I posit that the Church, by virtue of this study, should be re-entering the mission field theory and praxis for Africa, which has changed drastically over the past decade (Gibbs & Coffey, 2001: p. 57).

#### **4.3 THE MODEL FOR THIS PRACTICAL THEOLOGICAL INVESTIGATION**

I propose that as a practical theological investigation, this enquiry was geared to interpret the spiritual situation of the expatriate in relation to their societal setting, their spiritual experience and their experience of the mission of South African churches in Africa. To do an effective investigation and evaluation one realises, as Cartledge (2003: p. 26) rightfully explains, that the practical theological investigator should be in dialectic with the community of faith (Pieterse, 1993: p. 62), in this case, the expatriates. Van Wyk (1995, p. 85) claimed that earlier theologians such as C. Baumler, R. Zerfass, and D. Stollberg endorsed a hybrid approach to practical theology due to the bipolar tension between praxis and theory. He promotes the Zerfass model due to the fact that it is a map that reduced the number of debates about the different dimensions of practical theology. In discussing van der Ven’s approach to practical theology van Wyk reiterates that praxis and theory are ‘like poles’ influencing one another continually (van Wyk, 1995, pp. 97-101). Although the Zerfass model is probably not used by many theologians anymore, this model had suitable qualities and I used it as a foundation for the evaluative study I was about to perform.

Then, due to the progression of practical theology into an empirical science in the past decades and it being permissible to utilise models suitable for other scientific disciplines, I decided to seek an action orientated model. Therefore, without eloping from practical theological, I have tried to integrate the outcome based methodology with the theories of

practical theology by interpreting other models for use in theological investigations and comparative evaluations (cf. Heitink 1999: pp. 244-309; Dreyer 2009, pp. 23-24; van der Ven 2004, pp. 370-382). One such model is the Logic model; the finer detail of the model will be discussed in Chapter 2, Research Methodology. Whilst most implementers of the Logic model only concentrate on the four basic stages: inputs, activities, outputs, and outcomes, I had however considered and used the fifth stage, namely: impact. The impact of the migration on the individual, family and society cannot be ignored and should be accounted for in this research project. Figure 17 - Logic Model (cf. Taylor-Powell, Jones, & Henert, 2003; McCawley, 2012 points to the aforementioned.

The first stage of the evaluation was to indicate the model that would be used for the collection of data, and this indicates the perspective of the “what” I was about to investigate and evaluate. I go forth to explain my use and interpretation of the model starting with the inputs discussing each level and will close the discussion at the impact level. Each level is linked to assumption and integration into this practical theological investigation and evaluation. This leads on to my first assumption that the South African Church resources where required to satisfy the spiritual needs of the expatriate. Secondly, equally so, the local Church in the African country, has a role to play in this missiological investment.

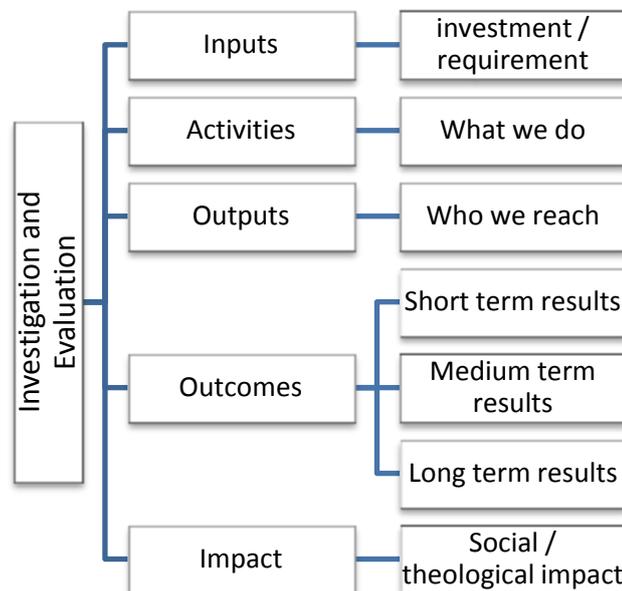


Figure 1 - Logic Model (cf. Frechtling, 2007, pp. 31-39; Knowlton & Phillips, 2012, pp. 3-160; Taylor-Powell, Jones, & Henert, 2003<sup>20</sup>; McCawley, 2012, pp. 1-7<sup>21</sup>; Heyer, 2001, pp. 1-14).

<sup>20</sup> <http://www.uwex.edu/ces/pdande/evaluation/pdf/lmcourseall.pdf>

<sup>21</sup> <http://www.uiweb.uidaho.edu/extension/LogicModel.pdf>

The activities in the model are based on the assumption that the SA Church activities with respect to the expatriate and those of the local Church are equally important. The combination of the inputs and these activities lead to the outputs of parties, the expatriate and the Church. Of course, these outputs may be intended or unintended (*cf.* Frechtling, 2007, pp. 31-39). It is however necessary to mention that outputs lead to outcomes, understandably so and such outcomes may be short, medium or long term. The impact on the other hand, can probably be put into context by asking the question about the long term result an intervention has on a community, structure, family, behaviour, theological outlook and the like. Thus, to do the investigation justice, I propounded an evaluation of the entire action (logic) cycle from input through to impact (Taylor-Powell, 2005, p. 27) by utilising the evaluation model in Figure 2 - Investigation and evaluation (*cf.* Lartley, 2000, p. 132).



**Figure 2 - Investigation and evaluation (*cf.* Lartley, 2000, p. 132)**

The evaluation was based on the data collected within the scope of the logic model with the intention to collect data by means of a mixed methods approach, analysis and comparative analysis and triangulation to produce a dataset of researched experience. This led to a compilation of a practical theological evaluation with substantiating literature about the South African expatriate’s spiritual experiences and their South African Church involvement whilst migrating. I arrived at a situational analysis of theology and developed theological theory

through analysis. The advantage of using the logic model for purposes of data collection was that it became the construct of the response strategy at the end of the evaluation. Ultimately the response was a call for a change of praxis, a proposed strategy for the Church, making it more accommodative toward South African expatriates migrating in and to other African countries. I closed the investigation and evaluation with a concise conclusion.

## 5 CLARIFICATION OF TERMS AND CONCEPTS

The following explanations serve to clarify the theological problem, assumptions and terms of this research proposal.

### 5.1 THE PROBLEM STATEMENT

*It was perceived that South African expatriates in Africa experience spiritual problems because churches in Africa and the church back in South Africa are not prepared or geared to supply spiritual support structures to South Africans residing in other African countries.*

Common terms used in the research report:

- I. “Africa” with reference to this project, is used as a term for all countries in Africa outside of South Africa.
- II. An “expatriate” is a person who lives and works in a host country but retains his or her citizenship of South Africa, or a person who frequently migrates from one country in Africa to another whilst his/her spouse and family reside in South Africa.
- III. A “South African” is a South African citizen who may be white, black, Indian or coloured, born in South Africa with at least their childhood spent in South Africa.
- IV. The “Church” is any Christian denomination represented in South Africa.
- V. The “mission church” is the African mission church funded from South Africa and manned in Africa by South African missionaries.
- VI. Theological terms such as: spirituality, spiritual needs and spiritual care as discussed hitherto.

### 5.3 ASSUMPTIONS

Certain assumptions had to be made from the outset, namely that a South African expatriate may have the same ethnic or cultural problems that a non-South African may have whilst living in South Africa, in this case Africans migrating to South Africa. Furthermore, I advocate that no specific social class or racial group was highlighted as the subject of the research. It

will thus become evident that only available and willing research subjects were interviewed. To this end it should be accepted that the research conducted was a mixed method, qualitative and quantitative process, based on interviews and questionnaires.

## 6. RESEARCH: AIM, FOCUS AND SUBJECTS

Three research criteria are discussed in more detail namely the aim, focus and subjects of the research report.

### 6.1 AIM

The aim of the investigation and evaluation is to highlight, understand and analyse the spiritual experience and dilemmas of expatriates and the effect on their families. The focal points of the research are depicted in Figure 3 - Focus areas of research

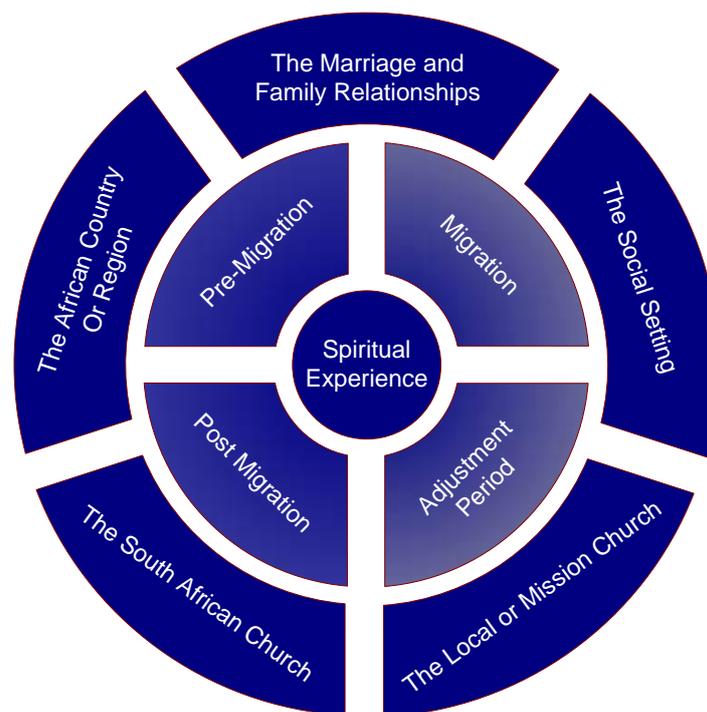


Figure 3 - Focus areas of research

### 6.2 Focus

The focus of the investigation was on the spiritual experience of the South African expatriate after the year 2000, in Africa before, during and after migration. Repatriated South Africans were also interviewed to understand the entire spiritual experience from preparation for migration to repatriation, thus investigating the full circle of expatriation (adapted from

Hofstee, 2006: p. 14). This research was based on Mouton's (2001: pp. 137-142) three worlds framework and Hofstee's (2006:59-64) fundamentals for writing research proposals.

### 6.3 SUBJECTS

The subjects of the research were South African Christian expatriates, male and female, married or single above the age of 21. The subjects were categorised into five groups:

- South African pastors and missionaries.
- Persons preparing to migrate.
- Migrating South Africans.
- Persons in their adjusting period.
- Repatriated South Africans.

## 7. RESEARCH OBJECTIVES

The main research objective was to investigate, analyse and understand what causes a change in spiritual outlook and religiosity of South African expatriates whilst living in Africa. Also to understand the role and possible limitations of the South African Churches and mission churches in Africa with regards to the Church serving these migrants. From the five research questions discussed earlier, five sub-objectives were developed to further enhance the research project:

- i. To understand what causes a change in spiritual outlook and religiosity.
- ii. To understand how the spiritual experience affects the expatriate's family relationships.
- iii. To know whether expatriates eventually steer away from their own spiritual convictions and the causes of such phenomena.
- iv. To understand and possibly evaluate, from the subjects, if the Mission Churches of Africa have ability to cater for the South African expatriate culture.
- v. To understand whether expatriates require more spiritual contributions from their local churches in the host country or South Africa and what these requirements are.

## 8. RESEARCH METHODOLOGY & ETHICS

The chosen research methodology **was a mixed method (qualitative and quantitative) evaluation study** and will be discussed in depth in Chapter 3 – Research methodology. I briefly discuss a number of methodological matters in the following paragraphs.

Apart from the narrative interviews with human subjects the source possibilities range from books, libraries for journals, articles, multimedia recordings, to online data banks and internet articles. The research design was based on a qualitative, narrative, explorative and contextual analysis together with the significance of personal experience. Therefore the significance of experience and was utilised to conduct research in the area of the spiritual experiences of expatriates (*cf.* Swinton & Mowat, 2006:5).

A mixed method evaluation was completed, which allowed for a wide range of perspectives involving a naturalistic approach, attempting to make sense of the experience through the interpretation of narratives and open-ended questions, and quantitative statistical data collected by questionnaires (Denzin & Lincoln, 1998: p. 8; Swinton & Mowat, 2006: pp. 29-72). For the purpose of triangulation, purposeful sampling was used whilst collecting data to ensure coverage of at least sub-Saharan Africa (*cf.* Swinton & Mowat, 2006: pp. 45,69,146,235; Garbers, 1996: pp. 325-236). Interviewees were invited to take part in the research by email, Facebook or Skype. The information and investigation was about the subject's spiritual relation to defined focal points. Spiritual experience was measured in relation to Church, marriage, family and personal spirituality. The project also investigated the Church support from South Africa together with the expatriate's experience of the local or mission Church support. To this end it was also determined whether the expatriates met with missionaries or chaplains and what the subject's experience of religion in other African countries was.

Data was collected by means of guided interviews and questionnaires. The data was collected from the primary sources namely expatriates living in or migrating in and around Africa, pastors, missionaries and chaplains from most Pentecostal and Reformed denominations. Literature was researched and reviewed for the purposes of background in Chapter 2 and the evaluation in Chapter 5. The data was reorganised and filtered to give it meaning and to release the power of the narrative sketch so that the gathered data could supply meaningful information about the experiences of the expatriates (*cf.* Denzin, 1997: p. 231; Swinton & Mowat, 2006: pp. 37-39). Data analysis was done by using MS Office and found to be adequate for this research project.

From the outset the main objective of the investigation was to address the gap in Practical Theology in relation to how the Church addresses the way Church leaders prepare, minister and support South African expatriates on the African continent. It was anticipated that this contribution will finally afford the expatriate spiritual stability and growth whilst living away from home. Also, the results of this investigation will assist Church leaders in preparing expatriates and their families spiritually for their new home prior to migration. Overall it is argued that the outcomes of this research should enable and guide South African Churches to develop interventions which will adequately supply spiritual support to the South African expatriates living in Africa.

Reliability, validity and dissemination are fundamental to the success of this research and to ensure trustworthiness. Reliability was afforded by the optimum recording of the data on hand together with the accurate ordering of the collections. Validity was assured by finding extremes in the data and by cross-examination together with triangulation and feedback to the participants. These actions led to the assurance that there was a valid reflection on the research and collected data. At the same time, the method of analysis matched the collected data and the process collected the data for which it was designed (Garbers, 1996: p. 269; Swinton & Mowat, 2006: p. 70).

Several ethical issues were considered for the conducting of this research. The UNISA Policy on Research Ethics was adhered to paying specific attention to “Part 2 – Guidelines for research involving Human Participants” (UNISA, 2007). Participants were offered a copy of the UNISA ethical guideline as and when required together with a website link to the document. Verbal consent was given by the interviewee to the researcher prior to the interview and the consent was recorded on the sound file. This information is available on a separate compact disc (CD). The participants were treated with respect whilst the researcher did undertake to understand and respect cultural and historical background without unreasonably burdening the interviewee with such related issues. The information disclosed in the interviews will only be disclosed within the realms of the investigation with the researcher, transcribers, evaluators, supervisors and examiners if necessary. There was no community risk or impact due to this investigation and if the information about the participants remains in safekeeping the risks to the participant is minimal. The researcher and participants did not exploit communities, institutions or vulnerable persons involved in this investigation (UNISA, 2007).

## 9. LIMITATIONS

Although it was the intention from the outset to include all denominations, it was found that denominational boundaries still exist. There were certain pastors who refused to take part in research outside of their denomination. The research was limited to the Reformed and Pentecostal Churches, and caused limitations due to the voice of other mainline Churches being excluded. Thus this research is applicable to the Reformed and Pentecostal communities of South Africa and Christian South African expatriates living and / or working in Africa.

The number of expatriates who refused telephonic interviews, or those who just never made themselves available, was problematic. Telephone bills due to Skype not being available in certain regions for interviewing purposes together with the number of expatriates that were prepared to participate in spiritual research; this was evident by admitted agnosticism. Due to SPAM<sup>22</sup> laws, (Republic of South Africa, 2002, Section 45) it was not possible to send invitations to more than about 1500 expatriates<sup>23</sup>. It was therefore not possible to attract the whole assumed South African expatriate population in Africa. Thus the selected populace for the research came from a known source, which was the researcher's own database of expatriates. The expatriate contacts were gathered off available contact lists, social networks i.e. Microsoft Messenger, LinkedIn and Facebook. Only ten expatriate interviews were conducted to satisfy the "Mixed Method" approach.

Prior to the commencement of the research project the following limitations were identified and overcome including the distance to the expatriates, this problem was overcome by Internet technologies. Travel and subsistence costs were overcome by the use of Telkom networks in Africa. The non-availability of broadband technology in African countries was overcome by Cell phone calls. The research budget was managed and costs were curbed where necessary and the utilisation of available software packages rather than purchasing other software curbed cost of software.

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<sup>22</sup> to send unsolicited electronic mail or text messages simultaneously to a number of e-mail addresses or mobile phones - <http://dictionary.reference.com/browse/spam>

<sup>23</sup> Church or business acquaintances, partners, friends and family.

## 10 THESIS LAYOUT

This thesis (research report) layout is listed below:

- Front Matter.
- Chapter 1 Introduction and orientation of the study.
- Chapter 2 Literature review.
- Chapter 3 Research methodology.
- Chapter 4 Researched Experience.
- Chapter 5 Theological evaluation.
- Chapter 6 Developed Theological Theories.
- Chapter 7 Response – A proposed strategy.
- Chapter 8 Conclusion and recommendations.
- Works consulted.
- Annexure A DVD - Expatriate interviews.
- Annexure B CD - Other relevant exhibits.

## 11 CONCLUSION

I shall endeavour to give an accurate report on the proceedings, evaluation and outcomes of this captivating research project. Accordingly I place practical theology at the vanguard of this investigation, in service of the South African expatriate. Similarly by investigating and evaluating causes of a spiritual dilemma, it could be assumed one would get a better understanding of their spiritual position, the impacts on their lives and their spiritual outlook. These expatriate experiences could be better understood by engaging in a process of retrieval, critique and reconstruction of the anthropological and sociological settings. Optimistically I assume that the empirical results, together with the analysis of their spiritual experiences will inform the Church of this quandary and its impact. In turn the desired outcome is a strategy for praxis, a mechanism that can be used for the transformation in the missional praxis of the South African Church in Africa (*cf.* Gibbs & Coffey, 2001: p. 57; Pieterse, 1993: p. 62; Anderson, 2003: p. 74; Wolfaardt, 1982: p. 355).

Whilst in Chapter 1 was dedicated to the background and overview of the study, the following chapter, a literature review, shall sketch a historical, biblical and a post 2000 A.D. background on missions and migration in the confines of the African Union.

# CHAPTER 2



Literature review

# CHAPTER 2 – LITERATURE REVIEW



## 1 INTRODUCTION

This literature review shall sketch a theological and historical background about missions in Africa and expatriates. The second part of this chapter explains two scenarios of migration, one, where one spouse in a marriage migrates on the African continent or two, where the whole family immigrate to an African country from South Africa.

## 2 HISTORICAL PERSPECTIVE

To discuss the historical perspective of expatriates, the subject is approached from a biblical or theological angle. Furthermore; the missions in Africa will be considered before discussing the expatriate history of Africa. These discussions undertake to give a short historical background covering the three mentioned angles of relevance to the literature review.

## 2.1 BIBLICAL ACCOUNTS OF EXPATRIATION

As early as Adam and Eve expatriation started when the two creations of God were extricated from the Garden of Eden (*cf.* Theron, 2012<sup>24</sup>; Genesis 3:23-24). Cain followed as expatriate to the land of Nod, east of Eden shortly after murdering his brother Abel, interestingly, not without God's protection (Genesis 4:15). A culture was invented by the descendants of Cain specifically musicians, livestock farmers and craftsmen of bronze and iron (Genesis 4:16-24; Brown, Fitzmyer, & Murphy, 1993, p. 17; Henry, pp. 19-20). Noah, his three sons and their wives become expatriates by means of the flood (*cf.* Genesis 7:33, 8:15-19). In Genesis 12 God commands Abram to leave his country, again with a promise, also Abram experienced life in foreign countries to inherit Canaan (*cf.* Genesis 12, 13). The Lot account in Genesis 19:12 just adds to the many examples of expatriation in Genesis. From these Biblical examples it is implied that after expatriation either a culture is invented or a culture is changed.

Genesis 28, I propose, is another significant example of expatriation (*cf.* Henry, 2001, p. 63; Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, pp. 46-47), this was when Jacob fled to Syria after he received the blessing from his dying father, Isaac. Henry, in his commentary on Jacobs' expatriation to Syria, extrapolates from Genesis 28:1-5 that Jacob went away poor and went out to service in a strange country, in the place called Padan-Aram. He, Jacob, worked for Laban, had taken wives and gained belongings prior to his repatriation to Canaan, as is implied in Genesis 31:16-20 (*cf.* Henry, 2001, p. 73; Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, pp. 46-47).

What is of relevance to this study of Jacob's passage, is not only the fact that expatriation took place, but that there was a longer term spiritual impact on this patriarch. On his departure to the "strange land", where he had to labour for a living, he had a dream of angels going up and down a ladder from heaven and he called that place Bet-El. From this time on, it can be perceived that he knew that God was with him (*cf.* Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, pp. 46-47).

Notwithstanding his experiences as an expatriate in Syria, Laban's territory, on his repatriation journey he again wrestles with an angelic being in the place he called Penuel, because he says he saw the face of God without dying (*cf.* Genesis 32:24-32; Henry, 2001, p. 71). It can therefore be speculated that the impact of the repatriation events were as spiritual and far reaching as his expatriation encounters with God. In the repatriation

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<sup>24</sup> Promoter's comments on expatriate literature review.

encounter with God, one can agree with Henry (2001, p. 71) that it was preceded by his decision to make right with his brother Esau.

In an evaluation of this account it can be posited that Jacob's repatriation journey was marked by present and future spiritual impact, just as his expatriation had spiritual impact which is not discussed in detail here. Firstly, Jacob's hip was un-jointed as a reminder of the angelic meeting and for the Israelites to come. Secondly, Jacob's name was changed to Israel and became the father of the 12 tribes of Israel. Thirdly, this event pronounces the future blessings for his children and Israel in the land of Canaan. Thus by implication, the spiritual impact was so far reaching that it even led to the lineage of the virgin birth through David about 2000 years later (*cf.* Matthew 1:1-18; Pawson, 2007, pp. 87-88; Henry, 2001, p. 72; Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, p. 1404).

By implication the hermeneutical link between Jacob and the Christian Church of today is twofold. Firstly, Abraham's promise given by God (*cf.* Genesis 22:17) together with Jacob's dream covenant, is being fulfilled through the post millennial population, about seven billion (*cf.* Genesis 28:14). Secondly, through the seed of Jacob, Christ was born, was crucified, rose from the dead and ascended to heaven. Incidentally Jesus refers to the Jacob's dream in John 1:51. The church is grafted into the main olive branch, as Paul puts it (*cf.* Romans 11:17), therefore bound to the lineage of Christ as far back as Jacob and Abraham (*cf.* Matthew 1:2-25). Furthermore I suggest an expatriate link, that today people move away from their immediate surroundings to find a better lifestyle, land or to increase their wealth.

In Daniel we read about another expatriation combined with deportation in 606 B.C., which resonates with this study and is thus foregrounded due its relevance. It is deduced that Daniel never gave up his citizenship of Israel, although he never returned to his homeland. He and his friends were the first to be deported under the three deportations from Israel to Babylon by Nebuchadnezzar in 606, 597 and 586 B.C. respectively (Pawson, 2007, p. 644; Henry, 2001, p. 1427; *cf.* Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, p. 1229; 1233). What is of the essence here is that Daniel's expatriation impact was probably one of the greatest of its time (*cf.* 2 Kings 24:14-15). His faith in God, from the outset, caused him to excel in the king's palace to such an extent that he became the advisor to the foreign kings in his later years (Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, p. 1229).

Right from the outset we are reminded of the cultural differences between the citizens of Babylon (*cf.* Daniel 1; Henry, 2001, p. 1427). Also King Nebuchadnezzar was not a pleasant person to work for, yet Daniel found favour in his eyes (*cf.* Pawson, 2007, p. 643). The

problems encountered by Daniel and his friends in a strange country were cultural, was about their God and their kind of worship. They justly rejected what was not in line with the Jewish tradition (Daniel 1-6).

The difference in culture is evident in Daniel 1. It is evident that the preparation and intake of food was different and the Israelites kept it that way. In Daniel 2, about 606 B.C., sorcerers, magicians and astrologers are called to interpret dreams. In Jewish culture this is sinful according to Deuteronomy 12:31 and 18:10. In Daniel 3 the Israelites are called to idol worship, Yahweh forbids these acts (*cf.* Deuteronomy 8:19) and the three friends of Daniel are put in the fiery furnace, yet they come out unscathed. In Daniel 6, a 90 year old Daniel, still an expatriate in Babylon, was thrown into the lion's den; the root cause of which was anti-Semitism under the rule of Darius the Mede (*cf.* Pawson, 2007, pp. 645-650; Henry, 2001, pp. 1427-1444; Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, pp. 1233-1243). It can be deduced from the aforementioned that there was no mention of a real support base for Daniel and his friends from Jerusalem, possibly due to distance and circumstance. In modern times we understand that expatriates go through similar experiences likely due to their instilled homeland culture and belief system.

A question arises from this discussion, namely: was Daniel concerned about Jerusalem and his fellow Israelites or did he accept the changed environment so gracefully that he never wanted to return to his birthplace? In this respect one can suggest that many expatriates never return to South Africa due to being settled in so well that there is no necessity for such.

Just as Daniel impacted the Babylonian world, both spiritually and physically, his own spirituality was also affected. To this end then, there is reason to believe that our expatriates should also have impact on the spiritual, physical and even economies of the African countries they have expatriated to.

The last example of expatriation in the Biblical sense is that of the Apostle Paul, recorded in the New Testament. There are two distinct features in this discussion about Paul working in foreign territories, one, to earn a living and two, the barriers of culture, Jewish versus Gentile. Also what becomes relevant is the call to the Church to unite and to get involved in the Great Commission (*cf.* Matthew 28:18-20; Mark 16:15-18) by caring for the flock wherever they may be (*cf.* John 21:15-18). Leading the great commission into the then Roman world, Paul was the founder of the tentmaker's ministry. This is a defined ministry where a minister does physical labour to earn a living and carries the title of "tentmaker" or

“lay-preacher” in the pre- and post-millennium Churches (Siemens, 1997, pp. 121-124; Schnabel, 2004, pp. 1446-1451).

Paul’s origin, or home country, can be brought to the fore, namely Jerusalem. He did not often go back, just as an expatriate, but when he went back it was for good reason. Schnabel observes that Paul did not really make many visits to Jerusalem, in fact he only records five (2004, p. 1000). These visits started in 33/34 A.D. before embarking on his eleven-year mission to Syria and Celiaia (*cf.* Acts 9:26-29). Then in 44 A.D. he went to Jerusalem for discussion and to bring alms to the brethren of Judea prior to embarking on his three-year mission to Cyprus and Galatia (*cf.* Acts 11:27-30). In 48 A.D. Paul arrives for the Apostolic Council in Jerusalem, as previously discussed, to unite the Christian community, both Jew and Gentile. He then leaves for a three-year mission to the province of Macedonia and Achaia (*cf.* Acts 15:1-29). Thereafter in 51 A.D. Paul visits Jerusalem again before leaving for Antioch, Asia and Achaia for a six-year period (*cf.* Acts 18:22). In 57 A.D. Paul visits the Jerusalem Church for the last time, he was arrested in Jerusalem and imprisoned at Caesarea (*cf.* Acts 21:1-40).

It can thus be posited that, although Paul was and did the work of an Apostle, he was a Jewish expatriate due to the fact that he worked (*cf.* 1 Corinthians 9:6) and supported himself in his first mission through Cyprus and Galatia. The second mission he laboured in at Philippi and spoke about working night and day (*cf.* 2 Corinthians 11:12; 1 and 2 Thessalonians; Siemens, 1997, p. 122). In conjunction with the previous statement, it is proposed that Paul must have understood the “hands-on” world better than other Apostles, and in that respect he could relate the Gospel to the working environment. Now then, Paul was an expatriate, an apostle and was also the founder of the Christian work ethic (Siemens, 1997, p. 124).

The argument put forward relating to Paul’s ministry is that, although he was a Church planter, an independent worker and a successful Apostle, he probably still required the spiritual support of the brethren in Jerusalem. From scripture it is evident that there was constant communication between him, other apostles, elders and even deacons to maintain the unity of the entire Church. In this regard, Paul was an expatriate and he was making a considerable spiritual impact on the then rapidly growing Christian community. The second point is, although the Churches were planted by Paul, when he was back in the area the Churches were his haven of spiritual blessing and most certainly his flock.

With respect to the tentmaker's ministry and expatriates, it can be observed that it is a spiritual calling to be such. Therefore, when an expatriate takes up a lay ministry, a spiritual care giver is actually placed in the midst of an expatriate community which is in line with the Church of Acts, and then church buildings are of no real importance. This expatriate ministry also omits hierarchy, denominational barriers, cultural problems and formal liturgy (Pawson, 2007, pp. 881-882). Siemens (1997, p. 121) suggests that the tentmaking ministry provides entry into hostile countries that forbid missionaries, she estimates that 80% of the world's people would have to be accessed in this way. It can be maintained that if this argument is indeed valid, expatriation is at the forefront of missions.

Carstens, (*cf.* 2011, pp. 230-231) further construed that the ecclesiastic commission brings together the body of Christ in the marketplace. He reiterates the interaltdedness between missions and the expatriates is a fundamental principle, which must be further explored and employed. Therefore, it can further be implied that expatriates, as the ecclesia, can carry the message into areas where the traditional missionary cannot enter, this being his/her workspace (Carstens, 2011, pp. 233-234).

To address the second feature, that of culture, one can concede that Peter, in Acts 10, (estimated A.D. 33) was moved by the Holy Spirit in dealing with Cornelius, a gentile. This was probably his first spiritual encounter with accepting another culture and so also the first recording of such in the New Testament Church. Later in their ministry to gentiles, Paul confronted Peter on cultural issues when it came to eating and circumcission. One can therefore deduce that Peter's Jewish background and culture continued to have an impact on his outlook toward the gentile Churches (*cf.* Galations 2). This trait can thus be considered a stumbling block for creating unity in the New Testament Church and did cause internal conflict amongst the Apostles.

Pawson (2007, p. 869) refers to the Jerusalem Council (Acts 15) and states that Paul was weary of the fact that the Law (Law of Moses) and Jewish culture took precedence. This phenomena was creating a rift between the Jewish mother Church in Jerusalem, and the gentile Churches of the then Roman world. Paul endorses the nescessity of uniting the mother Church with the smaller churches. The Jerusalem Council (winter of 48/49 A.D.) had concluded that Christians were not bound to the Law of Moses which consisted of about 613 different requirements (Pawson, 2007, pp. 869-871; McCallum, 2011)<sup>25</sup>. To this end Paul

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<sup>25</sup> <http://www.xenos.org/classes/chronop.htm>

had made a lasting spiritual impact on the future Christian Church with regards to the non-adherence to the Law of Moses, the Jewish culture and the outlook on Christianity.

To complement the prior discussion about the Pauline influence and expatriation, this research will continue to examine a number of historical events concerning Christian Missions to Africa.

## 2.2 EARLY CHRISTIAN EXPATRIATE MISSIONS TO AFRICA

To start with Missions in Africa the well-known Dr David Livingstone has been chosen, a man who started his African Mission Journey from Cape Town on the 17<sup>th</sup> of March 1841 (Mackenzie, 1993, p. 56). The author of *David Livingstone: Pathfinder to Africa*, Myers, (2012)<sup>26</sup> only tracks Livingstone's movement from Algoa Bay but to this researcher, the setting in the Cape Colony of the time, where Livingstone first arrived, needs to be understood. To start the discussion it can be noted that there was turmoil of change in the Cape at the time, including the slave trade, which Livingstone loathed (*cf.* Stanley, 2003, p. 83; Thiessen, 1961, p. 263; Robert, 2009, p. 84).

The Arabs, as Mackenzie (1993, pp. 57-61; 244-257) deduces, relied on the native tribesmen to supply them with slaves, gold and ivory. Summarising the account given by Mackenzie of Cape Town, 1841, it seems that there was a common understanding that the colonists, together with the Afrikaners of that era, did not implement the 1828 decree of Westminster. The decree as cited (*cf.* Mackenzie, 1993, p. 59) states: "All natives be given the same freedom enjoyed by other free persons residing in the Cape, whether they be English or Dutch" (Stanley, 2003, p. 83). Adding to this representation, the missionaries were not all on speaking terms with one another and the town folk north of the Cape also resisted missionaries who tried to convert the "heathen", the then natives or slaves. Mackenzie makes it clear that, because of Livingstone's opinions on their exploitation of the natives, the colonists were relieved to see him leave the Cape for the Karoo after his one month stay. Incidentally, on his journey from Algoa Bay towards Kuruman, his first destination, Livingstone met up with the now well-known Andrew Murray, a Dutch Reformed Minister and a Scot, at Graaff-Reinet.

At this point, without relaying the whole life of Livingstone which is well done by other authors, it should be explained why he was chosen as an expatriate and a missionary in sketching the background. Understandably so, Livingstone fits two particular roles of this research, the

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<sup>26</sup> <http://www.wholesomewords.org/missions/giants/biolivingstone.html>

medical doctor and explorer, as expatriate, and the vision for saving souls, as missionary. Furthermore what relates extremely well to this research is the impact his explorations had on his wife, children, science and Africa, both physically and spiritually. In comparison to him many expatriates today find their way to African countries with a dual role, to explore and to evangelise, yet often a marriage and children are impacted by the venture (Tucker, 1988, pp. 17-20; *cf.* Thiessen, 1961, p. 263; Mackenzie, 1993, p. 188).

To this end one is reminded that this investigation and evaluation concerns itself with the spiritual wellbeing and outlook on family and marriage. In Livingstone's case, although he was married to a missionary daughter, Mary Moffatt, it seems from the writings of Tucker (1988, pp. 19-20) and Mackenzie (1993, p. 188) that he did not have a very successful marriage. One actually finds that at some point in Mackenzie's biography, Livingstone was accused of neglecting his children. Thus one can deduce that whilst Livingstone made his influential mark on Africa, the slave trade, medicine, geography and Christianity, he nevertheless had an expatriate household that was spiritually impacted upon in several ways, including their spiritual outlook.

To get further into the impactful missions in Africa, this research will discuss a black missionary, the "Black Livingstone", Reverend William Henry Sheppard (1865–1927), a Presbyterian missionary to the Belgian Congo. After being ordained in 1888, he commenced his ministry as a pastor in Atlanta, Georgia in the United States. He enquired about a mission to Africa but the Presbyterian Foreign Missionary Board confirmed that they could not send a black missionary to Africa without a white supervisor (T.J.Beitelman, 2002<sup>27</sup>; *cf.* Turner, 2006<sup>28</sup>; Presbyterian Church, 2012<sup>29</sup>). According to Turner (2006), Sheppard, accompanied by a young white minister, Samuel Lapsley, reached the Belgian Congo on February 25, 1890. The two missionaries evidently became best friends and treated one another as equals. Malaria, however, was a ministry hurdle and it was reported that Sheppard contracted the sickness several times. Although Sheppard began to manage the African climate, the young Lapsley died of fever after two years, in 1892 (Presbyterian Church, 2012<sup>30</sup>; T.J.Beitelman, 2002<sup>31</sup>).

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<sup>27</sup> <http://www.alabamaheritage.com/Issues/issue63.htm>

<sup>28</sup> <http://jsr.fsu.edu/Volume9/Turner.htm>

<sup>29</sup> <http://www.thisday.pcahistory.org/?p=194>

<sup>30</sup> <http://www.thisday.pcahistory.org/?p=194>

<sup>31</sup> <http://www.alabamaheritage.com/Issues/issue63.htm>

At this point the relevance of this missionary can be brought to the fore. Lucy, Sheppard's wife, had accompanied him to the Congo, and she, along with two of their three children, contracted a disease that forced them to allow her to return to the United States. Further to this, biographies confirm that although this missionary was extremely successful and had impacted on the Congolese people, he himself strayed spiritually. The writers account for three extramarital relationships due to the separation between himself and his spouse. He therefore returned to the United States, and, after restitution, served for a further 27 years at the Grace Presbyterian Church until he passed away due to a stroke in 1927 (Presbyterian Church, 2012<sup>32</sup>; cf. Turner, 2006<sup>33</sup>). In this regard it can be explicated that, although the missionaries were godly people, they were confronted with marital, cultural and personal problems that were not easily overcome when being alone in strange countries.

Lastly, I will also discuss Dr Helen Roseveare, who was an English missionary to the Congo from 1953-1973. After spending five years in Africa, she returned to England to find a husband. According to Tucker (1988, p. 232) Roseveare had a problem with being single and consequently resigned from the mission in order to find the man of her dreams. After admitting that she would not be satisfied with such, she re-joined the mission and went back to the Congo to do the work she was called for. Roseveare was a missionary and a medical doctor, as was Livingstone a century before, and she lived through the Congolese "Simba" revolution. Also, as a hard worker, she did much physical labour in building mission stations. As a single woman she had a direct impact on the lives of her patients and others, especially those who suffered from leprosy at Nebobongo, where she and her team built a hospital from monies raised from supporters. In an interview for the medical journal, *Nucleus*, (Beal-Preston, 1999, pp. 22-28) she, Roseveare, confirms that by 1970 she had been in the Congo for 17 years and was running a 100-bed hospital. In her expatriate journey as a missionary doctor, she endured much pain, torture and rape that affected her own spiritual outlook on sexuality and life in general (Tucker, 1988, pp. 232-235; cf. Roseveare, 1999<sup>34</sup>). As cited by Tucker (1988, p. 233) her outlook on spirituality and God changed from: "My God why have you forsaken me?" to "If you know of Christ living in you, no one can touch your inner purity". To reach this level of spiritual maturity, took a great deal of time and it can be believed that she must have had many theological questions to work through for herself.

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<sup>32</sup> <http://www.thisday.pcahistory.org/?p=194>

<sup>33</sup> <http://jsr.fsu.edu/Volume9/Turner.htm>

<sup>34</sup> <http://www.cmf.org.uk/publications/content.asp?context=article&id=758>

The relevance of Roseveare's story to post-millennium expatriates is that often single women migrate into Africa and it is possible that they, too, could encounter situations that affect their whole outlook on personal life and spirituality.

### 2.3 EARLY SOUTH AFRICAN MISSIONS TO AFRICA

Interestingly the Church of the West has been concentrating on Africa since as early as the eighteenth century, this to convert the "heathen", a popular outlook of that Church age. It is incidental that, although the mission call was about the gospel of Jesus Christ, the mission work contributed to the reorganisation of the African landscape, having far reaching effect on both first world economies and the African continent. Understandably, the mission calling for Africa included education, medicine and building infrastructure. Furthermore, I bring tribute to the missionaries who suffered as a result of different African conflict, wars and political strife whilst serving nations in Africa. In acknowledgement of international missions, I pay tribute to the mission work of the Baptist Mission society, Paris Evangelical Mission, the Roman Catholic Church, the Church of England, the London Mission Society, the Berlin Society and others contributing to French, German, English, Dutch and Scottish missions north of the Limpopo and beyond the Zambezi through Central Africa (Coillard, 1971, pp. 7-21; Stanley, 1992, pp. 106-122; 336-364; 439-466; *cf.* Swart, 1998, pp. 337-345; 432-458; 482-488; Johnson, 1967, pp. 168-202; Graham, 1898, pp. 168-198). Yet, due to the confines of this study, I present this as background but do not dwell on, or deliberate, early missional activities from abroad, but would like to mention the missions from South Africa into Africa.

South Africans have played a major role in the missional calling of the broader Church in Africa. Kritzinger (2011:2, p. 116) records that the Dutch Reformed Church mission churches had grown past the Zambezi by the end of the 19<sup>th</sup> Century. Saayman (2007) in his book titled "Being missionary, being human" speaks to what he calls the second wave of missions in the Dutch Reformed Church spanning from 1867–1939. He posits that the Afrikaner's earlier mission calling for Africa was rather strong and was meant to reach mission fields to the north of South Africa (*cf.* Saayman, 2003, pp. 198-199). Incidentally this was the time when Andrew Murray was active in Malawi, also working with the Dutch Reformed Missionaries from South Africa (*cf.* Parsons, 1998, pp. 21-40).

These missions are rather significant to this study due to the fact that these missions were a kind of expatriation to the African continent. The broader Church is reminded that, especially the Dutch Reformed Church of South Africa, played a role in the missional planting of

churches in Africa. These mission stations were resource hungry and required large numbers of staff to even deliver agricultural, educational and medical services.

Kritzinger (2011:2, p. 116-118) explains that these missions beyond the borders of South Africa were financed by the congregations in South Africa through the mission commission of the synod. Their latter mission strategy was to prepare laymen in the planted churches who would later become the Church leader or pastor of the specific mission congregation. It was the latter intention of the Dutch Reformed Church to make the mission churches self-sufficient by weaning them of financial aid over a number of years. This according to Kritzinger (2011:2, pp. 116-118) was the ideal for creating independent congregations within the Church grouping. He cites the Mozambican example where the Dutch Reformed Church was banned in 1922, in 1974 this same Church had grown independently from 225 members to a membership of about 4 000. Although the independence model paid off for the early Church it is recorded that there are still missionaries from South Africa working in and around other African sister churches, this by invitation funded from South Africa.

It is thus inferred from both Saayman and Kritzinger's work that the outreach of the Dutch Reformed Church to Africa was at its peak between 1867-1939. Inferably missions to other African countries were not discontinued after this period but the mission concentration in the latter years became more inwardly focussed, meaning missions rather within the borders of South Africa than without (Saayman, 2003, pp. 198-199; Kritzinger, 2011:2, pp. 122-123).

## 2.4 EARLY SOUTH AFRICAN MIGRATION TO AFRICA

In order to bring relevance of the migration of South Africans to Africa, I mention two early South African diaspora namely; the Dorsland trek of March 1892 (A.D. van der Walt, 1919, pp. 1-239; cf. Gondwanatravel, 2012<sup>35</sup>; Boereafrikana, 2013<sup>36</sup>), and the Van Rensburg trek to Kenya in 1908 (Van Rensburg, 2011<sup>37</sup>; Zucchini, 1987<sup>38</sup>). The Dorsland trek consisted of about 100 Boer families and they dispersed as they settled, the furthest settlement was in Angola. I add a map for explanation Figure 4 - Dorsland trek (boereafrikana, 2013).

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<sup>35</sup> <http://gondwanatravel.wordpress.com/2012/06/14/the-dorslandtrek-ii-commandant-lombard-and-his-group/>

<sup>36</sup> [http://boereafrikana.com/Groot%20Trek/Die\\_Groot\\_Trek.htm](http://boereafrikana.com/Groot%20Trek/Die_Groot_Trek.htm)

<sup>37</sup> <http://www.oocities.org/athens/rhodes/1266/historical-Kenya.htm>

<sup>38</sup> [http://articles.philly.com/1987-04-01/news/26193276\\_1\\_kenya-white-farms-mau-mau](http://articles.philly.com/1987-04-01/news/26193276_1_kenya-white-farms-mau-mau)



### 3 EXPATRIATES IN AFRICA POST 2000 A.D.

To underpin the topic of expatriation of South Africans to other African countries, the world’s population and its migration trends will first be discussed. This will lead to the discussion about Africa as a continent and the missions of the Church to Africa post 2000 A.D. Finally this section will be closed with a deliberation on South African emigration patterns for this decade.

#### 3.1 WORLD POPULATION

On 12 June 2012 the World POPClock<sup>39</sup> at the United States Census Bureau estimated the total world population at 7,019 billion human beings (United States Department of Commerce, 2012). This phenomenal growth took place from a mere 200 million world population at about 1 A.D. as cited in the (Worldometers, 2012<sup>40</sup>). Furthermore this population ranking chart is attached for the benefit of the reader.

Rank	Country / Territory	Population	Date	% of world population
1	 <b>China</b>	1,343,239,923	June 30, 2012	19.3%
2	 <b>India</b>	1,205,073,612	June 30, 2012	17%
3	 <b>United States</b>	310,232,863	June 30, 2012	4.47%
4	 <b>Indonesia</b>	248,645,008	June 30, 2012	3.34%
5	 <b>Brazil</b>	193,946,886	June 30, 2012	2.8%
6	 <b>Pakistan</b>	190,291,129	June 30, 2012	2.56%
7	 <b>Nigeria</b>	170,123,740	June 30, 2012	2.42%
8	 <b>Bangladesh</b>	161,083,804	June 30, 2012	2.29%
9	 <b>Russia</b>	142,517,670	June 30, 2012	2.022%
10	 <b>Japan</b>	127,368,088	June 30, 2012	1.82%

Table 3 - World Population Ranking / Top 10 (Internet World Stats, 2012<sup>41</sup>)

According to the Chinese population clock, on 12 June 2012 the Chinese population rested at 1,3503 billion which differs with the 7 million on this table (China Population and Development Research Centre, 2012)<sup>42</sup>. Interesting to note that it was estimated that India

<sup>39</sup> <http://www.census.gov/population/popclockworld.html>

<sup>40</sup> <http://www.worldometers.info/world-population/>

<sup>41</sup> <http://www.internetworldstats.com/stats8.htm>

<sup>42</sup> <http://www.cpdrc.org.cn/index.asp>

had a total population of 75 000 in 1 A.D., with the exponential growth starting in the Middle Ages and increasing to the now 1, 2 billion population as is listed in the table. The population of American, the third highest in the world due to migration from Europe from 1607 to 1775, British, Dutch and German colonists, together with African slaves, estimated at about 3.9 million in 1790 (U.S. History, 2012<sup>43</sup>), now stands at 313, 7 million according to the United States Department of Commerce (2012). Although the Japanese population is currently tenth highest in the globe, researchers say that the Japanese could be extinct by 3011 due to the sharp decline in the birth rate which will be lower than the replenishment rate in 50 years' time. The same story quotes that life expectancy in Japan is the highest in the world, as high as 90.93 years for a male and 84.19 years for a female Japanese citizen<sup>44</sup> (AFP - eNewspaper, 2012; cf. Kyodo, 2012). To this end it is rather important that the Church understands the impact of the population increase on the evangelisation of the world in our decade the coming one.

### 3.2 WORLD MIGRATION TRENDS

The International Organisation for Migration (IOM) was established in 1951 as an intergovernmental organisation. The IOM consists of 146 members and 98 observers in about 450 field locations (International Organisation for Migration, 2012; GMA News, 2005). This organisation reports that migration worldwide has increased from an estimated 150 million in 2000 to about 214 million persons in 2012, 3.1% of the world's population. This equates to about one in 33 persons in the world being migrants<sup>45</sup> (International Organisation for Migration, 2012; GMA News, 2005). The GMA news (2005) further alleges that in 2005 about 16.3 million in Africa, or 2% of African population were migrants. However, an exact migration pattern of South Africans into Africa, both from an international viewpoint and a South African one was not available. Further to this, Blatant World.com (2011) cites the UNdata (2009) wherein it is estimated that by 2020 the African demographics will be in accordance with Table 4 - Africa 2020.

Africa Area	Region	% World Population	Forecasted Populous
1	Eastern Africa	5.48	420,200,330
2	Western Africa	4.99	383,186,717
3	Northern Africa	3.23	247,564,397
4	Middle Africa	2.14	164,284,185
5	Southern Africa	0.80	61,133,760

Table 4 - Africa 2020 – Adapted from Blatant World.com, 2011

<sup>43</sup> <http://www.u-s-history.com/pages/h980.html>

<sup>44</sup> <http://dawn.com/2012/05/11/japan-population-clock-shows-extinction-in-1000-years/>

<sup>45</sup> <http://www.iom.int/jahia/Jahia/about-migration/facts-and-figures/lang/en>

It is interesting to note that the United Nations has forecast very little population growth after 2050 for southern Africa. It is possible that this could be due to an expected northward migration from southern Africa.

To better understand the migration trends in the world, Tanton (1995) has given the most relevant graphical interpretation of such since 1 A.D. He used a dot diagram where one dot is equal to one million inhabitants. What is interesting about his presentation in Figure 5 - World Migration Dot Diagram (Tanton, 1995), is that, except for the Sahara, Africa will be over-populated by 2020.

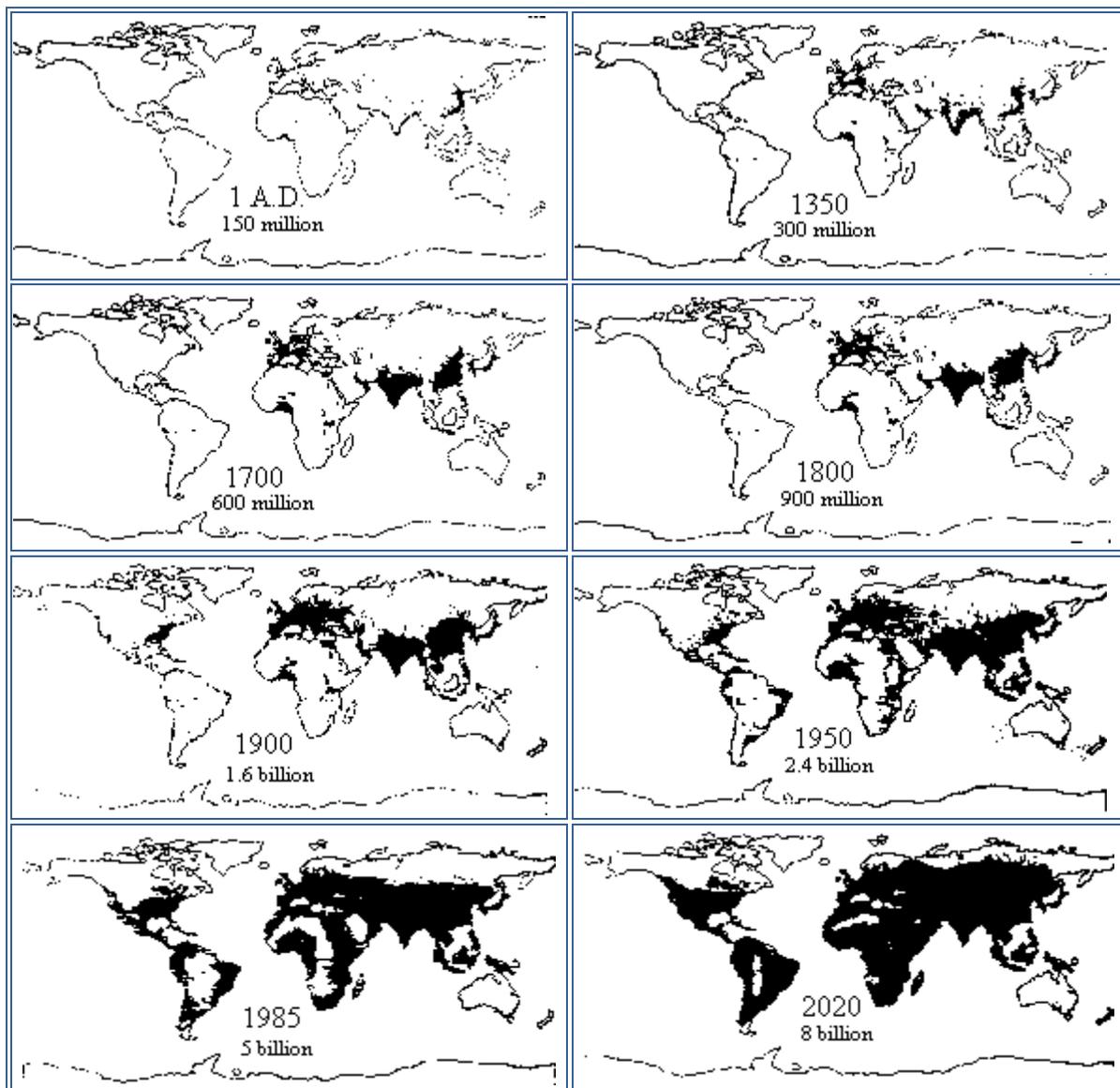


Figure 5 - World Migration Dot Diagram (Tanton, 1995)

When taking the migration patterns into account, as well as the populous of the African continent, it leads to further discussions on this continent.

### 3.3 AFRICA AS A CONTINENT

To begin to understand the life of expatriates it becomes necessary to understand the demographics they need to function in. The theological emphasis on spirituality has a direct bearing on the government of a country and its laws, for example, in Islamic countries missions would operate differently or be prohibited (*cf.* Herberg, 2006, pp. 149-174). Although each country is governed separately, the composition of their political alliances, socio-economic policies and interests need to be understood (Herberg, 2006, p. 161; *cf.* Nollkaemper, 2006, pp. 179-200). Africa is professed to be in union about liberation and freedom from colonialism (African Union, 2012) and not so much from religious baggage between Christianity, Islam and African indigenous religions (The Pew Forum on Religion and Public Life, 2010<sup>46</sup>; Hassan, 2001, pp. 1-5; Rashad, 2005<sup>47</sup>).

The research will proceed with the discussions on the African continent by quoting from the African Union Website (African Union, 2012)<sup>48</sup>: “On 9.9.1999, the Heads of State and Government of the Organisation of African Unity issued a Declaration (the Sirte Declaration) calling for the establishment of an African Union, with a view, inter alia, to accelerating the process of integration in the continent to enable it to play its rightful role in the global economy while addressing multifaceted social, economic and political problems compounded as they are by certain negative aspects of globalisation.” This declaration led to the establishment of the now African Union (AU), with its headquarters in (North) Addis Ababa, Ethiopia and (South) Midrand, South Africa. The vision of the African Union is that of: “An integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in global arena.” The African Union symbol and flag is displayed in Figure 6 - AU Emblem and Figure 7 - AU Flag (African Union, 2012).

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<sup>46</sup> <http://www.pewforum.org/religious-affiliation--islam-and-christianity-in-sub-saharan-africa.aspx>

<sup>47</sup> [http://www.africanholocaust.net/news\\_ah/africa\\_contribution\\_islam.htm](http://www.africanholocaust.net/news_ah/africa_contribution_islam.htm)

<sup>48</sup> <http://au.int/en/about/nutshell>



Figure 6 - AU Emblem



Figure 7 - AU Flag

The AU website (2012) affirms that the organs of the AU consist of: the Assembly, the Executive Council, the Commission, the Permanent Representatives' Committee, Peace and Security Council (PSC), Pan-African Parliament, ECOSOCC<sup>49</sup>, the Court of Justice, the Specialized Technical Committees, the Financial Institutions and the AU Commission (African Union, 2012).

### 3.3.1 The AU Commission's strategy:

The AU's strategy for 2009-2012 has eighteen documented objectives that have direct or indirect bearing on South Africans that will be migrating to other African countries in order to assist the continent in delivering on these (Sheley, 2004, pp. 11-39).

The strategic objectives of the AU are listed in Table 5 - AU Objectives with Impact on South African Expatriates. Two columns have been inserted to the right with the possible impacts on South African expatriates (*cf.* African Union Commission, 2009):

AU Objective	Impact on South African Expatriates	Actors or Participants
<b>1. Reduce conflicts to achieve continental security and stability;</b>	SANDF deployment in politically unstable countries	Expatriates, SANDF soldiers and chaplains
<b>2. Achieve the necessary continental security and stability as a prerequisite for Africa's development and integration;</b>	SANDF deployment in politically unstable countries	Expatriates, SANDF soldiers and chaplains
<b>3. Promote sustainable economic development;</b>	Conventions, meetings and conferences concerning the African economy  Inter-Africa trade and	South African economists, traders, bankers, investors and quality assurers.

<sup>49</sup>ECOSOCC, the Economic, Social and Cultural Council, an advisory organ composed of different social and professional groups of the Member States of the Union.

	investments	
<b>4. Promote sustainable social and human development;</b>	Humanitarian aid, health education, nutrition and education	Social workers, teachers, developers, HR practitioners, farmers and missionaries
<b>5. Formulate frameworks for developing and sharing Africa's Statistics, and Research &amp; Development capacities;</b>	Research and development, statistical data together with green projects	Politicians, NGOs, researchers and statisticians
<b>6. Enhance continental integration;</b>	Political science and policy making, free movement of people, goods and services	Political scientists and policy practitioners, border specialists, traders, warehousing specialists and detectives
<b>7. Build and foster continental and global co-operation;</b>	Intra-African co-operation, global partnerships, joint ventures, technological development programmes and improved African productivity and efficiency	Health and welfare practitioners, economists, negotiators, political scientists, engineers, developers, physiologists, psychologists, legal practitioners, NGOs, Ambassadors, mining specialists, labour practitioners and farmers
<b>8. Promote good governance, democracy and human rights;</b>	Human rights, democracy, culture rights, promotion of good governance, Information Communication Technology and systems	ICT engineers, policy practitioners, legal practitioners, culture specialists, political scientists and academics
<b>9. Strengthen the Africa-wide humanitarian response and action;</b>	Business continuity, disaster recovery and emergency preparedness plans for the continent and countries	Business continuity and disaster recovery practitioners, health practitioners, evacuation specialists, safety officers, SANDF, quality specialists, social workers and chaplains
<b>10. Promote Inter-African solidarity;</b>	Mutual assistance	SANDF, bankers and developers
<b>11. Promote African Cultural Renaissance and the protection of Africa's cultural heritage;</b>	Protection programmes for culture and heritage	Social workers, culture practitioners, architects, zoologists, veterinary surgeons, horticulturists, artists and musicians.
<b>12. Promote the active participation and contribution of all segments of the African society in Africa's development and integration;</b>	Youth volunteer programmes, AU Young African Development Programme	Youth workers, social workers, academics, teachers, physiologists, psychologists, business professionals, traders and strategists
<b>13. Promote the ratification and entry into force of all outstanding legal instruments adopted by the Assembly of the Union;</b>	State legal instruments, awareness programmes	Legal practitioners, communication specialists and community leaders
<b>14. Promote gender equality;</b>	Eradicate gender-based violence	SANDF, ex-police staff, social workers, psychologists, health practitioners, gender specialists and community leaders
<b>15. Strengthen the capacity and enhance the operational efficiency and effectiveness of the African Union Commission;</b>	Efficient delivery of medical, recreational, conference services, HR management reform programmes	Medical, communication, sport and recreation, HR practitioners, psychologists and business managers
<b>16. Promote synergies, linkages and good working</b>	Facilitation and support within AU	Facilitators, co-ordinators and managers

<b>relations with all AU Organs;</b>		
<b>17.Promote effective co-operation and collaboration with Member States and the RECs;</b>	Protocol on relations with member states	Political scientists, policy practitioners facilitators and co-ordinators
<b>18. Promote strategic partnerships for leveraging sustainable sources of funding and comparative advantages.</b>	Strategic partnerships	South African ambassadors, facilitators and strategists

Table 5 - AU Objectives with Impact on South African Expatriates (cf. African Union Commission, 2009, pp. 22-37)

The interrelatedness of this study and the African Union is that the AU and its cooperative principles allow for the Church to live out its calling on the continent through the utilisation of the marketplace (Carstens, 2011, pp. 235-236). This actually strengthens the Church's divine calling to work throughout Africa as disciples making disciples, teaching and caring for them as Brueggemann (2008, pp. 219-220) points out whilst citing Matthew 23:23. Whilst the Church has an obligation to make disciples, in the case of expatriates, it also has the obligation to understand the whereabouts and circumstances to care for them from a distance. The second point is that the expatriate is sent to African countries to fulfil a life's mission, both physically and spiritually. The personal spiritual element, however, needs to be upheld by a support structure that meets the cultural identity of the individual. It must be taken into account that South African expatriates are not missionaries to Africa but merely Christian disciples who require spiritual nourishment. Thus referring to Carstens' (2011, p. 240) proposed mission model, the same expatriates that require spiritual nourishment have the potential to be the missionaries of the African marketplace.

Although the Disciples of Christ deliver on the African Union strategy, it does not imply discipleship or have relevance to the Christian faith. According to Robert (2008, pp. 131-134), a tension exists between the global and indigenous fabric of Christian theology. She further emphasises that in Africa and Latin America the western colonial era is gone; the African Union strategy thus seeks to eradicate colonialism (African Union Commission, 2009). If the Church of Christ wants to strategise properly for the next decade and beyond, it needs to understand its territory, cultures and populous, in this case the holistic African continent.

The AU Statistics are only available until 2003, which indicate a total population for Africa of 850,5 million inhabitants consisting of 62% of its population working in agriculture, 15% in industry related activities and 23% in service related sectors. To this end the available

United Nations data, which is more readily available and up to date, has been utilised. Also to further understand the world of the expatriate in Africa, the United Nations data about the continent has been taken and will be discussed, focussing on business and Non-Governmental Organisation (NGO) activity and structures within. The United Nations has classified five main<sup>50</sup> sectors for Africa as depicted in Figure 8

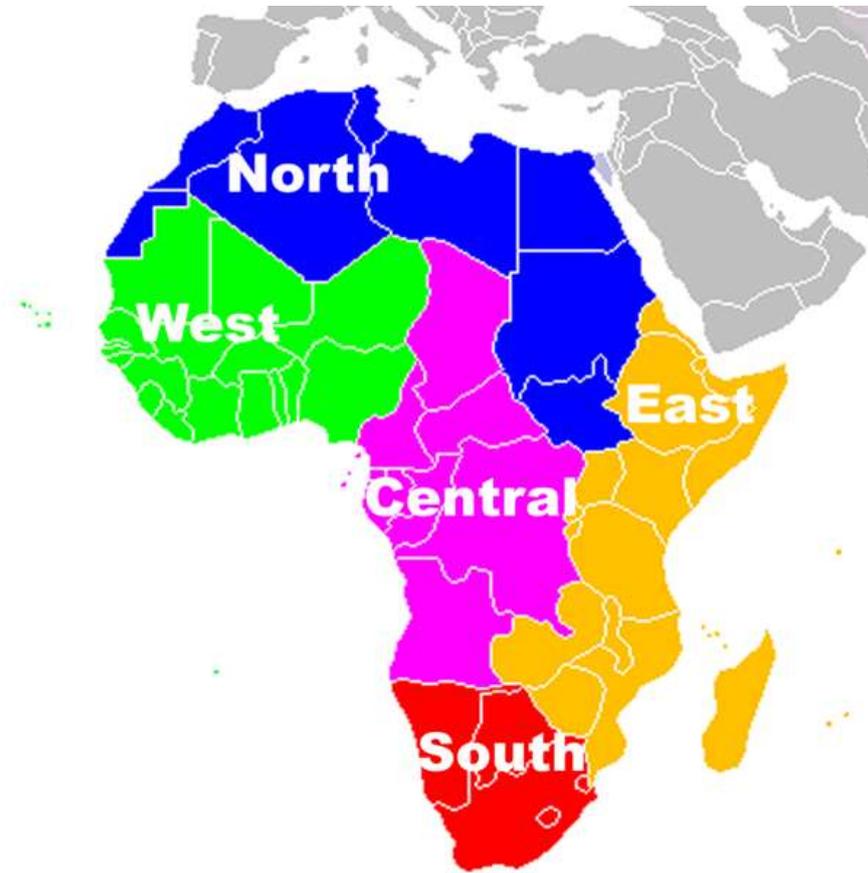


Figure 8 - UN Africa Sectors (United Nations, 2010)

<sup>50</sup> <http://millenniumindicators.un.org/unsd/methods/m49/m49regin.htm>

The complete African Union population for 2012 is listed in Table 6 - Africa Population Per Country (United Nations, 2010).

Country with flag	Population (2009 estimate) except where noted	Country with flag	Population (2009 estimate) except where noted
 Algeria	34,178,188	 Malawi	14,268,711
 Angola	12,799,293	 Mali	12,666,987
 Benin	8,791,832	 Mauritania	3,129,486
 Botswana	1,990,876	 Mauritius	1,284,264
 Burkina Faso	15,746,232	 Mayotte (France)	223,765
 Burundi	8,988,09	 Melilla (Spain)	66,411(2001)
 Cameroon	18,879,301	 Morocco	34,859,364
 Canary Islands (Spain)	2,118,519(2010)	 Mozambique	21,669,278
 Cape Verde	429,474	 Namibia	2,108,665
 Central African Republic	4,511,488	 Niger	15,306,252
 Ceuta (Spain)	71,505(2001)	 Nigeria	158,259,000
 Chad	10,329,208	 Republic of the Congo	4,012,809
 Comoros	752,438	 Reunion (France)	743,981(2002)
 Côte d'Ivoire	20,617,068	 Rwanda	10,473,282
 Democratic Republic of the Congo	68,692,542	 Sahrawi Arab Democratic Republic	405,210
 Djibouti	516,055	 Saint Helena (UK)	7,637
 Egypt	83,082,869	 São Tomé and Príncipe	212,679
 Equatorial Guinea	633,441	 Senegal	13,711,597
 Eritrea	5,647,168	 Seychelles	87,476
 Ethiopia	85,237,338	 Sierra Leone	6,440,053
 Gabon	1,514,993	 Somalia	9,832,017
 Gambia	1,782,893	 South Africa	49,052,489
 Ghana	23,832,495	 South Sudan	8,260,490
 Guinea	10,057,975	 Sudan	36,787,012
 Guinea-Bissau	1,533,964	 Swaziland	1,123,913
 Kenya	39,002,772	 Tanzania	41,048,532
 Lesotho	2,130,819	 Togo	6,019,877
 Liberia	3,441,790	 Tunisia	10,486,339
 Libya	6,310,434	 Uganda	32,369,558
 Madagascar	20,653,556	 Zambia	11,862,740
 Madeira (Portugal)	245,000(2001)	 Zimbabwe	11,392,629
Africa Total Population 2009	1,001,320,281 Estimated		

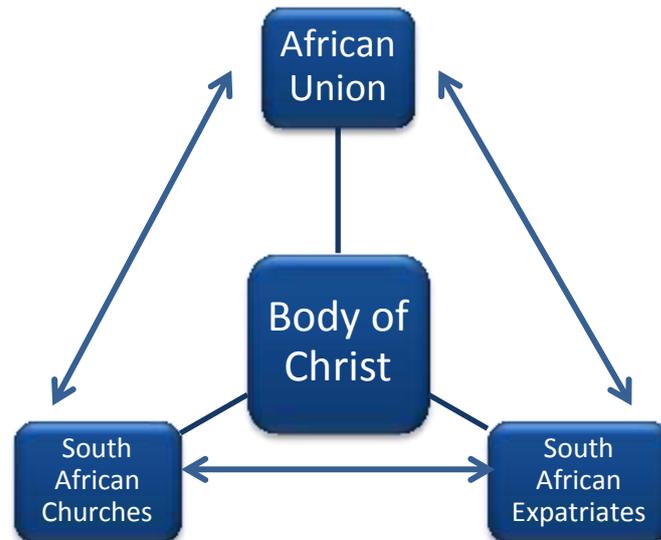
Table 6 - Africa Population Per Country (United Nations, 2010)

Taking the population of Africa into account (1 billion), the expatriates, or migrants, from South Africa (if 180,000) make up only a fraction of the populous. It is advocated that the

South African expatriates are ironically linked to Jeremiah 50:6, “My people have been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains. They have gone from mountain to hill; they have forgotten their resting place”. The shepherds, church leaders in South Africa, are oblivious to the fact that the expatriates are still to be led by them, and by not being led they may go astray. By implication, the resting place of any individual is with his own family, friends and culture. Jesus speaks in Luke 15:4: “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness and go after that which is lost until he finds it?” The fact is emphasised that the number of expatriates may be small but each of them is as important as any to the kingdom of God and to Africa.

Now, turning to the Great Commission of Matthew 28:19-20, it is not yet complete and also the Great commandment (Matthew 22:37-40) is probably not being implemented as it should in the Church, or in the expatriate world. Ferguson (1998, p. 9) expounds “the Great Commission capsulizes what we do while the Great Commandment embodies who we are”. Sider (2008, p. 186) cites Stott’s public address to Lausanne on the Great Commission, where Stott’s idea of evangelism is that it is an essential part of the Church’s mission. Also Stott’s view on many churches is that the Great Commission is over-emphasised, yet the Great Commandment is diminished or disregarded. In the case of the Great Commission and the Great Commandment in the African Union, one can visualise both being implemented through the Church and the expatriate. The relevance of Sider’s (2008, pp. 187-189) statement that the conversion of the individual, politics and the social sphere are equally important, is true, but it must then also be relevant to the change in Church structures and traditional missions (Sider, 2008, pp. 187-189; Brown, 1978, pp. 133-134; Ferguson, 1998, pp. 9-10). To this end Sider, Ferguson and Brown may have addressed the biblical message of Jesus Christ being brought to all spheres of society and to the political arena, but it is not clear how the Church will change to take on their ministry to distanced members, their expatriates. Also in the same vein it is not clear how the Church interacts through expatriates to influence and cause change in the AU.

If the Great Commandment and the Great Commission are fundamental principles of the Church’s mission, it should then be as applicable to the regeneration of the expatriate. The Church tradition together with mission strategies should influence and change the political arena. It is almost as if the Church, the expatriate and the AU are in a sort of a tripartite relationship (Brown, 1978, pp. 132-135; *cf.* African Union Commission, 2009, p. 18) as is depicted in Figure 9 - Body of Christ tripartite relationship.



**Figure 9 - Body of Christ tripartite relationship**

Brown (1978, pp. 132-135) responds well to the liberation theology of Gutiérrez (1971,1977) with the theme, “how shall we sing the Lord’s song in a strange land?” This theme became real again after the full liberation of South Africa in 1994, when expatriates, no longer those in exile, live in Africa and now sing this song. Brown argues that a threat is moved to a challenge with five main senses, namely: frustration, humility, risk, trust and community (Brown R. M., 1978, pp. 134-135). The question that can be asked is how different are the liberation senses from the expatriate’s senses and exasperations? Also, if the Body of Christ model was supposed to be an “all nations body” (Matthew 28:19-20) can we then rightly perceive that it may be culture that is pulling the body apart? From Paul’s letters it is obvious that culture played a role in the way the early Church perceived and practiced its theology (Pawson J. D., 2007, pp. 963-964).

The AU, mostly liberated by now, is confronted with new problems and dilemmas where cultures and religions are trying to find one another on a level playing field. As multiculturalism comes into play, the continent is struck with a greater challenge for those who wish to be with “their” people, linked to “their” culture. This is not the white/black issue; it is about tradition, tribal values, feminism, gay cultures, Islam, Buddhism, Hinduism, Humanism, what we wear or may not wear, what we should or should not say in public, and the list goes on (*cf.* Kelly, 2002, pp. 1-17; Mendus, 2002, pp. 33-34; Squires, 2002, pp. 115-130). In the Old Testament there are good examples of the Israelites in exile and how their culture was changed and how it was preserved (*cf.* Esther 1-10; Ezekiel 1-48; Daniel 1-12). The multicultural dilemma in Africa may call for a drastic change in mission strategies.

### 3.3.2 Christian Missions to Africa post 2000 A.D.

From the writings of Wagner (2000<sup>51</sup>) and other after the year 2000 the real concentration will be on the unreached in the area of Africa and Asia where the preaching of the Gospel of Christ was previously proscribed and where two thirds of the world population live (Culbertson, 2011)<sup>52</sup>. This area is commonly known to missions as the ten forty window, ten degrees north to forty degrees north of the equator, ten forty window as depicted in Figure 10- 10 / 40 Mission Window (Wagner 2000; Culbertson, 2011; Vu, 2007)

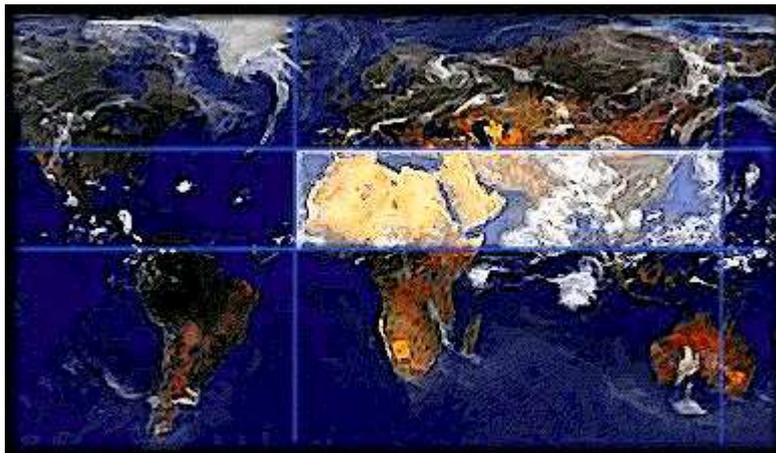


Figure 10 - 10/40 Mission Window (Wagner, 2000; VU, 2007)

The Joshua Project seeks to reach the 1.74 billion of the unreached in the world in the civilization cradle and is of Buddhist, Hindu and Islam backgrounds (Joshua Project, 2012). To effectively use available and modern resources in missions, Culbertson (2011) explicates the use of radio in evangelism. He reiterates that evangelising the 10/40 window will mean that “believers will need to leave their own culture and enter another one where they will seek to plant the gospel, perhaps even learning a new language in order to communicate”. If missionaries must be prepared to take on their journey, then in respect of this study, an expatriate, who goes to take on a project in the area, should also be prepared by the Church for such.

As late as April 2007 (Vu, 2007<sup>53</sup>) it was reported that despite talks in the 90s about the SAT-7 satellite television resources into the western part of the 10/40 Window, North and

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<sup>51</sup> <http://watch.pair.com/track.html>

<sup>52</sup> <http://home.snu.edu/~hculbert/1040.htm>

<sup>53</sup> <http://www.christianpost.com/news/western-10-40-mission-window-neglected-says-mideast-ministry-leader-26749/>

Middle East Africa, not much deployment has taken place in this regard. However Culbertson (2011) affirms that now many countries in the 10/40 Window are covered by Christian satellite television services. These television services will also aid the expatriates in their search for spiritual media.

There are undoubtedly many missionaries in Africa, also below the 10/40 Window. The Baptist Church claims to have over 400 missionaries in Africa. This Church, however, alleges that 75% of missionaries return home within the first three years and never go back to a foreign field, whereas 43% of missionaries never complete their commission (*Reaching Beyond Borders*, 2012<sup>54</sup>). In terms of globalisation and missions to Africa being part of it, Pittman, Habito, & Muck (1996, pp. 219-233) rightly posit seven questions for post-modern missions namely. The first and foremost, what is mission? Then the question arises, why do missions and who are the missionaries? Then they arrive at four other questions, first, who are the missionised? The second, where do we do mission? The third, how do we do mission? And lastly what is the nature of the mission competition?

With the aforementioned in mind, one cannot escape the one big question: how do we address the vast cultural differences in our service of missions in a globalised world, let alone Africa? These questions become very relevant when the expatriate ministry of the Church is evaluated. Whilst Sanneh (1996, p. 334) affirms that taking the Christian message to the person's culture makes the mission successful, this research posits that if the South African Church's mission praxis serves the culture of the expatriate, it accomplishes its mission in this regard. Warren, (1995, p. 188) argues that if you need to go fishing, think like a fish. In this regard if we are to minister to expatriates, we need to think and experience the world as they do. Although it is not implied that expatriates are forgotten in mission strategies, missionaries and chaplains who work in Africa are truly admired. Thus, to better understand the South African expatriate dilemma, this research will take African migration and emigration trends into account.

### 3.3.3 Migration versus immigration trends within Africa

To understand the migration trends in Africa the World Bank's report (2008) is cited. The emigration and immigration percentages per African Country are thus presented in Table 7 - Percentage Emigration and Immigration Per African Country.

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<sup>54</sup> <http://www.reachingbeyondborders.org/statistics.html>

Country with flag	Emigration (% of population 2005)	Immigration (% of population 2005)	Country with flag	Emigration (% of population 2005)	Immigration (% of population 2005)
 Algeria	5.4	0.7	 Madagascar	0.8	0.3
 Angola	3.3	0.4	 Malawi	0.7	2.2
 Benin	6.0	2.1	 Mali	9.0	0.3
 Botswana	2.1	4.5	 Mauritania	3.4	2.2
 Burkina Faso	8.5	5.8	 Mauritius	9.6	1.7
 Burundi	4.2	1.3	 Morocco	8.6	0.4
 Cameroon	1.4	0.8	 Mozambique	4.1	2.1
 Cape Verde	35.8	2.2	 Namibia	0.7	7.1
 Central African Republic	3.6	1.9	 Niger	3.1	0.9
 Chad	1.9	4.5	 Nigeria	0.6	0.7
 Comoros	4.8	8.4	 Republic of the Congo	4.9	7.2
 Côte d'Ivoire	0.8	13.1	 Rwanda	2.2	1.3
 Democratic Republic of the Congo	1.0	0.9	 Senegal	4.0	2.8
 Djibouti	1.6	2.6	 Seychelles	14.7	58.6
 Egypt	3.2	0.2	 Sierra Leone	1.4	2.2
 Equatorial Guinea	18.4	1.2	 Somalia	5.4	3.4
 Eritrea	19.3	0.3	 South Africa	1.5	2.3
 Ethiopia	17.0	0.7	 South Sudan	1.6	1.8
 Gabon	2.0	17.7	 Sudan	1.6	1.8
 Gambia	3.7	15.3	 Swaziland	9.3	4.4
 Ghana	4.1	7.6	 Tanzania	0.5	2.1
 Guinea	5.5	4.3	 Togo	3.6	3.0
 Guinea-Bissau	7.3	1.2	 Tunisia	6.2	0.4
 Kenya	1.2	1.0	 Uganda	0.5	1.8
 Lesotho	14.4	0.3	 Zambia	1.3	2.4
 Liberia	2.7	1.5	 Zimbabwe	5.9	3.9
 Libya	1.5	10.6			

Table 7 - Percentage Emigration and Immigration Per African Country (International Bank for reconstruction and development / World Bank, 2008, pp. 47-238)

From the collected data it is evident that the highest recorded emigration for Africa is that of Cape Verde at 35.8 % of its population, versus the average of 5.3% for emigration and 4.3% immigration in and out of Africa. Seychelles is by far the leader for immigration, with an average of 58.6% of its population. South Africa has a 1.5% emigration rate versus a migration rate of 2.3% of its total population. South Africa was 27<sup>th</sup> in the world for emigrating physicians in 2000 (International Bank for reconstruction and development / World Bank, 2008, p. 11). Based on the United Nations statistics, the United Nations Economic Commission for Africa, in December 2006, it was made public that the underlying causes for

migration of intellectuals, are amongst others, the lack of governance and of freedom in their country. Obviously, heightened by governments' repression against their citizens. This is worsened by political, social or ethnic conflict because part of the population is excluded from high national decisions. Also, due to unemployment intellectuals seek employment and/or higher living standards. Others may migrate due to poverty or low-income levels and then more often for better education (cf. United Nations Economic Commission for Africa, 2006; family.jrank, 2011<sup>55</sup>; Sheley, 2004, pp. 11-39).

To illustrate African migration paths, Figure 11 - African Migration Flow Adaped from United Nations Economic Commission for Africa (2006)

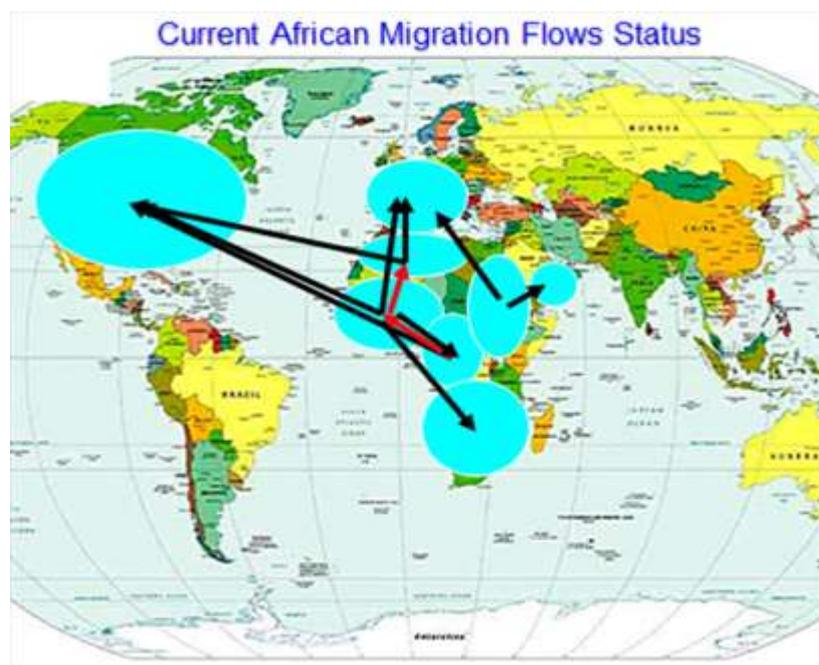


Figure 11 - African Migration Flow Adaped from United Nations Economic Commission for Africa (2006)<sup>56</sup>

Whilst this commission reports on the migration flows, it insists that because the main sources of information are the Departments of Home Affairs and censuses, in Africa, they infer, most of the countries do not have migration policies and source data from Africa is rather inadequate (Vigneswaran, 2007, pp. 3-8). Built on this generalisation it is posited that the United Nations, World Health Organisation and the World Bank probably have the best global view of migration in Africa but there is probably a lack in Africa-to-Africa migration statistics (South African Presidency: Planning, 2010, p. 4; Statistics South Africa, 2005, p.

<sup>55</sup> <http://family.jrank.org/pages/1170/Migration-Theories-Migration.html>

<sup>56</sup> <http://unstats.un.org/unsd/demographic/meetings/egm/migrationegm06/DOC%2023%20ECA.ppt>

iv). It is therefore deduced that the migration of South Africans to African countries is a less important statistic.

If migration of South African intellectuals to other African countries contributes to their personhood, spirituality, the success of their families and that of the African continent then one can agree with Magesa (2012) where he advocates action for expatriates. He states: *“The first major responsibility of everyone, including expatriate workers in Africa, is to empower the African populations to think and speak for themselves. Since it is a long-term project, after so many centuries of silence, it is all the more necessary to begin right away. Expatriate workers will best take part in this project by shedding off their saviour mentality and going about their business in Africa as among equals. In fact, where the discernment of Africa's best interests lies, they are auxiliary in the Church as well as in the civil sphere”* (Magesa, 2012, p. 102).

### 3.3.4 Cultures of Africa

Although English, Portuguese and French are the main languages used to communicate in Africa, it is important to understand that each region has a predominant tribal culture and language. To mention but a few (*cf. The Africa Guide*, 2012<sup>57</sup>; Salau, 2012<sup>58</sup>; Nations Online, 2011<sup>59</sup>):

- i. Afar - Ethiopia and the areas of Eritrea, Djibouti, and Somalia
- ii. Anlo Ewe – Ghana
- iii. Amhara - culturally dominant ethnic group of Ethiopia
- iv. Ashanti - central Ghana
- v. Bokongo - Pointe-Noire, Congo (Brazzaville) to Luanda, Angola
- vi. Bambara – Mali
- vii. Basotho – Lesotho and South Africa
- viii. Bemba – Northern Zambia
- ix. Berber - Morocco, Algeria, Tunisia, Libya, and Egypt
- x. Bobo - Western Burkina Faso and Mali
- xi. Bushmen / San - Kalahari desert
- xii. Chewa - Zambia, Zimbabwe and Malawi

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<sup>57</sup> <http://www.africaguide.com/culture/tribes/index.htm>

<sup>58</sup> <http://africa.isp.msu.edu/students/africanlanguage.htm>

<sup>59</sup> [http://www.nationsonline.org/oneworld/african\\_languages.htm](http://www.nationsonline.org/oneworld/african_languages.htm)

- xiii. Dogon - South-eastern Mali and Burkina Faso
- xiv. Fon – Benin
- xv. Fulani – Nomads of West Africa
- xvi. Ibos – Nigeria
- xvii. Kikuyu – Kenya
- xviii. Maasai - Plains of East Africa
- xix. Mandinka - West Africa, Senegal, Gambia, Guinea-Bissau, Burkina Faso, Mali, and Cote d'Ivoire
- xx. Mpedi – South Africa Limpopo province
- xxi. Ndebele – South Africa, Zimbabwe
- xxii. Pygmies - scattered over the Democratic Republic of Congo (DRC), Congo (Brazzaville), Cameroon, Gabon, Central African Republic, Rwanda, Burundi and Uganda.
- xxiii. Samburu - Lake Turkana in Kenya
- xxiv. Senufo - Northern Cote d'Ivoire and Mali
- xxv. Swazi – Swaziland and South Africa
- xxvi. Tuareg – Nomad in the Sahara northern Mali
- xxvii. Wolof – Senegal
- xxviii. Tsonga - South Africa
- xxix. Tswana - South Africa
- xxx. Venda – South Africa
- xxxi. Xhosa – South Africa
- xxxii. Yoruba – Nigeria and Benin
- xxxiii. Zulu – KwaZulu Natal South Africa

With all the main cultures listed, a subculture that came with the colonial reign of Africa prior to its liberation is indicated. Expatriates are directly affected by the "post-colonial sub-culture" made up of the African indigenous, Coca-colonisation, African American and the age old culture of the colonialists (*cf.* Deen, 2012<sup>60</sup>; Kwame, 2006, pp. 1-11). There are seven distinct European languages used throughout Africa, namely: English, French, Portuguese, German, Italian, Spanish and Afrikaans, which is spoken mainly in South Africa, Namibia and other parts of the SADC region. The language areas have been adapted and

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<sup>60</sup> <http://www.twinside.org.sg/title/coca-cn.htm>

illustrated in Figure 12 - Post-colonial Language Areas of Africa (*The Africa Guide*, 2012<sup>61</sup>; Salau, 2012<sup>62</sup>; Nations Online, 2011<sup>63</sup>).

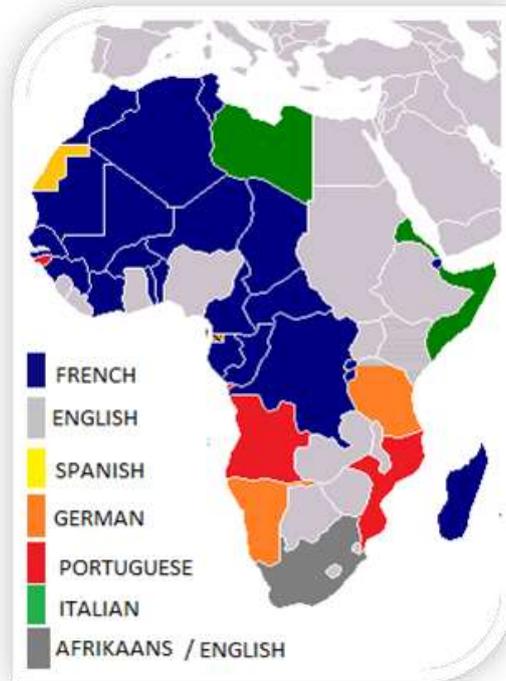


Figure 12 - Post-colonial Language Areas of Africa (adapted from Lewis, 2009<sup>64</sup>; National Language Resource Centre, 2011<sup>65</sup>).

This research continues to relate to the map, and notes that Arabic is particularly prevalent in the following countries: Algeria, Egypt, Morocco, Djibouti, Libya, Chad, Eritrea, Mauritania, Somalia, Sudan and Tunisia. These are Arabic speaking and influenced countries and are

<sup>61</sup> <http://www.africaguide.com/culture/tribes/index.htm>

<sup>62</sup> <http://africa.isp.msu.edu/students/africanlanguage.htm>

<sup>63</sup> [http://www.nationsonline.org/oneworld/african\\_languages.htm](http://www.nationsonline.org/oneworld/african_languages.htm)

<sup>64</sup> Languages of Africa

<sup>65</sup> <http://african.lss.wisc.edu/nalrc/org/fromdir.html>

mainly North African (Yahoo, 2012<sup>66</sup> Lewis, 2009<sup>67</sup>; National Language Resource Centre, 2011<sup>68</sup>).

Ernst Troeltsh (1996, pp. 133-140), whilst debating the validity of Christianity, unknowingly illustrates an African problem, as he posits: “our whole Christianity is indissolubly bound up with elements of the ancient and modern civilizations of Europe”. In this respect, Africa, although liberated, still holds its cultural ties with its colonialist past, and in many ways directly with Europe. The expatriate will thus encounter two definite intertwined cultures, the colonial and the African indigenous (Sheley, 2004, pp. 15,16). Although the European language will be understood, the indigenous cultural barrier remains, possibly preventing South Africans from attending local African churches. Kelly (2002, p. 15) rightly proposes that culture is a set of beliefs and practices that have a prior historical and political claim to that of the person, in this case the expatriate (Lints, 1993, pp. 101-135, 200-203).

### 3.4 SOUTH AFRICANS AND THEIR BACKGROUND

This research will start out by attempting to define a South African in the context of this investigation. South African citizens, depending on where they live, are bound to be introduced to the following overarching cultures, not in any specific order: English, Afrikaans, African tribal, Hindu and Islamic. There are 11 underpinning official languages that have tribal relationships, namely: English, isiZulu, isiXhosa, isiNdebele, Afrikaans, siSwati, Sepedi, Sesotho, Setswana, Tshivenda, Xitsonga and these are protected by the constitution of the Republic (South African Government, 1996).

The South African Presidency Planning Division (2010, p. 5) reports an adult literacy rate for South African males equalling 87.2% and female 86.9%. By October 2011, South Africa had a population of 51,77 million, of which 52% are female, nearly 31% of its total population being under 15 years of age. The races are grouped into four main groups consisting of

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[http://images.search.yahoo.com/images/view;\\_ylt=A0PDoS7vJAZQ4GsAgzOJzbf;\\_ylu=X3oDMTBIMTQ4cGxyBHNIYwNzcgRzbGsDaW1n?back=http%3A%2F%2Fimages.search.yahoo.com%2Fsearch%2Fimages%3F\\_adv\\_prop%3Dimage%26va%3Dportuguese%2Bspeaking%2Bcountries%2Bin%2BAfrica%26fr%26](http://images.search.yahoo.com/images/view;_ylt=A0PDoS7vJAZQ4GsAgzOJzbf;_ylu=X3oDMTBIMTQ4cGxyBHNIYwNzcgRzbGsDaW1n?back=http%3A%2F%2Fimages.search.yahoo.com%2Fsearch%2Fimages%3F_adv_prop%3Dimage%26va%3Dportuguese%2Bspeaking%2Bcountries%2Bin%2BAfrica%26fr%26)

67 Languages of Africa

68 <http://african.lss.wisc.edu/nalrc/org/fromdir.html>

79,5% blacks, 9% white, 9% coloured and 2,5% Asian and Indian (Statistics South Africa, 2011, pp. 2-6; News 24, 2012<sup>69</sup>).

South Africa has a total land surface of area of 1,220,813 km<sup>2</sup> comprising of nine provinces: Gauteng, KwaZulu-Natal, North West, Limpopo, Free State, Mpumalanga, Eastern Cape, Western Cape and the Northern Cape. The key economic sectors for South Africa are mining services, transport, energy, manufacturing, tourism, agriculture (South African Presidency: Planning, 2010, pp. 5-6).

Furthermore South Africans are mostly very social and vibrant with a high regard for politics, religion, culture and sport. Any South African can in some way identify with 'braaivleis', 'biltong', 'pap', rugby and soccer (SARU, 2011<sup>70</sup>; PSL, 2012<sup>71</sup>; South Africa.info, 2010<sup>72</sup>). With the South African culture in mind this research will progress to emigration patterns of South Africans since the year 2000.

### 3.5 SOUTH AFRICAN EMIGRATION PATTERNS

When searching for South African Emigration statistics, the latest available formal statistics were at Statistics South Africa from the year 2001 to 2003. Post 2003 it seems the international migration statistics were combined with tourism in one report. For the Church to adequately understand the extent of the South African emigration to the African continent these statistics are vital. The available statistics have been used in Figure 13 - South Africans emigrated per world region, to visually illustrate the number of South Africans living in different world regions prior to the year 2000. To this end, it is evident that by 2003 112 thousand South Africans living in one of the African countries other than South Africa (Statistics South Africa, 2005, pp. vii,x,x1,3-7).

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<sup>69</sup> <http://www.news24.com/SouthAfrica/News/SA-population-at-518-million-Census-20121030>

<sup>70</sup> <http://www.sarugby.co.za/>

<sup>71</sup> <http://www.psl.co.za/>

<sup>72</sup> <http://www.southafrica.info/abroad/itfeelsgoodtodogood.htm>

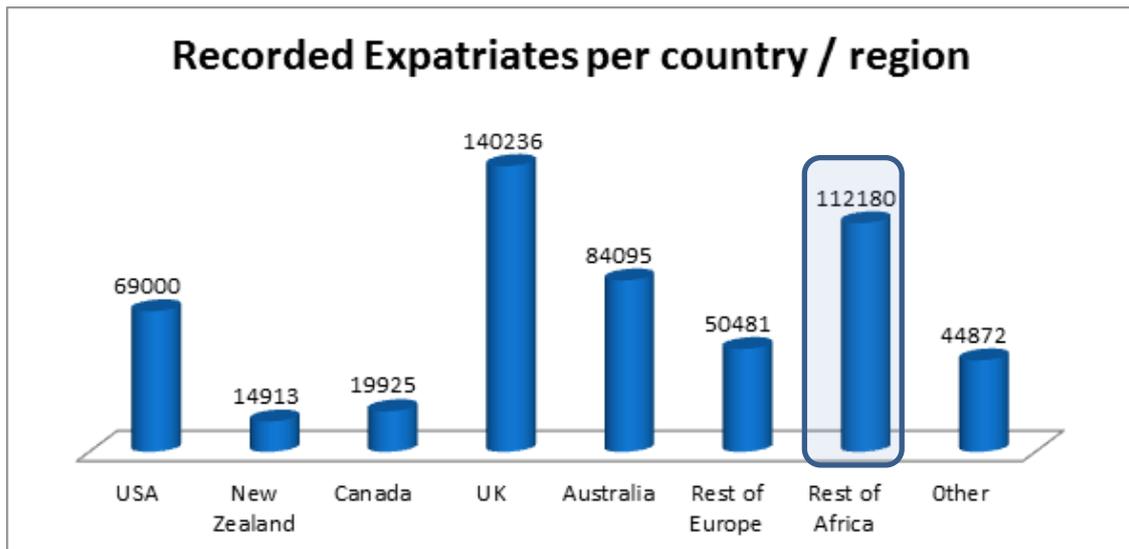


Figure 13 - South Africans emigrated per world region – extracted from Statistics South Africa (2005, pp. xii,x,xi).

It seems from statistics that by 2003 the UK was probably the most desired place for South Africans to be, followed by the rest of Africa and then, by Australia. The graphical interpretation makes the point about no specific South African churches for expatriates in Africa (Statistics South Africa, 2005, pp. xii,x,xi, Statistics Canada, 2008<sup>73</sup>, Salt & Millar, 2006, pp. 335-351; Office for National Statistics UK, 2012, p. 24). The Department of Immigration and Citizenship, Australia (2011, p. 188) confirms that between 2010 and 2011, 4389 former South Africans had become Australian citizens, 4.3% of citizenships awarded for this period.

Furthermore, Figure 14 - South African Emigration Per Job Classification illustrates the kinds of jobs people will do as expatriates and the groupings are evident from the statistics gathered about expatriates. Although these statistics go back to 2003, it is recommended that the reader may assume that this trend will continue with slight deviation. Unfortunately the last available statistics on emigration at Statistics South Africa, the most accurate source, was in the 2005 report utilised here.

<sup>73</sup><http://www12.statcan.gc.ca/census-recensement/2006/dp-pd/prof/rel/Rp-eng.cfm?LANG=E&APATH=3&DETAIL=0&DIM=0&FL=A&FREE=0&GC=0&GID=0&GK=0&GRP=1&PID=94533&PRID=0&PTYPE=89103&S=0&SHOWALL=0&SUB=0&Temporal=2006&THEME=81&VID=0&VNAMEE=&VNAMEF=>

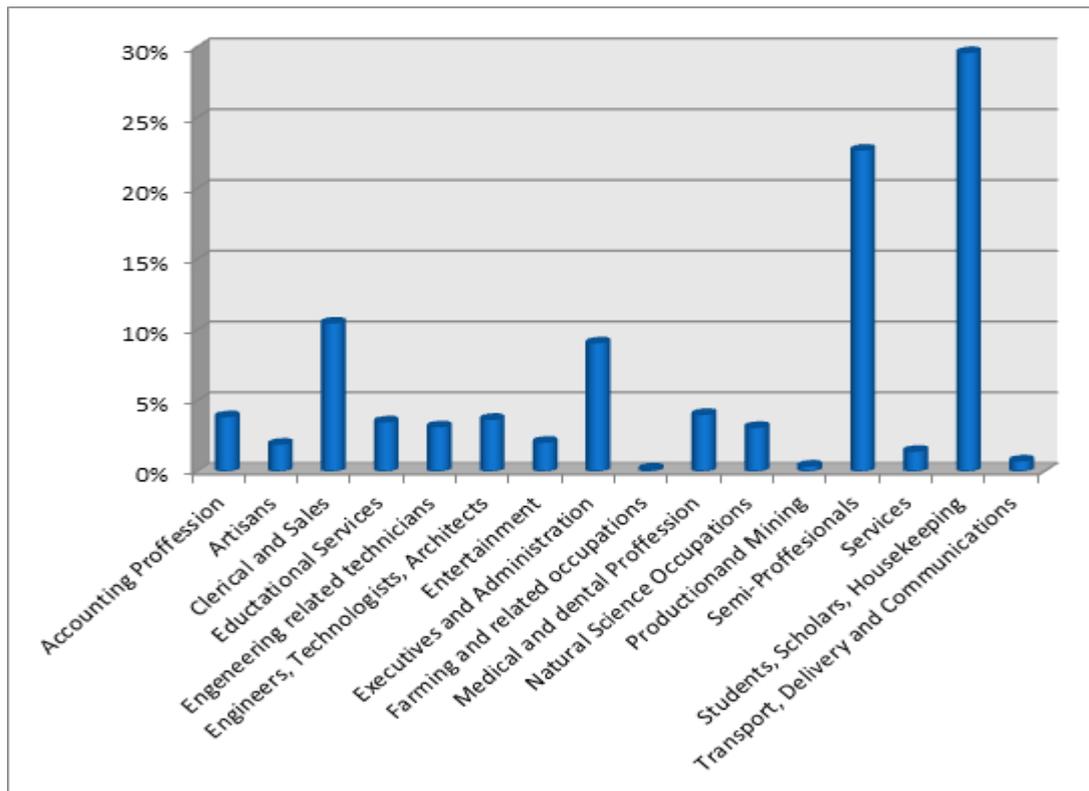


Figure 14 - South African Emigration Per Job Classification - extracted from Statistics South Africa (2005, pp. 3-7)

It is suggested that the information contained in Figure 14 - South African Emigration Per Job Classification - extracted from Statistics South Africa (2005, pp. 3-7) be considered differently when examining the migration to Africa.

### 3.6 SOUTH AFRICANS MIGRATION TO AFRICAN COUNTRIES

This research posits that when South Africans move into African countries it is either for investment, business sales, working for NGOs, self enrichment or for Church mission (cf. Poelzl, 2012<sup>74</sup>). Ewing (2008<sup>75</sup>) speculates that by 2008 South African companies had invested more than \$8.5 billion in Sub-Saharan Africa. These companies include SABMiller, Standard Bank, Barclays/ABSA, Vodacom, JPM, MTN and others. Just looking at MTN, their network reaches about 14 Sub-Saharan African countries, excluding South Africa and the Middle East (MTN, 2011, pp. 7, 40, 44, 63). So too Vodacom (2012, pp. 38,103,104) displays its activities and profits in Tanzania, Mozambique, the DRC and Lesotho. Barcalys Bank, in partnership with ABSA bank, boasts with banks in Botswana, Egypt, Ghana, Kenya,

<sup>74</sup> <http://www.transitionsabroad.com/tazine/0910/living-and-working-in-africa.shtml>

<sup>75</sup> <http://www.businessweek.com/stories/2008-12-03/south-african-companies-unlock-sub-saharan-africa>

Nigeria, Tanzania, Uganda, Zambia and Zimbabwe (cf. Barclays, 2012<sup>76</sup>; Ahiuma-young, 2012<sup>77</sup>).

Mhlanga (2010, p. 7) points out that Pick 'n Pay, Bidvest, Shoprite, Anglovaal Industries, Rainbow Chickens, Spar, Tiger Brands, Tongaat Hullett, SABMiller, Unilever and Nestlé as South African companies who are involved in agribusiness within Sub-Saharan Africa. To this end, the farming expertise of South Africans should become prevalent in the northern areas of Africa (Mhlanga, 2010, pp. 21-22). If these enterprises are driven from South Africa, then it can be assumed that the main business drivers in Sub-Saharan Africa are South African (South Africa.info, 2010<sup>78</sup>; Poelzl, 2012<sup>79</sup>).

A further observation from the annual tourism and migration report (Statistics South Africa, 2012, p. 31) is that there is over border migration of South African residents to neighbouring countries by road (Botswana, Lesotho, Mozambique, Namibia, Swaziland, Zimbabwe) at an average of 250 000 persons per month outside of December and January which averages at approximately 375 000 persons in each of these months. It can be safely assumed that most of this travel is linked to cross border business, deliveries, work related matters and a fair amount of tourism, especially in December and January. Unfortunately Statistics South Africa does not distinguish between the specific criteria groupings in this report.

This background information is necessary before embarking on the evaluation of the services the Church offers South African expatriates living in African countries. From the statistics discussed herein, it can be safely estimated that there are at least 113 000 expatriates living in other African countries for which South African churches should account and serve. What is not available from this study is the amount of expatriates migrating to African countries whilst their families live in South Africa. These migrating expatriates are expected to outnumber those who have actually emigrated and live in another African country.

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<sup>76</sup> <http://www.barclays.com/africa/>

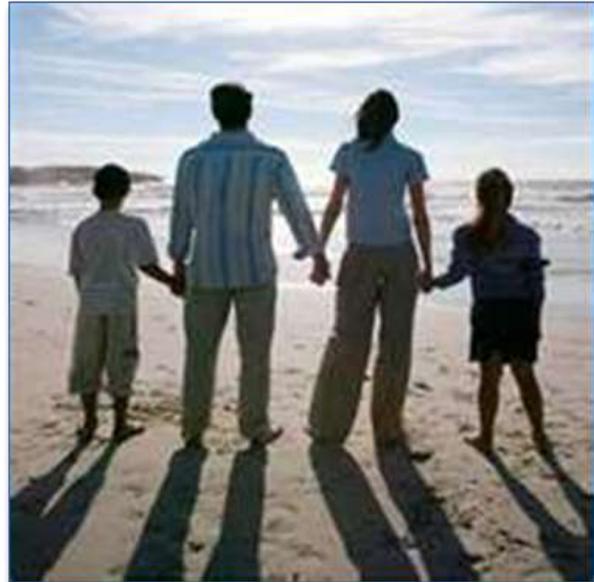
<sup>77</sup> <http://www.vanguardngr.com/2012/04/why-expatriates-are-increasing-in-nigeria-mokikan/>

<sup>78</sup> <http://www.southafrica.info/abroad/itfeelsgoodtodogood.htm>

<sup>79</sup> <http://www.transitionsabroad.com/tazine/0910/living-and-working-in-africa.shtml>

## 4 MIGRATING SPOUSES AND FAMILIES

For the purpose of this study I have defined two specific scenarios in order to ensure proper evaluation after these are discussed and understood. The two scenarios are defined in Figure 15 - Two Main Expatriate Scenarios.



**Scenario 1** - The spouse works and lives in another African country and visits his or her family after six weeks or longer.

*This is described as a distance marriage with distance relationships with children. Although all seems normal in South Africa for the family, it is not really so because of the need expressed by the family for the expatriate spouse. The family communicate on cellular networks and on the internet but is restricted by cost and availability. Migrating spouses communicate less with their children, as the husband and wife prioritise what needs to be discussed. Also, it is perceived that the migrating spouse will experience much loneliness.*

**Scenario 2** – The whole family migrates to another African country.

*Although the migrating family give up their homes, furniture and several of their assets they leave with a hope of returning to South Africa with a lot of money and the ability to resettle. This is usually a promise made in the marriage, to the children and the family remaining in South Africa. It could be regarded as a family adventure and should not be longer than five years, this they tell one another. Whilst the whole family has a good brief prior to leaving South Africa, when they arrive at their destination called home, most is much different to the original dream.*

**Figure 15 - Two Main Expatriate Scenarios**

For the families or migrating spouses, there are material marital issues related to the migration, namely: stress, anger and / or disappointments. The mere fact that these issues cause conflict means that the marriage and family are directly affected (*cf.* Collins, 1988, p. 153). Thus I propose that insight into the trauma of family resettlement, distance marriages and relationship and child rearing problems, caused by such is obligatory (*cf.* Stocks, 1985, pp. 70-71; Pottinger & Brown, 2006<sup>80</sup>; Gallant, 2003<sup>81</sup>).

#### 4.1 MARITAL ISSUES

Taking a positive approach it is advocated that a person is more vulnerable when major changes occur and these affect the makeup of the marriage. For the purpose of discussion, marital problems that affect spirituality have been based on scenarios 1 and 2 (Vuha, 2009<sup>82</sup>; Larson & Olson, 2009<sup>83</sup>; Keefauver, 2009<sup>84</sup>; Johnson & Associates, 2012<sup>85</sup>).

##### 4.1.1 Marital Issues Scenario 1

The spouse works and lives in another African country and visits his or her family after six weeks or longer.

***Unresolved personal issues*** – The distance between the spouses leaves a gap in the arrangements that would normally get made between one another about minor personal differences. These differences never get resolved because both parties would put the issues aside as communicating time and the periods spent together are precious. These issues could become unmanageable upon the reunion (*cf.* Save your Marriage, 2012<sup>86</sup>; Fitzgibbons, 2011<sup>87</sup>; Fitcham, 2011<sup>88</sup>; Stanley D. , 2012<sup>89</sup>).

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<sup>80</sup> <http://www.counselingoutfitters.com/Pottinger.htm>

<sup>81</sup> <http://www.parl.gc.ca/Content/SEN/Committee/372/abor/rep/repfinoct03part2-e.htm>

<sup>82</sup> <http://www.modernghana.com/lifestyle/1201/16/spiritual-side-of-marital-problems.html>

<sup>83</sup> <http://www.amfmonline.com/featured/beliefsMarriage-LarsonOlson.asp>

<sup>84</sup> <http://www.charismamag.com/life/relationships/5559-avoiding-a-spiritual-crisis-in-marriage>

<sup>85</sup> <http://www.telegraph.co.uk/expat/4194189/Divorce-and-infidelity-abroad.html>

<sup>86</sup> <http://www.saveyourmarriageadvice.com/marriage-issues.html>

<sup>87</sup> <http://www.maritalhealing.com/conflicts/depressedspouse.php>

<sup>88</sup> [http://www.psychologicalscience.org/journals/cd/12\\_1/Fincham.cfm](http://www.psychologicalscience.org/journals/cd/12_1/Fincham.cfm)

<sup>89</sup> [http://www.ehow.com/info\\_7900105\\_dangers-marriage-separation.html](http://www.ehow.com/info_7900105_dangers-marriage-separation.html)

**Manipulative children** – As one of the parents plays both the father and the mother role at home the children have less disciplinary boundaries. This becomes a family issue and brings strife and insecurity to the marriage if the parents do not recognise the problem (cf. Collins, 1988, pp. 155-158; Kellerman, 2003<sup>90</sup>; Lee, 2011<sup>91</sup>).

**Getting used to being alone** – Both spouses live in different worlds where only communication time overlaps. To this end they are connected but get used to making up their own mind about when and how they do things. Also habits that would normally irritate the other spouse are easily contained in the aloneness. These habits do get in the way again when they reunite for long periods and the habit becomes unbearable to the irritated spouse. These habits can spoil and break the feelings of togetherness dependent on the extremity (Collins, 1988, pp. 98-99; cf. Fitzgibbons, 2011<sup>92</sup>; Johnson & Associates, 2012<sup>93</sup>).

**Little or no day-to-day shared decision making** – Certain day-to-day choices are made in a marital relationship by virtue of togetherness and courtesy. A distance relationship does not allow for this at all and, depending on the frequency and availability of communication channels per day / week, the spouses drift apart and know less and less about the daily activities and movements the other makes. This brings about pseudo bachelordom. Once the spouses are back together they have to adjust to not having the freedom of own decision-making (Collins, 1988, pp. 365-368; cf. Fitcham, 2011<sup>94</sup>; Scott, 2008<sup>95</sup>; Stritof & Stritof, 2012<sup>96</sup>; Heitler, 2012<sup>97</sup>).

**Sexual insufficiency** – Both spouses, especially the male, go through cycles of sexual expectancy that remain unrelieved. If the couple does not talk through this matter to find ways of being intimate with one another, the frustration becomes unbearable. On a positive

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<sup>90</sup> <http://www.come-over.to/FAS/DisrespectManipulation.htm>

<sup>91</sup> <http://voices.yahoo.com/dealing-manipulative-children-3-simple-steps-7742370.html>

<sup>92</sup> <http://www.maritalhealing.com/conflicts/depressedspouse.php>

<sup>93</sup> <http://www.telegraph.co.uk/expat/4194189/Divorce-and-infidelity-abroad.html>

<sup>94</sup> [http://www.psychologicalscience.org/journals/cd/12\\_1/Fincham.cfm](http://www.psychologicalscience.org/journals/cd/12_1/Fincham.cfm)

<sup>95</sup> [http://scottpsychologicalservice.typepad.com/scotts\\_psychology\\_blog/2008/09/getting-connect.html](http://scottpsychologicalservice.typepad.com/scotts_psychology_blog/2008/09/getting-connect.html)

<sup>96</sup> <http://marriage.about.com/od/loveisadecision/a/decisions.htm>

<sup>97</sup> <http://blog.poweroftwomarriage.com/2012/06/shared-decision-making/>

note, although there is a distance between spouses, the romance and love communication could enhance intimacy (Collins, 1988, pp. 270-271; Vaugn, 2012<sup>98</sup>; Coughlin, 2009<sup>99</sup>; Margulies, 2008; Infidelity Facts, 2006<sup>100</sup>).

**Pseudo independence** – Over time the spouses reach a stage where they feel and function independently of one another. They do less and less ‘reporting back’ to one another. It could reach a stage where the couple feel as if they are divorced although they are not (Collins, 1988, pp. 456-458; cf. Paul, 2010<sup>101</sup>).

**Loneliness** – Even more so with women, loneliness sometimes becomes unbearable, causing the individual to do things that they normally would not even consider. This places risk on the marriage and on the safety of the family as a whole. This may even cause an individual to turn to addictive material, chemicals or alcohol. To this end an addiction could be the price paid for expatriation to Africa (Collins, 1988, pp. 92-103; cf. Fitzgibbons, 2011<sup>102</sup>; Mulligen, 2012<sup>103</sup>; Marano, 2003<sup>104</sup>; Husten, 2012<sup>105</sup>).

**Higher possibility of infidelity** – Due to the combination of a number of matters discussed above, both spouses can risk falling into infidelity (Collins, 1988, pp. 250-251). This is unfortunate and will be regarded as treason by the opposite spouse. Infidelity leaves wounds that do not heal, and if they do the scars normally remain visible in the marriage, else of course infidelity leads to divorce which contains its own pain (Collins, 1988, pp. 457-458; Carter, 2004<sup>106</sup>; Brice, 2010<sup>107</sup>; Infidelity Facts, 2006<sup>108</sup>).

<sup>98</sup> <http://stuffexpataidworkerslike.com/2012/10/01/173-over-thought-sexual-angst/>

<sup>99</sup>

[http://www.focusonthefamily.com/marriage/divorce\\_and\\_infidelity/pornography\\_and\\_virtual\\_infidelity.aspx](http://www.focusonthefamily.com/marriage/divorce_and_infidelity/pornography_and_virtual_infidelity.aspx)

<sup>100</sup> <http://www.infidelityfacts.com/infidelity-statistics.html>

<sup>101</sup> [http://www.nytimes.com/2010/08/01/fashion/01Undivorced.html?\\_r=2pagewanted=all&](http://www.nytimes.com/2010/08/01/fashion/01Undivorced.html?_r=2pagewanted=all&)

<sup>102</sup> <http://www.maritalhealing.com/conflicts/depressedspouse.php>

<sup>103</sup> <http://www.expatarrivals.com/article/beating-loneliness-as-an-expat-living-abroad-or-working-overseas>

<sup>104</sup> <http://www.psychologytoday.com/articles/200308/the-dangers-loneliness>

<sup>105</sup> <http://www.forbes.com/sites/larryhusten/2012/06/18/the-grim-impact-of-loneliness-and-living-alone/>

<sup>106</sup> <http://www.telegraph.co.uk/expat/4194189/Divorce-and-infidelity-abroad.html>

#### 4.1.2 Marital Issues Scenario 2

The whole family migrate to another African country.

**Comparisons of “what was” to “what is”** – The issue of what the wife and family had back in South Africa compared with the living conditions in the African country become a frustration. This frustration can lead to fruitless and continuous arguing and bickering. Moving from malls to village markets takes some adapting (Sheley, 2004, pp. 57-58; Fitcham, 2011<sup>109</sup>; Johnson & Associates, 2012<sup>110</sup>; cf. Nash, Stoch, & Harper, 1990, p. 176).

**Promises for better living conditions** – The husband will promise the spouse and children better living conditions once they have settled and earned more. This may or may not happen but the non-delivery of this promise will break trust in the marriage relationship. Children themselves are affected to a lesser degree although one may find the mother making promises to the children about better conditions that the father may not be able to afford (Nash, Stoch, & Harper, 1990, p. 176).

**Different lifestyle and terrain** – The different lifestyle affects the marriage both positively and negatively. The negative is the increased frustration of the wife and children of not being able to take part in activities they would have in South Africa. This can be due to cultural differences, lack of sporting facilities, school times, distance to schools from home, less television choices, less church activities and the like (Collins, 1988, p. 84). Although it is reported that one is much safer in other African countries that are not at war than South Africa, the feeling of insecurity remains as the expatriates know they are visitors in a strange country. The country’s laws will evidently be different and will affect the way the family dresses, communicates and travels (Richardson, 2010<sup>111</sup>; Paul, 2008<sup>112</sup>).

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<sup>107</sup> <http://greatexpatations.wordpress.com/2010/12/10/infidelity-on-foreign-soil/>

<sup>108</sup> <http://www.infidelityfacts.com/infidelity-statistics.html>

<sup>109</sup> [http://www.psychologicalscience.org/journals/cd/12\\_1/Fincham.cfm](http://www.psychologicalscience.org/journals/cd/12_1/Fincham.cfm)

<sup>110</sup> <http://www.telegraph.co.uk/expat/4194189/Divorce-and-infidelity-abroad.html>

<sup>111</sup> <http://matadornetwork.com/abroad/love-and-expat-marriage-finding-identity-as-a-trailing-spouse/>

<sup>112</sup> [http://online.wsj.com/article/SB120291413496265417.html?mod=rss\\_The\\_Expatriate\\_Life](http://online.wsj.com/article/SB120291413496265417.html?mod=rss_The_Expatriate_Life)

**Personal friends may not meet spouse's standards** – Where the family stays and makes friends may not always meet the standards that a couple would require for their family. In South Africa where there is more or less the same culture per neighbourhood. One may find that in expatriate compounds there could be a number of different cultures and religions. Children find it easy to make friends because they have no cultural or religious agendas. The feeling that the friends do not meet the parent's standards can cause arguments and unsettled marriages. If living in an expatriate compound, this would be undesirable (cf. Nash, Stoch, & Harper, 1990, pp. 179-181; Jordaan & Jordaan, 1999, pp. 665-671).

**More marriage time** – In some instances both husband and wife were working when they lived in South Africa. Suddenly the wife now stays at home, although this has advantages, she then becomes more dependent on the husband's time with her as loneliness sets in during the day. The husband may not understand why his wife wants more and more of his time when he gets home (cf. Collins, 1988, pp. 410-411; Fitzgibbons, 2011<sup>113</sup>).

**Different marital expectations** – Different living conditions bring about a change in the expectations marriage partners have for one another. To this end what may have been acceptable back in South Africa becomes a taboo in the now expatriate marriage. Because this happens the change of opinion is also unexpected and leads to arguments, sulking and outbursts of rage (cf. Collins, 1988, p. 412; Nash, Stoch, & Harper, 1990, p. 174).

## 4.2 FAMILY ISSUES

The different family issues expatriates are confronted with will now be discussed.

### 4.2.1 Family Issues Scenario 1

The spouse works and lives in another African country and visits his or her family after six weeks or longer.

**Child manipulation** - The disciplinary measures of the parent at home or abroad can easily be annulled by a phone call to the other parent by the child or children. When the one parent overrides an instruction of their spouse the child is given a lesson on where to jump the disciplinary fence. Once this happens children quickly learn where the gaps in boundaries are and take advantage of them as and when required. Parents should inform one another of any disciplinary breakdown and together find solutions and turn them into house rules. If

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<sup>113</sup> <http://www.maritalhealing.com/conflicts/depressedspouse.php>

short term disciplinary problems are not addressed with children they become marriage problems and long term life changing problems for the child him or herself (cf. Collins, 1988, pp. 437-449; Mercer, 2005, pp. 128-135; Ephesians 6:1; Nash, Stoch, & Harper, 1990, pp. 129-130).

**Lower family discipline** – Because the spouse at home feels sorry for the children who miss their father or mother, they are inclined to relax the house rules and allow certain fundamental routines to be broken. This lowering of discipline may lead to requests from children to do things that would otherwise have been a taboo whilst both parents were at home. Once an allowance has been made to do the extraordinary, it is difficult to reinstate the rules. This undermines the authority of both parents and becomes a bargaining tool for the children in later times (cf. Mercer, 2005, pp. 128-135; Collins, 1988, pp. 441-442; Colossians 3:20; Ephesians 6:1; Nash, Stoch, & Harper, 1990, pp. 129-130).

**Children feel betrayed** – Children love both of their parents and have an equal need of their company. Unfortunately children do not always see the bigger picture and simply do not understand why the one parent is not at home. This puts more pressure on the parent at home and they run out of good answers. When children feel betrayed they normally react to the detriment of their health, education, eating and sleeping habits (cf. Nash, Stoch, & Harper, 1990, pp. 129-130; Jordaan & Jordaan, 1999, pp. 671-673; Wyman, 2012<sup>114</sup>).

**Family days are lonely days** – Celebrations in two camps remain difficult, imagine birthday, Christmas or New Year celebrations. The only way the family can be fully united is by making a phone call that can only last a while. This has a direct impact on the festivity of the occasion. Many would rather not go to church or visit family on these days to avoid having to explain the family situation (cf. Stevens, 2012<sup>115</sup>; Collins, 1988, p.579).

**Family safety** – The safety of the family environment is psychologically impacted on when one spouse leaves the country. The missing guardian of safety features leaves the family with a sense of insecurity. This would even mean that the family would feel very insecure at night, noise would wake them, children would have panic attacks and bad dreams, and etc. (cf. Collins, 1988, pp. 153, 207-208; Sheley, 2004, pp. 55-57).

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<sup>114</sup> <http://www.howtolearn.com/2012/02/how-your-parenting-style-affects-your-childs-behavior>

<sup>115</sup> <http://kstp.com/news/stories/S2843587.shtml?cat=127>

**Children take on the father / mother role** – To eliminate the sense of insecurity one of the children may take on a parental role to replace the missing parent. This, although it forces maturity, causes psychological damage. It is for the parent at home to not use the child as a relief for his / her own burden but to ensure that the child knows that the parent can and is coping with being a single parent (*cf.* Collins, 1988, pp. 437-448).

#### 4.2.2 Family Issues Scenario 2

The whole family migrate to another African country.

**Schools are different with other standards** – South African school standards vary from very poor to very high and, if one can generalise, this is no different in other African countries. The problem that the family faces is that they may not know the standards of the particular schools until they have enquired from likeminded citizens in the particular country. Unfortunately it leaves the family open to three options. Firstly, the children go to boarding school and come home in school holidays, secondly, they wait and make sure they put the children in the right school after surveillance or, thirdly, they revert to home schooling. Each solution comes with its own set of challenges that are family affecting (*cf.* Collins, 1988, p.579; Sheley, 2004, pp. 58-59; Pavlina, 2006<sup>116</sup>; King, 2012; Suesser, 2011<sup>117</sup>).

**Disapproval of friends** – No different to a South African environment, parents will not approve of all the friends children bring home. The difference is that in a foreign situation parents may tend to be overprotective and become restrictive in terms of who the child may or may not have as a friend. This phenomenon could lead to a number of repercussions, namely, dishonesty, acts of disobedience, youth rebellion, bad love relationships, gangsterism and the like. Once children get involved with the wrong circle of friends, the parents lose control. This is a common youth problem anywhere in the world (Collins, 1988, pp. 173-175; Borba, 2006<sup>118</sup>).

**Less available youth activities** – One must understand that there will always be youth activity, whether organised or not. The problem is that when there is no organised and controlled activity, there are no boundaries or control. If the expatriate communities do not

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<sup>116</sup> <http://www.stevepavlina.com/blog/2006/01/understanding-family-relationship-problems/>

<sup>117</sup> <http://www.howtolearn.com/2011/12/how-to-make-sure-your-kids-succeed-in-school-top-ten-mistakes-parents-make>

<sup>118</sup> <http://www.micheleborba.com/Pages/ArtNLM03.htm>

cater for youth activities the youth look elsewhere to use up their energy. This phenomenon may even lead to children wanting to be in boarding school for the wrong reasons. Furthermore the local activities may not coincide with the culture or standards of the child's parents (Collins, 1988, p. 172; Scottish Executive, 2002<sup>119</sup>; Mahoney, 2012<sup>120</sup>).

**Child safety** – The safety of the children, whether at boarding school or in an expatriate compound, remains a family issue. To some families safety comes naturally and to others it is a constant concern. Safety concerns worsen when the children are at boarding school, travelling to and from home to school wherever school may be (Collins, 1988, pp. 440-442; Sheley, 2004, pp. 55-57; Watts, 2009<sup>121</sup>).

**Medical matters** – Medical care is in the hands of the parents and the family medicine kit. Although there are local doctors and clinics at mission stations and in town it is better to be referred to a good medical practitioner. The local hospitals are probably understaffed and under-equipped. Medical companies like ISOS are geared up to fly expatriates back to South Africa in case of medical emergencies (Sheley, 2004, pp. 54-55; Centers for Disease Control and Prevention, 2012<sup>122</sup>; Yamana & Eltahir, 2010<sup>123</sup>).

**Theft and bribery** – The highest security risk that affects the family will be petty theft and bribery. In Africa most things happen faster when someone is “paid” to do it for you as a personal favour. This has a direct impact on the morality of the family and the choices families need to make when the situation arises. The question remains, what alternative does the expatriate put in place to circumvent bribery? Many expatriates make use of agents and drivers who know how to work around the African way (cf. Sheley, 2004, pp. 54-57; Collier & Vicente, 2012, pp. 1-40; Hanson, 2009<sup>124</sup>).

**Road Safety** – The condition of roads are poor in most areas. Expatriate families should have a suitable vehicle for their own safety. Traffic and other police often stop vehicles for a

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<sup>119</sup> <http://www.scotland.gov.uk/Resource/Doc/46997/0024010.pdf>

<sup>120</sup> <http://christianteens.about.com/od/advice/tp/makefriends.htm>

<sup>121</sup> <http://jackcentral.com/opinion/2009/11/child-exorcisms-in-africa-deserve-attention-help/>

<sup>122</sup> <http://wwwnc.cdc.gov/travel/news-announcements/changes-in-country-requirements-for-yellow-fever-vaccination.htm>

<sup>123</sup> <http://www.malariajournal.com/content/9/1/323>

<sup>124</sup> <http://www.cfr.org/democracy-and-human-rights/corruption-sub-saharan-africa/p19984>

deal they can make with the driver. This places stress on the family. Again, in some areas it is best to have a local driver appointed to drive the family around the area (Sheley, 2004, pp. 54, 59; Patricia, 2012<sup>125</sup>; World Bank Group, 2011<sup>126</sup>).

**Malaria and Septicaemia** - In African countries, the malaria carrying mosquito is by far the greatest threat. There is medication available but expatriates need to wear long sleeved clothing, burn mosquito coils and use citronella soaps and ointment to avoid contracting malaria. It is perceived from a South African viewpoint that Malaria is best treated back in South Africa or in Nairobi. Open wounds, as in South Africa, need to be treated and disinfected immediately to avoid septicaemia (*cf.* Sheley, 2004, pp. 52-53; Yamana & Eltahir, 2010<sup>127</sup>; Thompson, Mason, Phindela, & Connor, 2005<sup>128</sup>).

**Infectious diseases and HIV and Aids** – The whole family should be immunised against the following diseases that are common to the area: tuberculosis, typhoid, plague, cholera, hepatitis and brucellosis can probably be avoided by inoculation. The family needs to understand that they may be restricted from eating foods served in certain areas and conditions (Shelley, 2004, pp. 52). The family members are affected by the threat of contracting HIV or Aids by means of sexual activity, but even more so, the possibility exists that the viruses can be contracted in the hospitals or medical centres through the use of second-hand medical syringes and needles. Parents need to educate the children from a very young age of the dangers of these diseases, but HIV and AIDS is not uncommon in South Africa (Sheley, 2004, pp. 52-53).

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<sup>125</sup> <http://blogs.worldbank.org/african/node/2160>

<sup>126</sup> <http://web.worldbank.org/wbsite/external/countries/africaext/extafrregtoptra/extafrsubsahtra/0,,contentmdk:20625589~menuupk:1531825~pagepk:64168445~pipk:64168309~thesitepk:1513930,00.html>

<sup>127</sup> <http://www.malariajournal.com/content/9/1/323>

<sup>128</sup> <http://www.ncbi.nlm.nih.gov/sites/entrez/16014862?dopt=Abstract&holding=f1000,f1000m,isrctn>

## CONCLUSION

This Chapter was to give a background literature review wherein I gave a biblical introduction, a background on the world population, migration, a view on Christian Missions in Africa, and included a deliberation on the African Union. Closing the literature study I discussed the two main scenarios of South African expatriation and migration to other African countries. At the end I conversed about the difficulties South African expatriates face whilst migrating. Although the literature research sketches a good background I have used literature again in the evaluation as a source of data for triangulation in Chapter 5.

With the good background of the real world of the South African expatriate migrating in Africa, I will now deliberate the research methodology that was used throughout the empirical study. The following chapter is thus dedicated to the reflection on such.

# CHAPTER 3



Research methodology

# CHAPTER 3 – RESEARCH METHODOLOGY



## 1 INTRODUCTION

The purpose of this study is to investigate and understand the spiritual experience and status of expatriates living in Africa in relation to the South African and African mission churches. To this end, specific research design is necessary to adequately take account of the entire problem and to propose specific solutions or amended praxis to the Church. This chapter considers research methodologies that will adequately address the theological problem statement that is:

*South African expatriates in Africa experience spiritual problems because the Churches in Africa, and the Church in South Africa, are not prepared for or geared to supply spiritual support structures to South Africans residing in other African countries.*

In the science of Practical Theology, this study will embark on investigating the praxis of the Church with regards the lifestyle of the expatriate living in a strange country in relation to common Church praxis according to Zerfass' Model (See Heyns & Pieterse, 1991, pp. 38-40; Janson, 1982: p. 173). In theological research, however, one must agree with Fowler's statement that, "*Practical theology, with its penchant for dynamic categories of analysis and its responsiveness to the situations and needs of persons, promises - without oversimplification or a new dogmatism, to close the gap between theological truths and the texture of pain and confusion in society and in people's lives*" (1984, pp. 43). Based on the aforementioned statement, is it clear that the intended research methodology must seek to adequately answer the research questions in relation to its subjects (expatriates and the Church) in order to meet the objectives of the research investigation and of Practical Theology (Maykut & Moorehouse, 1995, pp. 50-55; cf. Dunne, Pryor, & Yates, 2005, pp. 14-16; Kalof, Dan, & Dietz, 2008, pp. 5-6). It is, however, not the intention to take a dogmatic approach, but to find and address the gaps, practicalities and unknowns in the service the Church offers its members abroad.

The outcome of this research journey sheds light on the current situation experienced by the expatriates and the Church. In line with this, the research report should supply a good situation analysis that will influence the Church to set strategies that will effectively deal with its dilemma.

In this chapter, research considerations shall be addressed in the following order:

- i. Introduction
- ii. Research design
- iii. Testing the thesis statement
- iv. Common research designs
- v. Research design for this investigation
- vi. Strengths and weaknesses of this design
- vii. Methodology:
  - a. Instruments
  - b. Data
  - c. Analysis
  - d. Limitations
  - e. Ethical considerations
- viii. Conclusion

## 2 RESEARCH DESIGN

In the myriad of different methods and approaches of research types that have been bundled into two groups, namely qualitative and quantitative approaches, it is understandable that researchers initially seek to categorise their research as falling into one group or the other. Following on from this, the next approach is to find a research method that best suits the investigation and to stick to that method only. Hammersley cites Brannen (1995), and points out that the human is prone to using dichotomies. This also is the case in research as there seems to be a gulf between qualitative and quantitative methodology (Niglas, 2000<sup>129</sup>; cf. McBride & Schostak, 2012; Kleining & Witt, 2001<sup>130</sup>).

While qualitative theories and methods such as discourse analysis, hermeneutics and content analysis are widely used in theological studies, semiotics, conversation analysis, narrative analysis, empowerment evaluation, philosophical analysis, conceptual analysis and others may also be considered (Mouton, 2001; Ladner, 2008; Dunne, Pryor, & Yates, 2005<sup>131</sup>).

Qualitative research models are live, more prone to experience than numbers and the method cultivates ground for inductive thought, whereas data creates theory by allowing for actions to be contextualised within situations and time (Woods, 2006; Kalof, Dan, & Dietz, Essentials of Social Research, 2008<sup>132</sup>). Qualitative research is criticised for not having the ability to compare different qualitative scales, thus opening up the researcher to generalisation, impressionism, bias and subjectivity (Florer, 2011; Woods, 2006<sup>133</sup>).

In conclusion qualitative research has an inductive approach to the subject with an ontological orientation to constructionism and an epistemological orientation to interpret situations. Qualitative theories seek to investigate and test with a direct inclination to deductive thinking. Its ontological orientation is objectivism and the epistemological orientation thus leans towards natural science (Ladner, 2008; Dunne, Pryor, & Yates,

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<sup>129</sup> <http://www.leeds.ac.uk/educol/documents/00001544.htm>

<sup>130</sup> <http://www.enquirylearning.net/ELU/Issues/Research/Res1Ch2.html>

<sup>131</sup> <http://www.slideshare.net/sladner/week03-qualitative-vs-quantitative-presentation-605574>

<sup>132</sup> [http://www.edu.plymouth.ac.uk/resined/qualitative%20methods%202/qualrshm.htm#Qualitative Research](http://www.edu.plymouth.ac.uk/resined/qualitative%20methods%202/qualrshm.htm#Qualitative%20Research)  
Assessed

<sup>133</sup> <http://www.slideshare.net/PatrickFlorer/rcs-webinar-20111215>

2005; Woods, 2006). This approach therefore lends itself to proving the thesis statement of this research investigation.

On the other hand, quantitative research is by far the most common practice in most sciences. For the scientist, qualitative data is accurate, can be grouped, manipulated mathematically, and the results of the research can be displayed logically in graphical format or in tables. The conclusions are logical and controlled with very little room for personal bias, allowing these results to be analysed in different ways by statisticians. People understand numbers and because an explanation that is quantified is easily accepted, humans regard such as factual. In other words: data can test a theory or thesis statement through quantification and controlled methods of analysis.

Quantitative research is about the type of data and the level of measurement required. This may vary between nominal, ordinal, binary, discrete or continuous measuring of data (University of West England, 2006)<sup>134</sup>. Also, in statistics, different means and measures may be decided on, these may include mean<sup>135</sup>, median<sup>136</sup>, mode<sup>137</sup> and variability, including range<sup>138</sup> and standard deviation<sup>139</sup>. Quantitative research, too, has its disadvantages, such as not being able to evaluate less factual data; not being able to deliberate grey areas in research; and research is dependent on statisticians and statistical interpretations. In Bryman's evaluation of qualitative research he singles out three main problems namely, interpretation, the theory and investigation being interwoven, and the problem of generalisation in case studies (Bryman, 1990, pp. 73-91).

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<sup>134</sup> <http://hsc.uwe.ac.uk/dataanalysis/quantWhat.asp>

<sup>135</sup>A direct quote: "**Mean** -The arithmetic mean is a descriptive statistic, which is a measure of central tendency, or average, around which the data clusters. All data in a sample is used. It is appropriate for data measured at least at interval level" (UWE Glossary, 2006).

<sup>136</sup>A direct quote: "**Median** - The median is a descriptive statistic, which is a measure of central tendency, or average, around which the data clusters. It is the middle value when data in a sample is arranged in order. It is appropriate for data measured at least at ordinal level" (UWE Glossary, 2006).

<sup>137</sup>A direct quote: "**Mode** - The mode is a descriptive statistic, which is a measure of central tendency, or average, around which the data clusters. It is the most frequently occurring value in a sample. It is appropriate for categorical data" (UWE Glossary, 2006).

<sup>138</sup>A direct quote: "**Range** - A descriptive statistic equal to the maximum less the minimum value in a data set. It is a crude measure of variation (spread) of the data" (UWE Glossary, 2006).

<sup>139</sup>A direct quote: "**Standard deviation** - The standard deviation is a descriptive statistic, which is a measure of dispersion, or spread, of sample data around the mean. All data in a sample is used. It is appropriate for data measured at least at interval level" (UWE Glossary, 2006).

It can therefore be deduced that quantitative research is more likely to be approached within the realms of deductive thinking whereas the qualitative researcher approaches research from a more inductive stance. Brannon (1995, p. 48) rightly remarks, "in all research we move from ideas to data as well as from data to ideas".

## 2.1 TESTING THE THESIS STATEMENT

By combining the qualitative and quantitative worlds the positive aspects of both are brought to bear in order to triangulate the methods, verify the findings and evaluate the thesis statement (Hofstee, 2006, pp. 19-34; Mouton, 2001, p. 113; Maykut & Moorehouse, 1995, pp. 63,171-173). Thus opting for a mixed method approach, the researcher is open to inductive, deductive<sup>140</sup> and retroductive reasoning (Kalof, Dan, & Dietz, 2008, p. 25; Mouton, 2001, p. 115; Brannen, 1995, pp. 46,48,148.61).

In this research investigation, the thesis statement shall be tested by deductive and retroductive approaches whereas the theory is built around an inductive approach. The thesis statement<sup>141</sup> and its theory point out the direction to be taken by the researcher in collecting data to support the aforementioned (Kalof, Dan, & Dietz, 2008, p. 17; Mouton, 2001, p. 115). In deductive research the thesis statement may only be partially confirmed, which then directs the researcher into the inductive reasoning cycle. The inductive approach in this case will be used to build and develop the theory by means of empirical data collection methods and testing, whilst the deductive research aspect will attempt to support the theory.

Mouton (2001) points out a third level of reason that cannot be ignored when testing the problem statement, namely retroductive reasoning, which he refers to as "everyday reasoning". This kind of reasoning is a summation of data, events and perceived patterns that allows people to reach a conclusion which readily and suitably explains a recurrence of a situation or happening (*cf.* Mouton, 2001, pp. 118-119). The thesis statement is built directly on the theory created in the inductive cycle and it needs to be tested accurately. This can only be completed through the collection and analysis of relevant data in the deductive and retroductive cycles of the research Investigation. Thus the objective of

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<sup>140</sup> A direct quote: "Deductive reasoning, also called deductive logic, is reasoning which constructs or evaluates deductive arguments. Deductive arguments are attempts to show that a conclusion necessarily follows from a set of premises or hypotheses.

<sup>141</sup> Thesis statement for this project: *South African expatriates in Africa experience spiritual problems because the Churches in Africa and the Church in South Africa are not prepared for, or geared to, supply spiritual support structures to South Africans residing in other African countries.*

these tests was to find out more about the theological and expatriate world through scientific exploration.

The research flow is depicted in Figure 16 – Inductive and deductive approaches within a mixed method – (cf. Kalof, Dan, & Dietz, 2008, p. 16)

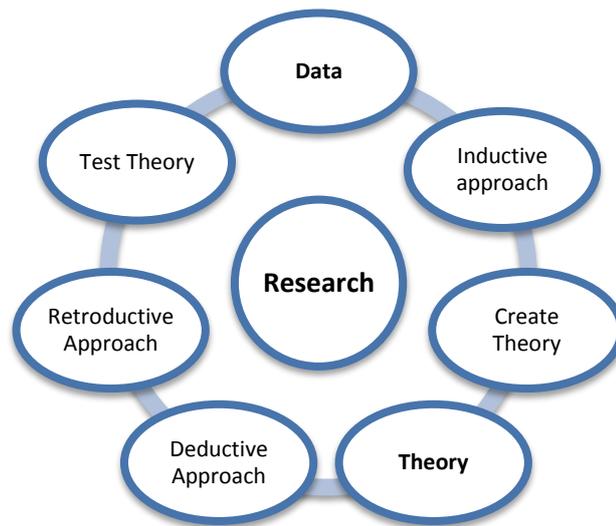


Figure 16 – Inductive and deductive approaches within a mixed method – (cf. Kalof, Dan, & Dietz, 2008, p. 16)

The deductive and retroductive analysis gives rise to the results of the tested theory or thesis statement. This phase instils confidence in the researcher that the thesis statement is either correct or incorrect (Kalof, Dan, & Dietz, 2008, pp. 16-18, 37; Hofstee, 2006, p. 147).

## 2.2 COMMON RESEARCH DESIGNS

Approaching the research problem with a method calls for an effective, relevant design that will support or challenge the thesis statement in the most efficient and effective way. To this end a number of research designs were considered and although some would meet the criteria, there may be areas where they were unsuitable for the investigation. Some relevant research designs are discussed briefly below, before introducing the research design selected for this investigation.

### 2.2.1 Participatory Action Research

Participatory action research is a method that involves all relevant parties that, together as a team, investigate an experience or matter concerning them, which they seek to improve or solve (Ferguson, 2003, pp. 131-137). This is done by critical reflection on historical, economic and geographical fields, as well as others that may be relevant to the subject of study. The study produces an insider perspective of a situation or matter and then proceeds through repetitive cycles starting off with the idea, moving on to planning, then implementation after which the implementation is evaluated. The evaluation is then used as the starting point for the next of the repetitive cycles. The continuation of these cycles should become less frequent as the problems in the field decrease through the implementation of solutions (Mouton, 2001, p. 150; Ferguson, 2003, pp. 131-137).

#### Analysis

Action research is an empirical study that is dependent on primary data collected about the subject and its methodology is based on the Action Research Spiral. The spiral commences with a thematic concern after which reconnaissance takes place, followed by a planning phase, then implementation, then observation after which reflection takes place. The repetition of the cycle is sequential, Plan – Implement – Observe – Reflect. (Dick, 2012<sup>142</sup>; cf. Bradbury & Reason, 2012<sup>143</sup>; Ferguson, 2003, p. 140).

#### Strengths

This method allows for the development of systems and offers the researcher high construct validity. It also allows for in depth understanding with the establishment of a rapport with research subjects. This method allows for the implementation and evaluation of the researched ideas (Mouton, 2001, p. 150; Dick, 2012; Bradbury & Reason, 2012; Ferguson, 2003).

#### Limitations

This method lacks methodological and theoretical rigor, while data can also be collected haphazardly in different ways and for different reasons (Dick, 2012; Bradbury & Reason, 2012; Ferguson, 2003, p. 137). Mouton (2001, p. 150) warns that errors can occur

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<sup>142</sup> [http://www.scu.edu.au/schools/gcm/ar/art/arthesis.html#a\\_art\\_wayaround](http://www.scu.edu.au/schools/gcm/ar/art/arthesis.html#a_art_wayaround)

<sup>143</sup> <http://www.education.com/reference/article/action-research/#D>

through the researcher's influence and possible manipulation of the process by subjects to serve own interests.

### **Sources of Error**

Two sources of error are prevalent in action research, namely: the potential bias of the researcher together with a lack of systematic controls for testing findings (Mouton, 2001, p. 150; Dick, 2012; Bradbury & Reason, 2012).

### **2.2.2 Survey Research**

Survey research has a quantitative outlook on the subject being researched where a defined populace is asked questions in order to solve problems (Mouton, 2001, pp. 152-153). It is the aim of survey research to quantitatively describe the opinions of the people in question. Both dependent and independent variables are prevalent. The research is theory-driven and can also be aimed at proving a hypothesis. Survey research is investigative by nature and may consist of longitudinal, cross sectional or panel surveys and can also be used in case studies (*cf.* Glasow, 2005, pp. 1-2; Fink, 1995, pp. 1-9).

### **Analysis**

The analysis of survey research is done by descriptive and inferential statistics. Data sets are systematically used to analyze the situation or the case by depicting the statistical data in charts (pie, scatter grams, line charts etc.). Furthermore in tabulated format correlation, regression and factor analysis can be done (*cf.* Glasow, 2005, pp. 1-2; Mouton, 2001, pp. 152-153; Fink, 1995, pp. 1-9).

### **Strengths**

If an appropriate sampling design is incorporated into the research, it is possible to obtain relatively accurate information about a large population. Survey research has high measurement reliability if questionnaires are properly developed, as well as allowing the researcher to make generalisations because it includes numbers and variables of what should be studied. Surveys can also elicit information about attitudes. If the survey is managed well, minimal administration is required (*cf.* Glasow, 2005, p. 1; Mouton, 2001, p. 153; Fink, 1995, pp. 65-88).

### **Limitations**

In some cases this research method fails, such as is the case with historical contexts or phenomena. It can lead to a bias where there is a lack of response from the intended populace. Along with this, intentional misinterpretations of behaviour by respondents to

misperceive survey outcomes and survey results can be criticised for being superficial (Glasow, 2005, p. 1; Mouton, 2001, p. 153; Fink, 1995, pp. 65-88).

### **Sources of Error**

The sources of error are well identified by Mouton (2001, p. 153). They include sampling, non-response, fieldwork, data capturing and questionnaire errors. In addition he lists interviewer and respondent effects together with inappropriate selection of selection and statistical techniques as possible causes of error. Glasgow (2005, p. 2-10) also indicates bias of the respondent as a source of error that must be accounted for.

### **2.2.3 Comparative Cross Cultural – Cross National Studies**

Cross national studies are done by comparing similarities between the units of analysis. This method may be qualitative or quantitative research and it can reside in different fields such as philosophy, theology, sociology, anthropology, geographical studies, political or economic sciences. This method involves a comparative debate and analysis of events which take place in or across different countries. These debates and deliberations may involve organisations, countries, cultures, provinces, societies, religion and individuals (Mouton, 2001, p. 154; Jurgen; Hofmeyer-Zlotnik; Harkness (Eds.), 2005, p. 279).

### **Analysis**

The methods of analysis involved in cross national studies include surveys and case studies and can be qualitative or quantitative, as mentioned above. Analytical strategies will be included here because the research has an interpretive nature, and existing statistics and data will probably be used (Mouton, 2001, p. 154; Jurgen; Hofmeyer-Zlotnik; Harkness (Eds.), 2005, pp. 279-194; Kohn, 1987, p. 725).

### **Strengths**

Mouton, 2001, p. 154 posits that the method empowers scholars to attempt stronger causal hypotheses by virtue of the approximation of casual inferences (Jurgen; Hofmeyer-Zlotnik; Harkness (Eds.), 2005).

### Limitations

Researchers are concerned that the phenomena that are being researched may not be the same thing. Kohn (1987, p. 720) states that the concepts are indeed equivalent but Mouton (2001, p. 155) in turn notes that there may be problems in the selection of cases because of obvious constraints such as language, culture, symbols and others. The costs of this research are much greater than other types, thus the securing funds become problematic (Kohn, 1987, p. 727).

### Sources of Error

The main sources of error are language or translation errors, measurement errors, contextual differences and the small sizes of the samples (Mouton, 2001, p. 154; Jurgen; Hofmeyer-Zlotnik; Harkness (Eds.), 2005, pp. 279-194; Kohn, 1987, p. 725).

### 2.2.4 Evaluation Research – Process, Programme Evaluation

Evaluation research is performed to evaluate the implementation of an intervention, programme, project, therapy, policy, law or strategy. It aims to evaluate the outcomes and impacts of the intervention on the subject or group (Mouton, 2001, p. 158). The research report will indicate whether the intervention or implementation was successful or not. Evaluation research and the Snyder evaluation process, according to Dick (2000<sup>144</sup>), is an underlying process of Action research. It is evident from the aforementioned that many of the methodological families borrow methods from one another (Black, 1993, pp. 8-11).

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<sup>144</sup> [http://www.scu.edu.au/schools/gcm/ar/arp/snyder-b.html#a\\_sny2\\_intro](http://www.scu.edu.au/schools/gcm/ar/arp/snyder-b.html#a_sny2_intro)

## Analysis

This is an empirical study utilising hybrid data and is a combination of qualitative and quantitative analysis. The sampling is determined by the type of intervention and the process being evaluated (Mouton, 2001, p. 159; Dick, 2012; Black, 1993, pp. 11-12).

## Strengths

This form of research aims at evaluating outcomes and impacts of a particular intervention by embracing the design, intention, activities and intended outputs. The research report indicates to what extent the programme, process or intervention was successful. The results of the evaluation can be easily explained as being 'common sense' (Mouton, 2001, p. 159; Dick, 2012).

## Limitations

Access to the areas of implementation may be limited and the evaluation may start after the implementation had started. Overwhelming volumes of content may not necessarily provide sufficient evidence to support or reject the hypotheses (Mouton, 2001, p. 159; Dick, 2012).

## Sources of Error

The main sources of error are measurement error<sup>145</sup>, researcher effect and subject effects (Mouton, 2001, p. 159; Dick, 2012).

### 2.2.5 Life History Methodology

The life history methodology is an analysis of a small number of individual cases where respondents to the research tell their own life story. Research focus is on the life account that is given by the respondents themselves. The researcher then studies and analyses the life story to answer the research questions (Mouton, 2001, p. 172). The research methodology is also called oral history that is recorded as an event described by the

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<sup>145</sup> Direct quote: Measurement error, "Difference between the actual value of a quantity and the value obtained by a measurement. Repeating the measurement will improve (reduce) the random error (caused by the accuracy limit of the measuring instrument) but not the systemic error (caused by incorrect calibration of the measuring instrument)" <http://www.businessdictionary.com/definition/measurement-error.html>.

<sup>146</sup> Direct quote: Measurement error, "Difference between the actual value of a quantity and the value obtained by a measurement. Repeating the measurement will improve (reduce) the random error (caused by the accuracy limit of the measuring instrument) but not the systemic error (caused by incorrect calibration of the measuring instrument)" <http://www.businessdictionary.com/definition/measurement-error.html>.

interviewee to the interviewer which in turn becomes an historical record (Moyer, 1999<sup>147</sup>; Goodley, Lawthom, Clough, & Moore, 2004, pp. 55-70).

### **Analysis**

Forms of analysis used are qualitative, utilising four typical kinds of analysis namely discourse analysis, voice relational analysis, grounded theory or literary analysis (Mouton, 2001, p. 172; Moyer, 1999; Goodley, Lawthom, Clough, & Moore, 2004, p. 71).

### **Strengths**

The researcher gains in-depth information about the life and life world of the small number of individuals being researched. Moyer (1999) explains that oral history is the subjective collection of a person's own experiences of life and events and allows the researcher to look deeper into the perceptions of the subject. Also Mouton (2001, p. 173) advocates that these studies have shed much light on sources of error in empirical research.

### **Limitations**

Life stories may lack objectivity, are open to generalisation and can cause a bias in both the researcher and interviewee. Reliability and validity of the narrative may not always be what the researcher expects (Moyer, 1999). It seems that life history methodology has not been supported in African or other developing countries. Mouton (2001, p. 173) notes that not much sampling has been done in developing countries where challenges such as illiteracy and rural areas were taken into account.

### **Sources of Error**

The main sources of error are bias and subjectivity, together with selection and Hawthorne<sup>148</sup> effects (Moyer, 1999; Mouton, 2001, p. 173).

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<sup>147</sup> [http://dohistory.org/on\\_your\\_own/toolkit/oralHistory.html#ACCURACY](http://dohistory.org/on_your_own/toolkit/oralHistory.html#ACCURACY)

<sup>148</sup> Direct quote: A term referring to the tendency of some people to work harder and perform better when they are participants in an experiment. Individuals may change their behavior due to the attention they are receiving from researchers rather than because of any manipulation of independent variables. [http://psychology.about.com/od/hindex/g/def\\_hawthorn.htm](http://psychology.about.com/od/hindex/g/def_hawthorn.htm)

## 2.2.6 Literature Reviews

Literature reviews is probably the best-known in research methodologies as they form part of a research report. This is a non-empirical form of research into publications of accredited scholars, exercised by conceptual or descriptive questioning of their works (Mouton, 2001, p. 179). Thus such a study provides a scientific overview of a subject though analysis of trends and debates (Taylor & Procter, 2011<sup>150</sup>).

### Reasoning

The researcher conducts an exercise of reasoning about the topic as the literature review progresses. Thus texts are read and used to gain an in-depth understanding of a specific territory or of a specific science. At this point inductive considerations are driven by theory and the reason for the research investigation. The researcher's deductive considerations are derived from the debates and statements of more than one scholar about the same topic (Mouton, 2001, p. 179; Taylor & Procter, 2011).

### Strengths

The literature review supplies the reader and the researcher with an overall understanding of the research deliberations together with the consideration of previous studies and their results on common matters. Co-operation of other persons is not required, except for librarians (Mouton, 2001, p. 180; Taylor & Procter, 2011; Anne F, 2005<sup>151</sup>).

### Limitations

A literature review is an outline of existing research and scholarly advancement. The review only validates existing works and does not test the researcher's own insights. For this reason the researcher requires a high level of insight to be and remain objective about his/her subjects (Mouton, 2001, p. 180; Taylor & Procter, 2011; Anne F, 2005).

### Sources of Error

The sources of error are usually in the subjectivity or the misunderstanding of sources, selective construal together with poor organisation and integration of literature in the review (Mouton, 2001, p. 180; Taylor & Procter, 2011; Anne F, 2005).

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<sup>150</sup> <http://www.writing.utoronto.ca/advice/specific-types-of-writing/literature-review>

<sup>151</sup> [http://www.ispi.org/pdf/suggestedReading/ArticleFive\\_LiteratureReviews.pdf](http://www.ispi.org/pdf/suggestedReading/ArticleFive_LiteratureReviews.pdf)

## 2.3 THE EVALUATION RESEARCH DESIGN FOR THIS INVESTIGATION

The research designs discussed above were considered for this research; however no single method is an exact fit for the successful conclusion of the research investigation. Participatory Action Research is not appropriate because the research focuses on an investigation and not on a specific implementation. Survey research with its quantitative outlook on the subject links up well with the evaluation model. Unfortunately, quantitative research alone may not be sufficient for triangulation purposes due to the fact that true life stories are required to really understand the expatriate's lifestyle and spiritual requirements. Life stories alone will also, however, leave the researcher with no statistical data upon which to base the improved knowledge of the expatriate milieu in Africa.

With all this in mind, the requirement for mixed methodologies is evident. The method that best suits the research investigation is that of the Evaluation Research model due to its allowance for mixed methodologies and its relevant evaluation theories. In supporting the modelling around evaluation research a literature review, as already discussed, will be prepared to support the evaluations and investigations.

### 2.3.1 Practical Theology and Evaluation Research

Evaluation research, as well as Practical Theology, says Mosteller (1981), as cited by (Wortman, 1983, p. 223), is likely first recorded in the Book of Daniel in the Old Testament (604 BC). Here evaluation results were reported to King Nebuchadnezzar by Ashpenaz, the master of his eunuchs. The diet of pulse chosen by Daniel for himself, Hananiah, Mishael, and Azariah would outrun the diet prescribed by the eunuchs and this challenge was to be evaluated by the King (*cf.* Daniel 1:8-16; Vosloo & Rensburg, 1999, p. 967; Henry, 2001, p. 1428; Rick Myers, 2011). Incidentally the book of Daniel also has much relevance to cultural differences between the expatriates and the citizens of a host country. In this case the Israelites were expatriates and the Babylonians were the citizens (Pawson, 2007, pp. 639-640; Vosloo & Rensburg, 1999, p. 967; Henry, 2001, p. 1428),

As cited in the Stanford Encyclopaedia of Philosophy (2010), CI Lewis pioneered the modal logic idea in 1918 as the logic of necessity and possibility. Following on from this, Kripke pushed modal logic to flourish in both mathematics and philosophy (Ballarin,

2010)<sup>152</sup>. Godal and Tarski dominated the 1930s in the development of logic in metatheories out of mathematics. After World War II, mathematical logic branched out into model, proof, computability and set theories. The priority method theory was developed by Mucknik and Friedburg in the 1950s and tense logic was being developed by Prior in the 1960s whilst in Iran, Zadeh was developing fuzzy logic. In 1980, Kripke emerged with impact studies and analytic philosophy and, as in psychology; many different schools of thought have emerged since (Ballarin, 2010).

The Logical Framework Approach (LFA) emerged in the 1970s and was driven particularly by international aid agencies. Their main aim was that the model was to be used in third world countries for managing the implementation and also for measuring the success of their strategies. It has since evolved into what we call the Logic Model for strategic planning and is also used in project management, investment planning, research and institutional planning (Finlayson, 1999, pp. 1-8). In the Logframe's vertical bar one would find the goal, purpose, output and activities as the Narrative Summary. The horizontal bar allows for the key performance indicator, a means of verification after which the assumptions and risks can be listed. This method is also known as the USAID matrix (*cf.* Heyer, 2001, pp. 1-14).

The evaluation theory is marked by retroductive reasoning, a term explained earlier in this Chapter (*cf.* Mouton, 2001, pp. 118-119). This reasoning is evaluative and expounds the elements of natural, day-to-day informed decision-making. In the light of this introductory information about evaluation, this research will proceed to explain why programme evaluation research is suitable for measuring the impact of the South African and Mission Churches on the lives of South African expatriates living in Africa. The logic model will also be explained as an important part of the evaluation process (Taylor-Powell, Jones, & Henert, 2003<sup>153</sup>; *cf.* McCawley, 2012, pp. 1-7<sup>154</sup>; Heyer, 2001, pp. 1-14).

Whilst most implementers of the logic model only concentrate on the four basic stages: inputs, activities, outputs, and outcomes, a fifth stage can be added, namely: impact. The impact of the migration on the individual, family and society cannot be ignored and

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<sup>152</sup> *The Stanford Encyclopedia of Philosophy (Winter 2010 Edition)*

<sup>153</sup> <http://www.uwex.edu/ces/pdande/evaluation/pdf/lmcourseall.pdf>

<sup>154</sup> <http://www.uiweb.uidaho.edu/extension/LogicModel.pdf>

should be accounted for in this research project. Figure 17 - Logic Model (cf. Taylor-Powell, Jones, & Henert, 2003; McCawley, 2012) points to the aforementioned.

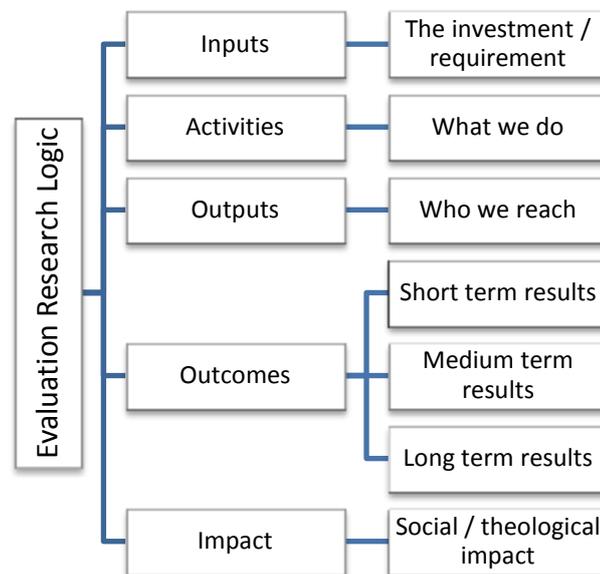


Figure 17 - Logic Model (cf. Taylor-Powell, Jones, & Henert, 2003; McCawley, 2012; Heyer, 2001, pp. 1-14)

For the purposes of this project, one must understand that there is a direct link between each stage of the model. The diagram can logically be read from top to bottom and from left to right, starting with inputs and ending with impact. The explanation of each stage follows:

- i. **Inputs** – The investment must suit the requirement of the intervention or programme and can be easily understood if any programme requires resources, whether human or monetary.
- ii. **Activities** – The activities are the actions that must be taken within the programme that lead to the intended, and sometimes unintended, outputs.
- iii. **Outputs** – The outputs are the results of the actions and, in respect of the specific intention of the output, it is who the output reaches.
- iv. **Outcomes** – These are often confused with outputs, however in this context the outcome is the result of the output and can be measured over a short, medium or long term period.
- v. **Impact** – The change in spiritual behaviour as a result of the outcomes can only be evaluated after an intervention has occurred, and in some cases it may take years before the impact is realized.

By adapting this model to suit the research statement, it is simple to realize its benefits for the entire research report. Thus the following elements: inputs, outcomes, outputs and outcomes, shall be logical themes throughout the investigation and evaluation. The impact leg will be discussed separately.

### 2.3.2 Paradigms of Evaluation

Notwithstanding the elements of the logic model, it is necessary to set the scene for the research through the paradigms that will suggest an objectivist research approach to the evaluations (Dunne, Pryor, & Yates, 2005, p. 164). Four relevant paradigms will be discussed, as depicted in Figure 18 - Paradigms of Research.

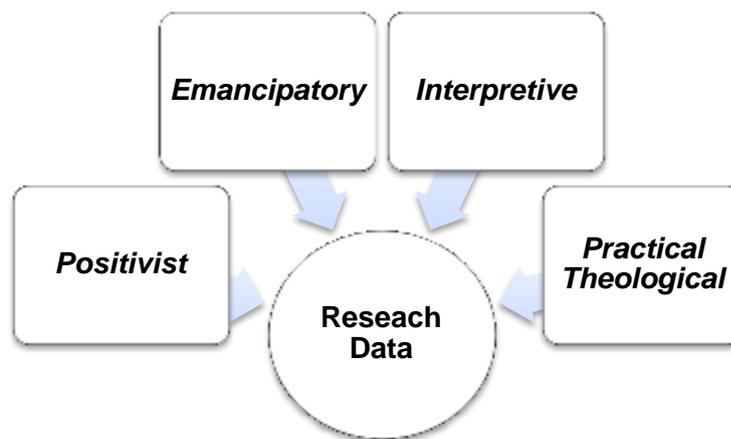


Figure 18 - Paradigms of Research

#### The Positivist Paradigm

A positivist gains knowledge about a subject to discover an objective truth by drawing from both ontological and epistemological realism (cf. Kalof, Dan, & Dietz, Essentials of Social Research, 2008, pp. 19-21; Dunne, Pryor, & Yates, 2005, p. 164). It can undoubtedly then be argued that positivism is the assertion of authentic empirical knowledge that can be verified. Brannon, (1995, pp. 14-15) argues that a purely positivist outlook may not be suitable for a mixed method research project because of the unification of knowledge about the data to form a single conclusion. Thus together with the positivist approach, one needs to realise the need for interpretive approaches that may point to more than one “truth”. Positivists will look for unity in the scientific method, will explain and predict, will test the knowledge gained, will not reduce science to common sense and believe that the goal of science is to produce knowledge (cf. Ryan, 2012, p. 12; Kalof, Dan, & Dietz, Essentials of Social Research, 2008, pp. 22-24).

### **The Emancipatory Paradigm**

In emancipatory research, Goodley, Lawthom, Clough & Moore (2004, pp. 60-63) state that the researched have a voice in all the stages of the design. In other words, the opinion of the investigated is given a good weighting throughout the research process. The interviewee can also benefit from this approach, not only the researcher. The emancipatory researcher concentrates on the real life world of the research subject. It can thus be argued that this research paradigm aims to discern the nature and root causes of real life unsatisfactory circumstances in order to develop real strategies to change them. This is, of course, combined with a critical thinking process that challenges faint-heartedness, prejudice, apathy and indoctrination (*cf.* Niace, 2000, p. 11; Goodley, Lawthom, Clough, & Moore, 2004, pp. 60-63).

### **The Interpretive Paradigm**

Burrell and Morgan explain this paradigm as one that seeks to explain the stability of behaviour from the individual's viewpoint. Here researchers attempt to observe the continuing processes to better understand individual behaviour and the spiritual nature of the world (*cf.* Burrell & Morgan, 1979, pp. 1-37). Packer (1999)<sup>155</sup> argues that the interpretive paradigm assumes that people employ interpretive models which must be understood, and that the character of the local context must be articulated. The assumption is that in the interpretive paradigm there is a general understanding of society, bearing in mind that the interpretive systems are susceptible to systematic distortion.

### **The Practical Theological Paradigm**

Practical theology is about the praxis of the Church, the science and studies of “doing theology”. Green implies (1990, p. 3), as cited by (Heywood, 2012)<sup>156</sup> that, too many theologians “doing theology” means reading a large number of books and debates on the Bible. For the praxis of the Church, this knowledge is empty because practical theology is about practices and the implementation of solutions to Church problems. The practical theological paradigm truly comes into play when we utilise science to understand the true theological world through the eyes of both the believer and non-believer. Accurately,

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<sup>155</sup> <http://www.mathcs.duq.edu/~packer/IR/IRlogic.html>

<sup>156</sup> <http://www.davidheywood.org/articles/A%20New%20Paradigm%20for%20Theological%20Education.pdf>

practical theology can itself be based on scripture: “*Even so faith, if it hath not works, is dead, being alone*” (cf. James 2:17).

Carter (J.W.Carter, 2000)<sup>157</sup> posits that Christian Doctrine is being adulterated by extra-scriptural philosophy and rightly so, but in practical theology the praxis of the Church is studied. The practical theological paradigm is more focused on the “how, why and where the Church does its business”, than the core doctrine that is involved in the teachings of the Church. Thus this paradigm should not be caught up in doctrinal issues, but rather in the practice of doing Church, and measuring the practical implications the Church and its message has on society. Van Rensburg (2007, p. 71) insists that practical theology can, as can any other science, be measured by its own standards and insights. Thus the Church, through research, needs to find ways of dealing with new dilemmas that it faces in a post- millennium society (Dames, 2008, pp. 55-77).

### **Paradigms for this Research Project**

The practical theological paradigm is the point of departure for this research as this project is a practical theological investigation. Advancing into the research project it would not be appropriate to approach the subjects, expatriates, with a “purely” positivist approach. This would be very unfair to the expatriates as the “real world” experience may be omitted. On the other hand, if only the emancipatory paradigm is considered, the researcher may be swayed by feelings and his or her own interpretation. There must thus be some form of compromise where high-quality data aligns with good quality observation thus allowing for the creation of a superior understanding. To this end the interpretive paradigm will afford the researcher the opportunity of embedding both the positivist and emancipatory paradigms into the project for the purpose of triangulation. Denzin and Lincoln (1998(c), p. 26) cited by Dunne, Pryor, & Yates (2005, p. 84), state that all research is interpretive and is guided by the researcher's worldview, together with his/her interpretation of how it should be studied. For this study, too, there will be much interpretation triangulated with qualitative data, together with data collected for the literature review.

### **2.3.3 Scope and Purpose of this Evaluation Research Design**

The effectiveness of such a project can be traced back to the beginning, thus it is necessary to clearly define the purpose, scope and boundaries. In addition, this allows

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<sup>157</sup> <http://www.biblicaltheology.com/Research/CarterJ02.htm>

the reader a good idea of what the researcher intends to investigate. When taking stock later, the research development can be crosschecked with the defined scope. What the project is, and what it is not will thus both be defined.

## **2.4 PROJECT PURPOSE**

The project aims to investigate, through mixed method evaluation research, the spiritual experiences and dilemmas of South African expatriates who migrate into Africa, focusing on the role the Churches in South Africa, including the mission Churches, play in their lives.

### **2.4.1 Project Scope**

The project is limited to the continent of Africa, due to the fact that in preliminary investigations South African Churches are concentrating on migrations into first world countries, and not Africa. The project centres on the spiritual experiences and needs of the expatriate, male or female, married, divorced or single. The scope will include the Stages of migration starting at pre-migration, migration, adjustment periods and ends at post-migration or repatriation. It is the intent of this investigation to gather primary data to evaluate the role of the South African Churches and Missions in each of these stages. I posit that this investigation shall also include the social setting in Africa, the impact of expatriation on the family, marriage and children.

### **2.4.2 What the research project is**

The boundaries of the project are set by having a good understanding of what the project is and I commence with mentioning that it is a practical theological evaluative research project. It sets out to investigate the spiritual experiences of expatriates and the complementary role of the South African Churches in expatriation. It should be about the Christian Church's Mission strategies and it includes mission Churches. I have chosen a timeline from the year 2000 until 2013 for South Africans of all cultures who migrate to other countries in Africa. The investigation includes the impact that expatriate life in general has on marriages and family relationships. It is intended that the outcome of this project will give the Church a situational analysis from which Mission strategies or a new theological praxis can be prepared and implemented.

### 2.4.3 What the research project is not:

In listing what the project is, it must be clear that the project has certain exclusions. To this end I mention that although it may cover some aspects of the political and social sphere, it is not a political, sociological, psychological or anthropological investigation. It is not inclined to preference of race or culture and will not cover South Africans expatriates outside of Africa. Furthermore, it is not about a specific Church denomination and of course it does not have a multi-religious focus, it is a Christian project. Lastly, there is no gender orientation to the study.

By virtue of the outcomes of this investigation and evaluation, the researcher will be enabled to propose suggestions on how the Church can put strategies in place to best serve the Christian expatriate community in Africa.

### 2.4.4 Subjects of the research design

The primary subjects of the research design are South African citizens who migrate into Africa. The secondary subjects are the South African Churches and Chaplaincies.

## 2.5 THE RESEARCH DESIGN LAYOUT

To begin, the original five research questions were used to compile the design layout. To fit the logic model design the logic tree is represented below the question and can be correlated with Figure 17 - Logic Model (*cf.* Taylor-Powell, Jones, & Henert, 2003; McCawley, 2012).

### Research Question 1

Is there change, and if so, what caused the change in the spiritual outlook and religiosity of the expatriate? In the logic model this question fits into the impact evaluation area and is identified in the evaluation question blocks as:

Impact

Spiritual impact

Personal spirituality

What changed from pre- to post-migration?

**Research Question 2**

How does the spiritual experience affect the expatriate's family relationships? In the logic model this question fits into the impact evaluation area and is identified in the evaluation question blocks as:

Impact

Spiritual impact

Spiritual impact on the family

What changed from pre- to post-migration?

Impact and outlook on marriage

What changed from pre- to post-migration?

**Research Question 3**

Do expatriates eventually steer away from their own spiritual convictions and what causes this? In the logic model this question fits into the impact evaluation area and is identified in the evaluation question blocks as:

Impact

Spiritual impact

Personal spirituality

What caused the defined change/s?

**Research Question 4**

Would local African Churches be able to cater for the South African expatriate's culture? In the logic model this question fits into the outcome evaluation area and is identified in the evaluation question blocks as:

Outcomes

Migration

Was a suitable local Church Identified?

What were the cultural challenges?

Could the challenges be overcome?

**Research Question 5**

Do expatriates require more spiritual contributions from their local Churches in the host country or in South Africa and what are these requirements? In the logic model this question fits into the outcome evaluation area and is identified in the evaluation question blocks as:

Inputs

SA Church resources

Expatriate spiritual needs?

What does the Church invest?

What does the expatriate require?

Local country Church resources

Expatriate spiritual needs?

What does the Church invest?

What does the expatriate require?

Activities

SA Church outreach to expatriates

Expatriate operations

Expatriate database?

Mission plan?

Outputs

SA Church outreach to expatriates

Support

Pre-migration counselling?

Migration support?

Multimedia contact?

Local country Church activities

Sunday services and support groups

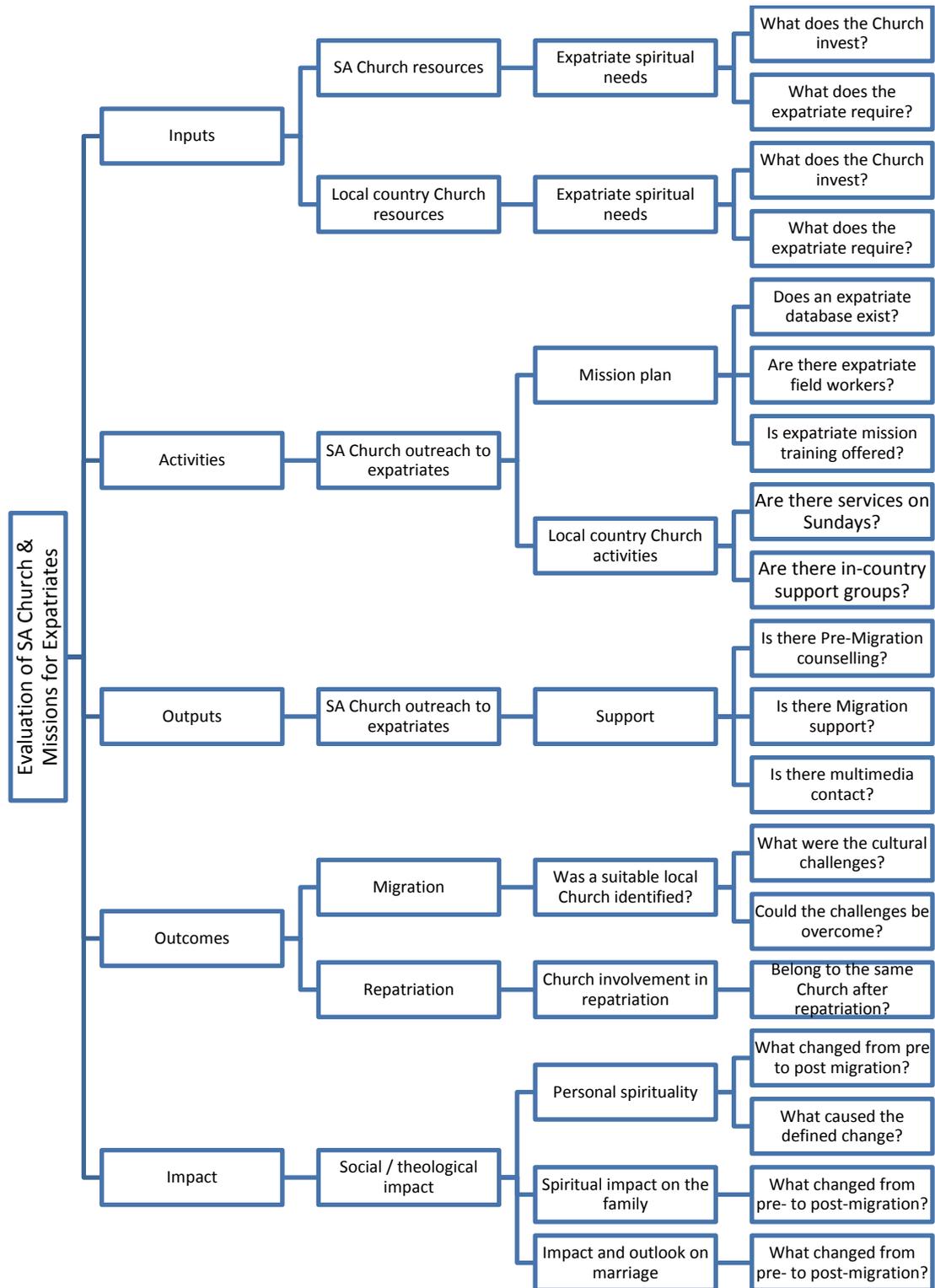


Figure 19 - Logic Research Model adapted from (cf. Taylor-Powell, Jones, & Henert, 2003; McCawley, 2012; Heyer, 2001, pp. 1-14)

This research design suits the mixed method, qualitative and quantitative, research methodology. The logic model will be used throughout to satisfy the research requirements.

### 3 STRENGTHS AND WEAKNESSES OF THIS DESIGN

In this mixed method evaluation research design, qualitative and quantitative data have been included for a good means of triangulation of data that are complementary (Brannen, 1995, pp. 63-66). The quantitative data acts as a watchdog to ensure that the qualitative research remains objective (Maykut & Moorehouse, 1995, p. 21; Brannen, 1995, pp. 68-69).

#### 3.1 STRENGTHS

The main strength in the mixed method in the evaluation research is that the data collected should complement one another. Whilst the qualitative research allows for the uncovering of real life situations, the quantitative data brings facts to the fore thus reducing subjectivity (Maykut & Moorehouse, 1995, p. 21). The aim of this research is to investigate the life of an expatriate and thus the qualitative methods allow for the evaluation of these real life situations. Brannen (1995, p. 68) cites that combined methods allow for smoothing of access to research data and lends itself to depth and clarity (Weinreich, 1996)<sup>158</sup>. Mixed method research bodes well with this evaluation to the extent that it will ensure objective evaluation from a real life practical theological, emancipatory, interpretive, and somewhat positivist, scientific perspectives.

#### 3.2 WEAKNESSES

Taking the main sources of error into account, in other words: measurement error, researcher effect and subject effects, one must counteract these within the methodology phase (Mouton, 2001, p. 159; Dick, 2012). Secondly, overwhelming volumes of content that can be collected may not always provide sufficient evidence (Mouton, 2001, p. 159; Dick, 2012). Although the mixed method allows for good triangulation it is still important to guard against research subjectivity due to the closeness of the real life world of the objects (Goodley, Lawthom, Clough, & Moore, 2004). Hofstee (2006, p. 126) warns the researcher to define measures well in evaluation research, else the research results will be skewed.

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<sup>158</sup> <http://www.social-marketing.com/research.html>

## 4 METHODOLOGY

This study will follow the recommendations of Hofstee (2006, p. 120) wherein he proposes that the methodology and techniques used for a study will be recognised, understood and even be deliberated by other scholars. It is not the intention to derive new techniques, but to effectively and sufficiently utilise the existing to drive this study to a necessary conclusion (Mouton, 2001, p. 123; Maykut & Moorehouse, 1995, p. 44). To this end the next paragraphs will focus on instruments, data collection, analysis and triangulation. Maykut & Moorehouse (1995, p. 45) also remind researchers that good research design plans for purposeful samples from a purposeful population.

### 4.1 STRUCTURE AND PROCESS

To confirm the structure of the evaluation process, Nipkow (1993, p. 56) reiterates that practical theology is interested in the “life journey” of an individual in the Church. The structure and process of the research must thus be such that it lends an ear to the real life situations of the subjects of study, namely the expatriate and the Church. There is an intertwining between the expectations of the expatriate and the physical ministering activities of the Church of Christ. It is therefore obvious that a documented process is required when performing a theological investigation and evaluation on the praxis of the Church (Swinton & Mowat, 2006, p. 7).

The structure and process must also not cause the evaluation to become a social science investigation, but must encompass the Christian faith’s praxis in relation to the spiritual dimensions of the study (Swinton & Mowat, 2006, pp. 20-25). The process, as designed in Table 8 - Research Structure and Process, will incorporate process, instruments, methods, expected results and subjects of the study. By utilising the process, this research will seek to reflect on the theological praxis by doing a full situational analysis, identifying gaps through evaluation and later constructing strategies to revise the praxis of the Church with regards to the subject matter (Swinton & Mowat, 2006, pp. 94-98; Nipkow, 1993, p. 55). The logic model used for the design becomes a model used for practical theological purposes, which orders the research activities to ascertain a favourable research outcome.

PROCESS	INSTRUMENTS	METHODS	EXPECTED RESULTS	SUBJECTS OF THE STUDY
<b>Being there in the world of the expatriate</b>	Interview	Structured narrative	Understanding needs and expectations	South Africans who have migrated to an African country or have repatriated after living in an African country
		Open-ended questioning	Understanding cultural difficulties	
		Transcription, coding and analysis	Textual format of the interview	
			Understanding spiritual impact	
	Survey	Email questionnaire	Understanding the Church / expatriate interface	
		Telephone survey		
	Literature Review	Literature research	Understanding the expatriate experience of the Church whilst in expatriation	
<b>Understanding the world of the Church and its missions</b>	Interview	Structured narrative	Understanding the Mission of the Church regarding expatriates	Chaplains who have done duty in African countries for the SANDF
		Open-ended questioning	Understanding the interface with in country Churches of Africa	
		Transcription, coding and analysis	Textual format of the interview	South African Missionaries working in Africa
	Telephone Survey	Structured questions	Deliberating the praxis of the Church with regards to expatriation	SA Pastors (multi-denominational)
	Literature Review	Literature research		
<b>Evaluating the Mission model versus the expatriate world</b>	Data review and deliberation	Underpinning theory	Evaluated findings of Church Praxis 1	Theory and praxis of the Church with regards to expatriates
	Research Journal	Research objectives		
	Logic Model	Answering research questions	Recommendations for Church Praxis 2	
		Theory revision	Research report	Theory for developing strategies
		Church Praxis evaluation	Other research options resulting from this project	
		Situational analysis	Theory for strategic planning	

Table 8 - Research Structure and Process

#### 4.2 INSTRUMENTS

From the outset it must be understood that this research design was done to investigate the life of the expatriate. Thus, in this study, the human will be the primary instrument for research (Maykut & Moorehouse, 1995, pp. 46,48). Furthermore, this research aims to take a closer look at the general instruments that are required to collect the research data, these being interviews, questionnaires, literature and a research journal.

### 4.2.1 Interviews

When an interview is used as a research instrument, the process of the dialogue between the researcher and the subject forms part of the evaluative conditions. A dialogue, or interview, can be extremely structured or it can be very open-ended. Two possible problems are induced, either the interviewer takes a too strong a lead in the interview or the interviewee gets to a point where he/she admits to not having more information (Theman, 1979, p. 21). To counteract these problems good preparation will be done in order align the interview in a structured manner with the probing questions. By taking into account that closed questions stifle an interview, open-ended questions was prepared in order to have the interviewee's thinking processes alert throughout the interview. In turn, this approach will allow for the specific data required for the evaluation (*cf.* Maykut & Moorehouse, 1995, pp. 79-110; Brannen, 1995, pp. 132-133; Kalof, Dan, & Dietz, 2008, pp. 93-94; Webster & Mertova, 2007 , p. 117).

The interviews shall be conducted in a structured way to obtain specific research information that is directed at answering the questions in the logic process in Figure 19 - Logic Research Model adapted from (*cf.* Taylor-Powell, Jones, & Henert, 2003; McCawley, 2012 for this project (Dunne, Pryor, & Yates, 2005, p. 39). It is clear that whilst understanding the spirituality of the expatriate and axioms of the Church, one must bear in mind that the investigation is grounded on the Christian faith. The interviews will therefore be structured as such so as to deduct valuable theological insights from the interviewee (*cf.* Swinton & Mowat, 2006, pp. 236-240; Nipkow, 1993, p. 55; Bird, 1995, p. 133).

### 4.2.2 Questionnaires

In order to obtain qualitative data, this research will use questionnaires that seek to answer research questions that are listed in the logic model. The questions shall be both quantitative and qualitative in nature due to the exploratory nature of the research. Whilst designing the questionnaires, the essence of the research will be used as the golden thread to make sure that questioning remains consistent (*cf.* Kalof, Dan, & Dietz, 2008, p. 83; Hofstee, 2006, pp. 122,132-136; Mouton, 2001, pp. 103-104).

To ensure good participation Mouton (2001, p. 103) recommends that a questionnaire should be designed in such a way that (Fink, 1995, pp. 6-9) it is not laborious or that it does not ask double-barrelled questions. Such questionnaires should also not ask leading questions or have a poor and confusing layout. Notably, negatively phrased, threatening or sensitive questions, could lead to the failure of the instrument.

With regards to the questionnaire's testing, a pilot test was done prior to the actual collecting of survey data.

#### 4.2.3 Literature

The study of literature in this evaluation shall be for three specific reasons: one, to ensure that a body of knowledge is acquired about the subject; two, to use it as a good data source; and, three, to ensure triangulation throughout (Hofstee, 2006, pp. 101-106; Mouton, 2001, p. 123). Due to the fact that the investigation involves the spirituality of the expatriate, the literature review shall include Biblical references to the subject matter. Of course one must bear in mind that this research is studying the Christian faith with its attendant values and belief system. To this end, it is proposed that the literature review's purpose is to assist the researcher, and the reader, to acquire an understanding and gain insight into the spirituality of the believer when he/she migrates. The literature review was done after the findings so that its focus is on the findings that will lead to the strengthening of the evaluation.

#### 4.2.4 Research Journal

As part of the research process, the researcher kept a journal to record mental notes or reflections on the investigation. These journal notes, diagrams or pieces of data may be referred to in the research findings and report as and when required. Journal entries may contain theological reflections or viewpoints that could be considered when deliberating practical theological matters and will have a qualitative fabric (*cf.* Maykut & Moorehouse, 1995, pp. 68-69; Borg, 2012)<sup>159</sup>.

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<sup>159</sup> <http://www.education.leeds.ac.uk/modx/assets/files/staff/papers/LTR-5-2.pdf>

### 4.3 DATA AND DATA COLLECTION

To collect data as already proposed in Table 8 - Research Structure and Process, this research shall break the process down into two parts, namely collection of literature and empirical data. Literature shall sketch a background in the literature review in Chapter 2 and will again confirm the empirical study through the evaluation process in Chapter 5. Empirical data together with acquired literature shall validate the findings by means of triangulation. Such data is collected and analysed to assist in determining the proposed “new praxis” of the Church with regards missions and migration into Africa. The following paragraphs will address the methods that this research intends using for collecting primary data.

#### 4.3.1 Primary Data

As far as the collection of primary data is concerned, this research would like to simplify rather than complicate the procedure of analysis by only collecting data that is of use in answering the research questions. In this regard, the logic research model and its questions, as depicted in Figure 19, will be used. Quantitative and qualitative data that will be collected to satisfy the two main areas of this investigation namely, the spiritual experience of the expatriate in Africa and the present praxis of the Church with regards the expatriates migrating in Africa (*cf.* Swinton & Mowat, 2006, pp. 53-55; Mouton, 2001, pp. 99-101; Hofstee, 2006, pp. 54-58; Caro, 1977, pp. 27-28).

#### Qualitative Data

In this investigation and evaluation, qualitative data shall be collected in two focal areas, the one coinciding with the other in the evaluation phase of the research project. Firstly, expatriates will be interviewed with a set agenda by way of structured narratives<sup>160</sup> and by probing them during the interview with open-ended questions so as to uncover their spiritual experiences. Secondly, Chaplains and Pastors in South Africa, of different denominations, shall be interviewed about their involvement in spiritual care of expatriates on the continent of Africa in the same manner. The use of probing is important so that useful and relevant qualitative data is gathered. The transcripts of the interviews were coded and analysed and the process will be discussed later in the analysis section. By utilising qualitative data, the research will seek to satisfy the inherent epistemological, theological and philosophical assumptions of the research questions

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<sup>160</sup> Appendix 1 - The Structured Narrative Agenda

(Swinton & Mowat, 2006, pp. 29-66; Dunne, Pryor, & Yates, 2005, pp. 27-40; Mouton, 2001, pp. 161-162; Goodley, Lawthom, Clough, & Moore, 2004, pp. 60-63).

### **Quantitative Data**

The quantitative data plays an equally important role as the qualitative data. In this regard the quantitative data was collected by means of evaluative scales from one (1), the lowest value, to four (4), the highest value. This **may** enable the participant to evaluate rather than working on yes no answers. This research aimed to attract a greater expatriate population due to the fact that email surveys are quick and, if kept simple, will enable a quick response<sup>161</sup>. On the other hand, telephonic surveys<sup>162</sup> with Pastors and Chaplains will be a better approach due to the fact that not all of the pastoral population are computer literate (Beed & Stimson, 1985, pp. 128-135). The telephonic survey evaluation method will remain the same (one (1) to four (4)). The quantitative questions will first be tested by means of a pilot study on a small population before launching the email or telephonic surveys in their entirety (*cf.* Mouton, 2001, p. 123; Hofstee, 2006, pp. 120, 122; Fink, 1995, pp. 1-12; Black, 1993, pp. 63-65).

### **4.3.2 Literature**

The literature collection, for this project was expedited to assist in the evaluation of the primary research data that was collected by the researcher, other than literature. Due to the complexity of the evaluation and the lesser amount of literature on this practical theological subject, it is proposed that only substantiating literature be used for the literature review. This means that the literature review will be done in two parts, in Chapter 2, a background and in Chapter 5 an informed literature evaluation that shall confirm the research results as projected in Chapter 4, Researched experience. This evaluation in Chapter 5 can then be best described as a situational analysis. With this in mind, the new or proposed praxis of missions for expatriates can be well-deliberated to test the theory. This in turn will allow the Church to form strategies that will deal with the problem of ministering and fostering relationships with the estranged flock in the Kingdom of Christ (Hofstee, 2006, pp. 121-122; Mouton, 2001, pp. 164-165).

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<sup>161</sup> Appendix 2 – Email Questionnaire

<sup>162</sup> Appendix 3 – Telephonic Survey Questionnaire

#### 4.4 ANALYSIS

Whilst analysis in quantitative research is linked to statistical theories and formulation, qualitative data cannot be analysed in the same way. More especially the issue of objective versus the possibility of a biased subjective inquiry needs much attention to increase the validity of the qualitative data and its analysed results (Bryman, 1990, pp. 34-38). Swinton and Mowat (2006, p. 57) rightly define the analysis of qualitative data as the process of bringing order, structure and meaning to the collection of data. Thus in the analysis phase of the data, this research shall make use of transcribed interview data that is coded linked to the qualitative statistical data contained in a database especially created for the research project. The linking in the analysis phase will cause triangulation and will ensure that a reasonable amount of researcher bias can be eliminated from the onset of the data analysis phase (Qureshi, 1992, pp. 112-114). This leads to the ensuring of the trustworthiness of data that is to be analysed.

##### 4.4.1 Measures to ensure trustworthiness

The measures that were utilised to ensure the trustworthiness of the entire project were: validity, reliability, dissemination and triangulation. A short discussion follows for these measures:

##### Validity

In this project it is was important to make sure that the measuring instruments will meet the requirements and be adequate to comprehensively measure the full scope of the practical theological investigation. The components of evidence have been clearly outlined in Figure 19 - Logic Research Model adapted from (*cf.* Taylor-Powell, Jones, & Henert, 2003; McCawley, 2012). In order to measure the construct validity of the questionnaires and agendas, at least two suitably qualified professionals will review these prior to the pilot test of the instruments. The content validity has also been taken care of by ring-fencing packets of information that should be measured. An attempt has been made to exclude content that is not relevant so as to make both primary and secondary content valid for this investigation (*cf.* Black, 1993, pp. 68-72; Maykut & Moorehouse, 1995, pp. 64-65). A model as described by Bryman (1990, p. 60) has been most typically use, where the qualitative and quantitative research are combined to bring out the strengths of both to increase validity and leading to better reliability.

## Reliability

To ensure that the data and analysis is trustworthy, the qualitative coding is defined up front even before interviews begin (Qureshi, 1992, p. 110). The possibility of having to add codes later must not be overlooked because as the analysing and evaluating process progresses the possibility of new ideas or obvious oversights may surface. Swinton and Mowat (2006, p. 58) caution researchers in practical theology to ensure that sensitive questions are asked in a way that the four levels of sensitivity are entertained, in other words that historical, political, cultural and contextual levels are managed. By ensuring that questions and the interviews are guided by the specifics of the agenda, and by the reflexive knowledge of the researcher, one can expect trustworthy data and the analysis thereof. The way in which the open questions will be asked and the responses of the researcher to the interviewee, all work hand in glove to ensure that the situation discussed is co-created accurately.

For this research project there are seven themes, each with their relevant subthemes that will be coded as depicted in Figure 20 - Research Coding (cf. Swinton & Mowat, 2006, p. 68; Qureshi, 1992, p. 110; Dunne, Pryor, & Yates, 2005, pp. 83-84; Maykut & Moorehouse, 1995, p. 127; Dreyer, 1993, pp. 230-234).

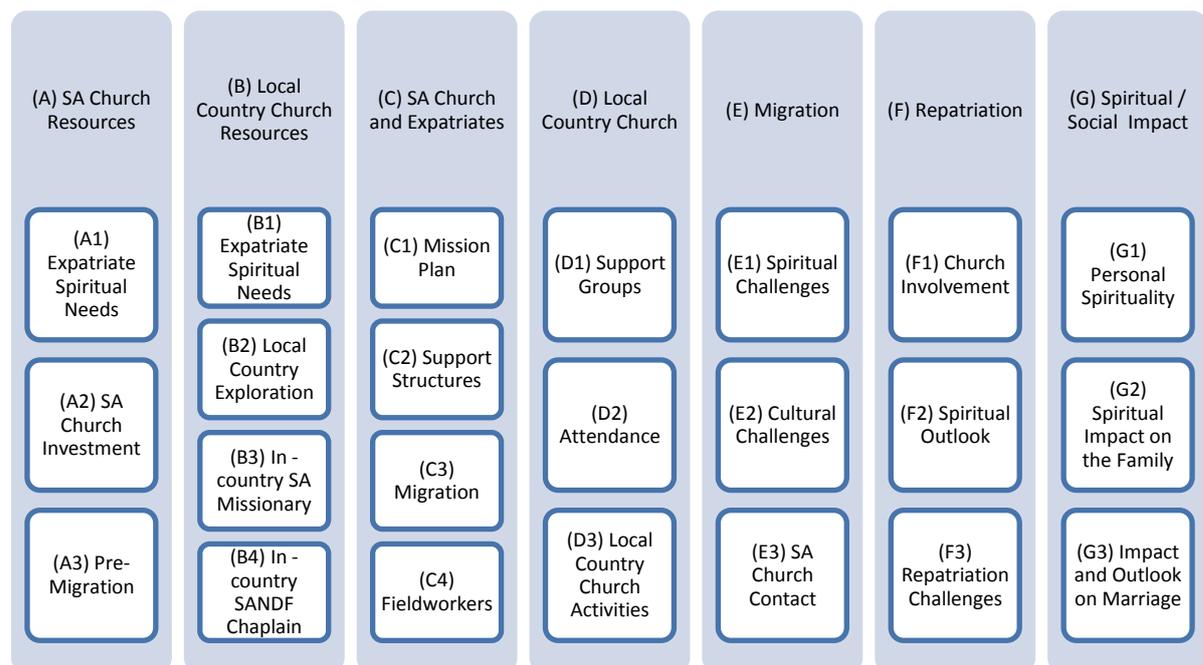


Figure 20 - Research Coding

Adding to the qualitative measures to ensure trustworthiness, the quantitative measures will follow the route of statistical validation. A statistician will be consulted for the presentation of statistical analysis of the quantitative data.

Reliability will be measured as defined by Black (1993, p. 73): “it is the degree of consistency between two measures of the same thing”. To check this consistency, because not all instruments are perfectly accurate, 0.00 will represent an unreliable factor and 1.00 will represent a perfectly reliable one.

The strength of the conclusions can be drawn from these values by firstly calculating the mean. The mean<sup>163</sup> of the research data will be calculated by averaging all scores by utilising the formula:  $= \frac{\text{total of measures}}{\text{number of measures}}$ . Variability<sup>164</sup> will then be tested utilising the

formula:  $s^2 = \frac{\sum (x - \bar{x})^2}{n - 1}$ , with a breakdown of the equation shown below:

$\sum$  is the sum of that which follows

$x_i$  is an individual measure  $i$ , where  $i=1$  to  $n$

$\bar{x}$  is the mean of the research data

$n$  is the number of measures

The reliability can thus be calculated to satisfy the requirement for accuracy by utilising the formula: <sup>165</sup> $Reliability \equiv \frac{\text{variance in true score}}{\text{variance in observed score}}$ . (cf. Black, 1993, pp. 73-112)

#### 4.4.2 Dissemination

For purposes of analysis the dissemination of quantitative data shall be done by graphical projection, trends and the use of other descriptive statistics. The qualitative data shall be grouped within the coded areas to be used for further gathering of literature. Together, the empirical and literature findings will be reported on in the evaluation chapter of the research report. The evaluation process will take the trends, statistical, narrative and assumptions into account. Conclusions should only be drawn from the relevant data supporting the problem statement and as Black (1993, pp. 176-

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<sup>163</sup> Mean is the arithmetical average value of a sample of measures.

<sup>164</sup> Variability is the standard deviation in a sample of data.

<sup>165</sup> The use of  $\equiv$  is for ratio

177) so rightly states, conclusions are a logical step beyond the evidence provided for the evaluation. It is, however, just as important to evaluate the conclusions so that the inappropriate or irrelevance of such can be negated.

#### 4.4.3 Triangulation

Bryman (1990, pp. 131-134) suggests that the combination of the qualitative and quantitative data in a research project will show up areas of discrepancy in the collection of data. The reduction of the reliance on single methods in this investigation did undoubtedly enhance the data's validity due to the cross-checking of the same data (methodological triangulation) in both the qualitative and quantitative spheres (Dunne, Pryor, & Yates, 2005, p. 51; Bryman, 1992, pp. 63-66). Furthermore, not only was provision made in the methods for triangulation, but also in the questioning. The different role players, in this case the expatriates and the Clergy, were asked similar questions to evaluate the construct of their perceptions of a particular matter (Kalof, Dan, & Dietz, 2008, pp. 135-143). A further instance of cross-checking shall be done by collecting literature in the evaluation process. The interpretive paradigms are cross-checked to clearly understand the complexity of both the Church and expatriate outlooks on expatriate care and spiritual impact (Dunne, Pryor, & Yates, 2005, p. 84).

## 5 LIMITATIONS

In any project, activity or task there are always matters or issues that limit, or perceive to limit, the success of the intended delivery or outcome (*cf.* PMI, 2012<sup>167</sup>). These limitations place elastic boundaries around the project that can be stretched but not always overcome. Also because all methods have limitations, these, if possible will be counteracted or overcome and, if not, they will be clearly identified (Hofstee, 2006, p. 117). The project limitations were discussed at the outset, Chapter 1 – 11 Limitations.

### 5.1 LANGUAGE AND CULTURE

In Africa there are four prevalent colonial languages namely English, French, Portuguese and, in the Far North of Africa, Arabic. South African expatriates often have to learn these languages to be able to communicate with the citizens of the given country. With this factor in mind, it is arguable that Churches and pastors in these areas will probably speak the prevalent language only.

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<sup>167</sup> <http://www.pmi.org/PMBOK-Guide-and-Standards.aspx>

Firstly, to investigate the local Church by means of interviews will be almost impossible and instead we interview missionaries who can speak English. Secondly, a cultural barrier exists in the way South African's view missions and "doing" Church in contrast to the way the citizens of a host country view and relate to Christianity's purpose and practise. This investigation shall not take into account the views of the citizens or local pastors who serve South African expatriates unless they are South African missionaries or chaplains. The expatriates' view on the local country Church will thus suffice.

## 5.2 TIME CONSTRAINTS

Time constraints linked to the collection of data and the amount of time research takes places limitations on the delivery timeline. It has thus been proposed that technology be utilised for the collection of primary data. The time frame for the collection can be shortened by doing recorded interviews on Skype and this will save on travel time and its rather significant costs. Since email has become so convenient, questionnaires will be emailed to expatriates in Africa to collect the necessary data. It was anticipated that the first draft research report be submitted to the promoter by the 30<sup>th</sup> of October 2012.

## 5.3 BUDGET CONSTRAINTS

It is impossible to visit expatriates in their natural setting due to the cost of travel, meaning in the African country to which they have relocated. This problem is counteracted by Skype and Microsoft voice technologies. The other costs that were incurred in the investigation shall be carried by the researcher.

## 5.4 DATA CONSTRAINTS

There was limited theological literature on South African expatriates. In Africa there has been, and still is, a primary focus on how to win Africa for God through the gospel of Jesus Christ but not much has been written about the world of the expatriates which is under investigation in this study.

## 6 ETHICAL CONSIDERATIONS

The fact that the collected information impacts on an individual's spirituality and self-worth implies that the information that will be collected will have a degree of sensitivity. Also, the sensitivity of the disclosing of matters about marriage and children is to be treated as highly confidential. As far as the Church is concerned, it will be ensured that the Church of Christ will remain protected and that the research projects will be geared only to improve on the praxis of the Church. In performing the said research, those who work for the Church, the Chaplaincy and in Mission fields together with the expatriates will be respected. The UNISA guidelines for research involving human participants will be used throughout the research project (UNISA, 2007, pp. 1-26).

## 7 CONCLUSION

This Chapter covers an introduction to the research methodologies that have been considered. A process of research design was then followed wherein the testing of the thesis statement was tested was discussed; taking into account common research designs and an evaluation of their strengths and weaknesses. A documented evaluation research design for this investigation was thus produced that includes a mixed methodology approach in interviews and questionnaires. In conclusion and in my opinion the evaluation research design was sound and could be used to evaluate and ethically test the problem statement.

The next chapter (four), researched experience will take the collected data, quantitative and qualitative into account. A summary of the collected quantitative data, within the confines of this research design, shall be displayed numerically in tables and depicted graphically. The coded qualitative data shall be summarised as per the coding table, this should enable the reader to understand the expatriate problem.

# CHAPTER 4



Research experience

# CHAPTER 4 – RESEARCHED EXPERIENCE



## 1 INTRODUCTION

The research results have been published in this Chapter as the foundation and guiding principles for the practical theological evaluation, Chapter 5. To this end the implementation of the research plan, Chapter 3, was implemented. Unfortunately not everything that is planned or scheduled is executed exactly as one supposes in the planning stages. I exhibit three response categories in triangulation with one another namely, expatriate's email and internet questionnaires, pastor's email and internet questionnaires and the expatriate interviews. For the purpose of triangulation, the research questions and data displayed in this chapter are not in chronological order but are grouped according to the coding of the qualitative data.

### 1.1 WHAT WAS PLANNED

The instruments I used were interviews in a structured narrative form, and structured surveys, as exhibited fully in Appendix 1 of Chapter 4, Research Methodology. The email or internet surveys were to be analysed by means of basic statistical methods as described in Chapter 4. Protestant church pastor's views, from two different doctrinal backgrounds, were to be considered, namely Pentecostal and Reformed.

### 1.2 What materialised

The services of Survey Monkey<sup>168</sup>, an internet company that specialises in Internet research for surveys, were used. It was the intention of the research to move over denominational boundaries for the success of this project as expatriate spirituality is being studied, and not the dogmatic principles of denomination.

Four email address lists were obtained for this purpose, namely: Pentecostal Protestant Church of South Africa, the Apostolic Faith Mission of South Africa (AFM), die Gereformeerde Kerke in Suid-Afrika (GKSA) and the Nederduitse Gereformeerde Kerke (Dutch Reformed). Pastors responded positively and I received phone calls regarding the research. There were, however, pastors who felt that they were not interested in the project, others did not see themselves getting involved in expatriate affairs. It was encouraging to note the brotherhood that comes with the ministry when executing a cross denominational project.

The research samples were made in Churches by sending invitation letters to 2229 pastors, 265 Reformed, 228 Pentecostal Protestant, 859 Dutch Reformed and 877 Apostolic Faith Mission. These letters explained the purpose of the research and invited each to participate. The quantitative results are listed in the summary Table 11 – Email research response (Pastors and Chaplains). The data samples are combined after discussing the denominational participation in question one of the conducted survey. The reliability of the question was determined by the amount of responses versus respondents who opted to skip the question i.e.  $\% \text{ success} = \text{answered} / (\text{skipped} + \text{answered}) * 100$ .

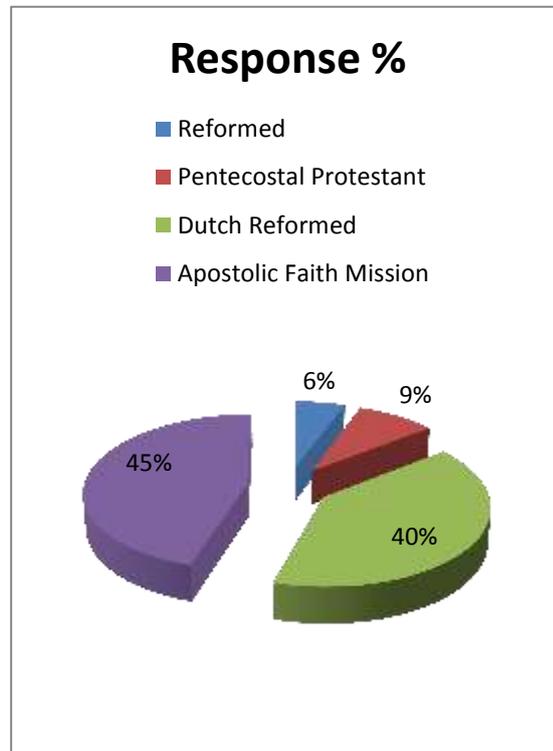
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<sup>168</sup> [Http://:Survey Monkey.com](http://SurveyMonkey.com)

### South African Pastor and Chaplain survey

Table 9 - Pastor's information Collected

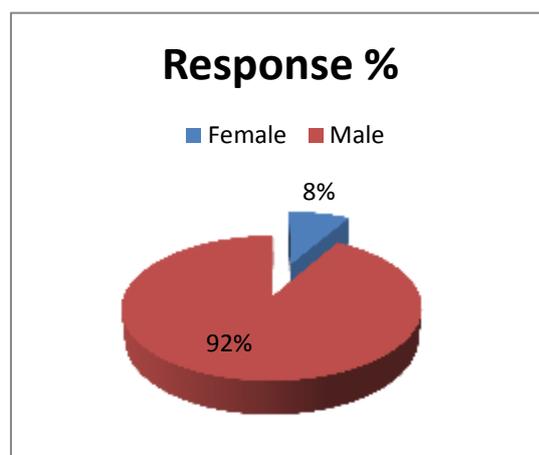
Answer Options	Response %	Response Count
Name & Surname:	95%	417
Church	95%	417
City/Town:	95%	417
Denomination	%	439
Reformed	6%	24
Pentecostal Protestant	9%	38
Dutch Reformed	41%	173
Apostolic Faith Mission	47%	205



This question relates to the personal particulars of the pastor or Chaplain. I had included these to ensure that we see which denominations took part in the Research. Also I was able to get the contacts from four functional groups namely: Reformed, Pentecostals Protestants, Dutch Reformed and Apostolic Faith Mission.

Table 10 - Responding Pastor's Gender

Answer Options	Response %	Response Count
Female	8.22	35
Male	91.78	391
answered question		426
skipped question		22
Question success	95%	



This question related to the gender of the pastor who participated in the research.

Description	Number
Email Universe (Pastors / Chaplains)	2229
Responded:	439
No Response:	1790
Response percentage	19.69%

Table 11 – Email research response (Pastors and Chaplains)

Although the pastoral research was successful with an almost 20% response, it was more difficult to find expatriates to take part in a spiritual survey. I used “Linked in” and Facebook and Windows live for recruiting participants. I found that once the South African expatriate realised that the surveys were religious, they lost interest, especially when asking for personal interviews. Perseverance was required throughout; available expatriate blogs, internet sites and Facebook were explored, here I left invitations for personal interviews, to no avail.

Thus the qualitative data was collected by seeking and persuading individuals to take part in the research. Many expatriate referrals refused to participate; I perceived that individuals felt threatened with the idea of being interviewed by a stranger. This was possibly due to the fact that they did not take the time to find out exactly why the research is taking place. Ten expatriates were interviewed, two female and eight male. Three interviews were recorded on video, two audio recordings and five were telephone call recordings. The sound and video recordings are attached in the DVD holder at the back of the report. The dataset collected and decoded from the interviews was used for triangulation with the two quantitative datasets, expatriates and pastors. At the end of the interviews it was perceived that the data was saturated as far as expatriate experiences were concerned. The qualitative data was saturated and no new evidence that required investigation was presented.

To establish a quantitative dataset for expatriates, 1623 email invitation letters were sent to known South Africans and others, using the collected addresses in my address book and social networks, Facebook and LinkedIn. Also I researched and obtained addresses on South African Expatriate blogs. I emailed expatriates directly, for those I was unsure of I enquired whether they were expatriates. If they weren’t expatriates I asked them to forward the email to their family or friends who had expatriated to Africa and who were South Africans. I then set up a website that contained the questionnaire where the expatriates

could be linked automatically to the questionnaire. This was not very successful and the results of the search are listed in Table 12 – Expatriate surveys.

Description	Number
Email universe expatriates	1623
Unsent/New:	4
Sent:	1619
Responded (Partial / Complete):	43 (17 / 26)
Facebook Post Response	1
Web Link Response	16
No Response	1580
Opted Out:	50
Bounced:	26
Total Response	60
Response Rate	6,3%

Table 12 – Expatriate surveys

The Survey Monkey research tools functioned well for the quantitative research. The search for participants was equally difficult, but more successful because all contacts were approached on email, ushering those who were expatriates with a link to the expatriate survey questionnaire on the SurveyMonkey.com website. To ensure that there was no duplication, the IP addresses of the computers were checked automatically. This validation method prevented a person from filling out the questionnaire twice.

I offer a confession upfront; it was extremely difficult to find expatriates that were willing to participate in this research. As the researcher I asked the question, “Are there skeletons in the closet and what are they?”. This is merely an assumption and will certainly require further research. To this end I posit that the research, as far as expatriate life is concerned, is far from exhausted.

Although the response rate for the expatriates was low, I demonstrate that it triangulates with the dataset that was collected from pastors in the four denominations together with the aforementioned qualitative dataset. Similarly the results of the expatriate dataset were not linked to any specific denomination. I repeat, for the ease of use and to demonstrate triangulation, grouped data from the three sets, this means the answers to the question that were asked may not all follow in chronological order. I have not mixed or converted the qualitative data to quantitative data.

The qualitative data of ten expatriate interviews will be discussed later and is available in Annexure A – Expatriate interviews. I discuss the biographical background of each

interviewee in the following paragraphs, names have been changed to protect the individuals.

- 1) **A. Schoeman** - Falls within the age group 50-60, is married has migrated in Africa. He had migrated whilst his wife and daughter remained in South Africa. A. Schoeman is a flight engineer and his longest time away from home is about 48 days.
- 2) **B. Mostert** – A mother of three children, age group 30-40, worked when she was in South Africa whilst her husband migrated to Nigeria. She joined her husband D. Mostert in Kinshasa, DRC where they lived for a period of four years. Together the family moved to Accra in Ghana where they still live. Since B. Mostert has lived in Africa she has not worked but been at home to look after the entire family. B. Mostert is a devout Christian.
- 3) **D. Mostert** – A father of three married to B. Mostert , age group 30-40, worked for Telkom for 12 years and the opportunity came up to go to Nigeria to work there on a 2 year contract, he left SA in 2002 and went to Nigeria for 2 years, the family stayed in SA. He spent the first 2 years alone in Kinshasa and whilst his family joined him there in 2005. They left the DRC and moved to Ghana and have been living there for about three years as a family.
- 4) **D. Iceman** – A father of a son, age group 30-40, and married. D. Iceman has worked in a number of countries since 2002, mostly SADC countries where he was involved in information, communication Technology (ICT) sales from South Africa. He and his wife had lived in Nigeria together, both working for different companies since 2008 after which they repatriated to South Africa in about 2010, his wife currently works in South Africa whilst looking after their son. D. Iceman is a director for a company in Zambia; he comes home periodically but stays there for a stretch of about 6 weeks at a time.
- 5) **F. Verster** – A bachelor and entrepreneur, age group 40-50, who now works on fuel saving chemicals for diesel trucks and engines throughout Africa. In his earlier years he was a truck driver on the Congo / South African corridor. He contracted malaria, lived a bush life in Africa, lived out of his truck and drinking alcohol was his favourite pastime. F. Verster is now a devout Christian and continues to do business with African businessmen in other African countries.

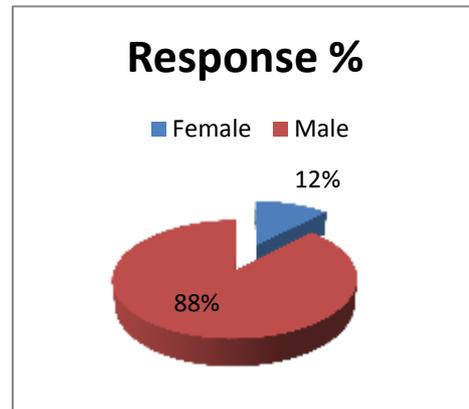
- 6) **M. Malope** –Married to the Ambassador of South Africa to Morocco, age group 30-40. Spent 4 years in Morocco in the South African embassy. She was not allowed to work and mothered two children whilst living there. She is Anglican but due to the Muslim culture they did not attend Church services whilst in their service term. The repatriated in about 2011 and she gave birth to their third child soon after returning from Morocco.
  
- 7) **M. Barnes** - Married with three children, age group 30-40, has an MBA can speak French, Portuguese, English and Afrikaans. He loves farming yet he sells technology into Africa. He has less cultural issues in Africa due to the fact that he can speak the main languages of Africa. They lived as a family in the DRC and repatriated to Cape Town but remained active in Africa business. M. Barnes still migrates around Africa to do business. He is also a devout Christian.
  
- 8) **T. Pansegrouw** – Married with two teenage children, age group 30-40. Lives in Centurion and works for Ashanti Gold. She often has to visit mines in Ghana and has also visited Egypt. Her spouse takes care of the children whilst she is out of country.
  
- 9) **W. Wagner (Werner Vogel)** – Married with one child, age group 20-30, started migrating to African countries to do ICT projects from 2007. He, his wife and baby live in Harare. W. Wagner works with ICT projects and his life is taken up by boardroom meetings.
  
- 10) **W. Wepener**– Married with three adult children, age group 50-60. W. Wepener is an entrepreneur who does software development throughout Africa. He concentrates on the Cellular phone industry and visits the African countries in this regard. W. Wepener has travelled all of Africa but also spent two years in Dubai.

The summary of the qualitative research will be provided in the latter part of Section 2 Summary of research results.

The population of expatriates that responded quantitatively, was measured by the first questions that were asked in the questionnaire. It is proposed that these results affirm the objectivity of the quantitative research results about the expatriate. From this dataset it is observed that overwhelming majority of migrants that participated were male.

**Table 13 - What is your gender?**

Answer Options	Response %	Response Count
Female	12.2	6
Male	87.8	43
Answered question		49
Skipped question		10

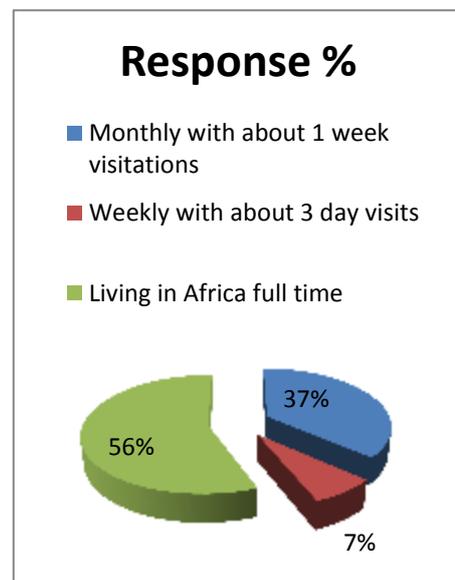


From the succeeding sample the assumption can be made that if an equal amount of male and female respondents were invited to take part in the research, then this indicative of a gender ratio for South African expatriates who actually work in other African countries. It is indicated that most of the respondents, 56%, were actually living in Africa.

**Table 14 - I am a South African expatriate migrating to and from African countries on business as often as...**

I am a South African expatriate migrating to and from African countries on business as often as...

	Response %	Response Count
Monthly with about 1 week visitations	36.6	15
Weekly with about 3 day visits	7.3	3
Living in Africa full time	56.1	23
Answered question		41
Skipped question		18

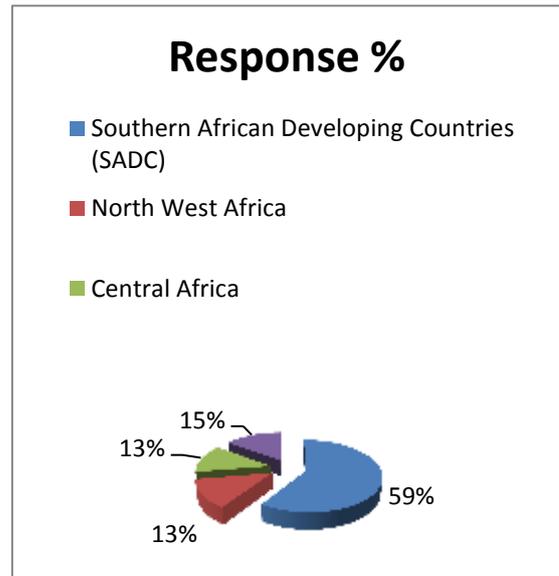


This question related to the expatriate's movement in Africa, in other words living in Africa permanently or doing business in Africa on a frequent basis. From the outset both types were classified as expatriates working and migrating in Africa.

There was a necessity to affirm where in Africa the expatriates were responding about and possibly from. Question 3 of the expatriate survey addressed this matter.

**Table 15 - I have lived, or presently live in.**

Answer Options	Response %	Response Count
Southern African Developing Countries (SADC)	76.2	32
North West Africa	16.7	7
Central Africa	16.7	7
North East Africa	19	8
Answered question		42
Skipped question		17



From this research question it is evident that 59% of the expatriate activity takes place in the SADC region. This could be due to the lesser cost of travel and the closer proximity to South Africa.

### 1.3 COMPLEMENTING MISSIONS AND PASTORAL EXPERIENCE OF AFRICA

Similarly, as the expatriates were questioned about their areas of travel, the pastoral dataset shows where active mission work takes place and also what actual experience pastors have about living in Africa. Questions 5, 3 and 4 attested to pastoral experience and activity in other African countries.

**Table 16 - What is the longest period you have lived in African country other than South Africa for:**

Answer Options	Response Percentage	Response Count
less than 3 months	71.1	197
between 3 and 12 months	3.6	10
between 12 and 18 months	8.3	23
More than 18 months	6.1	17
More than 5 years	10.8	30
answered question		277

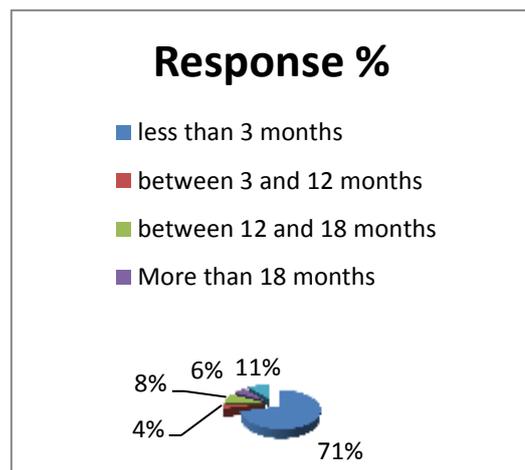


Table 17 - I have done mission work, or presently have missionaries in:

Answer Options	Sponsor a Resident missionary	Go up to Africa myself at least 3 times a year	Send sponsored mission teams for crusades	Total
Southern African Developing Countries (SADC)	119	22	59	200
North West Africa	11	2	6	19
Central Africa	34	5	12	51
North East Africa	21	1	8	30

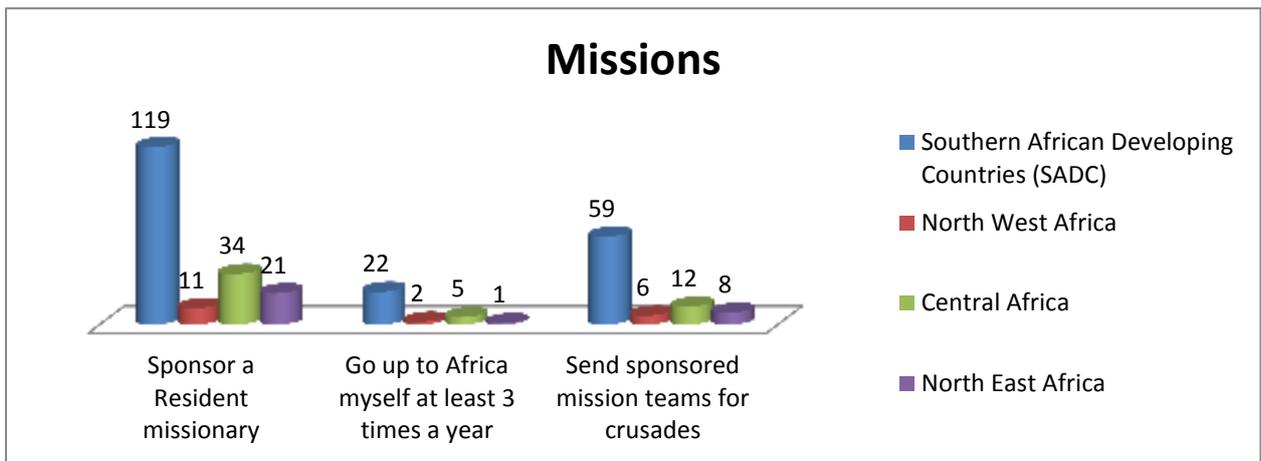
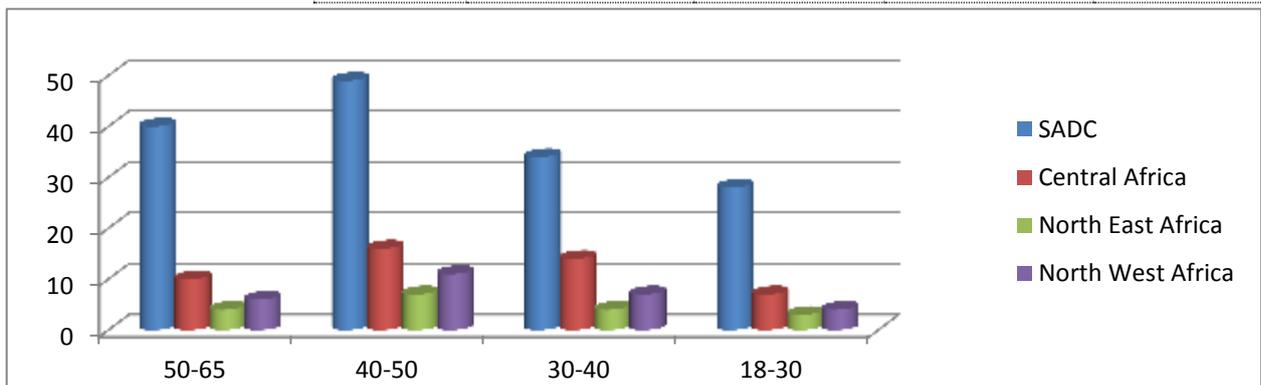


Table 18 . I currently have expatriate Church members in Age Groups:

Answer Options	50-65	40-50	30-40	18-30	Total
SADC	40	49	34	28	151
Central Africa	10	16	14	7	47
North East Africa	4	7	4	3	18
North West Africa	6	11	7	4	28



## 2 SUMMARY OF RESEARCH RESULTS

For ease of reference the research findings are summarised at the beginning of this Chapter according to the coding matrix. The coding matrix did not follow the exact format of the survey questionnaires but the results were rearranged to coincide and complement the primary order of the coding as depicted in Figure 1 – Research coding. The summary of the research results follow.

### 2.1 (A) SA CHURCH RESOURCES

Qualitative and quantitative data was collected to assess the South African Church resources available for the South African expatriate ministries for the African continent.

#### 2.1.1 (A1) Expatriate Spiritual Needs

Expatriates prefer to be with their own culture and people and would like to see South African Churches unite in an expatriate ministry and to be in contact with South African missionaries and chaplains. There are expatriates that don't go to Church and profess to not be 'religious', these are not concerned about Church activities.

It can safely be deduced that more than half of the respondents perceive that the Church does not understand their expatriate problems. From the pastoral respondents it is evident that only 10% of pastors take full account of the spiritual needs of expatriates. 33% of the pastors will probably interact with expatriates in one way or another. Yet, only 19% of the expatriates are certain that SA pastors look after spiritual needs whilst they reside or migrate in Africa.

About 58% strongly, and 17% of expatriates somewhat agree that they are still important members of their Church in South Africa after migration. It is inferred that about 24% of pastors would rather remove expatriates from the membership role compared with 41% who probably have reservations and the remaining 35% who will certainly retain the migrants as active members.

#### 2.1.2 (A2) SA Church Investment

Expatriates proposed that the churches in South Africa send inspirational emails to expatriates, use multimedia channels to make contact with them and appoint dedicated pastors as a united investment of like Churches for an expatriate ministry. Expatriates expect more guidance from the Church prior to their departure to Africa and also access to Christian television programmes that suite their culture.

About 71% of pastors had not spent more than 3 months in another African country for mission purposes, only 8% of responding pastors had a definite budget for an expatriate ministry. There is a requirement for a dedicated pastor that looks after expatriates.

### **2.1.3 (A3) Pre-migration**

Interviewees felt that churches do not have formal pre-migration counselling services; also expatriates have identified the need for the Church to identify credible places of worship in the African countries they migrate to. Prior to migration, 64% of the expatriate respondents attended Church services on a weekly basis, 78% attended services together as a family. 3% of the respondents had received pre-migration counselling and about 15% received assistance in one way or another from the Church. It is inferred from the pastor's responses that only 4% have definitely done pre-migration counselling with their migrating members. Interviewees felt that pre-migration counselling or guidance is required.

## **2.2 (B) LOCAL COUNTRY CHURCH RESOURCES**

Qualitative and quantitative data was collected to assess the local country resources available for the South African expatriates on the African continent.

### **2.2.1 (B1) Expatriate Spiritual Needs**

The in-country spiritual needs required that the South African Church supply information to expatriates on the incumbent pastors and Churches they could attend. Furthermore, because the one spouse living with the children at home, actually seems to become the spiritual leader. Therefore, he/she would require spiritual material to fulfil his/her role. Thus according to the findings, video and audio clips of South African church services are most welcome.

### **2.2.2 (B2) Local Country exploration**

African continental frustrations, such as poor hygiene, cultural diversity and corruption are generally accepted, yet South African expatriates prefer to socialise with one another. To this end they would probably find other South Africans to assist them understanding the environment and rules of engagement. African countries have limited television, water is not potable, and church gatherings do not really suit their culture. In mining towns, the recreation club hall seems to be the meeting place. Although they may exist, no specific care groups were identified in the research results. Expatriates recorded civil wars they had to live through. The results in (E2) elaborate on the care group challenges. There are no overnight trucking facilities as in South Africa.

### **2.2.3 (B3) In-country South African Missionary**

Although expatriates may have met up with South African missionaries, it was indicated that such were not there for ministering to South African expatriates. Only 3% of expatriate respondents indicated that a South African missionary visited them. It seems that 21% must have had some sort of contact with a missionary at one time or another. Only about 8% of the pastors were sure that their missionaries would interact with, or visit expatriates. It is indicated by the qualitative results that most mission activity from South Africa takes place in SADC.

### **2.2.4 (B4) In-country SANDF Chaplains**

3% of the respondents had direct contact with SANDF peace-keeping forces chaplains in Africa.

## **2.3 (C) SA CHURCH AND EXPATRIATES**

Data was collected to ascertain whether the Church mission plans in South Africa included ministry services to South African expatriates living in Africa.

### **2.3.1 (C1) Mission Plan**

It is evident that there are no recorded expatriate ministries or mission plans that incorporate South African expatriates living in Africa. It is deduced that about 9% of responding pastors believe they have considered expatriates whilst planning their missions yet only about 4% of the respondents had an effective database listing their expatriates.

### **2.3.2 (C2) Support Structures**

It is evident that club houses and community centres are part of the support structure. A need exists for care or prayer groups, support messages from a dedicated South African pastor, together with support websites, Internet radio etc. Only 3% confirmed that they were part of a care group. By implication, 26% had probably visited care groups or would visit such occasionally. About 14% of the respondents had received Church support with migration. Only 4% of pastors claimed to use multimedia as a medium for the Church communicating with expatriates and likewise only 3% of the pastors were sure that expatriates were contributing towards their ministry with tithes and offerings.

### **2.3.3 (C3) Migration**

The migration to Africa seems to be adventurous, yet the South African expatriates seem to be working in diverse industries. In times of trouble it is evident from the research that they would be supportive of one another. Also, expatriates note that there is no evidence of links between the same churches in South Africa and those in the host countries. It is evident from the pastor and chaplain's perspective that most South African expatriate activity takes place in the SADC region, and more so in age groups 40-65. Also interesting is that in the age group 30-50 there seems to be an equal perceived activity in central Africa. Lowest expatriate activity is recorded in North West Africa.

### **2.3.4 (C4) Fieldworkers**

Only 6% of the respondents claimed to have definitely trained field workers for the African ministry, it is inferred that only another 7% have considered such development.

## **2.4 (D) LOCAL COUNTRY CHURCH**

Overall, it is evident that local country churches are not attended regularly by South African expatriates due to cultural differences.

### **2.4.1 (D1) Support Groups**

Although the citizens of the host countries are friendly, the local churches are evidently not supporting the South African expatriate. Interviewees suggested that South African support groups may only work for like-minded individuals. No evidence of expatriate support groups or functions at churches was recorded by the research.

### **2.4.2 (D2) Attendance**

Church attendance in the host country was compared with the pre-migration church attendance in South Africa. About 63% of expatriates attended services on a weekly basis prior to migration, of which 78% attended as a family. The church attendance decreased to about 43% whilst living in Africa.

### **2.4.3 (D3) Local Country Church Activities**

Expatriates experienced that host country church services are very different in style, timing and culture. These phenomena make them feel unwelcome, even whilst visiting the macro-churches. Furthermore, they were of the opinion that more services were available for the Catholic Christian, and even DSTV Christian services seemed limited.

## **2.5 (E) MIGRATION**

Two types of migration exist, one where the entire family immigrates with their household to another African country, along with a second category where one spouse lives in South Africa with the children and the other stays in Africa for extended periods, returning home for a break. Both categories have their own challenges. About 86% of the survey population were married, 4% divorced and 10% single, while all those who responded had children. Only 4% of the surveyed expatriates' marital status changed after migration. The age groups of expatriate children are 30% in category 0-5 years of age, 33% in category 5-13 years of age and 37% teenagers.

About 44% of the expatriate respondents had visited less than 5 countries, 28% more than 5 and less than ten, and 28% more than 10. 25% of the respondents have lived in Africa for 10 years or longer. Furthermore, about 45% had lived in Africa for less than 6 months.

### **2.5.1 (E1) Spiritual Challenges**

It is recorded that expatriates are not spiritually prepared for the migration journey and the family often crave spiritual nourishment. In many cases the mother takes over the spiritual mentoring of the family. It is indicative that about 47% of the expatriates face spiritual growth issues whilst living in Africa. Only 15% of expatriates could confirm spiritual support from their South African church when they first migrated to another African country. Only 31% of pastors and chaplains felt that they definitely understood what spiritual challenges expatriates face. It was deduced that about 33% pastors had not yet been confronted with spiritual challenges expatriates have.

### **2.5.2 (E2) Cultural Challenges**

There is overwhelming evidence that culture gets in the way of the expatriate making use of the local in-country churches and their services, as even language becomes a barrier in French-speaking countries. Although expatriates find the cultural diversity interesting, they cannot always agree with the lifestyle or their way of doing things. Interestingly enough, an expatriate pointed out that not all South Africans make worthy friends. About 22% of expatriates had definite cultural problems and another 44% had intermittent problems with cultural differences. Because 36% of pastors definitely agreed, 40% agreed somewhat, it is induced that most pastors know expatriates face cultural challenges.

### **2.5.3 (E3) SA Church Contact**

Only 32% of pastors were sure that they had made contact with expatriates and it is inferred that only 10% made regular contact. About 22% of expatriate respondents claimed to have

received spiritual material from their South African church. Similarly, about 6% of the pastors admitted to sending spiritual material via SMS or email and probably another 18% would occasionally send material.

## **2.6 (F) REPATRIATION**

Qualitative and quantitative data was collected to assess and understand the impact on expatriates when repatriating to South Africa after living in or migrating to other African countries.

### **2.6.1 (F1) Church involvement**

From the qualitative data it is evident that some of the expatriates may change churches when they repatriate to South Africa. Only 3% made a definite change, 23% seem to be a little indecisive, or it could be that they visited other churches whilst migrating.

### **2.6.2 (F2) Spiritual Outlook**

From the research results, it is evident that expatriates may not continue believing in organised religion but rather in a more active spiritual relationship with God. This would of course be based on their own experiences with God. They will use the Bible as the guideline for morality and spiritual wellbeing. It seems expatriates take the example of African people in their sincere style of worship and dedication. 9% of the expatriate respondents admitted to a change in spiritual viewpoints, 38% still recorded a shift in their view on Christianity.

### **2.6.3 (F3) Repatriation Challenges**

It seems that a rebuilding process takes place each time expatriates return to South Africa, and it seems there is more emotional strain on the children.

## **2.7 (G) SPIRITUAL / SOCIAL IMPACT**

The final part of the evaluation was to understand the social and spiritual impact on the individual, family and marriage.

### **2.7.1 (G1) Personal Spirituality**

About 31% of the respondents admit to being better Christians after they repatriate, whilst another 38% claim to see spiritual change. No expatriate respondent admitted to a direct negative change in their spiritual outlook after repatriating. Qualitative data tends to indicate that expatriates are spiritually stronger whilst living in Africa and that spirituality had become a very personal matter. No pastors specifically agreed that there were negative spiritual changes in expatriates after migration and repatriating.

The majority of expatriates reported an increase in personal prayer life, praise, worship and Bible reading in Africa and a decrease once back in South Africa. This is in contrast to the pastor's perception that personal prayer life, praise, worship and Bible reading would go down in Africa. The attendance at prayer groups in Africa is poor, but once repatriated it seems that expatriates attend these more regularly.

### **2.7.2 (G2) Spiritual Impact on the Family**

Qualitative data indicates positive impact on living out Christian family principles, family members becoming more appreciative of one another and their environment. Pseudo single parenting and the negative effect on the children and household remains a concern. Only 14% of expatriates record a slight negativity on the family's spirituality whilst migrating, whilst 10% of the respondents record a definite positive impact on their families and another 32% a slight positive spiritual impact on their families. Only 6% of pastors recorded a definite negative effect on migrating families, and another 32% responded that there may be a negative effect on family spirituality.

### **2.7.3 (G3) Impact and Outlook on Marriage**

Two scenarios emerged with different results, scenario one is where one of the spouses migrates to Africa whilst the family and the other remain in South Africa causing a phenomenon called pseudo single parenting. Whilst in some cases, absence makes the heart grow fonder, it is recorded that due to spouses getting used to living alone and due to very little physical contact, marital relationships do deteriorate.

Scenario two, the emigration of the whole family to another African country, has a more positive impact on the marriage as partners appreciate one another more and are drawn closer together. Two factors are highlighted: loneliness whilst the spouse is at work and the perception that the wife takes a leading role in the spiritual guidance are problematic.

Interestingly, there is a low divorce rate for both scenarios. 45% of expatriate respondents agree that their outlook on marriage was positively influenced by their migration, versus 6% who recorded a negative experience. Only 7% of respondents had married non-South African citizens after migrating to Africa which ties in well with the pastor's report of 6% having conducted such marriage ceremonies.

About 4% of responding pastors conducted marriage counselling for expatriate marriages, 6% had married couples who migrated to Africa and none recorded divorces amongst expatriates.

## 2.8 Summary of qualitative research results

It was identified through the qualitative research that expatriates felt left-out by the Church in South Africa. I refer to the comment by Wagner (2012), “I don’t get that feeling there is an access point for people to share experiences, or frustrations, or worries through the church”. This leaves a clear proposition that there is a need for expatriates to have a centre or groups that would be accommodative toward their spiritual needs. Iceman (2012) says “give us some ideas of missionaries or groups that we could sort of get to know and of course be part of their groups”. Yet on the other hand Verster (2013) says he resorted to alcohol and not to the Church as an expatriate. To this end one can deliberate that Church may not be important to many expatriates.

It is advocated by some of the interviewees that they still go – back home to South Africa for christening, baptisms or weddings. To do this the SA pastor is contacted via email. The golden thread throughout the interviews, were that the Church could invest into the lives of expatriates through technological channels. Iceman (2012) recommends one dedicated pastor living in South Africa ministering to expatriates in Africa via affordable communication channels. Pansegrouw (2012) points out that the Church should not forget the mining communities are expanding rapidly in Africa, a common area of expatriation. Mostert (2013), reports that in Ghana, there are currently about 3500 South African miners. Wagner (2013) confirms that in Africa, “South Africans stick together”.

Most of the interviewees had confirmed that they knew very little about their destination in Africa, in the pre-migration stages. Schoeman (2012) says his message to novice expatriates intending to migrate to Africa is, “do enough research about the country especially about the place where the expatriate will be living”. This research indicates that the closer the country is to South Africa, the less uncomfortable expatriates feel (Wagner, 2013). Mostert, D. (2013) left his family in SA, two years later his wife and children joined him in Kinshasa. It becomes evident that most South African expatriates migrate for a better income (Barnes, 2013, Mostert D., 2013; Iceman 2012, Wepener, 2012; Pansegrouw, 2012; Verster, 2013).

Mostert D. (2013) notes that the civil war in Kinshasa was rather stressful, Mostert explains that mortars fly over their house, gates come down and tanks are blown up. It is reported that the towns and cities in Africa are a mix from mostly shanti to middle and upper-class homes and compounds. The roads are unmaintained in most instances and running water is not drinkable. Traffic is uncontrolled in most cities and towns. Not all the brands are available and Mostert B. (2013) concludes that “one tries out some new things”. Good vegetables and

fruit are hard to come by and very expensive. Cost of food is estimated at about five times of the price paid in South Africa for the same brand. The language barriers are evident especially in the French and Portuguese speaking countries (Barnes, 2013). Malope (2013) used an Arabic / English, and a French / English dictionary to assist her with communicating in Morocco. The wives complain about the feelings of loneliness and isolation (Malope, 2013; Mostert B. 2013). Intolerable hygiene and medical facilities are reported by all interviewees. Also, not rare in Africa, police and soldiers target expatriates for bribes (Mostert D. 2013). Christianity in African schools is important and also the international schools supply a higher standard of education than government schools in South Africa (Mostert B. 2013; Mostert D. 2013). Wagner (2013), reports that in Zimbabwe he and his family feel much safer than they did in South Africa.

Catholic and Anglican churches are well placed on the African continent (Schoeman, 2012; Verster; 2013). Also Dutch Reformed Churches are evident in the SADC region but according to Wagner (2012) they seem to run in isolation and do not profess to be linked to the South African sister churches. Wepener (2012) is of the opinion that in Nigeria the Christian Churches are money making institutions for both missionaries and locals. South African Chaplains were not available in the DRC although the SA troops were present (Mostert, D. 2013). Verster (2013), reports that in the Botswana area he met South African missionaries from different denominations. I refer to Wagner's (2013) statement about African local churches, "The Churches are open for anybody and they all have different flavours". Malope (2013) in her discussion about SA missionaries, states that those they knew about, were ones that were arrested by the Muslim authorities.

Expatriates congregate and it is recorded that Vodacom arranges family events such as braai's and similar get-togethers and these were most enjoyable (Mostert, D. 2013). Ladies groups are evident and club-house activities are more likely to happen in the mining communities (Pansegrouw, 2012; Mostert B., 2013). Malope (2013), reports that in Morocco fund raising events, high tea, book club and other events brought expatriates together. Mostert, B. (2013) advocates that the best thing she did was to join her husband in Africa together with their children. Quite the opposite for Iceman (2013) who says his wife, was with him in Nigeria for two years and then she resettled in South Africa to rear their son.

Three interviews had noted that they would have been prepared to be field workers for their Churches in South Africa. To this end they advocate that without the necessary training it would not be possible (Barnes, 2013; Mostert B., 2013; Mostert D., 2013). This leads to the culmination of support groups and their structures. Most of the interviewees admitted that

they had no support group to attend and others like the Mostert family said they were very active with the Church in Ghana and all its activities including the support groups (Mostert B., 2013; Mostert D., 2013). Wagner (2013) stated that for him it was best to get together as a family on Sundays, he believes that he should pastor his family instead of joining a local church in Africa. Later Barnes (2013), states that expatriates would probably find a place of belonging in local churches if they really searched properly for a suitable congregation. Church attendance of the locals in Africa is high, three to four services a week, but the expatriates do not attend as regularly as locals (Barnes, 2013, Wepener, 2012, Pansegrouw, 2012, Verster, 2012). It is recorded that for most expatriates Church attendance is of a low priority whilst working in other African countries. Interestingly enough, the interviewees that did work in Nigeria visited “Prophet Joshua’s” auditorium in Lagos (Iceman, 2013, Wepener 2012, Wagner, 2013).

Malope (2013) notes that there is a disrespect for woman, especially in Morocco. Wagner (2013) was intrigued with the interesting lifestyle of Zimbabweans, and felt that they were a blessing to him. Wepener (2012) and others felt that they did not really fit in with the culture at Churches and local gatherings. Most interviewees placed emphasis on the fact that each country had its own culture and lifestyle. Mostert, B. (2013) states that her children had to adapt from Afrikaans in South Africa to English and French in Ghana. Malope (2013) discloses that she would go out “covered” because she felt that in Morocco men were undressing her with their eyes. Local fruit, cane rats and certain fish the expatriates did not enjoy (Pansegrouw, 2012). The overall culture is one of “live for the moment” not much concern about the future amongst the locals and African time is accepted in most countries (Barnes, 2012; Iceman, 2013). Most interviewees felt uncomfortable in African local churches due to the liturgical form that was different (Barnes, 2012; Iceman, 2013; Wepener, 2012; Pansegrouw, 2012). Of the ten three interviewees were happy in the local African church and of the three two were in a Canadian based church in Ghana.

When asked if their SA church made contact with them nine expatriates said the church made no contact or did not even know they were in Africa whilst Iceman, (2012) received Doxa Deo SMS’s on his SA number announcing special events etc. It was reported by Mostert B. and Mostert D. (2013) that they often watched Moreletta Dutch Reformed Church meetings on the internet. All interviewees admitted that there was a requirement for live streaming of church services from South Africa on the internet. Five of the interviewees actually changed churches in or after the expatriate experience.

Most of the interviewees experienced a change in their spiritual outlook with regards to their need for a personal relationship with God. I quote Barnes (2013), "I felt less supported and therefore I had to ensure that my relationship with God was in good stead". Iceman (2013) says he closes the office door to pray for wisdom and to build his personal relationship with God. Mostert D. (2013) concludes that of about 3500 expatriates that he knows about in Ghana only about 500 are spiritually inclined.

When discussing repatriation to South Africa nine of the ten would definitely return and when asked why the answer was, their family is in South Africa. When asked what stops them from coming back the answers ranged from crime and rape to the lesser salary they would earn in South Africa. Barnes (2013) states that it was difficult to find a group of people that cared for one another in South Africa compared to the expatriate support they had enjoyed in the DRC.

On personal spirituality Iceman (2013) states that Africa humbles him and calls him to prayer and appreciation of God. Wepener (2013) says he found being closer to God is better than just taking the Bible and Christianity for granted. Mostert D. and Mostert B. (2013), state that they had a life changing experience in Ghana and now they are growing spiritually. I quote Wagner (2013), "It's easier being a Christian here than in my circle in South Africa". He goes further where he admits a spiritual lifestyle change after moving to Zimbabwe. Also expatriates admitted to listening to more gospel music than they had listened to before. Pansegrouw (2013), confirms that gospel music is one of her coping mechanisms for loneliness. The interviewees that had children and families with them, felt that the children were impacted positively and that they did not really miss their lifestyle in South Africa (Malope, 2013, Mostert B., 2013; Mostert D., 2013; Barnes 2013). The families that are affected are those who are separated. The children feel the separation most and the parents try to compensate but are not always successful in this. Children seem to be affected emotionally after the spouse calls home (*cf.* Schoeman, 2012). Barnes (2013) says the worst that happens when an expatriate has been away from home for a while, is the loss of intimacy.

Nine interviewees confirmed that their marriages were stronger after the expatriation journey but Iceman warns that an expatriate marriage, one spouse away, requires a second mile from both spouses. For families living together in Africa it was reported that the family bond was much stronger than it was prior to expatriation (*cf.* Malope, 2013; Meyer, B., 2013; Meyer, D., 2013; Wagner, 2013; Pansegrouw, 2012; Schoeman, 2012).

### 3 MIXED RESEARCH CODING

For the coding of the transcripts the following coding rationale will be used and implemented, with the goal of extracting relevant data for triangulation with the quantitative research data collected. Two coding areas will be considered, namely Figure 20 - Research Coding and other codes.

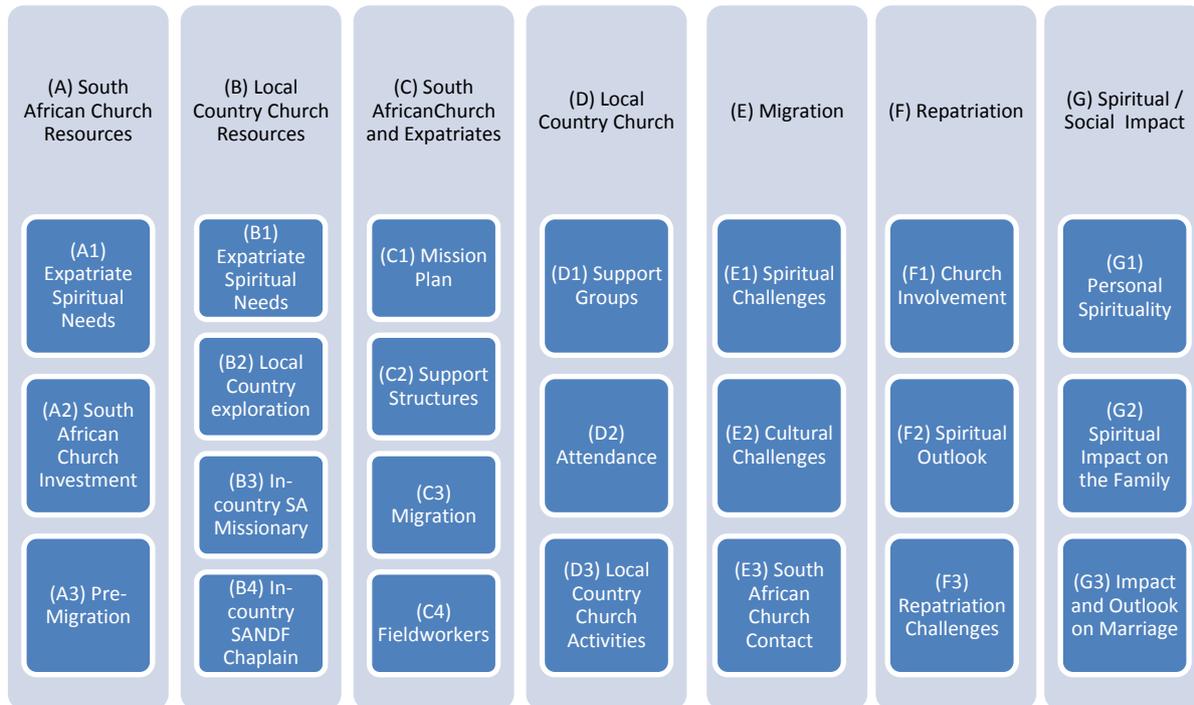


Figure 21 - Research Coding

The code line numbers appear in the footer of each page after the qualitative research summary. These line codes are unique to responses in Annexure A- Expatriate interviews.

#### 3.1 CODING EXPLANATION:

Uppercase letters and digits, for example (C2), will represent the block “Support Structures” in column C, “South African Church and Expatriates”. Lowercase letters, for example “a, aa, ba, ca” etc., are line markers. The typical code “(C2aa)” is broken down into two sections namely:

[C2] identifier for Support Structures of South African Churches for Expatriates; and  
 [aa] alpha line number of the coding in the interview, arranged alphabetically for text searches.

#### 3.2 OTHER CODES

- P1 = Question not understood
- P2 = Emotional reaction
- P3 = Generalisation
- P4 = Unrelated conversation

## 4 (A) SOUTH AFRICAN CHURCH RESOURCES

The qualitative South African church resource indicates a need for the Church to equip itself for an expatriate ministry from South Africa. The qualitative and quantitative data are indicative of the lack in Church resources for expatriates living in Africa. Admittedly, the pastors and expatriates share the same view on this matter. The indications are twofold: the expatriates have spiritual requirements, and, secondly, the Church must know what the requirements are so that it can fulfil its mission in this regard. The assessment of Church resources for South African expatriates follows in three stages namely:

(A1) Expatriate Spiritual Needs

(A2) South African Church Investment

(A3) Pre-Migration

### 4.1 (A1) EXPATRIATE SPIRITUAL NEEDS<sup>169</sup>

The expatriates' spiritual needs were identified qualitatively. The interviewees identified specific needs that would, according to them, contribute to a better spiritual life whilst living in Africa. Out of the qualitative data it is evident that expatriates prefer to be with their own culture and people and that there is a requirement for spiritual resources. It is further inferred that there is no specific knowledge base about expatriate life for South Africans living in other African countries. It seems that expatriates shall be better prepared for migration if they could receive contact information about local Church missionaries, field workers or even having centralised Church meetings in Hotels. One such interviewee asked why outreaches cannot be made to the mining communities in Ghana where South African expatriates work. It is evident that there are expatriates who are not religious and spirituality is of no concern to them.

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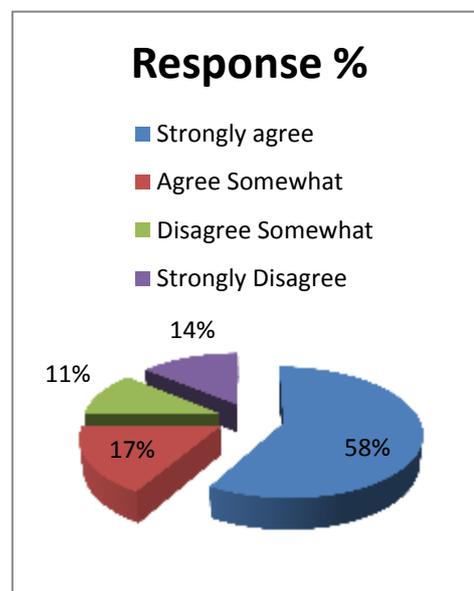
<sup>169</sup> (Wagner, 2012, c<sup>169</sup>. 1,7,8; Mostert D. , 2013, c. 3; Verster, 2013, c. 4,6; Pansegrouw, 2012, c. 9,12; Wepener, 2012, c. 10; Iceman, 2012, c. 11)

**Quantitative Results:**

Expatriate Response

Table 19 - I am still an important member of my church in South Africa.

Answer Options	Response %	Response Count
Strongly agree	58.3	21
Agree Somewhat	16.7	6
Disagree Somewhat	11.1	4
Strongly Disagree	13.9	5
Answered question		36
Skipped question		23

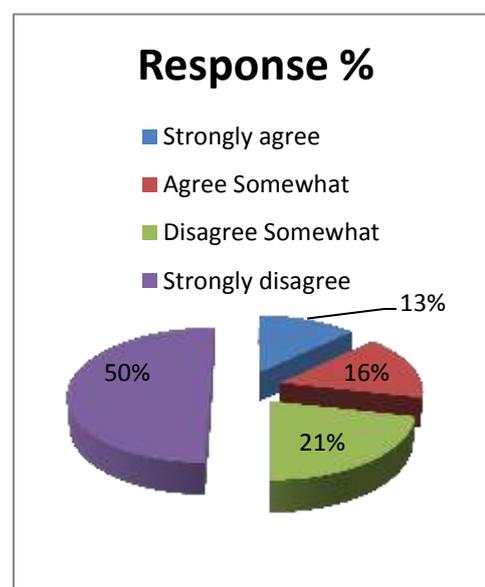


This question sought to establish the perception about their importance as members of their South African church.

Pastor's Response

Table 20 - When members migrate, I take them off the membership role.

Answer Options	Response %	Response Count
Strongly agree	13%	41
Agree Somewhat	16%	50
Disagree Somewhat	22%	69
Strongly disagree	50%	159
answered question		319
skipped question		121
Question success		73%

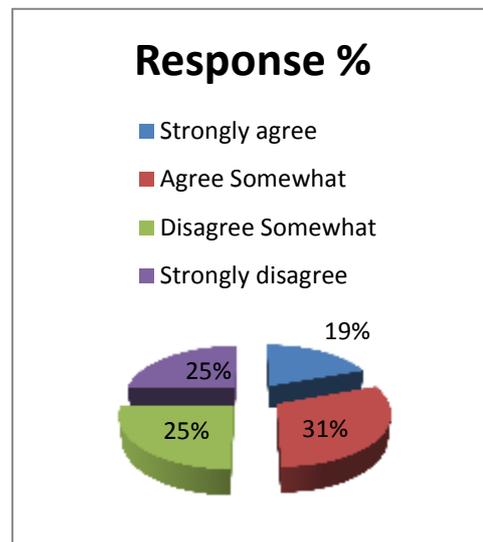


This question sought to establish whether pastors take expatriates off their member role.

Expatriate Response

Table 21 - My SA church still looks after my spiritual needs whilst in Africa.

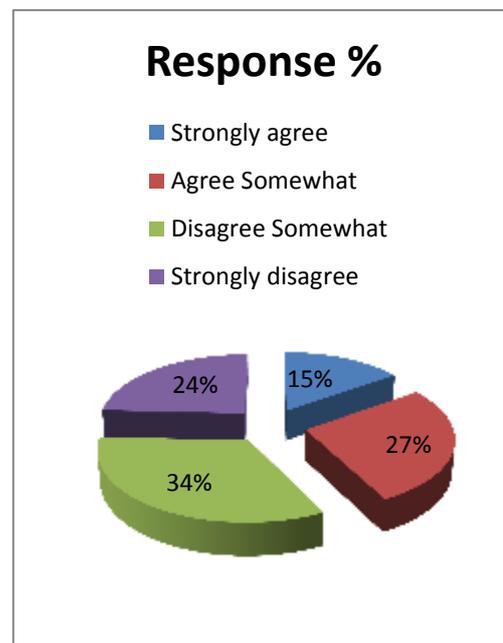
Answer Options	Response %	Response Count
Strongly agree	19.4	7
Agree Somewhat	30.6	11
Disagree Somewhat	25	9
Strongly disagree	25	9
Answered question		36
Skipped question		23



This question sought to establish the perception of the expatriate on the services offered to them by their Church whilst travelling or living abroad in other African countries.

Table 22 - My South African church knows what I am going through

Answer Options	Response %	Response Count
Strongly agree	15.2	5
Agree Somewhat	27.3	9
Disagree Somewhat	33.3	11
Strongly disagree	24.2	8
Answered question		33
Skipped question		26

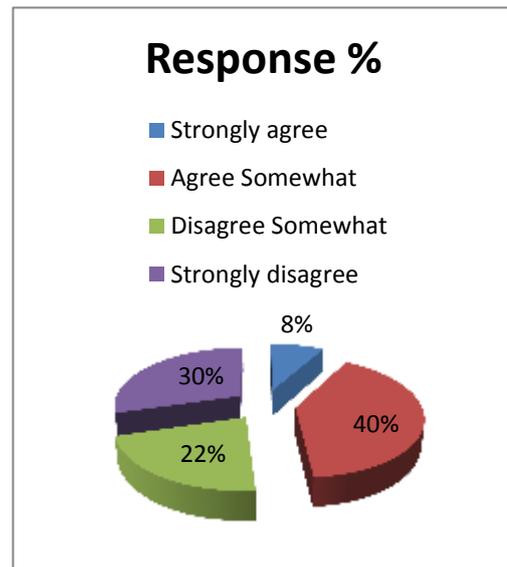


This question sought to establish the perception the expatriate has about the Church's knowledge on the expatriate subject.

Pastor's Response

Table 23 - My congregation fulfils the spiritual needs of expatriates.

Answer Options	Response %	Response Count
Strongly agree	8.1	3
Agree Somewhat	40.5	15
Disagree Somewhat	21.6	8
Strongly disagree	29.7	11
Answered question		37
Skipped question		25



This question sought to establish the perception of the pastor about the SA Church fulfilling the spiritual needs of the SA expatriates

**4.2 (A2) SOUTH AFRICAN CHURCH INVESTMENT<sup>170</sup>**

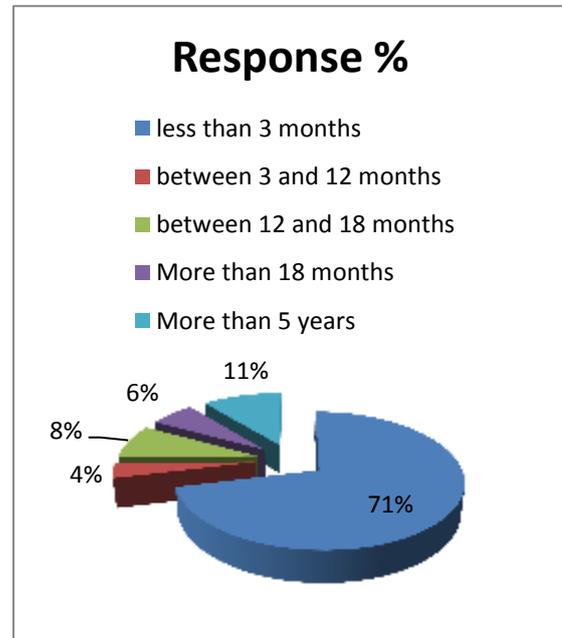
The Church investment into expatriate ministry was identified qualitatively. In the discussions about what the Church should invest in to better serve expatriates, the interviewees proposed that the Church sends weekly emails in the form of encouragement and inspiration and that more South African church services be televised on DSTV to African countries. It was suggested that Churches should constructively combine efforts to start a live expatriate internet radio service with Skype and SMS interactivity between presenters and expatriates. Furthermore, interviewees felt that a dedicated pastor be appointed in South Africa to minister to expatriates from South Africa and that same denominations unite across African borders.

The pastors responded quantitatively on the matter regarding their investment into expatriate ministries.

<sup>170</sup> (Mostert B. , 2013, c. 17; Pansegrouw, 2012, c. 24; Iceman, 2012, c. 14, 19; Wagner, 2012, c. 13, 21, 22; Wepener, 2012, c. 15, 23; Malope, 2012, c. 18, 20 )

**Table 24 - What is the longest period you have lived in another African country**

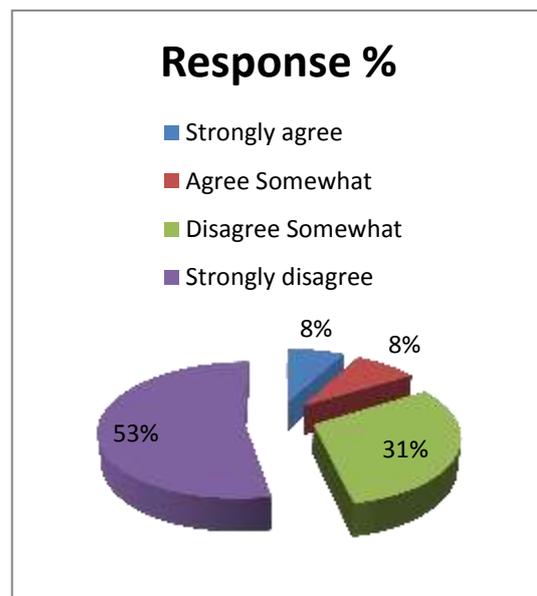
Answer Options	Response Percentage	Response Count
less than 3 months	71.1	197
between 3 and 12 months	3.6	10
between 12 and 18 months	8.3	23
More than 18 months	6.1	17
More than 5 years	10.8	30
answered question		277
skipped question		181
Question success		60%



This question sought to establish whether Pastor's have personal experience of life in Africa.

**Table 25 - Our congregation has a specific budget for expatriate ministry**

Answer Options	Response %	Response Count
Strongly agree	7.71	31
Agree Somewhat	8.46	34
Disagree Somewhat	30.60	123
Strongly disagree	53.23	214
answered question		402
skipped question		115
Question success		78%



This question sought to establish whether the congregation has a specific budget for an expatriate ministry.

### 4.3 (A3) PRE-MIGRATION<sup>171</sup>

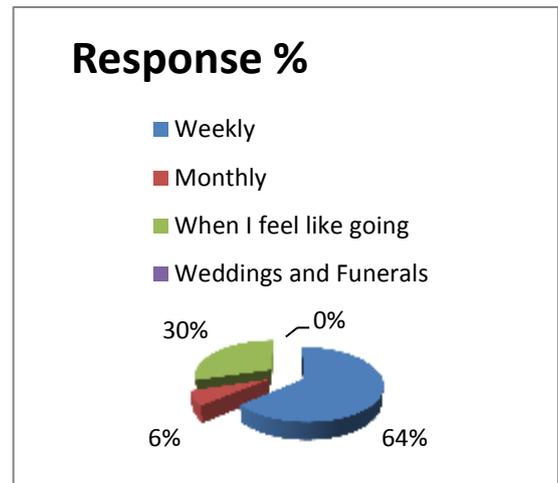
Pre-migration activities and requirements were discussed and it is concluded by interviewees that there is a need for pre-migration counselling and it is evident that none of the interviewees received such. It is also indicated that expatriates are not aware of churches that offer these services. It is prevalent that at such counselling the counsellors could indicate and supply the contact details of South African missionaries and pastors and / or fieldworkers who reside in their areas of migration. Also it was indicated that an expatriate could be enlightened about Africa by a counsellor before migration, which will enable the person to know what to expect in the other country. Qualitative data shows that some families go through both kinds of migration. One, the spouse goes to Africa first migrating alone, later the family join him/her. It is clear that the spouse at home is not prepared mentally by the Church, for the culture shock, prior to embarking on the expatriate journey.

#### Quantitative responses

The expatriates responded quantitatively on the matter regarding pre-migration and their church attendance.

**Table 26 - I attend church services in South Africa**

Answer Options	Response %	Response Count
Weekly	63.8	30
Monthly	6.4	3
When I feel like going	29.8	14
Weddings and Funerals	0	0
Answered question		47
Skipped question		12

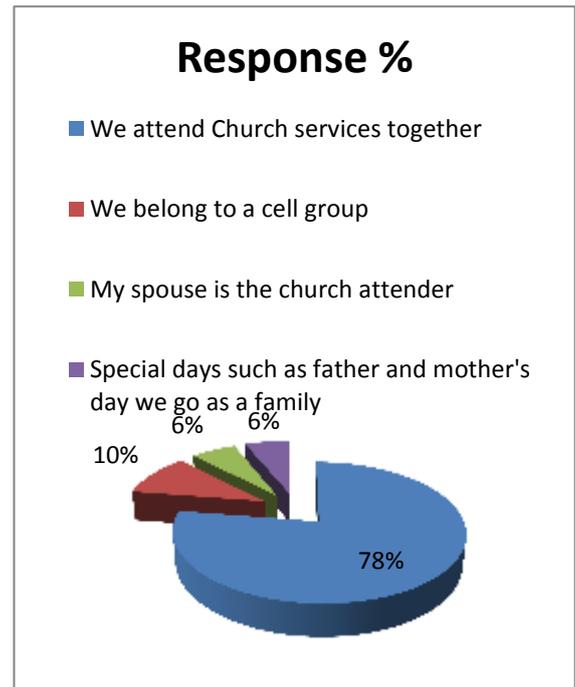


This question sought to establish church attendance patterns of the respondents when at home in South Africa to see if any change occurred on their return or whilst living in Africa.

<sup>171</sup> (Barnes, 2013, c. 27, 34, 41-44; Mostert D. , 2013, c. 30, 38, 40; Mostert B. , 2013, c. 29, 36; Schoeman, 2012, c. 28, 35 ; Iceman, 2012, c. 35; Wagner, 2012, c 31; Wepener, 2012, c. 32, 39; Malope, 2012, c. 26, 37 )

**Table 27 - Family church attendance.**

Answer Options	Response %	Response Count
We attend Church services together	82.6	38
We belong to a cell group	10.9	5
My spouse is the church attender	6.5	3
Special days such as Father's and Mother's Day we go as a family	6.5	3
Answered question		46
Skipped question		13



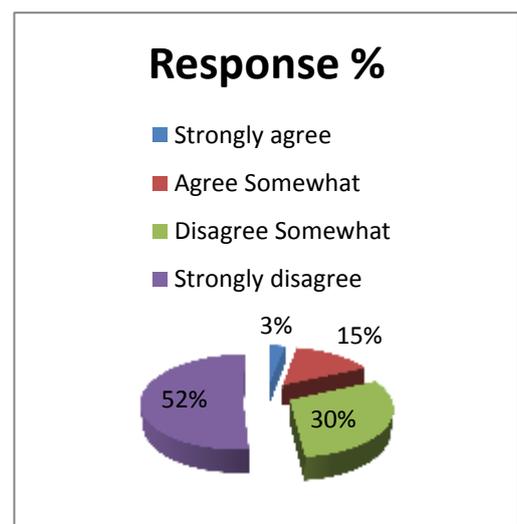
This question sought to establish family church attendance patterns.

Pastors and expatriates were asked to indicate whether pre-migration counselling was conducted, both the responses follow.

Expatriate response:

**Table 28 - I received pre-migration counselling from my South African church.**

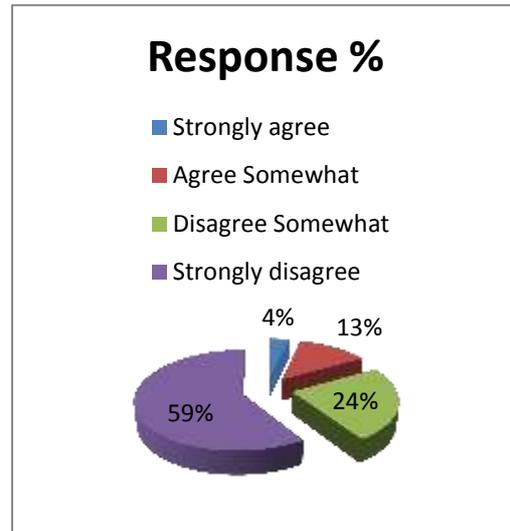
Answer Options	Response %	Response Count
Strongly agree	3	1
Agree Somewhat	15.2	5
Disagree Somewhat	30.3	10
Strongly disagree	51.5	17
Answered question		33
Skipped question		26



his question sought to establish whether churches gave their members pre-migration counselling.

**Table 29 - I do, or my congregation does pre-migration counselling**

Answer Options	Response %	Response Count
Strongly agree	4%	12
Agree Somewhat	13%	42
Disagree Somewhat	24%	78
Strongly disagree	59%	191
answered question		323
skipped question		117
Question success		73%



This question sought to establish whether congregations did conduct pre-migration counselling for expatriates.

## 5 (B) LOCAL COUNTRY CHURCH RESOURCES

It is perceived that the expatriate has an expectation about Church resources in the city or town they live in. This was discussed qualitatively and quantitative data was collected about the matter. The research results follow in four categories:

- (B1) Expatriate Spiritual Needs
- (B2) Local Country Exploration
- (B3) In-country South African Missionary
- (B4) In-country SANDF Chaplain

### 5.1 (B1) EXPATRIATE SPIRITUAL NEEDS<sup>172</sup>

The in-country spiritual needs of the expatriate were identified qualitatively and from the interviews it is evident that spiritual requirements change and that a need exists for video or audio sermon clips from South Africa. Furthermore it was suggested that the Church needs to recommend church services that expatriates could attend in their migration areas. What is probably overlooked is the family back home, especially where the mother often takes the lead and therefore requires more spiritual guidance.

There was no quantitative data for spiritual needs.

### 5.2 (B2) LOCAL COUNTRY EXPLORATION<sup>173</sup>

From the outset it was perceived that expatriates explore the countries, cities and towns they visit on arrival. The qualitative dataset, a rather large one, alludes to the experiences expatriates have in other African countries. In summary there where a number of prevalent matters about expatriates exploring the new environment and these coincide with (E2) cultural challenges. It is evident that the African continental frustrations, such as poor hygiene, traffic violations, cultural diversity and corruption are generally accepted. This

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<sup>172</sup> (Mostert D. , 2013, c. 47; Pansegrouw, 2012, c. 52; Schoeman, 2012, c. 46, 51, 53 ; Iceman, 2012, c. 49; Verster, 2013, c. 48; Wagner, 2012, c. 50;)

<sup>173</sup> (Barnes, 2013, c. 60, 71, 80, 87, 98, 100, 101; Mostert D. , 2013, c. 56, 67, 83, 92; Mostert B. , 2013, c. 55, 66, 82, 90, 91; Pansegrouw, 2012, c. 62, 64, 72, 74, 75, 103, 110, 114, 116, 118; Schoeman, 2012, c. 54, 65, 81, 89; Iceman, 2012, c. 96, 111; Verster, 2013, c. 57, 58, 68, 78, 84-86, 93,94, 97; Wagner, 2012, c 61, 63, 73, 76, 77, 102, 104, 107, 109, 112, 115, 117; Wepener, 2012, c. 105, 113; Malope, 2012, c. 59, 70, 79, 88, 95, 99)

includes reported hijackings, problematic hygiene and contaminated water carrying germs and viruses. Internet availability is poor in some areas with limited technology, television and internet connection on mining villages. It is reported that shack dwellings in villages, towns and cities is common in most other African countries.

The Church contrast for the South African is that African churches will have services that may last a full day or even a weekend and this does not fit the 1-2 hour attendance norms of South Africans. Yet one must accredit the Africans for their religiosity and spirituality as they seem religiously inclined and in their way they probably worship more earnestly than South Africans. Their religious enthusiasm seems to inspire the expatriates and African churches welcome expatriate attendance. It may be coincidental but expatriates seem to first visit Prophet Joshua's church in Nigeria prior to visiting others. Also, it is noted that there seems to be no shortage of Churches of any kind, especially in Nigeria, these comprising of small to very large gatherings. Most expatriates report an "all flavour" and "all welcome" Christianity throughout the continent except in the Muslim countries in the far North.

It was evident that the preferred language in Zimbabwe is English, other countries English, French or Portuguese, thus the language barrier is a major problem for families that immigrate. Overall the citizens of Zimbabwe are well versed, yet expatriates will still rather choose to engage and socialise with one another. It is alarming the South Africans actually report feeling safer in other African countries than in South Africa but they do feel unsure about Muslim countries, especially in North Africa. On first encounters the expatriates find other South Africans to guide them on the new terrain, especially in business, because local rules need to be understood. It was reported that in Muslim countries no Christian evangelism is allowed and pastors are either deported or prosecuted if they convert Muslims.

Evidently expatriates find food outrageously expensive when purchasing from South African retail outlets such as Woolworths, Checkers and the like. Most of the trade is still based on the United States Dollar, thus maize, milk and other essentials would cost up to five times more than for the same in South Africa. This together with the low hygiene standard is said to cause a family frustration.

Health services throughout Africa are reported to be poor, one expatriate, reports that in "Morocco health service are pathetic "and the best equates to 50% of the local South African medical standards. Much of the medical care is supplied by clinics and mission stations in rural areas.

The standard of schools and other education is rather high as these services are provided by international bodies. It is reported that the South African children in the DRC and Ghana do exceptionally well at school, on the downside they pick up an English accent from the local community.

In Ghana alone expatriates report knowing that there are between 3000 and 3500 South Africans, this includes those on the mines. Also another reports about 150 to 200 trucks leaving South Africa through Zambia for the DRC per day. One truckload could take up to 14days to reach the DRC from Gauteng.

### 5.3 (B3) IN COUNTRY SOUTH AFRICAN MISSIONARY<sup>174</sup>

As most churches in South Africa either have incumbent missionaries in Africa, or sponsor missions, data was sought to identify interaction between South African missionaries and the expatriates. An ambassador's wife reports her husband knowing of South African pastors that were arrested in Morocco for converting Muslims. Expatriates report knowing missionaries who work in rural areas but that they do their work, preaching the Gospel to the poor. There are three evident perceptions about missionaries recorded from one of the interviewees, this may require more investigation. One, missionaries do not minister to the South African expatriate. Two, he perceives that missionaries live off sponsors and three, that they may be in Africa to make money and not so much for the ministry. The respondent seems to be referring to sponsors who get tax relief for their contributions to orphanages in Africa (Footprints Orphanage, 2008<sup>175</sup>; Joy Home For Children, 2010<sup>176</sup>).

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<sup>174</sup> (Barnes, 2013, c. 119 ; Mostert D. , 2013, c. 121, 124; Pansegrouw, 2012, c. 129; Schoeman, 2012, c. 120 ; Verster, 2013, c. 122, 128; Wepener, 2012, c. 125, 126; Malope, 2012, c. 123 )

<sup>175</sup> <http://www.footprintsorphanage.com/sponsorship.php>

<sup>176</sup> <http://www.joyhomeforchildren.com/corporate-sponsorship-for-charity-charities.html>

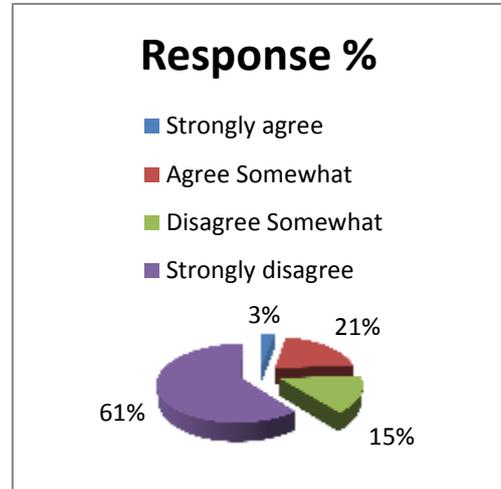
**Quantitative response**

The expatriates and pastors were questioned about South African sponsored missionaries in Africa. Both the results follow:

Expatriates:

**Table 30 - My church in South Africa has missionaries in Africa that visit me.**

Answer Options	Response %	Response Count
Strongly agree	3	1
Agree Somewhat	21.2	7
Disagree Somewhat	15.2	5
Strongly disagree	60.6	20
Answered question		33
Skipped question		26

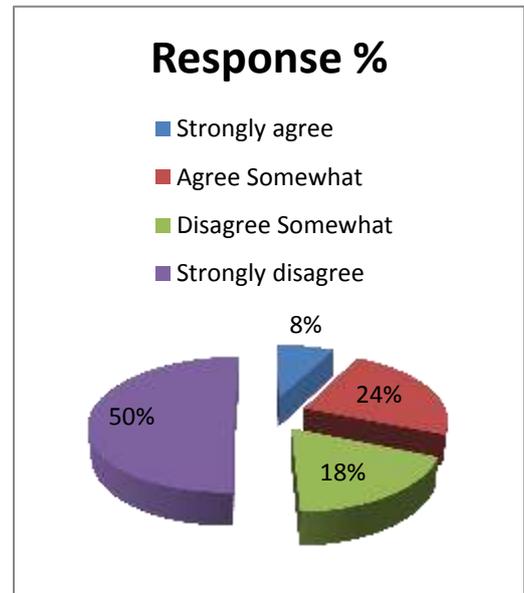


This question sought to establish if South African expatriates come into contact with other South African missionaries or if missionaries visit them from time to time as messengers of the Church.

**Pastor's response**

**Table 31 - Missionaries we support look after our expatriates in Africa**

Answer Options	Response %	Response Count
Strongly agree	8%	24
Agree Somewhat	24%	74
Disagree Somewhat	18%	57
Strongly disagree	50%	158
answered question		313
skipped question		120
Question success		72%

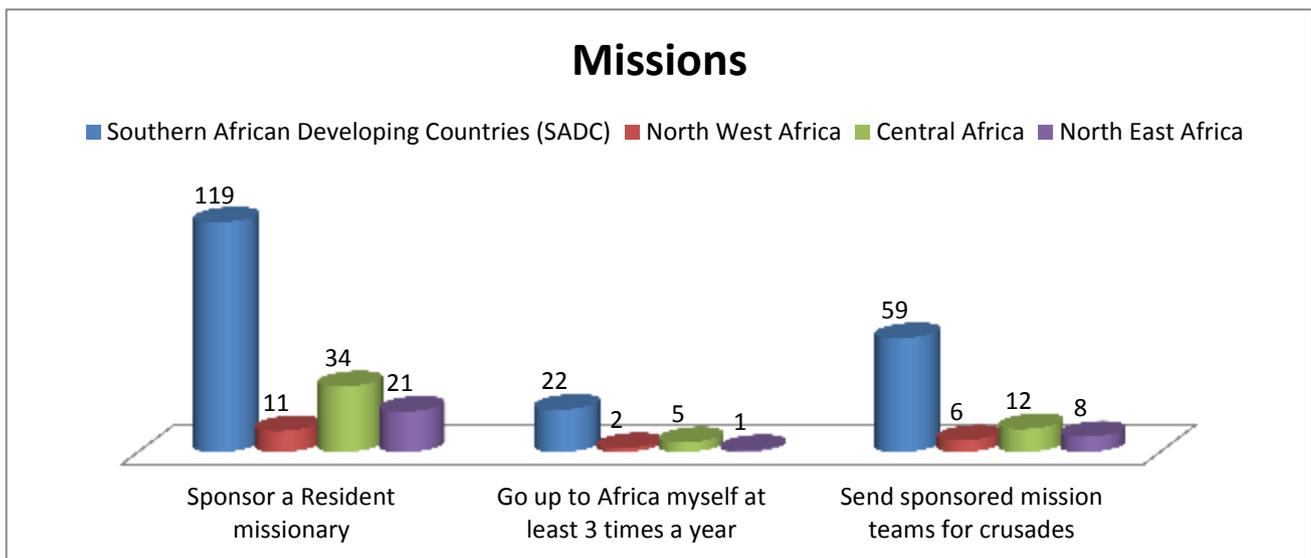


This question sought to establish if Missionaries visited and served expatriates in Africa.

**SOUTH AFRICAN PASTOR MISSION FINDINGS WITH COMMENTS**

**Table 32 - I have done mission work, or presently have missionaries in**

Answer Options	Sponsor a Resident missionary	Go up to Africa myself at least 3 times a year	Send sponsored mission teams for crusades
Southern African Developing Countries (SADC)	119	22	59
North West Africa	11	2	6
Central Africa	34	5	12
North East Africa	21	1	8
ave=mean	5.25	0.25	2
median=(n+1)/ 2	11	1	4.5
Median lies in	SADC	SADC	SADC
mode=most of frequency	SADC	SADC	SADC
least	North West Africa	North East Africa	North West Africa



This question sought to establish the areas where missionaries are being supported by South African churches.

### 5.4 (B4) IN-COUNTRY SANDF CHAPLAIN<sup>177</sup>

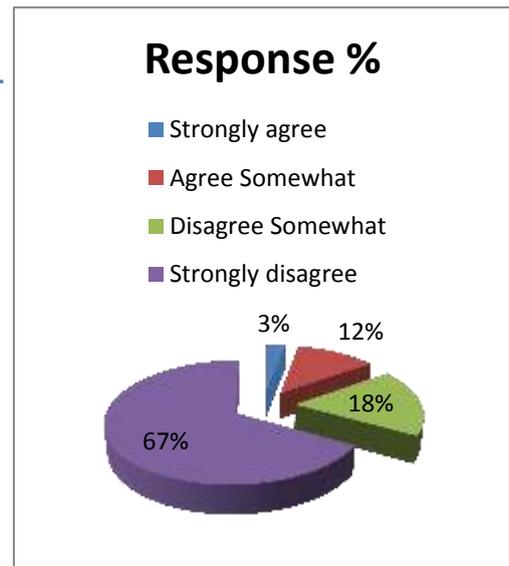
Due to the fact that the SANDF were sending peace-keeping forces to Africa, it could be perceived that the SANDF Chaplaincy may have ministered to South Africans they met along the way. It seems clear from the interviews that there is no qualitative confirmation of SANDF Chaplaincy interaction with their South African expatriates.

#### Quantitative response

Expatriates:

Table 33 - I met and was supported by a SANDF chaplain in Africa.

Answer Options	Response %	Response Count
Strongly agree	3	1
Agree Somewhat	12.1	4
Disagree Somewhat	18.2	6
Strongly disagree	66.7	22
Answered question		33
Skipped question		26



This question sought to establish whether SANDF chaplains were supporting South Africans living in African countries where SANDF members were present.

## 6 (C) SOUTH AFRICAN CHURCH AND EXPATRIATES

Data was collected to ascertain whether the Church mission plans in South Africa included ministry services to South African expatriates living in Africa. The data was collected for the following categories:

- (C1) Mission Plan
- (C2) Support Structures
- (C3) Migration
- (C4) Fieldworkers

<sup>177</sup> (Barnes, 2013, c. 119 ; Mostert D. , 2013, c. 130; Wepener, 2012, c. 127)

**6.1 (C1) MISSION PLAN<sup>178</sup>**

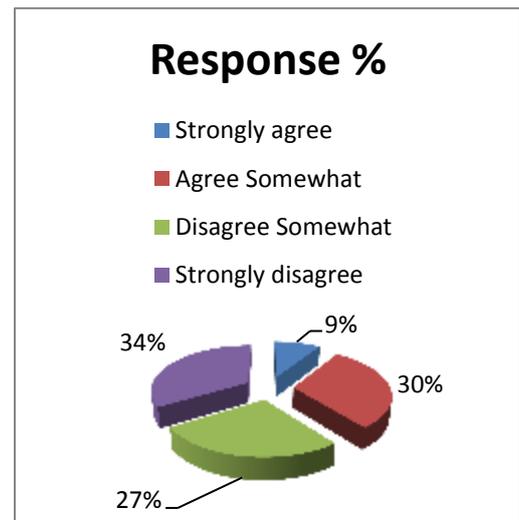
The qualitative data is limited yet throughout the qualitative dataset it is evident that South Africans expect their home church to provide spiritual services to them when they migrate to African countries.

Quantitative response follows.

Pastor's response:

**Table 34 - My congregation has a specific ministry for expatriates in Africa**

Answer Options	Response %	Response Count
Strongly agree	9%	30
Agree Somewhat	30%	101
Disagree Somewhat	27%	89
Strongly disagree	34%	112
answered question		332
skipped question		109
Question success		75%

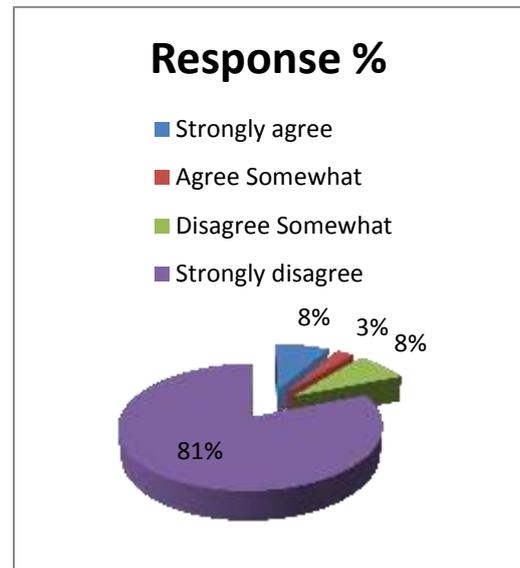


This question sought to establish whether pastors had expatriate ministries functioning in their congregations.

<sup>178</sup> (Wagner, 2012, c. 131;)

Table 35 - My congregation has an expatriate database.

Answer Options	Response %	Response Count
Strongly agree	8.1	3
Agree somewhat	2.7	1
Disagree somewhat	8.1	3
Strongly disagree	81.1	30
Answered question		37
Skipped question		25



This question sought to establish if the pastor's congregation had a database listing of expatriates and their contact details.

## 6.2 (C2) SUPPORT STRUCTURES<sup>179</sup>

The data collected about support structures for expatriates is about known support and the need of spiritual support structures. As discussed the venues comprise of mainly clubhouses and community centres. It was suggested that pastors work with South African embassies to know who lives in which country so that they could plan an intervention and a ministry for the expatriates. Because there is a dire need for spiritual and supportive messages from a dedicated South African pastor it was implicated that websites, cell/care groups, cell/care group leaders and even a radio Church is required. It was clear that pastoral care was lacking. There are a number of persons it seems that do take a spiritual lead and bring especially the ladies together for Bible study in a care group environment. It is therefore inferred that there is a need for ladies support groups as it seems there are less of them working away from home. Overall support structures are being provided by the expatriates themselves but not really from a spiritual perspective.

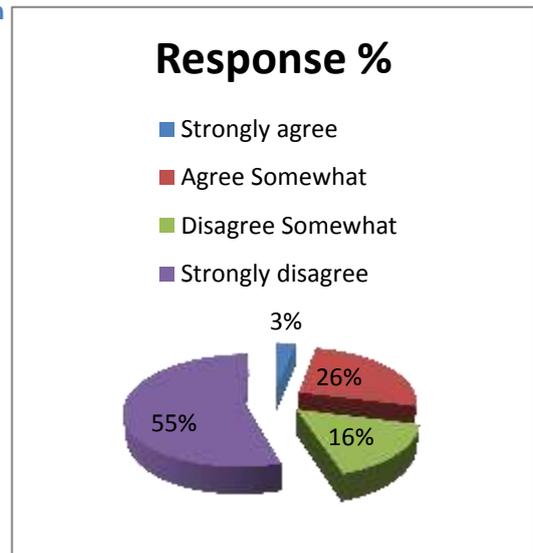
The quantitative response follows.

<sup>179</sup> (Mostert D. , 2013, c. 133; Mostert B. , 2013, c. 132, 140; Pansegrouw, 2012, c. 135, 143; Iceman, 2012, c. 136, 137; Wagner, 2012, c. 138, 139; Wepener, 2012, c. 142; Malope, 2012, c. 134, 141, 144, 145, 146 )

Expatriates:

**Table 36 - I belong to a South African Christian care group in my expat area.**

Answer Options	Response %	Response Count
Strongly agree	3.2	1
Agree somewhat	25.8	8
Disagree somewhat	16.1	5
Strongly disagree	54.8	17
Answered question		31
Skipped question		28

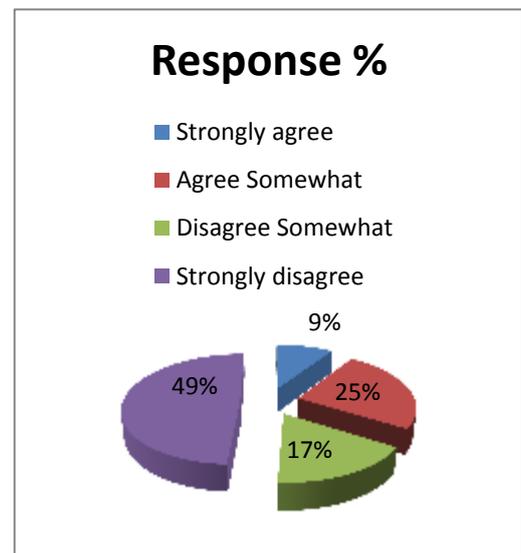


This question sought to establish whether respondents had joined expatriate spiritual care or cell groups.

Pastors:

**Table 37 - We support expatriates spiritually when they first move to Africa**

Answer Options	Response %	Response Count
Strongly agree	9.26	30
Agree Somewhat	24.69	80
Disagree Somewhat	16.98	55
Strongly disagree	49.07	159
answered question		324
skipped question		116
Question success		74%

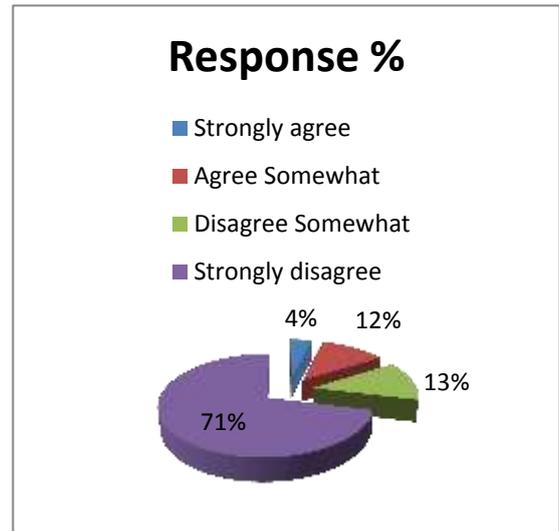


This question sought to establish the probable support of the Church to expatriates when they first migrate to Africa

Pastors:

**Table 38 - My Congregation uses multimedia to minister to expatriate**

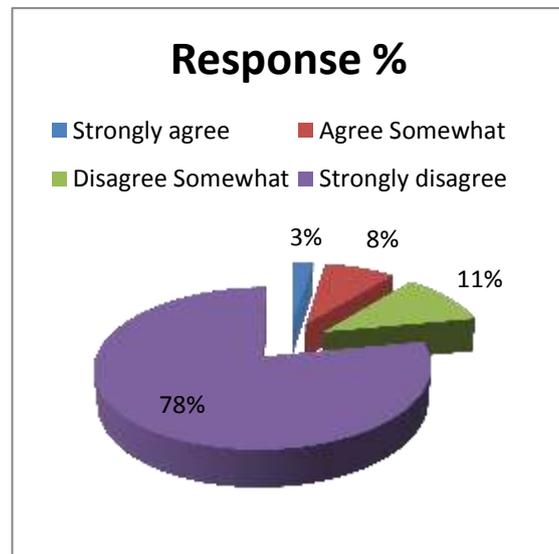
Answer Options	Response %	Response Count
Strongly agree	4%	15
Agree Somewhat	12%	44
Disagree Somewhat	13%	48
Strongly disagree	71%	263
answered question		370
skipped question		117
Question success		76%



This question sought to establish if pastors utilise multimedia to communicate spiritual media with SA expatriates.

**Table 39 - Our congregation receives tithes and offerings from expatriates.**

Answer Options	Response %	Response Count
Strongly agree	2%	8
Agree Somewhat	8%	27
Disagree Somewhat	11%	36
Strongly disagree	78%	252
answered question		323
skipped question		117
Question success		73%



This question sought to establish whether expatriates continue contributing at their local church in South Africa after migration.

### 6.3 (C3) MIGRATION<sup>180</sup>

This section involves the family backdrop to the extent that it gives good qualitative background to the migration act. Firstly, it seems to be an adventure for many to migrate throughout Africa and secondly, it is clear that South African expertise are sought after throughout Africa for the manufacturing industry. Also, it seems repeated that the expatriates need to learn the so called “rules” of Africa prior to settling down and it is evident that not all expatriates move to Africa with their spouse and family. In mining towns it is possible and more likely that full expatriate families live together after migration from South Africa. It again becomes evident that there is no real statistical recording that has been made available about the exact number of South Africans who live in Africa, and from the interviews one cannot link the word “many” to an exact number. From the interviews it is implied that migration takes place for a variety of jobs, a variety of business opportunities and for a variety of personal reasons.

When first migrating it seems malaria is contracted by some of the expatriates and in certain cases they would return to South Africa for the full treatment. The Red Cross clinics are equipped to treat the symptoms.

Of all technology, it seems the Blackberry cell phone is widely used as a mode of communication with text messages as this is cost effective, no other cost except a subscription when using the Blackberry Messaging (BBM).

In time of emergency South African expatriates group together to pray yet there is no real link according to interviewees between the local Churches and their sister Churches in South Africa. Expatriates therefore end up doing family ceremonies: baptism, christening, weddings, funerals etc. back in South Africa. Some pastors were able to record an approximate number of expatriates from their parishes who work in Africa.

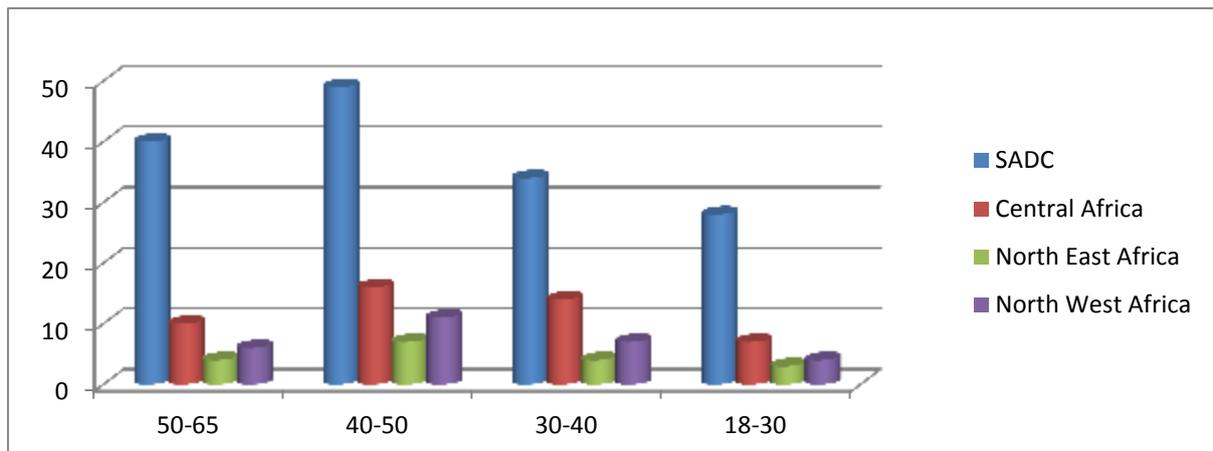
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<sup>180</sup> (Barnes, 2013, c. 148 ; Mostert D. , 2013, c. 152; Mostert B. , 2013, c. 151, 163, 169, 172; Pansegrouw, 2012, c. 156, 157, 159, 175; Schoeman, 2012, c. 149, 150, 162, 168, 171; Iceman, 2012, c. 177; Verster, 2013, c. 147, 153, 164, 170, 173, 174, 176; Wagner, 2012, c. 155, 161, 165, 166; Wepener, 2012, c. 158, 160, 167; Malope, 2012, c. 154)

Herewith the quantitative South African Pastor and Chaplain findings with comments:

**Table 40 - I currently have expatriate Church members in Age Groups:**

Answer Options	50-65	40-50	30-40	18-30	Total	Average	
SADC	40	49	34	28	151	37.75	9.4375
Central Africa	10	16	14	7	47	11.75	2.9375
North East Africa	4	7	4	3	18	4.5	1.125
North West Africa	6	11	7	4	28	7	1.75
Total	60	83	59	42	244	61	15.25
Ave=mean	15	20.75	14.75	10.5	61		
Median=(n+1)/2	30.5	42	30	21.5			
Median lies in	SADC	SADC	SADC	SADC			
Mode=most of frequency	SADC	SADC	SADC	SADC			
Least	North East Africa	North East Africa	North East Africa	North East Africa			



This question sought to find out recorded age groups of expatriates in Africa sectors.

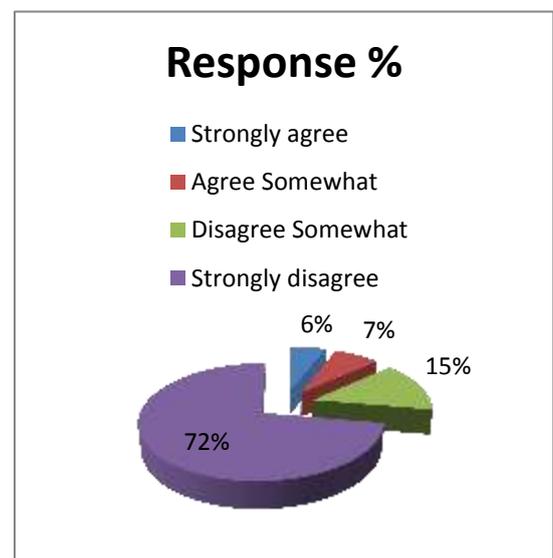
### 6.4 (C4) FIELDWORKERS<sup>181</sup>

Of the data collected one fieldworker was identified in the DRC. Her father is a pastor in South Africa and she did a purpose driven life programme (Rick Warren) with the ladies in Kinshasa. Another comment from an expatriate of the DRC is that there is no place for dedicated pastors in the expatriate world, it won't be economically viable. The expatriates themselves seek training as fieldworkers so that they could be qualified marketplace laymen.

#### Quantitative response

Table 41 - Our congregation trains expatriate field workers for Africa

Strongly agree	5.86	19
Agree Somewhat	7.41	24
Disagree Somewhat	14.51	47
Strongly disagree	72.22	234
answered question		324
skipped question		116
Question success		74%



This question sought to establish whether congregations train field workers or lay ministers for the Africa region to serve expatriates.

<sup>181</sup> (Barnes, 2013, c. 178 ; Mostert D. , 2013, c. 180; Mostert B. , 2013, c. 179)

## 7 (D) LOCAL COUNTRY CHURCH

To understand and assess the local country church support to expatriates, qualitative and quantitative data was collected for the following categories namely:

- (D1) Support Groups
- (D2) Attendance
- (D3) Local Country Church Activities

### 7.1 (D1) SUPPORT GROUPS<sup>182</sup>

Qualitative data was collected to understand and assess the types of expatriate support groups that may exist in the African countries. From the dataset a number of matters were relayed about support groups for South African expatriates with the noted highlight that expatriates need to have self-discipline to have spiritual activities at home. Local churches cater for their own people and do have support groups migrants often prefer not to take part in any organised religious activity.

It is thus implied that local churches should be made aware of expatriate presence and that these local pastors should attract these South Africans to their communal activities, because South African support groups may not be the only answer. Yet it is clear that support groups are important and satisfy the need of meeting like-minded South African expatriates.

By analysing the data it becomes clear that support groups do exist but they break down if and when the leader moves. Also it seems as if there are expatriates who try to get support structures in place, how successful they are is not really evident from this dataset.

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<sup>182</sup> (Barnes, 2013, c. 184, 191, 196; Mostert D. , 2013, c. 183; Mostert B. , 2013, c. 182, 190; Pansegrouw, 2012, c. 188, 193, 194, 197; Schoeman, 2012, c. 181; Wagner, 2012, c-185, 185-187, 189; Wepener, 2012, c. 192)

**7.2 (D2) LOCAL CHURCH ATTENDANCE<sup>183</sup>**

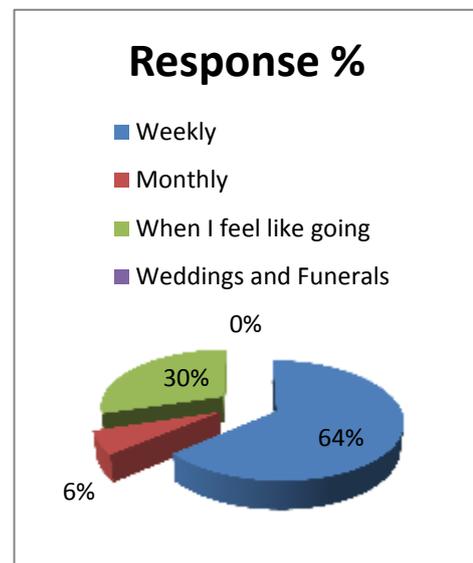
Of those interviewed, it seems that South African expatriates are not keen on attending local Church services and seem to stay at home on Sundays, contrariwise the Church attendance factor of local Africans is very high. Most Church services are conducted in English or French but it seems they do not meet South African expatriate expectations and they resort to having quiet time alone. The language and descriptive barriers are reported to be rather overwhelming. Also, because many migrants return home on weekends Sundays are rather used for family.

It is indicative that women are more likely to attend Church services than men. Men who do attend services have responded that their Church attendance would definitely be less in Africa due to services being “different”.

Quantitative expatriate responses about church attendance in South Africa compared with attendance abroad:

**Table 42 - I attend church services in South Africa.**

Answer Options	Response %	Response Count
Weekly	63.8	30
Monthly	6.4	3
When I feel like going	29.8	14
Weddings and funerals	0	0
Answered question		47
Skipped question		12

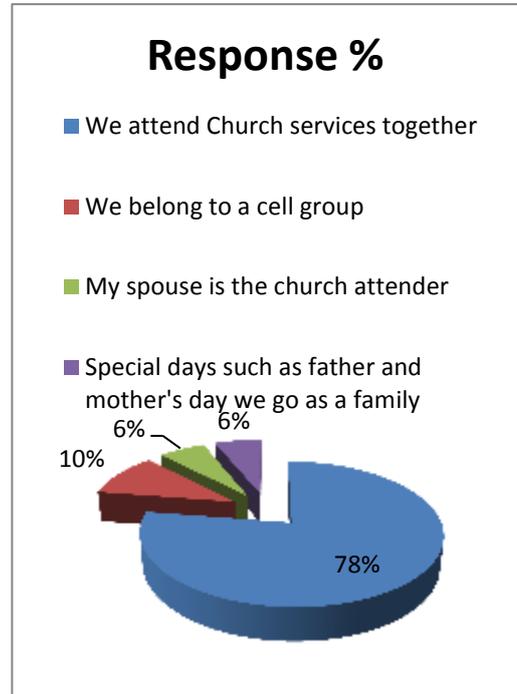


This question sought to establish church attendance patterns of the respondents when at home in South Africa to see if any change occurred on their return or whilst living in Africa.

<sup>183</sup> (Barnes, 2013, c. 200; Mostert D. , 2013, c. 198; Pansegrouw, 2012, c. 206, 211, 215; Schoeman, 2012, c. 203 ; Iceman, 2012, c. 207, 210; Wagner, 2012, c. 214, 216; Wepener, 2012, c. 201, 202, 205, 208, 209, 213; Malope, 2012, c. 199, 204)

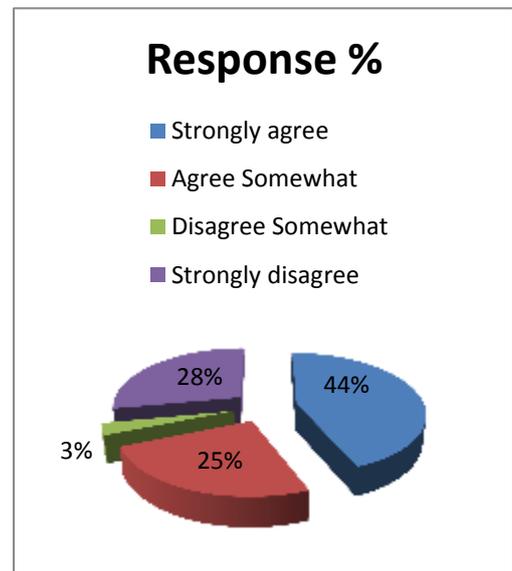
**Table 43 - Family church attendance.**

Answer Options	Response %	Response Count
We attend Church services together	82.6	38
We belong to a cell group	10.9	5
My spouse is the church attendee	6.5	3
Special days such as Father's and Mother's Day we go as a family	6.5	3
Answered question		46
Skipped question		13



**Table 44 - I attend the local church in my African city / town**

Answer Options	Response %	Response Count
Strongly agree	43.8	14
Agree somewhat	25	8
Disagree somewhat	3.1	1
Strongly disagree	28.1	9
Answered question		32
Skipped question		27



This question sought to establish whether respondents attended the churches in the African country of residence.

### 7.3 (D3) LOCAL COUNTRY CHURCH ACTIVITIES<sup>184</sup>

Churches all have activities that relate to their members. The data collected aimed at assessing whether the local Church activities suited the expatriates. The interviewees claimed that the local Church activities do not satisfy South African expatriates spiritually and they do not feel welcome at local Church gatherings due to the fact that services are not appealing to the expatriate culture. On a more positive note an expatriate reports that in Africa the same songs are sung as in South Africa, yet with so much more meaning and emotion, that this makes Church a more positive experience. Others reported less Protestant activity, more Catholic and found it difficult to identify one's own denomination. Mission Churches are noticeable all over in rural areas and close to the national roads. Evidently the macro Churches draw large crowds, yet these services too do not appeal to expatriates.

Because DSTV is available throughout Africa, it is noted that there are little or no religious channels on this television medium. Furthermore in Ghana the international Churches are more acceptable, this being a Canadian and American style of service. These Churches offer marriage seminars, Bible studies and a Western style Church service.

*Note: No quantitative data was collected to substantiate the qualitative findings.*

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<sup>184</sup> (Barnes, 2013, c. 223, 228, 233 ; Mostert D. , 2013, c. 220; Mostert B. , 2013, c. 219, 229; Pansegrouw, 2012, c. 225, 234, 236; Schoeman, 2012, c. 218 ; Iceman, 2012, c. 235; Verster, 2013, c. 217, 231; Wagner, 2012, c. 226; Wepener, 2012, c. 224, 227, 237, 238; Malope, 2012, c. 222, 232 )

## 8 (E) MIGRATION<sup>185</sup>

The research core is about migration to other African countries, to this end data has been collected to understand to what extent and which age groups, partners and families migrate.

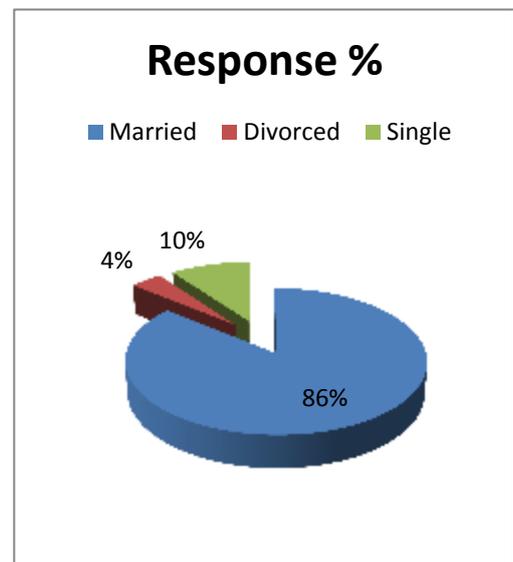
In the qualitative data collected about migration it is implied that a number of expatriates live in other African countries as a united family and on the other hand a number of expatriates migrate to and fro from South Africa to different African countries. Therefore it seems that migrating expatriates will be out of the country for at least a week to ten days at a time. The active migrants age groups range between 30 and 60 years of age and most had visited multiple African countries, with SADC countries being the most visited.

Note: *The quantitative data collected in the expatriate survey further expanded on the family structure, marriage and even divorce.*

### SOUTH AFRICAN EXPATRIATE QUANTITATIVE SURVEY

Table 45 - My marital status is:

Answer Options	Response %	Response Count
Married	86	43
Divorced	4	2
Single	10	5
Answered question		50
Skipped question		9

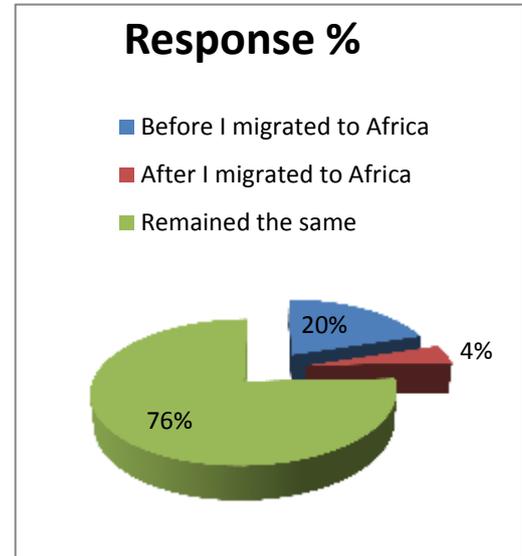


This question sought to establish the marital status of the respondents.

<sup>185</sup> (Pansegrouw, 2012, c. 341, 348; Verster, Wagner, 2012, c. 342, 346; Wepener, 2012, c. 343, 344, 347)

**Table 46 - My marital status changed:**

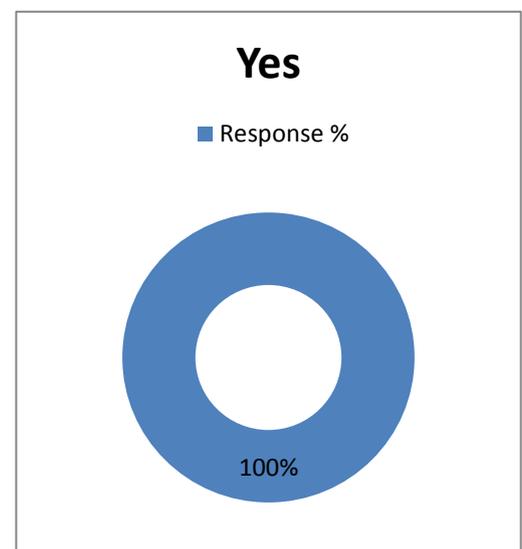
Answer Options	Response %	Response Count
Before I migrated to Africa	20	9
After I migrated to Africa	4.4	2
Remained the same	75.6	34
Answered question		45
Skipped question		14



This question sought to establish whether and when marital status changed.

**Table 47 - I have Children**

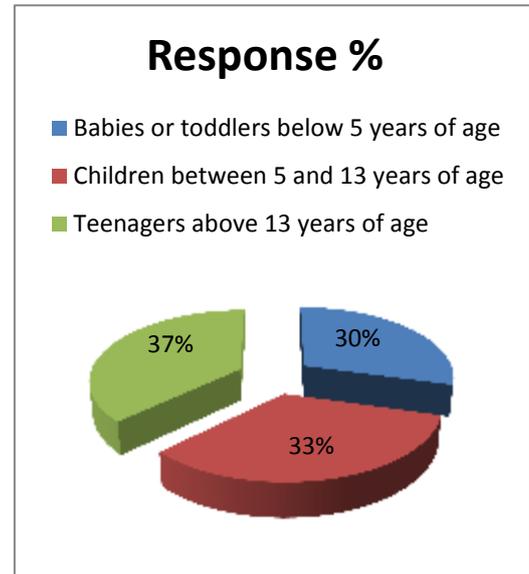
Answer Options	Response %	Response Count
Yes	100	42
Answered question		42
Skipped question		17



This question sought to establish how many expatriates in Africa have children.

**Table 48 - I have children in age groups:**

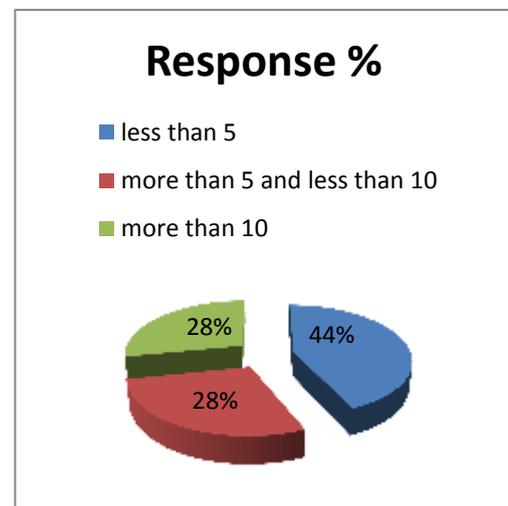
Answer Options	Response %	Response Count
Babies or toddlers below 5 years of age	36.6	15
Children between 5 and 13 years of age	41.5	17
Teenagers above 13 years of age	46.3	19
Answered question		41
Skipped question		18



This question sought to establish the age groups of the children affected by the migration of their parents.

**Table 49 - How many African countries have you visited?**

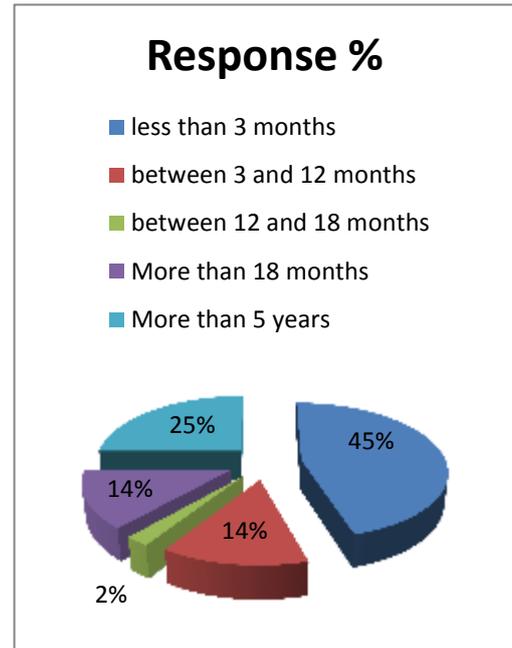
Answer Options	Response %	Response Count
Less than 5	43.5	20
More than 5 and less than 10	28.3	13
More than 10	28.3	13
Answered question		46
Skipped question		13



This question sought to establish how many countries the respondent had visited. This would indicate the knowledge he/she has of Africa and its business and social cultures.

Table 50 - What is the longest period you have lived in an African country other than South Africa for?

Answer Options	Response %	Response Count
Less than 3 months	45.5	20
Between 3 and 12 months	13.6	6
Between 12 and 18 months	2.3	1
More than 18 months	13.6	6
More than 5 years	25	11
Answered question		44
Skipped question		15



This question sought to establish how long expatriates have lived outside of South Africa.

### 8.1 (E1) SPIRITUAL CHALLENGES<sup>186</sup>

Whilst understanding the family background of the expatriates, it is understood that the migration journey comes with spiritual challenges. The spiritual challenges of expatriates can be summarised as follows: they are not spiritually prepared for the journey, the family will crave spiritual nourishment and the mother of the home would become the spiritual caregiver, the husband may become spiritually neutral. In Morocco Christianity is not tolerated, in other counties expatriates enjoy parties and socialise to the extent where spirituality is abstruse. Expatriate women seem to want spiritual care, someone to speak to about family matters, their situation and the like, this is not readily available. Another expatriate reports that having malaria had affected his spirituality, this challenged his lifestyle. The complementary fact is that people in Africa are open about their spirituality.

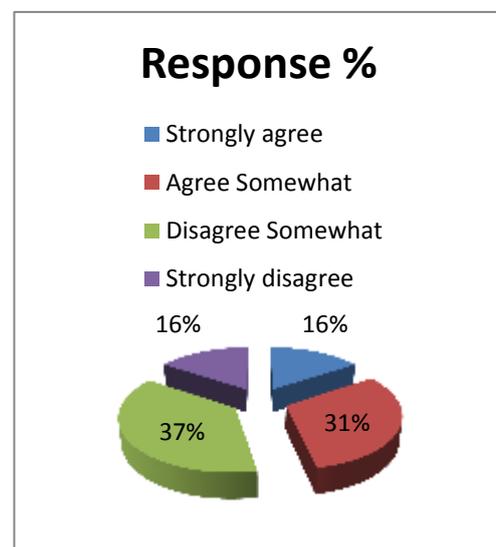
#### Qualitative results

The qualitative research results on spiritual challenges of expatriates follows.

Expatriates:

**Table 51 - I faced spiritual growth challenges in Africa.**

Answer Options	Response %	Response Count
Strongly agree	15.6	5
Agree somewhat	31.3	10
Disagree somewhat	37.5	12
Strongly disagree	15.6	5
Answered question		32
Skipped question		27

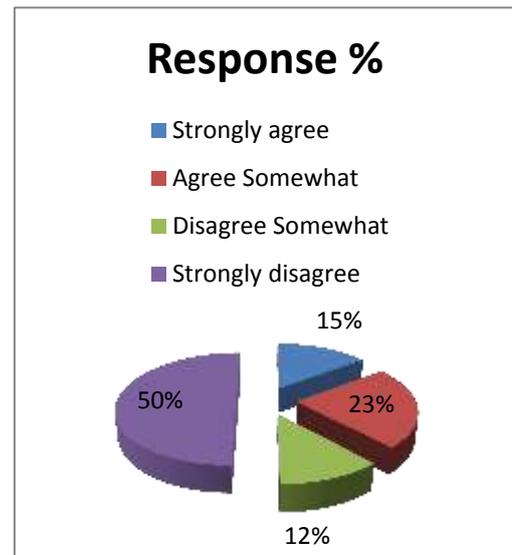


This question sought to establish whether expatriates faced spiritual growth problems whilst migrating to other African countries.

<sup>186</sup> (Barnes, 2013, c. 242, 243, 246; Mostert D. , 2013, c. 239, 244; Pansegrouw, 2012, c. 249, 250; Iceman, 2012, c. 248; Verster, 2013, c. 240; Malope, 2012, c. 241, 245, 247)

**Table 52 – The SA church supported me spiritually when I first moved to Africa.**

Answer Options	Response %	Response Count
Strongly agree	14.7	5
Agree somewhat	23.5	8
Disagree somewhat	11.8	4
Strongly disagree	50	17
Answered question		34
Skipped question		25

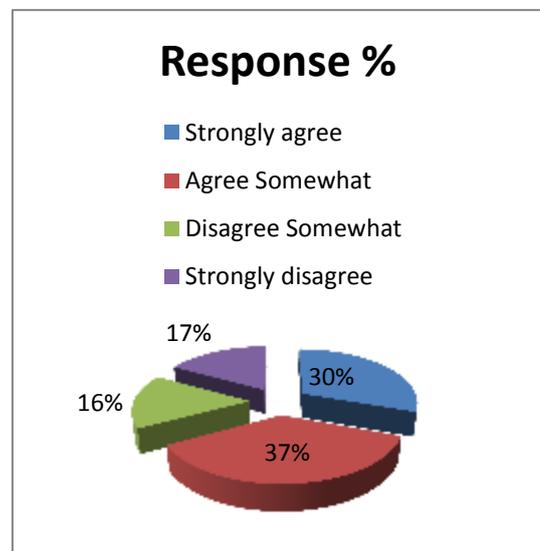


This question sought to establish whether the Church supports expatriates when they first migrate to a new country.

Pastor's response:

**Table 53 - I understand the spiritual growth challenges expatriates have**

Answer Options	Response %	Response Count
Strongly agree	31%	101
Agree Somewhat	37%	121
Disagree Somewhat	16%	53
Strongly disagree	17%	56
answered question		331
skipped question		109
Question success		75%



This question sought to establish if the pastors know what the expatriates challenges are in Africa.

## 8.2 (E2) CULTURAL CHALLENGES<sup>187</sup>

Probably the most qualitative data was collected about cultural diversity

The cultural challenges seem to be one of the most obvious hurdles the expatriates face. To this end respondents advocate that relationships precede culture, and particular differences in this respect are disruptive. The inherent setback could be that South African expatriates are not always introduced to the local culture/s, and every country seems to have its own. However, this does not mean that a person may not have personal relationships with a person of another culture. Inversely, it is implied that not all South African expatriates qualify as worthy friends. Overall, hygiene and language seem to be the most prevalent cultural hurdles.

One aspect is rather prevalent, the respondents found cultural diversity interesting. Their comments and perceptions follow: in some countries you are expected to speak French, Egyptians sell you narrative and myth, the Ghanaian culture is different to the Nigerian and Ghanaians generally do not consume alcohol. Mozambicans do not drive to the point of implementation, Nigerians lack credibility and last but not least, some African churches appear to be more business-driven.

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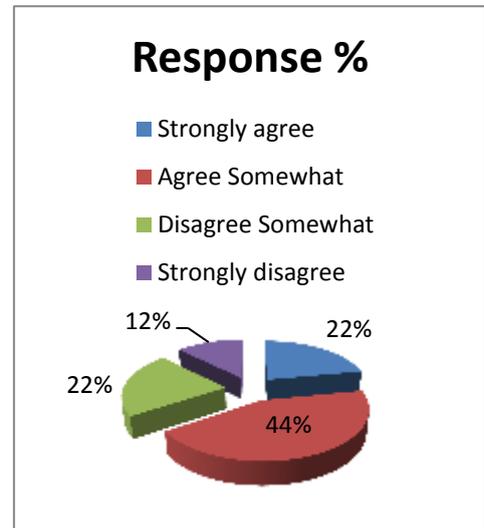
<sup>187</sup> (Barnes, 2013, c. 251, 274, 290, 299, 303, 305; Mostert D. , 2013, c. 254, 277, 287, 298, 301; Mostert B. , 2013, c. 253, 276, 286; Pansegrouw, 2012, c. 266, 268-271, 279, 280, 291, 312, 314; Schoeman, 2012, c. 252, 275, 285, 292, 297, 300; Iceman, 2012, c. 255, 288, 309, 316, 320; Verster, 2013, c. 256; Wagner, 2012, c. 258, 267, 272, 281, 282, 311, 313, 315, 318, 321, 322; Wepener, 2012, c. 259-265, 283, 284, 306, 316, 323; Malope, 2012, c. 257, 278, 294, 304, 307, 308, 310)

**Quantitative responses**

Expatriates:

**Table 54 - I faced cultural difference challenges in Africa.**

Answer Options	Response %	Response Count
Strongly agree	21.9	7
Agree somewhat	43.8	14
Disagree somewhat	21.9	7
Strongly disagree	12.5	4
Answered question		32
Skipped question		27

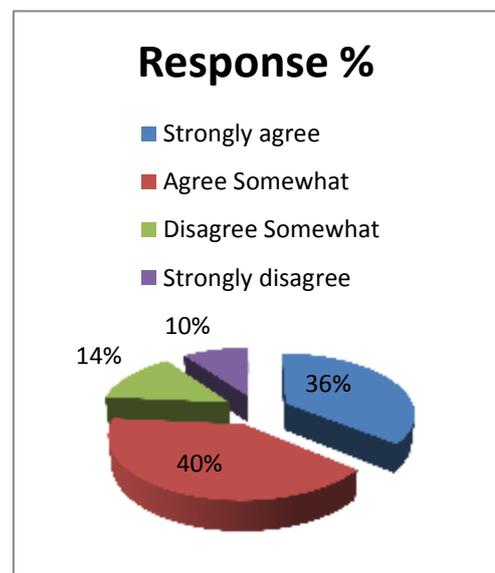


This question sought to establish whether the expatriates face cultural challenges whilst migrating.

Pastors:

**Table 55 - I understand the Cultural challenges in Africa**

Answer Options	Response %	Response Count
Strongly agree	36%	121
Agree Somewhat	40%	136
Disagree Somewhat	14%	46
Strongly disagree	10%	33
answered question		336
skipped question		104
Question success		76%



### 8.3 (E3) SOUTH AFRICAN CHURCH CONTACT<sup>188</sup>

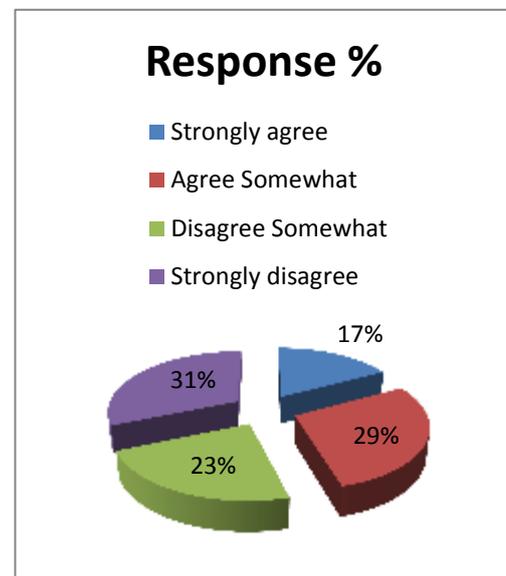
Qualitative data was collected to assess the direct contact that churches have with expatriates living in other African countries. All indications are that if it were not for a general SMS about South African church functions, the expatriates would not receive direct or personal communiqués from their churches in South Africa. The quantitative data substantiates this finding.

#### Quantitative response

Expatriates:

Table 56 - My South African church contacts me regularly.

Answer Options	Response %	Response Count
Strongly agree	17.1	6
Agree somewhat	28.6	10
Disagree somewhat	22.9	8
Strongly disagree	31.4	11
Answered question		35
Skipped question		24



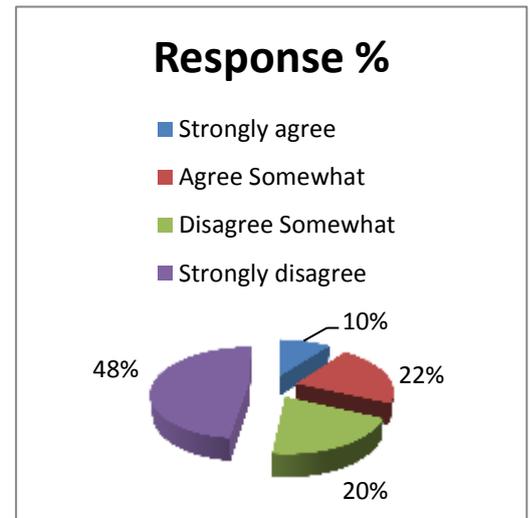
This question sought to establish the contact the Church makes with expatriates whilst travelling or living abroad.

<sup>188</sup> (Barnes, 2013, c. 327 ; Mostert D. , 2013, c. \_; Mostert B. , 2013, c. 332; Pansegrouw, 2012, c. 330, 338; Schoeman, 2012, c. 325, 331, 335 ; Iceman, 2012, c. 336, 337; Verster, 2013, c. 326; Wagner, 2012, c. 328; Wepener, 2012, c. 329, 334; Malope, 2012, c. 324, 333)

Pastors

Table 57 - I make regular contact with my expatriates members in Africa

Answer Options	Response %	Response Count
Strongly agree	10%	33
Agree Somewhat	22%	70
Disagree Somewhat	20%	65
Strongly disagree	48%	155
answered question		323
skipped question		117
Question success		73%

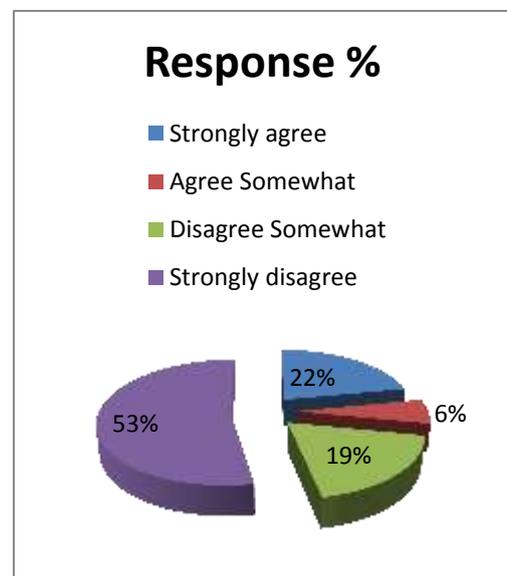


This question sought to establish whether pastors make regular contact with expatriates in Africa.

Expatriates:

Table 58 - My church sends me spiritual material by post / email.

Answer Options	Response %	Response Count
Strongly agree	21.9	7
Agree somewhat	6.3	2
Disagree somewhat	18.8	6
Strongly disagree	53.1	17
Answered question		32
Skipped question		27

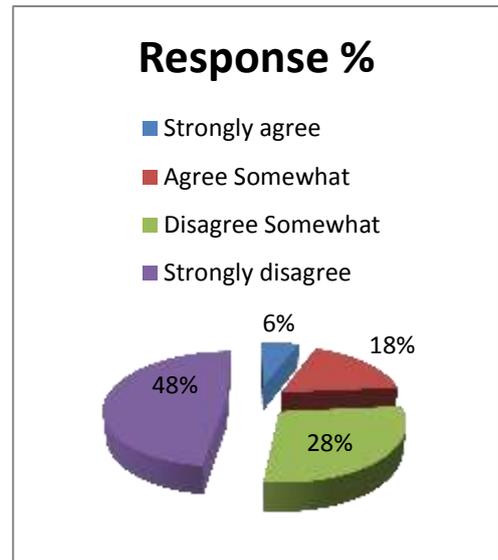


This question sought to establish whether or not the Church in South Africa communicates with the expatriates by email or SMS.

Pastors

Table 59 - My Congregation sends spiritual material to expatriates.

Answer Options	Response %	Response Count
Strongly agree	6%	22
Agree Somewhat	18%	67
Disagree Somewhat	29%	108
Strongly disagree	48%	181
answered question		378
skipped question		121
Question success		76%

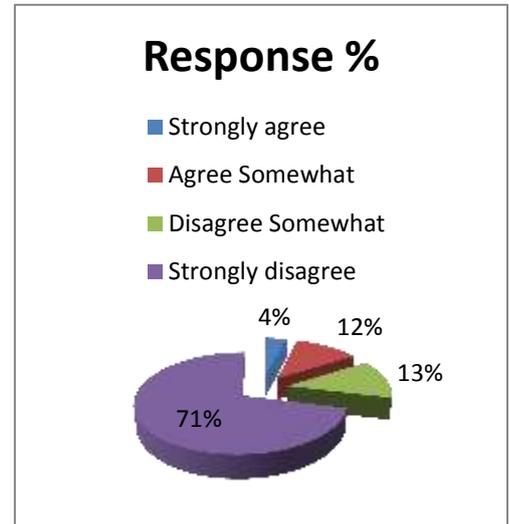


This question sought to establish whether the congregation sent expatriates in Africa spiritual material by post or email.

Pastors

Table 60 - My Congregation uses multimedia to minister to expatriate

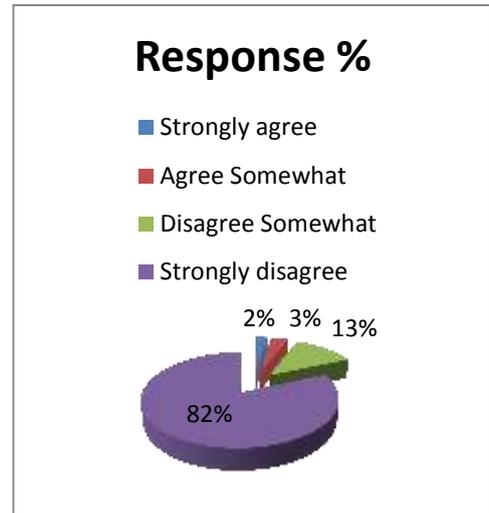
Answer Options	Response %	Response Count
Strongly agree	4%	15
Agree Somewhat	12%	44
Disagree Somewhat	13%	48
Strongly disagree	71%	263
answered question		370
skipped question		117
Question success		76%



This question sought to establish if pastors utilise multimedia to communicate spiritual media with SA expatriates.

**Table 61 - I personally do Skype calls to my expatriate members on at least a 2 monthly basis**

Answer Options	Response %	Response Count
Strongly agree	3%	8
Agree Somewhat	3%	11
Disagree Somewhat	13%	40
Strongly disagree	82%	261
answered question		320
skipped question		120
Question success		73%



This question sought to establish whether pastors use Skype to contact expatriates on a regularly basis.

## 9 (F) REPATRIATION

Data was collected to understand the impact on expatriates when repatriating to South Africa after living in or migrating to other African countries. The topic was assessed in the following categories:

- (F1) Church Involvement
- (F2) Spiritual Outlook
- (F3) Repatriation Challenges

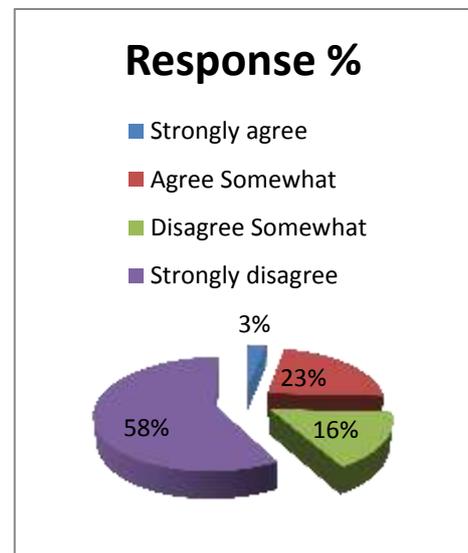
### 9.1 (F1) Church Involvement<sup>189</sup>

From the qualitative data it is evident that some of the expatriates may change churches when they repatriate to South Africa. Some of the expatriates reported that South African Churches lack the vibrancy of worship and seek other Churches when they repatriate. Also it is evident that Churches are not involved when the repatriation to South Africa takes place.

Expatriate quantitative response

Table 62 - I Changed churches after leaving South Africa

Answer Options	Response %	Response Count
Strongly agree	3.2	1
Agree somewhat	22.6	7
Disagree somewhat	16.1	5
Strongly disagree	58.1	18
Answered question		31
Skipped question		28



This question sought to establish whether respondents changed churches after migration.

<sup>189</sup> (Barnes, 2013, c. 349 ; Iceman, 2012, c. 351-354)

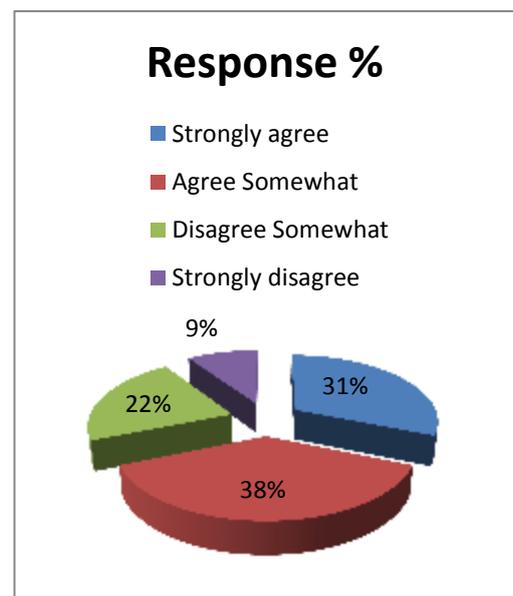
**9.2 (F2) SPIRITUAL OUTLOOK<sup>190</sup>**

Qualitative data was collected to assess the change in spiritual outlook after repatriation to South Africa. It is evident that a number of changes occur in terms of spiritual outlook after the African journey. Therefore, the qualitative data points to expatriates that start seeking Godly intervention whilst having to solve personal problems. When asked about Church services, of the respondents noted that a Church service must supply them with “take home” value. Also others noted that organised religion is not always correct and that the Bible becomes their guideline for moral and spiritual wellbeing. What is alarming is that the respondents agree that they took an example from African people in their sincerity of worship. Last but not least, expatriates learn to appreciate the daily blessings they enjoy, these they may have taken for granted before the African expeditions.

**Quantitative expatriate response**

Table 63 - My views on Christianity have changed

Answer Options	Response %	Response Count
Strongly Agree	31.3	10
Agree somewhat	37.5	12
Disagree somewhat	21.9	7
Strongly disagree	9.4	3
Answered question		32
Skipped question		27



This question sought to establish whether the views on Christianity had changed drastically after migration.

<sup>190</sup> (Barnes, 2013, c. 361; Mostert D. , 2013, c. 357, 366, 358, 367, 369-371; Mostert B. , 2013, c. 356; Pansegrouw, 2012, c. 368; Schoeman, 2012, c. 355, 365; Iceman, 2012, c. 363, 372; Verster, 2013, c. 359; Wagner, 2012, c. 362, 376, 379, 381; Wepener, 2012, c. 374, 375; 377, 378, 380; Malope, 2012, c. 360)

**(F3) REPATRIATION CHALLENGES<sup>191</sup>**

It is understood that any change in environment brings about uncertainties. To this end the qualitative data was collected to assess these challenges. A number of repatriation challenges were identified and it would appear that a rebuilding process takes place each time expatriates return to South Africa. From the data it is eminent that the children take more strain and that emotions are involved.

One respondent points to the fact that her children now prefer to be home or with her parents than to go out with friend as before. It is therefore inferred that after repatriation families are drawn closer together. A wife had to leave her children and husband in Morocco so that she could give birth in South Africa. The family repatriated two weeks later. Anxiety sets in when planning the repatriation and suddenly as one expatriate says “we’re not part of the SA community anymore”. In other words expatriates lose their sense of belonging in South Africa.

Expatriates fear that their children will battle with education in South Africa due to the low standard at South African public schools, private schools that equate to Western standards are not affordable for all in South Africa. What deters expatriates from returning to South Africa is the news about the criminal activity and corruption in South Africa. In all the expatriates have a higher expectation of the South African Church when repatriating than what the Church is aware of. It seems that the women want to repatriate sooner than men, this due to family ties, parents etc. For the men the drop in salary and the increased taxes in South Africa cause great concern, this may even force them to expatriate to the West rather than returning to South Africa.

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<sup>191</sup> (Barnes, 2013, c. 386, 389, 396; Mostert D. , 2013, c. 384, 385, 388, 398-403; Mostert B. , 2013, c. 387, 397; Pansegrouw, 2012, c. 393-395; Verster, 2013, c. 382; Wagner, 2012, c. 390; Wepener, 2012, c. 391; Malope, 2012, c. 383)

## 10 (G) SPIRITUAL / SOCIAL IMPACT

The final part of the evaluation is to understand the social and spiritual impact on the individual, family and marriage. This assessment was done in three categories namely:

- (G1) Personal Spirituality
- (G2) Spiritual Impact on the Family
- (G3) Impact and Outlook on Marriage

### 10.1 (G1) PERSONAL SPIRITUALITY<sup>192</sup>

The objective of the qualitative spiritual assessment is to understand and to evaluate the impact of the journey on personal spirituality. When interviewing expatriates about their African journey and whether or not it had a spiritual impact on them they responded in appreciatively. Some reflected that their African challenges with prayer, others believed that they are spiritually stronger. After experiencing the poverty and corruption in Africa, one is humbled and it brings one closer to God.

Interestingly data expounds that reading spiritual material together with praise and worship music, becomes a coping mechanism for loneliness. Also it is indicated that expatriates use the Bible as a compass and that their ideas about morality may change after visiting Africa. The respondents agree that spirituality has become a personal matter to them. Others actually accepted Jesus Christ as their personal saviour whilst being expatriates living in Africa, their lives they confess, changed drastically. The closer relationship with a personal God, not a Church God, makes expatriates feel that they have grown spiritually.

An ambassador's wife returning from Morocco admits that she was spiritually "down" due to not having spiritual care for about two years. Unfortunately there are also expatriates who have no regard for personal spirituality and their spiritual outlook does not change. Overall it is indicative that expatriates become spiritually grateful, humbled and intimate with God after their Africa experience.

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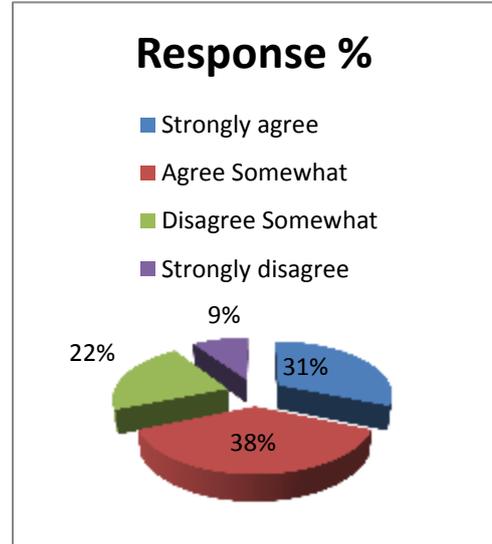
<sup>192</sup> (Barnes, 2013, c. 406, 421, 424; Mostert D. , 2013, c. 408, 419, 422; Mostert B. , 2013, c. 407; Pansegrouw, 2012, c. 414-416, 425, 426, 428, 432; Iceman, 2012, c. 404, 413, 417, 418, 427; Verster, 2013, c. 409-411; Wagner, 2012, c. 430, 431; Wepener, 2012, c. 405, 429, 433; Malope, 2012, c. 412, 420, 423 )

**Quantitative response**

Expatriates:

**Table 64 - I am a better Christian now than I was when I left South Africa**

Answer Options	Response %	Response Count
Strongly agree	31.3	10
Agree somewhat	37.5	12
Disagree somewhat	21.9	7
Strongly disagree	9.4	3
Answered question		32
Skipped question		27

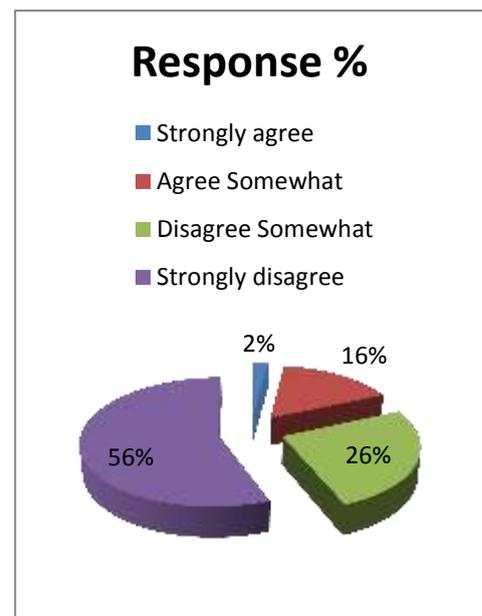


This question sought to establish whether there was a change in spirituality after migration.

Pastors

**Table 65 - I note a negative spiritual change in those who migrate to Africa**

Answer Options	Response %	Response Count
Strongly agree	2%	7
Agree Somewhat	16%	52
Disagree Somewhat	26%	83
Strongly disagree	56%	181
answered question		323
skipped question		25
Question success		93%

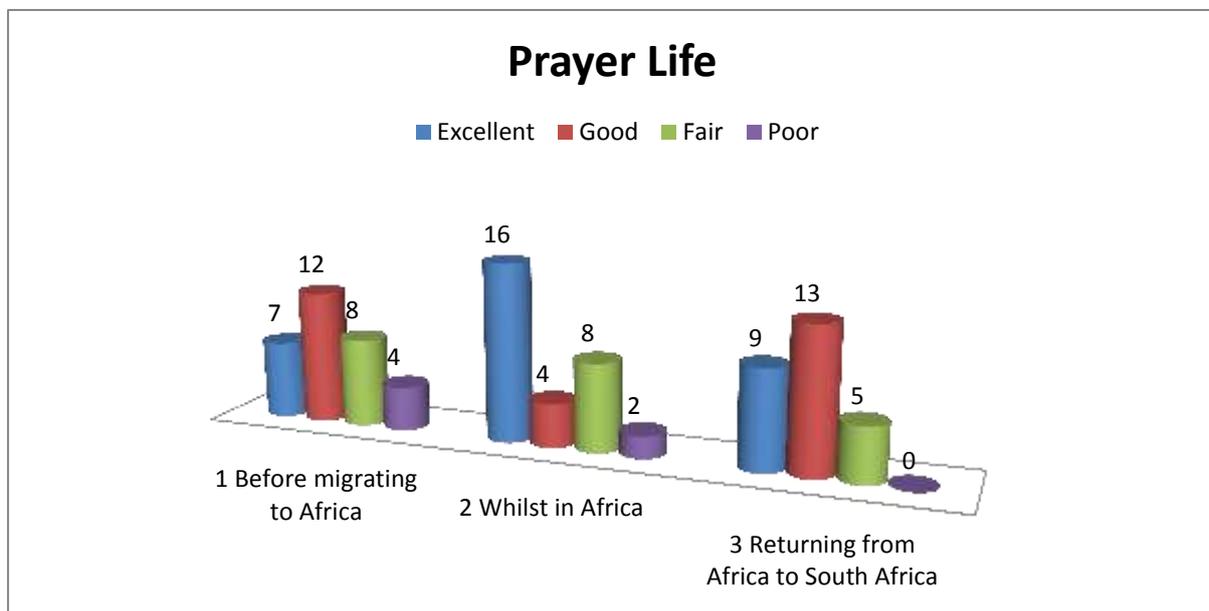


This question sought to establish whether pastors have noted a negative spiritual change in those who migrate to African countries from South Africa

Spiritual assessment – Expatriates’ Prayer Life

Table 66 - Your Prayer Life

Answer Options	Before migrating to Africa	Whilst in Africa	Returning from Africa to South Africa	Total	Average
Excellent	7	16	9	32	10.66667
Good	12	4	13	29	9.666667
Fair	8	8	5	21	7
Poor	4	2	0	6	2
Total	31	30	27	88	29.33333
Average = Mean	7.75	7.5	6.75	22	
Median = (n+1)/ 2	16	15.5	14		
Median lies in	Good	Excellent	Good		
Mode = most of frequency	Good	Excellent	Good		
Mode Least	Poor	Poor	Poor		

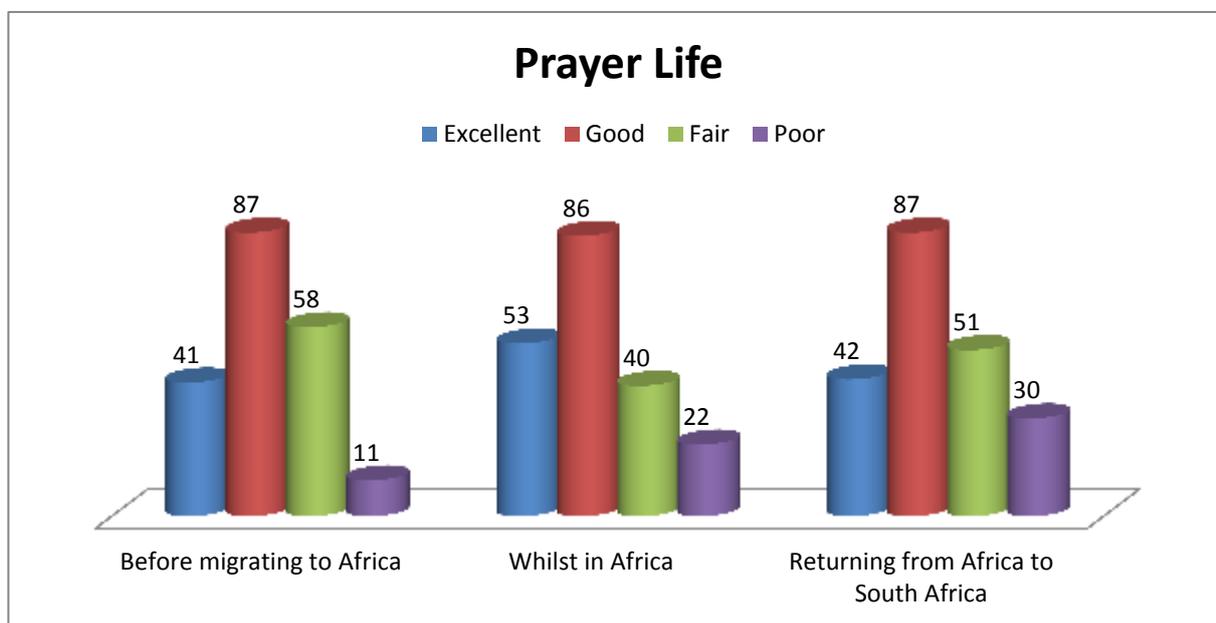


This question sought to establish whether the respondent’s prayer life increased whilst in Africa.

Spiritual assessment – Pastors’ perception on praise and worship

Table 67 - Your perception of average Prayer Life of expatriates

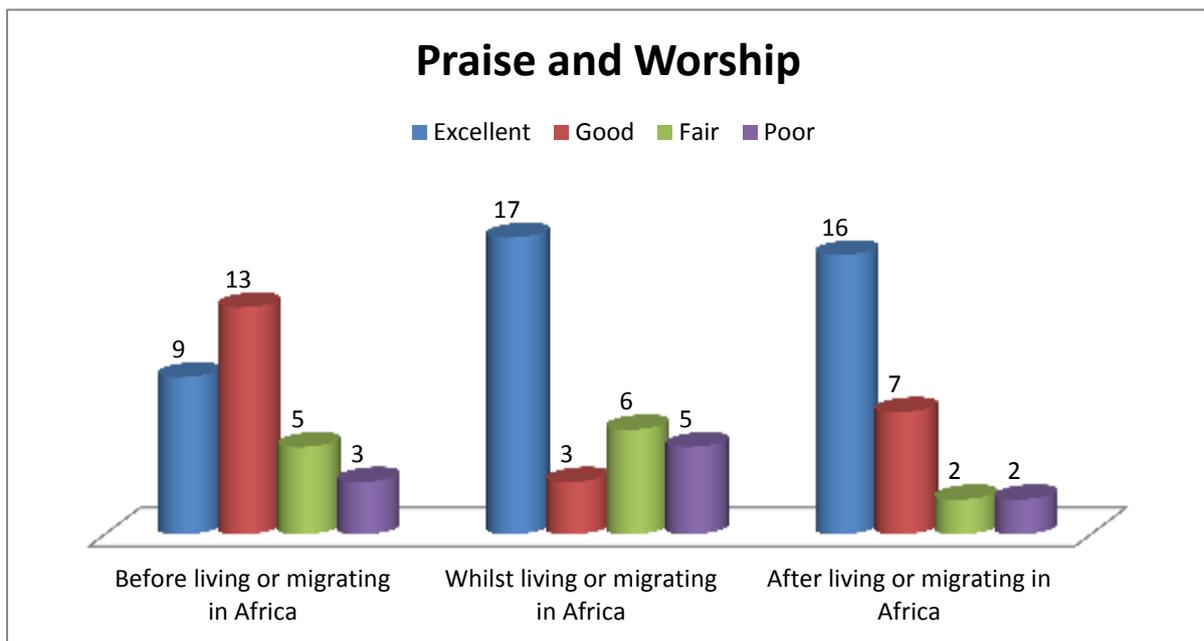
Answer Options	Before migrating to Africa	Whilst in Africa	Returning from Africa to South Africa	Total	Average
Excellent	41	53	42	136	45.33333
Good	87	86	87	260	86.66667
Fair	58	40	51	149	49.66667
Poor	11	22	30	63	21
Total	197	201	210	608	202.6667
ave=mean	49.25	50.25	52.5	152	
Median=(n+1)/2	99	101	105.5		
Median lies in					
Mode=most of frequency	Good	Good	Good		
Least	Poor	Poor	Poor		



This question sought to establish what the perception of the pastor is about the prayer life of SA expatriates in Africa.

**Table 68 - Spiritual assessment – Expatriates’ praise and worship**

Answer Options	Before living or migrating in Africa	Whilst living or migrating in Africa	After living or migrating in Africa	Total	Average
Excellent	9	17	16	42	14
Good	13	3	7	23	7.666667
Fair	5	6	2	13	4.333333
Poor	3	5	2	10	3.333333
Total	30	31	27	88	29.333333
Average = mean	7.5	7.75	6.75	22	
Median = (n+1)/ 2	15.5	16	14		
Median lies in	Good	Excellent	Excellent		
Mode = most of frequency	Good	Excellent	Excellent		
Least	Poor	Good	Fair/Poor		



This question sought to establish whether the interest in praise and worship increased from the time they leave South Africa until their return.

**Table 69 - Perception of praise and worship interest and activity of expatriates**

Answer Options	Before living or migrating in Africa	Whilst living or migrating in Africa	After living or migrating in Africa	Total	Average
Excellent	30	37	37	104	34.66667
Good	107	83	88	278	92.66667
Fair	48	47	89	184	61.33333
Poor	9	21	33	63	21
Total	194	188	247	629	209.6667
ave=mean	48.5	47	61.75	157.25	
Median=(n+1)/2	97.5	94.5	124		
Median lies in					
Mode=most of frequency	Good	Good	Fair		
Least	Poor	Poor	Poor		

This question sought to establish the perception of the pastors on the interest in praise and worship of the SA expatriate in Africa.

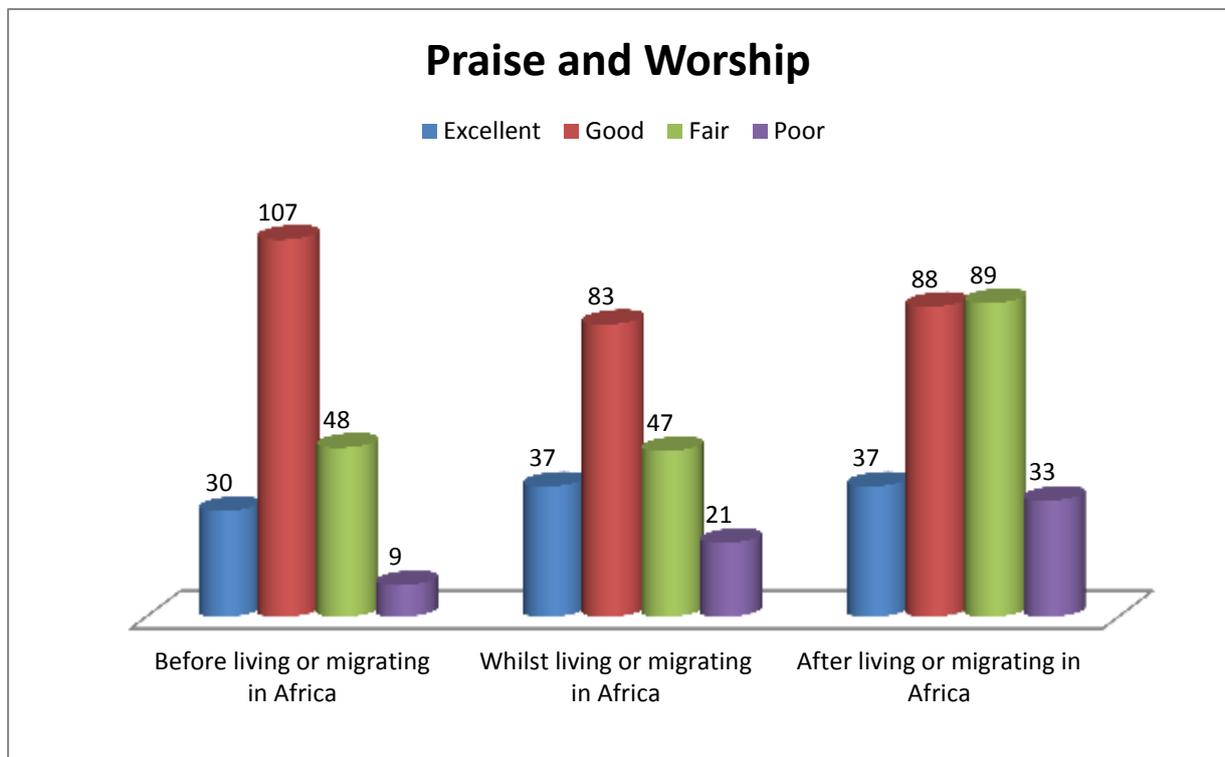
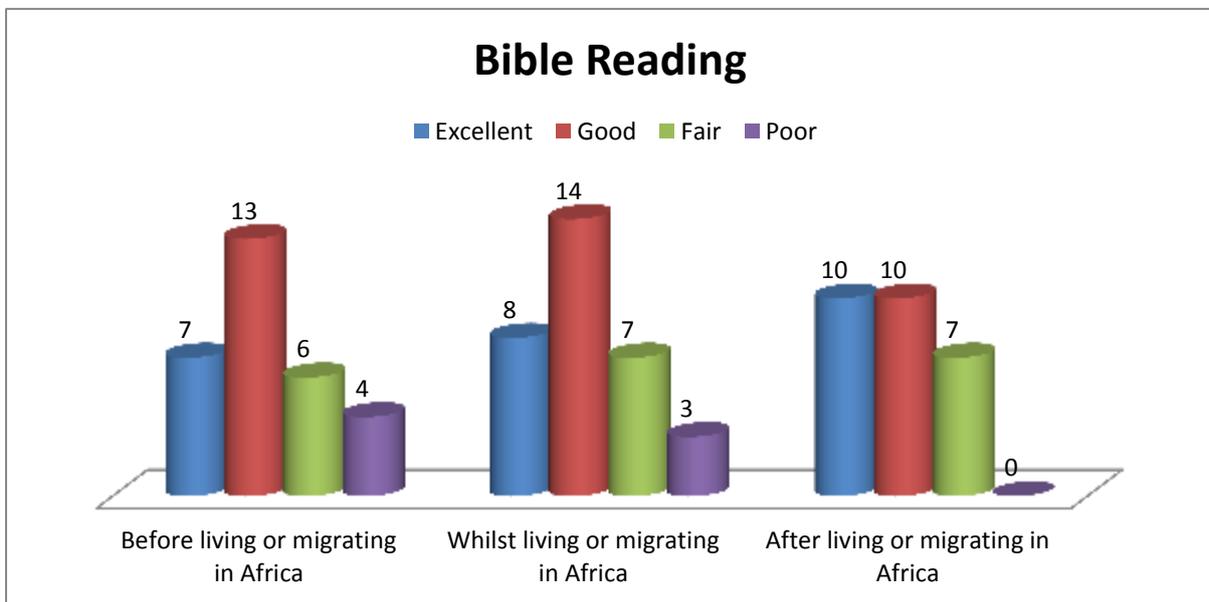


Table 70 - Your Bible reading and knowledge

Answer Options	Before living or migrating in Africa	Whilst living or migrating in Africa	After living or migrating in Africa	Total	Average
Excellent	7	8	10	25	8.333333
Good	13	14	10	37	12.333333
Fair	6	7	7	20	6.666667
Poor	4	3	0	7	2.333333
Total	30	32	27	89	29.66667
Average = mean	7.5	8	6.75	22.25	
Median = (n+1)/2	15.5	16.5	14		
Median lies in	Good	Good	Excellent / Good		
Mode = most of frequency	Good	Good	Excellent / Good		
Least	Poor	Poor	Poor		

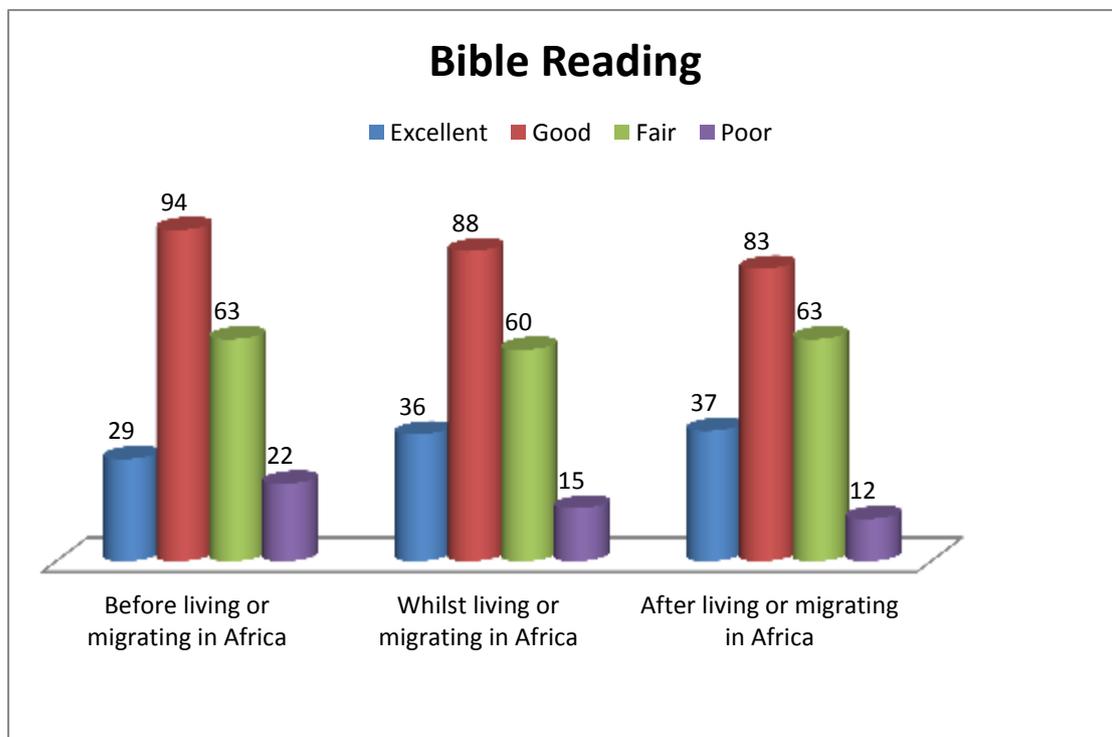


This question sought to establish whether Bible reading and knowledge increased at all whilst in Africa.

**Table 71 - Your perception of their Bible knowledge**

Answer Options	Before living or migrating in Africa	Whilst living or migrating in Africa	After living or migrating in Africa	total	ave
Excellent	29	36	37	102	34
Good	94	88	83	265	88.33333
Fair	63	60	63	186	62
Poor	22	15	12	49	16.33333
Total	208	199	195	602	200.6667
ave=mean	52	49.75	48.75	150.5	
Median=(n+1)/2	104.5	100	98		
Median lies in					
Mode=most of frequency	Good	Good	Good		
Least	Poor	Poor	Poor		

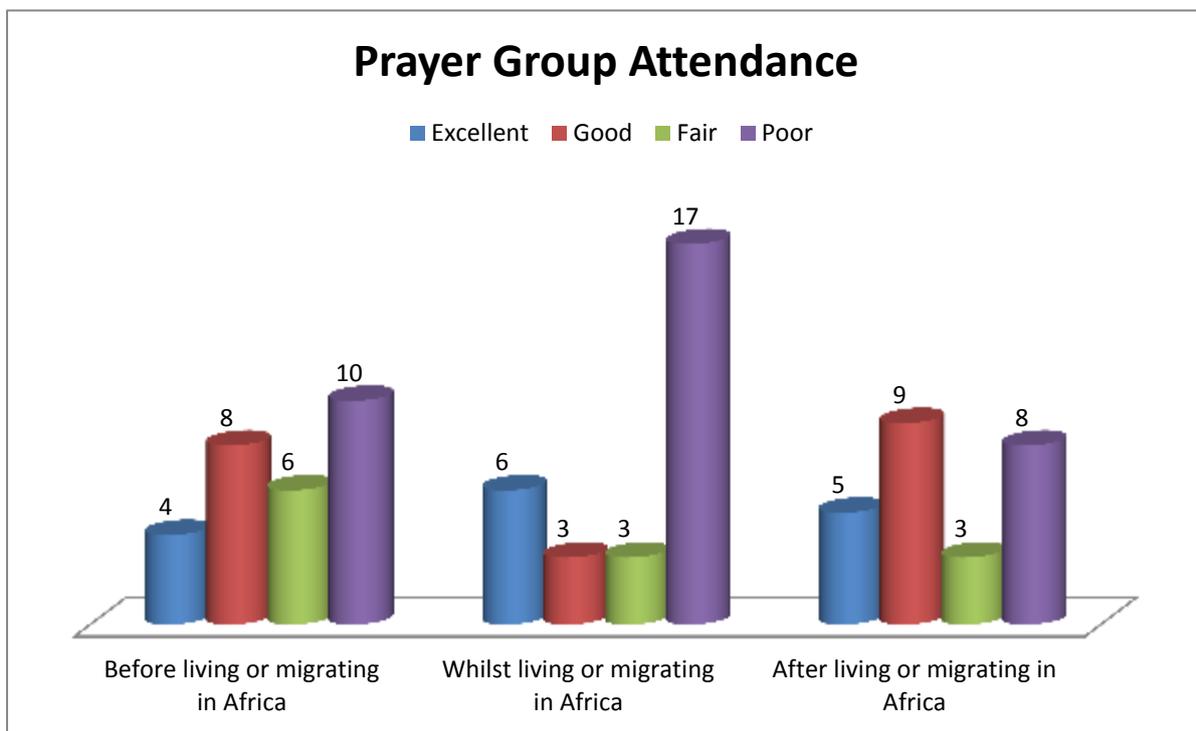
This question sought to establish the perception pastors have on the Bible reading and knowledge throughout the expatriate journey.



Spiritual assessment – Expatriates’ prayer group attendance

Table 72 - Your attendance of care / prayer groups

Answer Options	Before living or migrating in Africa	Whilst living or migrating in Africa	After living or migrating in Africa	Total	Average
Excellent	4	6	5	15	5
Good	8	3	9	20	6.666667
Fair	6	3	3	12	4
Poor	10	17	8	35	11.666667
Total	28	29	25	82	27.333333
Average = mean	7	7.25	6.25	20.5	
Median = (n+1)/ 2	14.5	15	13		
Median lies in	Fair	Poor	Good		
Mode = most of frequency	Fair	Poor	Good		
Least	Excellent	Good / Fair	Fair		



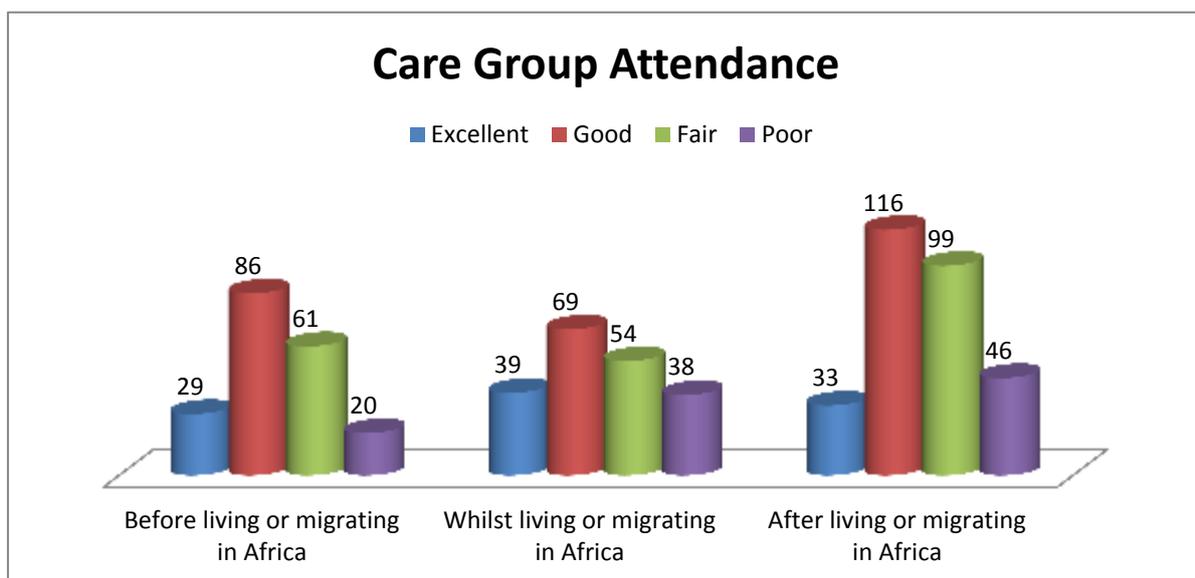
This question sought to establish whether the prayer or care group attendance pattern changes from the time the respondents leave for Africa until they return.

Pastors' perception - Attendance of care groups

Table 73 - Their attendance of care / prayer groups

Answer Options	Before living or migrating in Africa	Whilst living or migrating in Africa	After living or migrating in Africa	total	ave
Excellent	29	39	33	101	33.66667
Good	86	69	116	271	90.33333
Fair	61	54	99	214	71.33333
Poor	20	38	46	104	34.66667
Total	196	200	294	690	230
ave=mean	49	50	73.5	172.5	
Median=(n+1)/2	98.5	100.5	147.5		
Median lies in	Good	Good	Fair		
Mode=most of frequency	Good	Good	Good		
Least	Poor	Poor	excellent		

This question sought to establish the perception pastors have on the Care group attendance throughout the expatriate journey.



## 10.2 (G2) SPIRITUAL AND SOCIAL IMPACT ON THE FAMILY<sup>193</sup>

A central theme of the research project is the impact on families due to parents or family members migrating to Africa. The qualitative summary on family impact is both positive and negative.

The positive impact is that after the expatriate journey Christian families are motivated to practice and live out Christian principles. Also they have and show more appreciation for one another as family members and seem to build a stronger family environment. Expatriates realise that their children require spiritual nourishment and that they as parents are responsible for this, not the school or the Church.

The negative impact is also evident namely pseudo single parenting which affects children emotionally and negatively whilst the travelling parent is away from home. Parents do admit that it is not beneficial for families to be and stay apart. Expatriates miss having Sunday school for their children and admit that it is a necessity. The longing for relatives or even not being able to attend family celebrations in South Africa affect these families.

An interesting negative attribute to expatriation is recorded; the lower standards are accepted in Africa. This causes an acceptance of low standards in driving, hygiene and the like. It seems that the “Africa” standards become more acceptable to the family.

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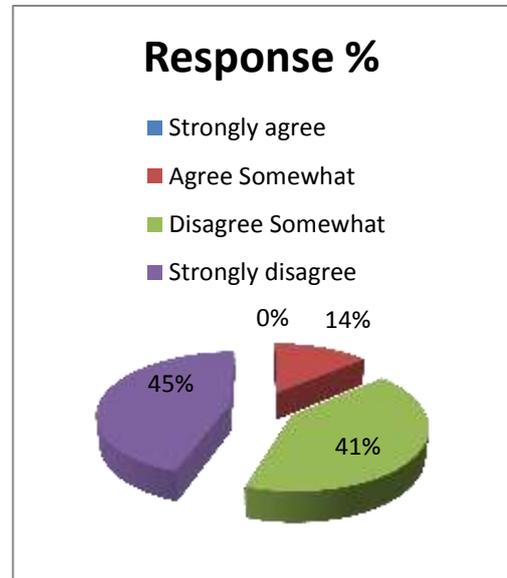
<sup>193</sup> (Barnes, 2013, c. 435, 450, 462, 467; Mostert D. , 2013, c. 438, 453, 461, 466, 470, 472, 474, 475; Mostert B. , 2013, c. 437, 452, 460, 465, 469; Pansegrouw, 2012, c. 440, 442, 443, 445-449, 456, 457, 463, 478; Schoeman, 2012, c. 436, 451, 459, 464, 468, 471; Iceman, 2012, c. 434, 441, 444; Wagner, 2012, c. 455, 473, 476, 477; Wepener, 2012, c. \_; Malope, 2012, c. 439, 454, 458 )

**Quantitative Response**

Expatriates:

**Table 74 - My family was effected spiritually (negatively) by the move.**

Answer Options	Response %	Response Count
Strongly agree	0	0
Agree somewhat	13.8	4
Disagree somewhat	41.4	12
Strongly disagree	44.8	13
Answered question		29
Skipped question		30

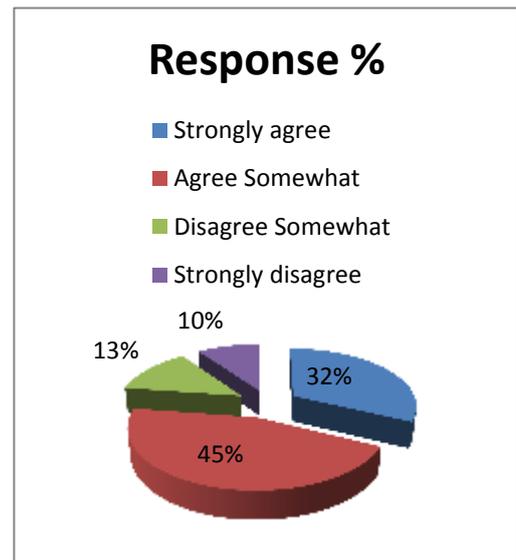


This question sought to establish whether families were affected negatively, in terms of spirituality, by the migration

Expatriates:

**Table 75 - My family was effected spiritually (positively) by the move.**

Answer Options	Response %	Response Count
Strongly agree	32.3	10
Agree somewhat	45.2	14
Disagree somewhat	12.9	4
Strongly disagree	9.7	3
Answered question		31
Skipped question		28

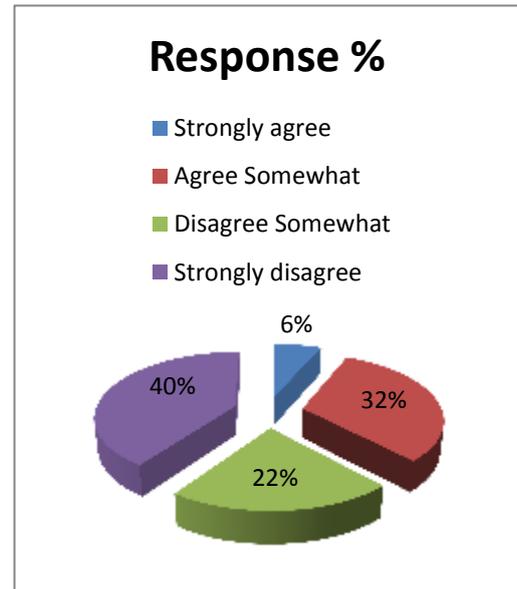


This question sought to establish whether the expatriate family was affected positively by the migration.

Pastors:

Table 76 - I see families affected negatively by the migration to Africa

Answer Options	Response %	Response Count
Strongly agree	7%	21
Agree Somewhat	32%	102
Disagree Somewhat	22%	70
Strongly disagree	40%	130
answered question		323
skipped question		117
Question success		73%



This question sought to establish whether pastors have witnessed a negative impact on families due to the migrations process.

### 10.3 (G3) IMPACT AND OUTLOOK ON MARRIAGE<sup>194</sup>

The final impact assessment was on marriage and of course two scenarios emerge from the qualitative data. The first being the migrating spouse or partner that effects a family back home in South Africa and the second being a fully emigrated family where another African country is their home. The impacts on these marriages are different due to the dissimilar situations.

#### Impact on migration marriage:

The positive impact on the migration marriage seems, in some instances, to be “absence makes the heart grow fonder”. Yet the negative impact is that there are marital relationships that deteriorate due to the fact that partners get used to living alone and have very little physical contact. Evidently expatriates are more aware of the possibilities of marital problems, therefore they concentrate on building their marriage. Inferably constant communication becomes the cornerstone of this marriage. One expatriate reports that personal habits become an irritant when spouses are together again, this due to long periods

<sup>194</sup> (Mostert D. , 2013, c. 482, 497; Mostert B. , 2013, c. 481; Pansegrouw, 2012, c. 504; Schoeman, 2012, c. 480, 496, 501, 505; Iceman, 2012, c. 485 - 488; Verster, 2013, c. 479, 483, 498; Wagner, 2012, c. 489-493, 503, 507; Wepener, 2012, c. 494, 499, 500; Malope, 2012, c. 484, 495, 502, 506)

of living apart. There are reports of infidelity due to the distance between partners, but to a lesser extent.

**Impact on emigration marriage:**

The positive impact emerging from the data on the emigrating partners is that they appreciate one another more and feel as if they are drawn closer to one another whilst they do more together as a couple. This mainly due to the increased time spent together. Yet the negative impact is also evident and noted as loneliness whilst the spouse is at work and that in some instances the wife becomes the family spiritual leader. Because life is less rushed in Africa the spouses experience a special kind of marital bonding.

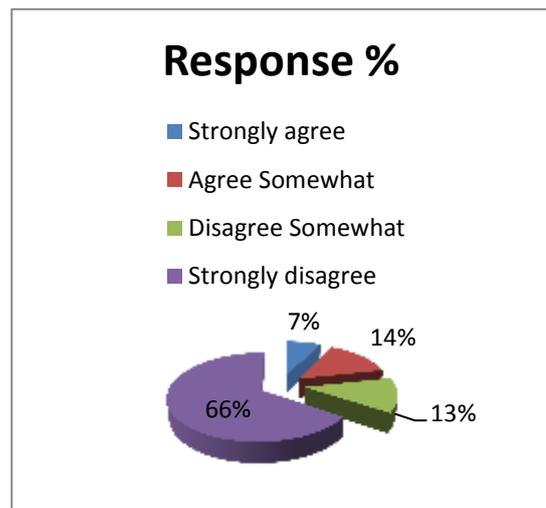
**Quantitative Response**

The quantitative responses of expatriates and pastors follow.

Pastors:

**Table 77 - I have married couples that expatriated to Africa.**

Answer Options	Response %	Response Count
Strongly agree	7%	23
Agree Somewhat	14%	45
Disagree Somewhat	13%	41
Strongly disagree	66%	208
answered question		317
skipped question		123
Question success		72%

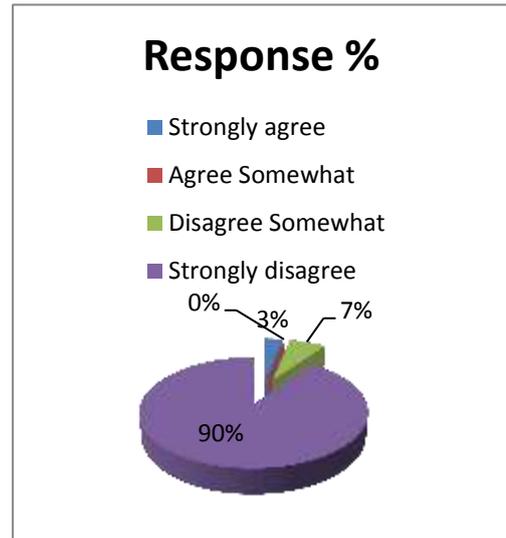


This question sought to establish if couples got married after they migrate to Africa.

Expatriates:

**Table 78 - I got divorced after I expatriated to Africa.**

Strongly agree	3.2	1
Agree somewhat	0	0
Disagree somewhat	6.5	2
Strongly disagree	90.3	28
Answered question		31
Skipped question		28

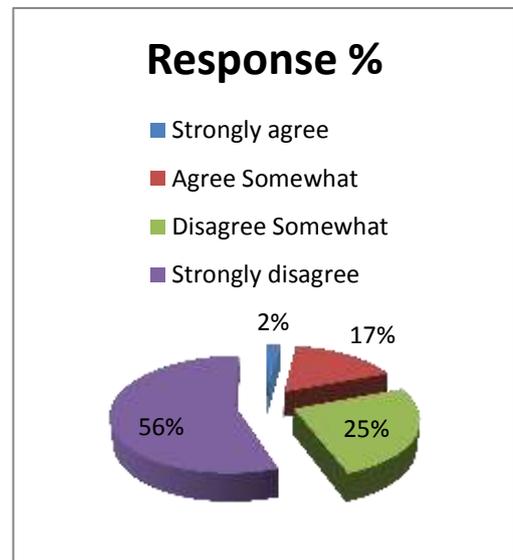


This question sought to establish whether the divorce rate is higher amongst expatriates.

Pastors:

**Table 79 - I witness divorces amongst those who migrate to Africa.**

Answer Options	Response %	Response Count
Strongly agree	2%	7
Agree Somewhat	17%	54
Disagree Somewhat	25%	81
Strongly disagree	55%	177
answered question		319
skipped question		121
Question success		73%

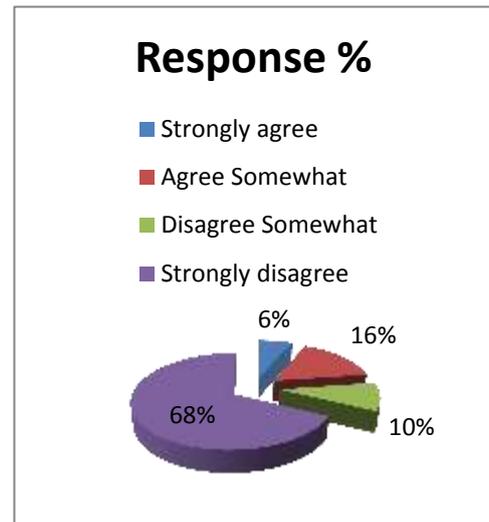


This question sought to establish whether pastors had witnessed divorces amongst expatriates.

Expatriates:

**Table 80 - My outlook on marriage was affected (negatively) by the move.**

Answer Options	Response %	Response Count
Strongly agree	6.5	2
Agree somewhat	16.1	5
Disagree somewhat	9.7	3
Strongly disagree	67.7	21
Answered question		31
Skipped question		28

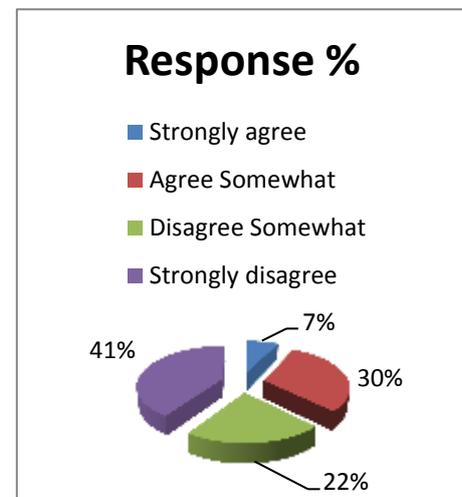


This question sought to establish whether the migration affected the outlook on marriage in negatively.

Pastors:

**Table 81 - I see marriages affected negatively by Migration**

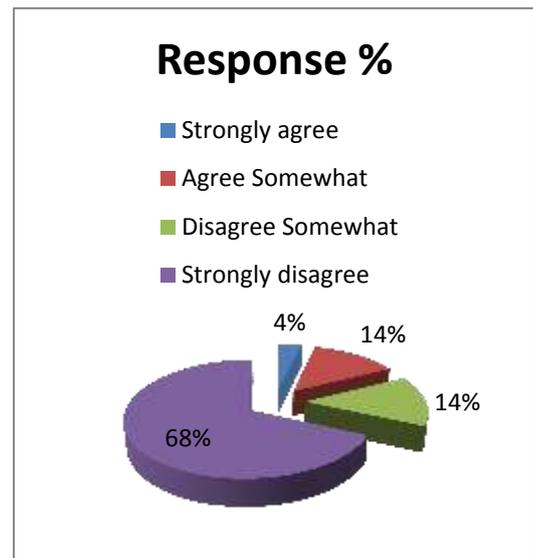
Answer Options	Response %	Response Count
Strongly agree	7%	23
Agree Somewhat	30%	98
Disagree Somewhat	22%	71
Strongly disagree	41%	131
answered question		323
skipped question		117
Question success		73%



This question sought to establish whether pastors had observed a negative effect on marriages because of migration to other African countries.

**Table 82 - I have counselled couples for marital problems due to their migration**

Answer Options	Response %	Response Count
Strongly agree	4%	12
Agree Somewhat	14%	44
Disagree Somewhat	14%	46
Strongly disagree	68%	219
answered question		321
skipped question		119
Question success		73%

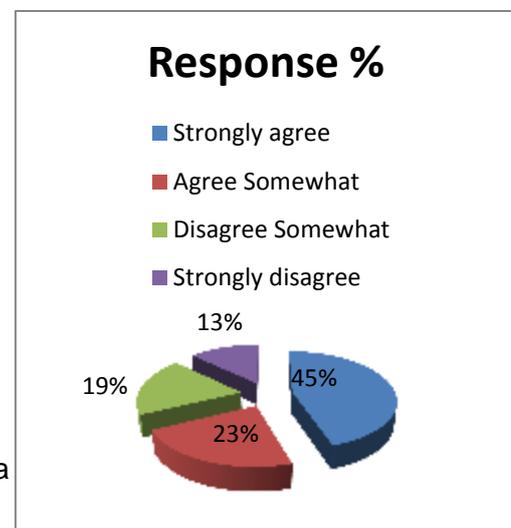


This question sought to establish whether pastor had counselled couples who were expatriates.

Expatriates:

**Table 83 - My outlook on marriage was effected (positively) by the move**

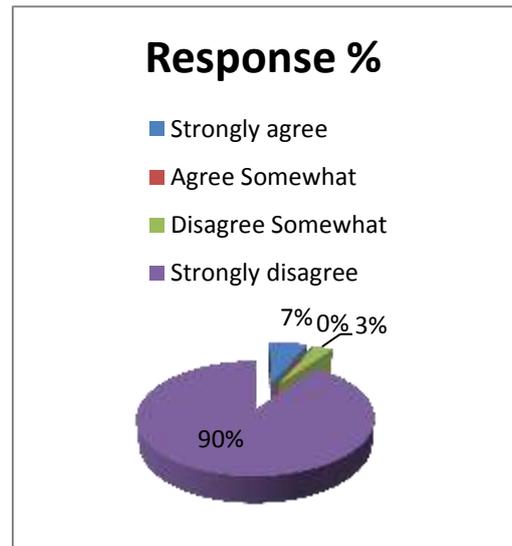
Answer Options	Response %	Response Count
Strongly agree	45.2	14
Agree somewhat	22.6	7
Disagree somewhat	19.4	6
Strongly disagree	12.9	4
Answered question		31
Skipped question		28



This question sought to establish whether there was a outlook on marriage.

Table 84 - I got married to a non-South African citizen after I expatriated.

Answer Options	Response %	Response Count
Strongly agree	6.5	2
Agree somewhat	0	0
Disagree somewhat	3.2	1
Strongly disagree	90.3	28
Answered question		31
Skipped question		28

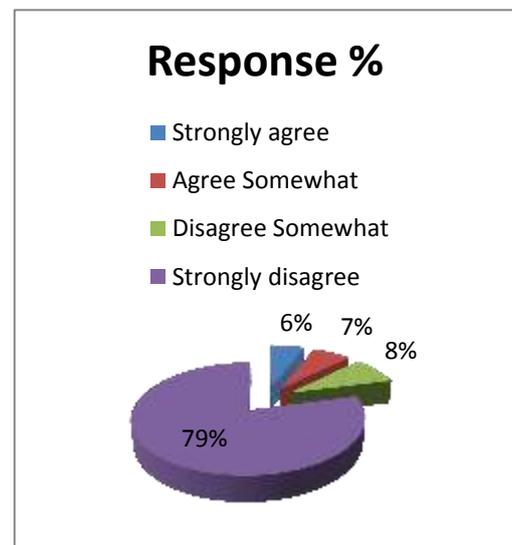


This question sought to establish whether expatriates married a non-South African citizen whilst travelling or living abroad in another African country.

Pastors

Table 85 - I have conducted marriage ceremonies between an SA expatriate to another African country citizen.

Answer Options	Response %	Response Count
Strongly agree	6%	17
Agree Somewhat	7%	19
Disagree Somewhat	8%	24
Strongly disagree	79%	228
answered question		288
skipped question		120
Question success		71%



This question sought to establish if pastors have married a South African expatriate to a non-South African citizen.

Generalisation in Qualitative response<sup>195</sup>

A number of responses of the interviewees were generalisations.

Expatriates felt that they are privileged and blessed with good income. They however testify that their standards have moved down due to them accepting that their living standards are above most others in African countries. Generally schooling is of a higher standard in other African countries and this allows for opportunities to study overseas in the first world countries. Expatriation into Africa is across the entire spectrum from missions, professional services, trade and industry to about all areas of farming and the commercial sector.

## 12 CONCLUSION

It is evident from the research results that the expatriates and the pastors do not have the same opinion of expatriate matters. It seems that the pastors have reservations about the expatriate ministry. This is clearly because the reality is misunderstood. It is anticipated that this research contribution will give pastors a clear insight to the life of the expatriate and the expectancies of an expatriate ministry for Africa. To this end I shall embark on a literature and the theological evaluation in the next chapter (five). The purpose of the theological evaluation is to confirm the actual expatriate problem through the investigation with a situational analysis as outcome. This situational analysis has two purposes, it informs the theoretical deliberation in Chapter six, and it assists in the determination of proposed strategies for the Church and its missions going forward.

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<sup>195</sup> (Iceman, 2012, c. 514; Wepener, 2012, c. 509-513; Malope, 2012, c. 502, 508 )

# CHAPTER 5



Theological evaluation

# CHAPTER 5 - THEOLOGICAL EVALUATION



The practical theological evaluation has been structured using the same seven main themes and their subthemes used in the coding of the interviews. This will give a clear and consistent view of the analysis of the data together with relevant literature about the themes.

## 1 (A) SOUTH AFRICAN CHURCH RESOURCES

South Africans emigrate to first world countries probably bearing in mind that the migration act is a new start in life. There is a difference between emigration, laying down the South African citizenship and immigration where the expatriate has a hope of returning to South Africa after a period. Emigration and migration both do not exclude culture or church activities. I have meant it well to first discuss the discourse of South African churches in the 1<sup>st</sup> world countries prior to evaluating church services for expatriates on the African continent. A discussion follows about a number of South African expatriate Churches in the United Kingdom, Australia and New Zealand.

### 1.1 SOUTH AFRICAN COMMUNITY CHURCHES IN THE UNITED KINGDOM

In the quest of trying to find out how many expatriate communities in the West had South African expatriate community Churches I found a number of them in the United Kingdom. I found the APK in England and Wales, with its church roots in South Africa. They meet on Sundays in Epping, Essex (APK, 2012)<sup>196</sup>. The South African Evangelical Church (Suid-Afrikaanse Evangeliese Kerk) is a bilingual church that aims to reach South Africans in South West London with the gospel of Jesus Christ. This Church was launched in September 2003 and meets every Sunday in the centre of Wimbledon (Lambrechts, 2003).<sup>197</sup> There is also the "SA Gemeente" (SA Congregation) which is a reformed church of mostly South Africans relying on the three Reformed Ecumenical Articles. People from different denominations and nationalities are welcome and form part of this church. They have congregations in Ashford, Birmingham, Bristol, Edinburgh, Guildford, London, Loughton and Norwich (SA Gemeente, 2012)<sup>198</sup>. The Doxa Deo Church (Member of the Apostolic Faith Mission of SA) is a family of charismatic churches planted in the UK, New Zealand and resident South Africa and has congregations in London, Loughton and Raynes (Doxa Deo, 2012)<sup>199</sup>. Then an interdenominational "His Church" congregation is a charismatic South African church congregating at Fern Hill Primary School in Surrey (His Church, 2012)<sup>200</sup>.

### 1.2 SOUTH AFRICAN COMMUNITY CHURCHES IN AUSTRALIA:

Similarly, as in the United Kingdom, the Christian Reformed Church of Perth belongs to the family of churches known in Australia as the Christian Reformed Churches of Australia (CRCA). Although this is not a South African funded church, Reformed Afrikaans South Africans seem to find the services attractive and feel at home here. The church even offers services to South African immigrants from the day of emigration to Australia (Christian Reformed Churches of Australia, 2012 201). The Sydney Life Church began its first service in the Warringah Bowling Club on Sunday, 4th August 2002 (Sydney Life Church, 2012)<sup>202</sup>.

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<sup>196</sup> [http://test2.apklonden.com/index.php?option=com\\_content&view=article&id=45&Itemid=69](http://test2.apklonden.com/index.php?option=com_content&view=article&id=45&Itemid=69)

<sup>197</sup> <http://www.findachurch.co.uk/churches/tq/tq27/saek/>

<sup>198</sup> <http://www.sagemeente.com/>

<sup>199</sup> [http://doxadeolondon.com/Articles/192647/About\\_us.aspx](http://doxadeolondon.com/Articles/192647/About_us.aspx)

<sup>200</sup> <http://www.hischurchlondon.co.uk/>

<sup>201</sup> <http://www.crcperth.org.au/>

<sup>202</sup> <http://www.sydneylifechurch.com/index.php?id=20>

Lastly I found the Citi pointe Church in Brisbane and I quote off their website, “There are many South African families at Citi pointe who love to meet regularly for picnics or just a coffee after church” (Roux & Human, 2012).

### 1.3 SOUTH AFRICAN COMMUNITY CHURCHES IN NEW ZEALAND:

In New Zealand a Church called “Die Afrikaanse Christen Kerk van Nieu-Seeland” was founded in 1998 and is not linked directly to the NG Kerk, Hervormde Kerk or Gereformeerde Kerke of South Africa, this is perceived to be deliberate in order to attract members of all three (Afrikaanse Christen Kerk van NZ, 2011<sup>203</sup>). Also as previously mentioned the AFM affiliated Church, Doxa Deo Auckland, is an active Christian Church New Zealand (Botha, 2012<sup>204</sup>; Doxa Deo, 2012<sup>205</sup>). Adding to the list, the Reformed Churches of New Zealand, Presbyteries of Auckland, Wellington and South Island comprise of eighteen congregations in New Zealand. These are not South African funded but Reformed Afrikaans and English South Africans seem to find the services attractive and feel at home here (Reformed Churches of New Zealand, 2011<sup>206</sup>).

The *Te Arra*, the official encyclopedia of New Zealand (Manatu Taonga - New Zealand Ministry for Culture and Heritage, 2012), states, “In 2001 South Africans had diverse religious affiliations. In Auckland there were three Afrikaans churches offering regular services in Howick and on the North Shore. A North Shore library established an Afrikaans bookshelf and featured Afrikaans story-telling sessions. South African Jews made a significant contribution to Auckland’s Jewish community. A Howick butchery, Beef on the Beach, also began making biltong (dried meat) and boerewors (South African sausage) in the mid-1990s. By 2003 there were at least eight dedicated South African shops and cafés in the country, with supermarkets also stocking authentic produce.”

From the story in the encyclopaedia it is clear that South Africans are set in their culture and in an adaption phase they will rather contain and build such into the new environment, in other words Church, family faith, sport, cuisine and their own way of doing things. With this in mind this research will proceed to a discussion on the needs of expatriates living in Africa.

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<sup>203</sup> <http://www.afrchristenkerk.co.nz/>

<sup>204</sup> <http://www.doxadeo.co.nz/>

<sup>205</sup> [http://doxadeolondon.com/Articles/192647/About\\_us.aspx](http://doxadeolondon.com/Articles/192647/About_us.aspx)

<sup>206</sup> <http://www.rcnz.org.nz/synodical/church-relations.php>

#### **1.4 (A1) EXPATRIATE SPIRITUAL NEEDS**

Referring to the immense road travel of South Africans, it can be argued that it could be that those doing business in SADC prefer to live in South Africa whilst travelling by road to neighbouring countries to do their work. This places different stressors on the South African migrant than the stressors of one living and settling in another country (Statistics South Africa, 2012, p. 31). Thus in this discussion this research will take the two scenarios into account, those travelling to and from African countries on a regular basis to do their work and those who settle in an African country for a period of time. Their spiritual needs may differ to a certain extent. Therefore, to understand the spiritual needs one first has to understand the spiritual purpose of the church and of the expatriate. To deliberate this, three main factors will be taken into account whilst trying to describe and gain an understanding of the spiritual needs of the expatriate: one, the spiritual needs and how they link to the situation, two, the spiritual scenario and what problems are encountered and three, the spiritual purpose of the church for the expatriate.

From a theological perspective, spiritual needs can be identified through love, this according to Ferguson (1998, pp. 39-54). He lists nine vital relationship needs namely: acceptance, attention, appreciation, support, encouragement, affection, respect, security and approval. Whilst accepting his statement that God has ordained the family and the church to meet these requirements, one can ask oneself what the real spiritual requirements of the expatriate are. Collins (1988, pp. 560-565) advocates seven causes of spiritual problems. These will be used and adapted (Collins, 1988, pp. 560-565) to sketch the scenarios and then to list the purpose of the church for each. Also the scenarios will be founded on the personal interviews conducted with the expatriates.

##### **1.4.1 The Spiritual Needs of the Migrant Expatriate**

For the ease of use and later reference to spiritual needs of the migrant expatriate, the scenario, the needs and the required input from the church have been tabulated in Table 86 – Scenario Table: Travelling Expatriate – adapted from (Collins, 1988, pp. 560-565; Jewel, 2003, pp. 91-110).

		<b>Scenario</b>	<b>Spiritual Need</b>	<b>Possible Church Input</b>
1	<b>Where the expatriate is</b>	In the midst of strangers, different cultures, away from the family in different African countries. Lives in hotels and guest houses anything from 3 – 100 days at a time	Spiritual encouragement Family support and approval Spiritual mentoring Coping Skills	Family support back home  Appoint a spiritual mentor who stays in contact with the expatriate
2	<b>What the expatriate does</b>	Travels to different African countries, has set goals to deliver on, his earnings are linked to customers in Africa	Spiritual encouragement Family support and approval Risk taking ability Prayer and Bible study	Spiritual encouragement through media channels
3	<b>What the expatriate thinks</b>	From the interviews - travel time is used to contemplate on life issues, family and children	Sense of safety and security for their families Quality of life Love assurance from partner or spouse A way to forgive and forget the past	Inspirational sermons and music  Family counselling
4	<b>What the expatriate lacks</b>	The expatriate lacks company, conversation, companionship, comradeship, spiritual conversation, simplicity of life, family life balance	Life balance Love from home Acceptance Respect Support Appreciation Attention	Church support system in South Africa
5	<b>What the expatriate experiences</b>	Loneliness, family issues, security issues, corruption, cultural influence, spiritual hunger, distorted values	Spiritual inspiration Cultural and Biblical knowledge Praise and or worship environment	Inspirational sermons and music
6	<b>What the expatriate fights</b>	Corruption, temptation, media influence, mental fatigue, family issues back home	Underpinning of own belief system Acceptance of own ethical perceptions Prayer support The armour of God	Inspirational sermons and music
7	<b>What the expatriate must accept</b>	Distance marriage and relationship, others look after the children,	A sense of trust that all is well at home Coping skills Prayer support	Family support back home  Appoint a spiritual mentor who stays in contact with the expatriate

Table 86 – Scenario Table: Travelling Expatriate – adapted from (Collins, 1988, pp. 560-565; Jewel, 2003, pp. 91-110)

Summarising the needs of the expatriate it is explicated that the church should not compromise the spiritual growth of its congregants by not understanding the spiritual needs of such. The interviews show that the expatriate utilises travel time as his / her alone time

with God. Church ministers should therefore capitalise on this phenomenon by supplying a selection of teaching, praise and worship material to the expatriate for their journey. By implication the solution and the opportunity meet, resulting in spiritual growth and maturity of the subject (Naude, 2005, pp. 80-100; Ferguson, 1998, pp. 92-93; Munien, 1998 p. 30).

A question the church leader must ask is how he or she will enact their ministry over a long distance. Beckham (2006, p. 265) refers to the S-T-A-R-T technique for ministry and it is equally applicable to the expatriate scenario:

- S = A study of the situation
- T = Tabulation of possible actions
- A = Arrange a plan of action
- R = Re-check the pros and cons of the actions
- T = Take the first step

One can concur with Beckham, where he advocates that there is no success without a first step. Generally, when ministering to expatriates in this manner, one must not forget that most probably their families are of greater concern to them than their own wellbeing at most stages of their migration (Collins, 1988, pp. 372-373). Thus by addressing the family matters at home first, the migrant feels spiritually safe and will be more prone to listening to Biblical and spiritual teachings or music (Warren, 2002, pp. 77-84; Munien, 1998, p. 43). In the course of the evaluation it is hoped to make suggestions on the different communication channels that can be used for this long distance ministry.

#### **1.4.2 The Spiritual Needs of the Settled Expatriate**

The expatriate that has moved to Africa, with his / her family, encounters a different cultural and social setting after migration. They seem to break many of their social ties with South Africans to take on the new environment. This too has its specific challenges and thus the scenario table has been repeated as Table 87- Scenario Table: Expatriate Analysis

		<b>Scenario</b>	<b>Spiritual Need</b>	<b>Possible Church Input</b>
1	<b>Where the expatriate is</b>	In the midst of strangers, different cultures, away from the comforts he/she and the family were used to in South Africa In a very close knit family space	Spiritual encouragement Family support Spiritual coaching and mentoring Cell group leader training	Appoint a spiritual mentor who stays in contact with the expatriate  Online cell leader training adapted for expatriates
2	<b>What the expatriate does</b>	Expatriate settled and works in an African country away from South Africa in a known environment in his / her area of expertise Usually a 08:00-17:00 job	Spiritual resources Family support and approval A church that relates to the family culture and spirituality	Spiritual encouragement through media channels  Trained expatriate field workers, spiritual community leaders
3	<b>What the expatriate thinks</b>	From the interviews: the expatriates thoughts are more concerned with the spouse and children, his / her job together with other spiritual thoughts	Family concerns and safety Quality of life Future success How to make a living When he/she will repatriate to South Africa	Inspirational sermons and music  Family counselling
4	<b>What the expatriate lacks</b>	From the interviews: they lack places to visit that suit their culture, churches that suite their culture, luxuries that they would have had in South Africa Spiritual contact with their church in South Africa No spiritual prayer or care groups	A nearby or contactable pastor A care group Spiritual guidance Counselling in extreme cases	Church support system in South Africa  Direct pastoral contact  Use of multimedia i.e. Skype etc. if available  Trained expatriate field workers, spiritual community leaders
5	<b>What the expatriate experiences</b>	Loneliness of spouse whilst husband works, family security issues, corruption, cultural influences, spiritual hunger, distorted cultural values In many cases no spiritual home called "Church"	Cure for loneliness Confirmation of belief and value system Spiritual security	Inspirational sermons and music  Trained expatriate field workers, spiritual community leaders
6	<b>What the expatriate fights</b>	Corruption, cultural influence on the family	Underpinning of own belief system Acceptance of own ethical perceptions Prayer support The armour of God	Inspirational sermons and music  Prayer and care groups in the vicinity
7	<b>What the expatriate must accept</b>	Less luxurious commodities, that children and spouse must adapt to the new environment, that the spiritual awareness comes from the parents not from the Church	Coping skills Prayer support Weddings, blessings, christenings, baptism, counselling	Appoint a spiritual mentor who stays in contact with the expatriate  Trained expatriate field workers, spiritual community leaders

Table 87- Scenario Table: Expatriate Analysis – (cf. Collins, 1988, pp. 560-565; Jowel, 2003, pp. 91-110)

1 Corinthians 2:12-13 states: “But we have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God. **13** These things we also speak, not in words which man's wisdom teaches, but which *the* Holy Spirit teaches, comparing spiritual things with spiritual” (Modern King James Version (MKJV)). For the sake of the “spiritual things” one is reminded that whilst the spiritual aspects are stimulated, there is an active participation of the mind (soul) in the things that pertain to spiritual satisfaction, the Godly, salvation, worship and the like. Once the stimulation is reduced, as in the case of the expatriates, they are solely dependent on what they know and the Holy Spirit of truth (Hanekom, 2003, pp. 170-176; MacArthur, 1993, pp. 87-98).

Whilst spiritual thirst and hunger cannot be quenched by worldly stimulation, the expatriate is prone to other spiritual influence, namely African, Eastern and New Age religion. The Christian Church should be alert to the fact that these other religions are spiritually active and infiltrate Christianity. The expatriate, being spiritually vulnerable, in a strange environment, is prone to being spiritually affected, especially if they are not fully committed to the Gospel of Jesus Christ (König, 2006, p. 302; Hanekom, 2003, pp. 84-89; MacArthur, 1993, pp. 87-98).

Another more prevalent phenomenon is that Christians are misled by the “non-spiritual” or intellectual reasoning. A good example is a Christian student who is challenged by the academia that predominantly opposes a Christian worldview. Will these challenges that affect the individual’s worldview not impact on his or her ability to see the dangers of moving or experimenting in other religious or philosophical fields (Harris, 2004, pp. 11-12,70-74; Webb-Mitchell, 2003, pp. 18-21; König, 2006, p. 302)? I do recommend that the Church offers its members the resources required for spiritual growth aligned to the specific need.

#### **1.4.3 Summary of Spiritual Needs**

Understandably expatriates migrating for business, and who work in Africa, have a number of spiritual needs that could be fulfilled from their Churches in South Africa. I name but the prominent ones. The expatriates require the Church to give their families moral support in South Africa whilst they migrate in Africa, to provide their families with counselling services and would appreciate it if there could be a spiritual mentor who stays in contact with them. For discipleship it was requested that on-line small group leader training be made available so that small groups could be led and planted in expatriate communities. Also there is a continuous requirement for encouragement via multimedia channels together with sermons and inspirational music.

Expatriates living in Africa permanently have spiritual requirements from the Church in South Africa that are similar. I start by naming pre-migration counselling; this is a gap that has been identified by almost all interviewees. They also require the Church to take good spiritual care of their loved ones back in South Africa and would appreciate and appointed pastor who mentor's small group leaders on the continent from South Africa. They suggest that expatriates who have the calling to have fieldworker training at their Church in their pre-migration stage. This will automatically cause spiritual leadership in the expatriate communities in Africa.

*Relating to the researched experience in Chapter four, it was found that 19% of expatriates really believe that the Church can look after their spiritual needs, whilst 48% of the pastors felt they could serve the expatriate spiritually in Africa and only 8% of the pastors were very sure about this. As far as the reviewed literature is concerned, the Church does not play a role in satisfying the spiritual needs of the South African expatriates in Africa, leaving individual, families and groups spiritually exposed.*

### **1.5 (A2) SOUTH AFRICAN CHURCH INVESTMENT**

The interleaving dependency the expatriate has on the church is in preparation to their spiritual needs and dependencies. This is again related directly to the amount of spiritual resources the church would be willing to invest in to enhance the spiritual experience of the subject. Although this investment is a requirement, to the knowledge of this research, and from this research, about 92% of the church has until now not recognised the need for investment into these resources.

*One can deduce from the pastor's response to the research statement 11. F. "Our congregation has a specific budget for expatriate ministry", that only 8% of responding pastors definitely have a budget for an expatriate ministry, 9% can make up one if required, 31% are unsure about this and 53% definitely do not have funds allocated for such a ministry<sup>207</sup>. There seems to be no specific church investment into expatriate spiritual resources for those migrating in Africa.*

### **1.6 (A3) PRE-MIGRATION**

Collins, (1988, pp. 15-23) refers to the uniqueness of Christian counselling with respect to Christians facing losses, having to make life descissions or facing disappointments. The

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<sup>207</sup> Chapter 3 – Pastor's Response 11 F

question that this raises is: does a Christian, making this life decision to emigrate, go and see a life coach or his / her pastor? In a Christ-centric model surely one would expect the church to intervene if they come to know about the possibility of emigration or migration. Munien (1998, pp. 102-106) refers to pre-planning and posits that everything Jesus did was thought through well, planned and executed. To explain this, he cites Mark 14:12-15. Now, without generalising, it is posited that if Jesus thought things through, planned and executed, then the church is surely called to assist the “body of Christ” in planning, developing and executing life changing decisions.

A comparison is brought into play with the words of Martoia (2007, p. 118 <sup>208</sup>): “many of the church leavers leave the church due to an internal desire to move out of the evades of their safe faith area, to churches that often encourage and supply such alternatives. It is suggested that the same happens to South Africans who decide to migrate, they are challenged by Africa, the unknown and the fantasy.

Pre-migration counselling should therefore include but not be limited to (*cf.* Collins, 1988, pp. 72-73, 77-91; Maxwell, 2005, pp. 171-180; Buys, 2007, pp. 227-265) bringing the fantasy to reality and unveiling hidden fears about the future. This, by implication, should enhance the expatriate’s understanding of some impact including: the effect on the spouse, children, parents etc. The reality will avail when this counselee is reminded of what stays whom and what remains in South Africa. Also the counsellor presenting such guidelines, will inform and enhance pro-active responses to risks and migration challenges. Subsequently the counselee should reckon with the problems pertaining to migration. Thus the counselee is guided through a good comparison between the positive and negative traits of the decisions to migrate. He/she may also be assured that their Church, in South Africa, is still the safe haven. In closing this argument, I propose that the counselee compose a spiritual roadmap for the future with the counsellor acting as the facilitator.

This study has not been able to reveal the possibility of the change of mind once the counselee has attended the pre-migration counselling. What is evident is that if pre-migration counselling was done expatriates would have been more spiritually prepared for the unknown. This counselling session should inculcate the idea that even though the subject

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<sup>208</sup> Original in Afrikaans “baie kerkverlaters verlaat die kerk omdat hulle ‘n innerlike drang of begeerte het om te beweeg buite die grense van die veilige geloofspeelarea wat kerke so dikwels voorsien en aanmoedig”.

migrates he / she will be supported by the body of believers in South Africa, namely their congregation (König, 2006, pp. 130-131).

Furthermore, the church may establish care groups in the congregation that can advise those who are planning to migrate, or have family members who have migrated, instead of instituting pre-migration counselling. This method may contain a wealth of unspoken and unpublished information. Also this method encourages the body of believers to extend themselves across the borders of South Africa (cf. Collins, 1988, pp. 20-21; Hanekom, 2003, pp. 106-116; König, 2006, pp. 132-133).

*As far as pre-migration counselling is concerned, it is clear that very few South African expatriates receive pre-migration counselling. Only 3% were sure and 15% unsure about formal counselling. It can be therefore be deduced that at least 82% of South African expatriates have not received any form of pre-migration counselling from their church. It was further confirmed by interviews and the pastors' responses that a mere 3% had done formal pre-migration counselling. It has been found that about 15% would do it if they were requested to do so. About 82% of the pastoral respondents have not done or even considered pre-migration counselling in their congregation.*

## **2 (B) LOCAL COUNTRY CHURCH RESOURCES**

The expatriate's expectation of church resources in the African countries relate to their direct environment. It is obvious that they turn to their spiritual home for spiritual nourishment. The evaluation of local country church resources follows.

### **2.1 (B1) Expatriate spiritual needs**

Theron (2006, pp. 193-194) discusses the African continent in relation to evil spirits, witchcraft and the influence of such on their spiritual and physical wellness. He states that for Africans, this matter is not open for debate. A logical conclusion can be drawn that the expatriate, with a limited spiritual worldview, will either be confused, ignore the traditions or will start with a personal spiritual investigation. This implies spiritual influence on the expatriate by suddenly being introduced to the "real" spiritual world (cf. Theron, 2006, pp. 193-200; Sanneh, 1996, pp. 177-209; Oosthuizen, 1988, pp. 73-90). Yet this is not in contradiction with the spiritual world of which Paul speaks (2Corinthians 10:1-6) about spiritual warfare which is not carnal, that which exists in the spiritual realm. To this end the expatriate may need a spiritual cover and may require guidance from those Christians who

have experienced the spiritual world. Furthermore I quote Ephesians 6:12 (MJKV) “ *For we do not wrestle against flesh and blood, but against principalities, against powers, against the world's rulers, of the darkness of this age, against spiritual wickedness in high places*”.

*It is evident that the spiritual requirements of an expatriate are linked to his/her understanding of spirituality. The spiritual guidance as far as African tradition, evil spirits and witchcraft is not available. To this end an expatriate would require video clips of sermons, recommendations about local church services they could attend and family inspirational communiques. All of the above are not readily available in country (Pansegrouw, 2012; Iceman 2012; Voigt, 2012; Barnes, 2013; Verster, 2013).*

## **2.2 (B2) HOST COUNTRY EXPLORATION**

Imagine arriving in a new country, especially when the whole family is present, everything is very different, suddenly living in a compound, no good roads or shopping malls, roads unmaintained, "spaza" shops on every corner. This is the urban life in most African countries outside of SADC (Wepener, 2012). Other expatriates move into rural areas and live in mining villages where the men work long hours and the women and children have only the village activities to contend with (Pansegrouw, 2012; Mostert, D. , 2013; Mostert, B. , 2013; Malope, 2013).

*The problem is that expatriates do not know where suitable churches are, neither are there pastors who invite the South Africans to Church. In their exploration, churches are visited and in the end there is a cultural lack of fit and the expatriate stays at home on Sundays, rather than attending a local church. South African expatriates all report that in Africa, meetings are opened with Bible reading and prayer, this is very different from South Africa (Wepener, 2012; Iceman 2012; Voigt, 2012; Voigt, 2012; Barnes, 2013; Malope, 2013).*

## **2.3 (B3) THE SOUTH AFRICAN MISSIONARY**

Since a missionary is South African and expatriates live in another African country where a missionary is present, one is led to believe that the two will meet and that the expatriate will be spiritually cared for by the missionary. This is not the case, as the missionaries' mission is somewhat different to what the expatriate expects. The missionary plants cultural churches and cells and was never trained to be the shepherd of expatriates.

*From the response it seems that only 3% of expatriates are sure that they were visited by a South African missionary whilst they were living abroad. It seems about 21% must have had*

*some sort of contact with a missionary at one time or another<sup>209</sup>. Wepener and Iceman (2012) confirm that missionaries are not very well known in the area and conduct their own activities. Malope (2013) advises that missionaries were persecuted in Morocco and deported.*

#### **2.4 (B4) SOUTH AFRICAN DEFENCE FORCE (SANDF) CHAPLAIN**

The South African Defence Force has a Chaplain Service that moves with their African operations. This implies that chaplains hold community services and also meet with South Africans from time to time. The problem with this service to expatriates is that when the military operation ends, the spiritual support ends for the expatriates in the community.

*It seems that only 3% of the respondents had direct contact with SANDF chaplains in Africa and a deduction can be made that 12% had indirect contact whilst more than 80% had no contact with an operational SANDF chaplain<sup>210</sup>. The SANDF does not play a ministry role in this area. If managed, it is almost certain that an SANDF operations chaplain could support expatriates they meet in African countries.*

### **3 (C) SOUTH AFRICAN CHURCH AND EXPATRIATES**

In this section this research seeks to evaluate the South African Church in relation to its expatriate members. The discourse is based on Paul's body model of the Church consisting of many parts, *cf.* 1 Corinthians 12:12: "For as the body is one and has many members, and all the members of that one body, being many, are one body; so also is Christ". Taking this into account, the need for the Church to recognise the fact that it has 'body parts' elsewhere is reiterated. The counter argument is that the expatriate should make use of available resources in the host country. Although this may be true, when culture differs, it takes time to adapt. For this reason the Church in South Africa has an important role to play. This discussion opens a new window of opportunity for missions in Africa from South Africa (Webb-Mitchell, 2003, pp. 58-85).

#### **3.1 (C1) MISSION PLAN**

From the interviews and the research contained in Chapter 3, it is advocated that the urban areas in Africa are well evangelised, and on average the Christian standards are in some instances perceived to be higher than those in South Africa (Voight, 2012, Iceman 2012, Pansegrouw, 2012; Mostert, D. , 2013; Mostert, B. , 2013). Admittedly it will be foolish to

<sup>209</sup> Chapter 3 - Q17. F. My church in South Africa has missionaries in Africa that visit me

<sup>210</sup> Chapter 3 - Q19. H. I met and was supported by a SANDF chaplain in Africa

also believe that all expatriates are believers, and Christian for that matter. This confirms the purpose of the Church's change of direction with the mission plan. On the one hand, the Church has the body to maintain and on the other it must make the body of believers increase. To this end the Church's mission plan should change to yield its desired outcomes (Ferguson, 1998, pp. 5-7). Breaking new ground with a mission plan to include expatriates will not go without research, commitment, challenges, alignment and budget (Logan & Clegg, 1998, pp. 12-19; Bosch, 2008, pp. 73-92). Furthermore a mission plan does not go without setting specific goals, objectives and action plans, especially for a new kind of ministry (Warren, 1995, pp. 63-84; cf. Stanley, 1999, pp. 29-40; Buys, 2007, pp. 227-238).

There are pastors that admit to not having any members that have migrated to Africa and that this ministry does not concern them<sup>211</sup>. Also there may be congregations where only one or two members have migrated. In these instances there are two options. Firstly, Carstens (2011, pp. 232-237) brings to the fore the marketplace discipleship model which is not denominationally bound. This model brings the ecclesia into unity and creates opportunity for missions through individuals. The fieldworker theory described in this study complements Carstens' (2011, p. 229) hypothesis; "Marketplace Missiology is a complementary missiological model for a whole Christian movement witnessing in and through a common habitat called the marketplace through and by their work". By uniting with other ministries, congregations or churches expatriates can be served by the ecclesia off one mission plan. Secondly, pastors can minister directly by means of email, Skype, social networks and SMS. Even video clips of sermons can be uploaded and viewed on the social networks without much effort to the producer or user.

With regards to the mission plan for congregations who see the window of opportunity it is better to plant cells than churches. If cells grow well, they multiply and later develop into Churches.

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<sup>211</sup> Chapter 3 - Comments

Twelve questions one can ask when developing a mission plan for expatriates:

- i. Who are the expatriates?
- ii. Who are the members of the congregation who are planning to migrate?
- iii. Which families in our congregation have loved ones living elsewhere in Africa?
- iv. Why would we involve the congregation in this mission?
- v. Where are our expatriates and others we know about (contact details)?
- vi. Where are our missionaries and others we know about (contact details)?
- vii. What mediums, communication channels and networks can be used for the expatriate mission?
- viii. What are other churches doing for expatriates and where?
- ix. What are we prepared to spend?
- x. When is the best time to make contact with expatriates in Africa?
- xi. When are the most crucial and problematic times in the expatriate's journey?
- xii. How do we make such a ministry sustainable?

By systematically working through these questions and writing the answers down, a pastor would become aware of the relevance of such a mission. It must be cautioned, however, that such a ministry should remain simple because it is not a church planting exercise and it is merely a support ministry.

*Research outcomes provided evidence that 59% of expatriate activity takes place in the SADC region. This could be due to the lesser cost of travel and the closer proximity to South Africa<sup>212</sup>. It is evident from the responses from pastors that neighbouring countries (SADC) have the most mission activity, followed by North East Africa, with North West Africa having the least mission activity.<sup>213</sup> Taking the research into account it seems that South African churches are more active in and around the SADC region. Also, to this end, interviews with expatriates confirm support in SADC from, especially, the Dutch Reformed Churches (Voigt, 2012). It is obvious that there is no relevant mission plan in existence for South African expatriates in Africa.*

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<sup>212</sup> Chapter 3 - Expatriate Q3. I have lived, or presently live in SADC, Central Africa, North West Africa, North East Africa.

<sup>213</sup> Chapter 3 – Pastors Q3. I have done mission work, or presently have missionaries in SADC, Central Africa, North West Africa, North East Africa.

### 3.2 (C2) SUPPORT STRUCTURES

The departure point on support structures is the evaluation of those the Church already has and uses to support the body of Christ in accordance with Ephesians 4:11-13. It is assumed that most congregations have the necessary structures in place such as the fivefold ministry and their underpinning structures. Similarly the expatriates also require the children's and youth ministry. Actually expatriates require the entire miniaturised South African congregational structure and its services for family and marriage. This is complemented by the care and cell groups. An added advantage is that expatriates are all conversant with social and communication networks which have the potential of servicing them well.

This infers that if the support structures listed here are in place, there is enough in place to adequately serve the body of Christ at home and abroad (cf. Warren, 1995, pp. 312-326; König, 2006, pp. 347-348; Lints, 1993, pp. 286-287). As discussed previously and from the research interviews (Wepener, 2012; Pansegrouw, 2012; Mostert, D. , 2013; Mostert, B. , 2013) it is evident that an expatriate who lives or migrates in Africa is probably more content with the Church caring for his / her loved ones at home, than the spiritual care they require for themselves. This statement then proposes a twofold care of expatriates within the structures of the Church. Firstly, the care of the expatriate's loved ones, and this may even include welfare and family counselling. Secondly, the expatriate will be spiritually comforted and empowered when receiving encouragement via communication channels and social networks. Unfortunately social networks are not as available to the African continent as one would expect. The urban areas are well covered with cellular networks, Vodacom, MTN and others (Pansegrouw, 2012, Iceman, 2012; Voigt, 2012; Wepener, 2012; Malope, 2013).

*Research has thus indicated that very few churches have databases of expatriate contact details. From the response data it is clear that only 8% of the respondents had an effective database. Others probably have a contact list of some sort. 88% of the responding pastors had no database at all<sup>214</sup>.*

### 3.3 (C3) MIGRATION

Returning to the body of Christ model advocated by Paul (cf. 1 Corinthians 12:12-27), his audience had to understand the diversity of the body and the best way to explain it was by comparing the body of believers to a human body. This forms a direct understanding that a body has diverse components that cannot be separated. This body is, the Church, is glued together by the Holy Spirit dwelling in each diverse component of this macro unit (Hayford,

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<sup>214</sup> Chapter 3 – Pastor's response Q20. O. My congregation has an expatriate database

Middlebrook, Horner, & Matsdorf (eds), 1991, pp. 1737;1748). With reference to Paul's teaching one can question the status of Church members when they immigrate to another country. The migration affects three parties directly namely the individual, the family and the body of believers.

From a missional and practical theological perspective, the words of Jesus can be brought to the fore where he links the love of Peter to himself as an edifying act of caring for the Church:

***John 21:15** "Then when they broke fast, Jesus said to Simon Peter, Simon, son of Jonah, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. 21:16 He said to him the second time, Simon, son of Jonah, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My sheep. 21:17 He said to him the third time, Simon, son of Jonah, do you love Me? Peter was grieved because He said to him a third time, Do you love Me? And he said to Him, Lord, You know all things, You know that I love You. Jesus said to him, Feed My sheep"(MJKV).*

Noting the breakfast Jesus was having with the disciples (John 21), and where Jesus restores Peter's confidence. One must remember that Peter was guilt ridden by the notion that he betrayed Jesus, and inferreably Jesus knew this. But Jesus also knew that Peter would establish a Christian Church after Pentecost. From this notion, I propose that Jesus was preparing Peter for the missional activity that was to come and that Peter had to again proclaim his love for Christ. Hayford, Middlebrook, Horner, & Matsdorf (eds) (1991, pp. 1615) purport a threefold commission for Peter with respect to being a shepherd for Jesus' sheep. Hermeneutically I link the restoration of Peter to the restoration of Church missions in respect to the expatriates and their families.

The praxis is caring for the sheep, repeated three times by Christ himself. There is thus no way that those who love Christ, the leaders of the Church, can dissociate themselves from a migrating "lamb".

Therefore, to prepare the expatriate for the time or times away from the Church, it becomes obvious that the Church plays a role in preparing the individual to become spiritually independent. To this end he/she remains in the spiritual "food chain" of the congregation. In this instance the expatriate can be compared with a young adult leaving home but retaining the foundations and principles of his / her household (Reese, 2006, pp. 58-64; Kaufman,

Kaufman, Kaufman-Weaver, & Kaufman-Harnish, 1999, pp. 209-211; Naude, 2005, pp. 38-41). Incidentally, this person remains welcome at home and comes back when it becomes necessary or when it pleases them. The continued interdependent relationship with God, the Church, church members, expatriates is advocated and illustrated in Figure 22 - Trinitarian Model for Expatriate Ministry:

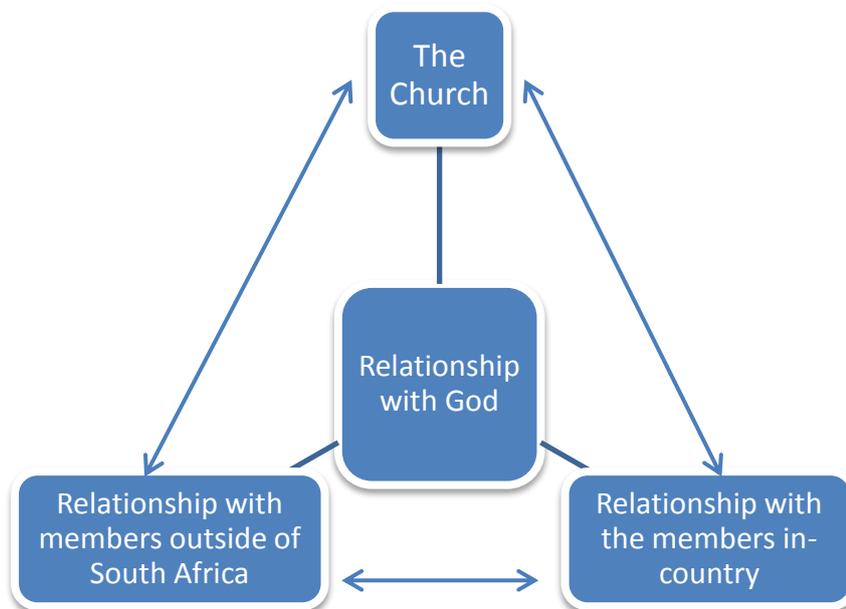


Figure 22 - Trinitarian Model for Expatriate Ministry (cf. Reese, 2006, p. 59)

*When enquiring from pastors whether an expatriate is still a congregation member after he / she migrates to Africa, the results affirmed that most pastors considered keeping expatriates on their membership role. Only 3% confirmed taking members off their membership role once they migrate<sup>215</sup>. To this end, the Church is not prepared to let go of the “body part” because of distance. This results in a positive basis for the continuing of a spiritual relationship. At the same time the migrant disciples become the spiritual backbone amongst fellow South African expatriates. Needless to say, this means that the Church will need to offer such fieldworker training. It is conceded that this training may have to extend further than only the discipleship field.*

### 3.4 (C4) FIELDWORKERS

Since the aim of the expatriate ministry is not to plant churches but to extend the Church’s resources into African countries to serve expatriates, the Church is confronted with one

<sup>215</sup> Chapter 3 – Pastor’s Q24. S. When members migrate or go to live in Africa, I take them off the membership role.

question: how? The answer lies within discipleship and not by sending pastors and missionaries to Africa to serve expatriates. Carstens (2011, pp. 238-240) marketplace model for missions takes discipleship to the dimension of Church without physical buildings in the African marketplace. I further advocate that fieldworkers in Africa should be nothing other than good disciples of Jesus that make disciples and teach them what Jesus taught (Van der Watt, 2007, pp. 68-73; Naude, 2005, pp. 66-67; Reese, 2006, pp. 111-113). The problem may be that the Church is sending bad disciples into Africa who cannot share the Gospel and may not even have experienced the true salvation of Christ.

In the end, our vocation as Christians is to do the work of the Great Commission and practice the Great Commandment, the love command is the foundation of discipleship (Ferguson, 1998, pp. 15-16; du Plessis, 2005, pp. 159-167). Warren (1995, p. 370) explicates on turning members into ministers by using the “SHAPE” method:

S – spiritual gifts

H – heart

A – abilities

P – personality

E – experience

This method encompasses the requirements for an expatriate disciple and fieldworker. It is posited that each person migrating to Africa should be prepared by his / her congregation with a full discipleship course causing them to become fieldworkers for Christ amongst their own people. The added advantage is that if the expatriate finds a suitable Church in the host country, he / she will be an asset and a good disciple for that Church and congregation of the saints.

*The research response data affirms that about 87% of the responding pastors do not train field workers for Africa. Only 6% of the respondents claimed to have definitely trained field workers for the Africa expatriate ministry. It is inferred that expatriates would appreciate spiritual field workers in expatriate compounds who lead and run care groups<sup>216</sup>.*

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<sup>216</sup> Chapter 3 – Pastors Q12. G. Our congregation trains expatriate field workers for Africa.

## 4 (D) HOST COUNTRY CHURCH

The host country church is the congregation in the African town or city where the expatriate feels most welcome with respect to the dogma, praise and worship, language and culture. It is posited that the way in which church services are conducted in other African countries are far removed from the traditional South African Reformed or charismatic liturgy (Voigt, 2012, Iceman 2012, Wepener 2012; Pansegrouw, 2012).

In the SADC regions it has become evident from research that the Reformed Churches are well established and that their members attend church regularly, as in South Africa (Voigt, 2012). This does not seem to be the same for the Charismatic churches in the SADC area (Iceman, 2012; Wepener, 2012).

κοινωνία (Kononia) in the body of Christ (*cf.* Acts 2:42; Ephesians 3:9, 1 Corinthians 1:9; 2 Corinthians 8:4) brings together the saints in the fellowship with one common goal. This is to glorify the Father, through Christ, in our togetherness through acts of worship. It is posited that it was not uncommon in the New Testament that saints of all cultures came together for communion and fellowship. Ephesians 2:19: “Now therefore you are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God”. This implies that the household of God should be able to function normally and accommodate strangers, the expatriates (*cf.* König, 2006, p. 130; Du Plessis, 2005, pp. 124-125; Naudé, 2005, pp. 147-149). By implication the expatriates need to also, in most instances, accept their standing as the extended family from another culture and worldview.

### 4.1 (D1) SUPPORT GROUPS

The Bible is the main instrument that we can apply to our lives when away from our comfort zone. It is conceded that the believer is enlightened though what he / she reads, digests and applies to real life situations. The ever-present Holy Spirit reveals mysteries to us through scripture; this in turn strengthens us (*cf.* DuPlessis, 2005, pp. 88-90). This is the spiritual guidance that we have automatically acquired through the grace of salvation (Logan & Clegg, 1998, pp. 7-1 to 7-33).

In taking κοινωνία to that level it is understood that small groups of believers with a passion for the Word of God, and in one spirit, have God in their midst (Matthew 18:20). Thus small group meetings may be more spiritually empowering than a full Sunday Church service (König, 2006, pp. 132, 133; *cf.* Lowrey, 2007, p. 41; Viola, 2008, pp. 93-96; Carstens, 2011, pp. 229-230). Support groups are fundamental in taking the Church and its activities to the

community whilst instilling the Christian support and love for one another (Wright, 1995, pp. 269-278).

*From the research it is evident that generally prayer group attendance goes down whilst expatriates migrate in Africa. The host country church may have its own cell group system but this could probably be complemented by expatriate care group structures administered by themselves within the host country church and town. By implication these care groups can extended to cater for social group activities, family care and the like<sup>217</sup>.*

#### **4.2 (D2) ATTENDANCE**

It can be deduced from the interviews and from research that about 3% of the respondents made a definite change, 23% seem to be a little indecisive or it could mean they visited other churches whilst migrating. It is established that about 74% of the respondents will probably remain with their churches in South Africa<sup>218</sup>. If only 3% have changed churches after leaving South Africa one can safely assume that South Africans do not fit in easily in other African Churches. From the interviews it was evident that some expatriates do all their worship and spiritual activities in the quiet of their homes (Iceman, 2012; Barnes, 2013).

*From the research it is evident that 44% of expatriates responded that they had definitely attended church services in their area, 25% seemed to visit occasionally and 31% did not visit any local African church<sup>219</sup>. It is encouraging to note that when South Africans visit African countries, church attendance may be less but the level of spirituality increases (Pansegrouw, 2012; Mostert, D. , 2013; Mostert, B. , 2013).*

#### **4.3 (D3) HOST COUNTRY CHURCH ACTIVITIES**

The normal church activities for Sundays were available, mostly in the mornings. Voigt (2012), states that in Zimbabwe, although they are extremely happy in the Dutch Reformed Church, there are no specific extra activities for the South African expatriate. Wepener and Iceman (2012) state that the Church in Nigeria is money driven and that church is a business. Here church services started at around 09:00 and continued until 16:00. This

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<sup>217</sup> Chapter 3 – Expatriates Q39. d) Your attendance of care / prayer groups.

<sup>218</sup> Chapter 3 – Expatriates Q25. N. I changed churches after leaving South Africa.

<sup>219</sup> Chapter 3 – Expatriates Q27. P. I attend the local church in my African city / town.

made them feel unwelcome and they also did not find extra activities that were of interest to South Africans.

*The interviews give evidence that there was interaction between the local pastors and the South Africans. Also the difference in the liturgy, style, time and culture causes expatriates to rather not attend local church services or gatherings. It can be deduced that this relates to the fact that expatriates do justice to Sunday worship by watching a service on television, if available, or videos of sermons at home.*

## 5 (E) MIGRATION

It can be deduced from the interviews that the migration of the expatriates to a new home, country and surrounding is both traumatic and exciting. The problem identified here and in the research is that most congregations do not participate in the actual migration of the South Africans to their new homes or environments. The challenges that impact on the spiritual have been chosen, as Paul says, let us compare the spiritual with spiritual, “πνευματικός<sup>220</sup> πνευματικά συγκρίνω<sup>221</sup>” (cf. 1 Corinthians 2:13). Paul in 1 Corinthians 2, takes his audience beyond the then philosophical and religious realm of Corinth. It is as if he is introducing the spiritual realm which is the realm of God (:5). Hayford, Middlebrook, Horner, & Matsdorf (eds) (1991, pp. 1721) refer to perceptual knowledge versus spiritual knowledge, which comes through our experience of God revealed to us by the Spirit. The spiritual, I infer has very little to do with the intellectual but has all to do with the spiritual relationship with God. The spiritual wisdom then contains or is contained in the mysteries of God. The unsettling of an individual, family and or marriage has real impacts and leaves many spiritual challenges that have to be overcome by spiritual wisdom.

### 5.1 (E1) SPIRITUAL CHALLENGES

Spiritual challenges are immense; suddenly the South African is open to the diverse and adverse spiritual world. In this new open world, they are naturally driven by the tradition in which they serve, Catholic, Charismatic, Reformed or Pentecostal. Yet in Africa the Christian world is a spiritual one, and in many cases the Church has invited the African religion into its

<sup>220</sup> Strong, G4152, πνευματικός, pneumatikos, *phyoo-mat-ik-os*, From G4151; non-carnal, that is, (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious: - spiritual.

<sup>221</sup> Strong, G4793, συγκρίνω, sugkrinō, *soong-kree'-no*, From G4862 and G2919; to *judge* of one thing in connection *with* another, that is, *combine* (spiritual ideas with appropriate expressions) or *collate* (one person with another by way of contrast or resemblance): - compare among (with).

camp (cf. Adenyemo, 1997, p. 14; Sannel, 1983, pp. 84-85; Shorter & Njiru, 2001, p. 31; Amanze, 1998, pp. 163-194). This interplay between the spirit world and the Church is dangerous and may even cause experimentation and the denial of the Christian truths (cf. Piper, Taylor, & Helseth, 2003, pp. 127-128). A possibility exists that when a South African understands and lives out the African culture, he / she could be enticed into the spirit world where witchcraft and idolatry form part of the Christian way of life (cf. Meyer, 1999, pp. 204-212).

The other extreme expatriates would be confronted with, also in Africa, is the dramatic secular shift toward Eastern religion and Islam. The New Age religions are just as spiritual and available in Africa as in South Africa and the rest of the globe (Westerlund, 2009, p. 143). It is proposed that these spiritual challenges should be discussed upfront because they form part of the spiritual and cultural barriers that South Africans may be confronted with. The problem is that spiritual issues come up when the fences are let down in times of insecurity and changes. These issues are real and become marital and family problems (Ankerberg & Weldon, 1996, pp. IX-XIII).

On the carnal side, as Paul posits in cf. 1 Corinthians 7:5 (MKJV): "Do not deprive one another, unless it is with consent for a time, so that you may give yourselves to fasting and prayer. And come together again so that Satan does not tempt you for your incontinence". Paul discusses the principles of marriage in 1 Corinthians 7, and of course sexual intimacy plays a part in marriage. One must also remind oneself that Paul was a bachelor but he knew the essentials of marriage. This text is directly related to sexual and marital intimacy. I do imply that possibly the Christian expatriate living away from his/her spouse is, as Paul insinuates, will be in line for sexual temptation at one stage or another (cf. Collins, 1988, pp. 264-277).

### 5.1.1 Spiritual issues scenario 1

The spouse works and lives in another African country and visits his or her family after six weeks or longer.

**Easier to skip church** - It is posited that from the spouse residing in the other African country it is more comfortable to catch up work on a Sunday than to go out and look for a suitable church with a probable theological and cultural lack of fit. It becomes legitimate to not go to church at all. In the same vein, the spouse at home feels he or she should rather spend quality time with the kids and this results in children not going to Sunday school and

church services not being attended. The Church then also loses contact with the expatriate family, to their spiritual detriment (Iceman, 2012; Wepener, 2012; Pansegrouw, 2012; Malope, 2013).

**Spiritual laxity** – Once spiritual reminders are reduced, one being church services, a kind of spiritual laxity sets in and could lead to a personal spiritual malaise. This has a reciprocal effect on the spirituality and morality of an already vulnerable family. In other instances spiritual decay could take place at individual level whilst the other partner still maintains spiritual activity. Increased spiritual activity develops a spiritual pillar of strength for the family (Malope, 2013; Collins, 1988, p. 563).

**Unanswered spiritual questions** – When spouses are living abroad they have more time to ponder over theological and spiritual matters. This may include life questions resulting from disastrous life, marriage or childhood events that have to do with spirituality. It is in these times that the individual seeks Biblical answers. In some cases, such individuals may turn to the internet to research their problem (Wepener, 2012). It is at this time that the Church should be available with internet communication channels and resources to assist the expatriate in their time of need (Collins, 1988, pp. 564-565).

### 5.1.2 Spiritual issues scenario 2

The whole family migrate to another African country.

**Different church activities** – Due to the inclusion of African culture into Pentecostalism, Neo-Pentecostalism and the like, it is rather difficult for a South African to get directly involved in the local church activities. It is proposed that, prior to getting involved in any church activities, the expatriate family should explore more than one or two churches until they identify a sound doctrine. It is affirmed that the right Church will have the right doctrine linked to the basic fundamentals of the Apostolic Creed, Creed of Nicèa and that of Athanasius without ancestry and idolatry (*cf.* Nederduitse Gereformeerde Kerk, 1988, pp. 265-267). Spirituality is the danger zone of Africa and one must be very careful and alert to the incorporation of cultic rituals into the church activity. The entire family should be made aware of religious differences and how to ring-fence their own belief system. Statistics indicate that churches dominate the African horizon and they do not all have a healthy foundation (*cf.* Theron, 2006, pp. 193-200; Sanneh, 1996, pp. 177-209; Oosthuizen, 1988, pp. 73-90).

**Own spirituality** – When the expatriate family leaves for their new home in another country it is compared with the exodus from Egypt (Exodus 12:1-13). The father of the family had to make sure that his family was spiritually alert. Secondly, the expatriate takes on the priestly office of his own household, to consecrate it to God and to be prosperous (Stocks, 1985, pp. 70-71).

**Spirituality defined** – As the expatriate's spirituality is confronted daily by the total freedom of acting out one's religion, it has been observed that expatriates start defining their own spirituality and belief system (Iceman, 2012; Wepener, 2012). This definition is usually short but encompasses their feelings about God, salvation, miracles, morality and evil. This belief definition is then transposed on the family, in some cases the spouse may not agree with the spiritual declaration which will naturally be dictated by the spiritually stronger of the two parents (*cf.* Kaufman, Kaufman, Kaufman-Weaver, & Kaufman-Harnish, 1999, pp. 139-152; Stocks, 1985, pp. 70-71).

**Spiritual fences** – Parents naturally start closing in on their own spiritual ideas and put up fences to guard against spiritual intrusion. At this point parents start warning and educating their own children about the belief system of the family. This ascertains the spiritual safety of the family and the spiritually stronger of the two parents then implements the dedicated prayer and Bible study times for the family (1 Peter 3:7-13; Kaufman, Kaufman, Kaufman-Weaver, & Kaufman-Harnish, 1999, pp. 139-152).

*Spiritual issues extend from the personal into the marriage and family spheres. These challenges are different for the two scenarios and are both reliant on the spiritual outlook of the individual and the spouse. It is rather obvious that from the expatriates' responses that they had not really experienced spiritual support from the Church whilst migrating.*

## 5.2 (E2) CULTURAL CHALLENGES

Two scenarios will be evaluated with regards to cultural challenges.

### 5.2.1 Cultural challenges scenario 1

The spouse works and lives in another African country and visits his or her family after six weeks or longer. Webber (1979, pp. 17-19) brings characteristics of culture to the fore as three distinct interlinks described as an activity of humankind, an activity related to a created order and of course an active participation with an exclusion of neutrality.

Webber continues in his discussion to consider three approaches to culture namely, separation, identification and transformation. It can be argued that expatriates then face three choices one, to identify with common touch points of another culture. Two, to transform their views and to accept new worldviews or three, to separate themselves from the local society because they do not fit in. I posit that in certain instances the South African expatriate will consciously face the three options. I proceed with the cultural challenge discussion.

**At church** – The expatriate does not fit into any specific local church due to the fact the he / she goes home often. Cultural differences may be used as a reason to not get involved in a local African church (Iceman, 2012; Wepener, 2012). These differences are real; culture brings about the way of worship, it develops its own liturgy and allows traditions to dominate the worship space. Oosthuizen, (1988, pp. 80-81) describes the place of the prophet and divine healer in the African Independent Churches, this encompasses the integration of ancestral spirits as mediators for the people. Thus Africans will relate to specific styles that suit their culture and tradition. To some South African expatriates African Independent (AICs) Church meetings or gatherings will be culturally and probably spiritually unacceptable (cf. Theron, 2006, pp. 193-200; Sanneh, 1996, pp. 177-209; Oosthuizen, 1988, pp. 73-90).

**At work** – In countries north of South Africa it is ordinary for the chairperson of a committee to open with prayer and a Bible reading and even singing. This is honourable and in the light of spiritual harmony it creates a better atmosphere to work in. The cultural challenges that may be more problematic are hygiene, recipes, what is eaten and sharing of food. Communal eating is well accepted in many African cultures and may not go down well with some of the South Africans.

**At social gatherings** – Weddings, funerals, celebrations and rituals are all intertwined in African culture. It is expected of anyone who was close to, or a friend of, the deceased person to attend his / her funeral. In certain countries the funeral could extend over a period of days. Weddings are open for an entire community. It is common knowledge that if a person is in the neighbourhood they are welcome to attend. There will be enough food and drink for all. Sacrifices are made to gods, to spirits and to their ancestors (cf. Theron, 2006, pp. 193-200; Sanneh, 1996, pp. 177-209; Oosthuizen, 1988, pp. 73-90).

For a large number of South Africans sacrificial rituals are categorised under idolatry. The expatriate may from time to time attend such social gatherings on invitation to understand African culture and to experience it first-hand. Christians are, however, advised not to attend

ritual gatherings and it is suggested that it leaves the attendee open to spiritual attack resulting from occultism. If witchcraft is used, spells that are cast may even be as far-reaching as his / her spouse or family as the spiritual realm is not distance bound).

**Alternatives** – Due to the fact that the lonely expatriate cannot adapt culturally, he / she may decide that they are in Africa for work only. This, it can be proposed, is an intended isolation from society to then work and to get the job done. Furthermore, when work is over, these individuals revert back into their lonely space (Iceman, 2012, Wepener, 2012). Expatriates who have chosen this lifestyle run the risk of being burdened with paranoia, depression, obesity, alcoholism, drug abuse, pornographic addiction and the like (Collins, 1988, pp. 92-103; Fitzgibbons, 2011<sup>222</sup>; Mulligen, 2012<sup>223</sup>; Marano, 2003<sup>224</sup>; Husten, 2012<sup>225</sup>).

### 5.2.2 Cultural challenges scenario 2

The whole family migrate to another African country.

**At church** – Taking the family to church on Sundays is a noble way of teaching the children about God, salvation through Christ and about the Holy Spirit. Cultural challenges may stand in the way of the family feeling comfortable at the church service (Wepener, 2012; Pansegrouw, 2012, Iceman, 2012). For instance the duration of the church service would not exceed one to two hours. African liturgy allows for a church service to last several hours. Not relating to the liturgy due to a cultural and traditional background already inhibits the possibility of the family joining the community of saints. This phenomenon may be the cause for an expatriate group starting informal church services in expatriate compounds on Sundays at a set time. A natural Christian leader is normally identified and looks after their spiritual needs and logistics (Wepener, 2012; Pansegrouw, 2012).

In countries where the South African traditional churches exist, for example, Zimbabwe and Namibia, the problem of cultural difference is reduced to the bare minimum and the South

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<sup>222</sup> <http://www.maritalhealing.com/conflicts/depressedspouse.php>

<sup>223</sup> <http://www.expatarivals.com/article/beating-loneliness-as-an-expat-living-abroad-or-working-overseas>

<sup>224</sup> <http://www.psychologytoday.com/articles/200308/the-dangers-loneliness>

<sup>225</sup> <http://www.forbes.com/sites/larryhusten/2012/06/18/the-grim-impact-of-loneliness-and-living-alone/>

Africans join these churches and attend them regularly (Voight, 2012; Mostert, B. , 2013; Mostert, D. , 2013).

**At work** – The expatriate’s work experience in scenario 2 is the same as that of scenario 1.

**At social gatherings** – The expatriate’s social experience in scenario 2 is the same as that of scenario 1. The family experience would be rather different because the whole family may not opt to attend cultural gatherings, no one will go. Yet there is a problem with teenagers being open to the occult as much or more here than what they were in South Africa. McLean, (2010<sup>226</sup>) writes a full report with pictures about young people even whites becoming Sangoma’s at a young age. Van Binsbergen, (1991<sup>227</sup>) propogates sangoma training from as early as thirteen years old. The problem is that this African tradition of power becomes attractive to the inquisitive mind of a teenager.

Cultural difference may cause children to become outcasts at school because they do not attend social gatherings and this could result in bringing unhappiness into the home. Parents should be sensitive to this fact and may want to debate pros and cons of attending social gatherings in the area. When children are well prepared spiritually they tend to automatically reject that which does not relate well to their foundational structure (Collins, 1988, p. 563).

**At school** – Children relate differently to culture than the way adults do but it does affect them. They can be asked cultural questions that they may not understand. They may offend others without intent, or they may mock a belief as their parents do at home resulting in uncalled for conflict. Racial and religious matters will remain an African problem and children need to be sensitised at an early age to not offend their friends (*cf.* Collins, 1988, p. 172; Scottish Executive, 2002<sup>228</sup>; Mahoney, 2012<sup>229</sup>).

*It is evident from the research data that expatriates face definite cultural challenges, some they accept, some they choose to ignore and others cause frustration. There are few alternatives especially when language barriers cause communication problems. Furthermore the “South African” way differs somewhat from other traditions and cultures leaving*

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<sup>226</sup> <http://www.health24.com/natural/General/17-2898,57988.asp>

<sup>227</sup> [http://www.shikanda.net/african\\_religion/become.htm](http://www.shikanda.net/african_religion/become.htm)

<sup>228</sup> <http://www.scotland.gov.uk/Resource/Doc/46997/0024010.pdf>

<sup>229</sup> <http://christianteens.about.com/od/advice/tp/makefriends.htm>

*expatriates without a common place of worship, causing a non-attendance of Church services and activities.*

### **5.3 (E3) SOUTH AFRICAN CHURCH CONTACT**

Both the expatriate scenarios are taken into consideration when evaluating church contact.

#### **5.3.1 South African church contact scenario 1**

The spouse works and lives in another African country and visits his or her family after six weeks or longer.

**Cell groups** – To have a family, with a spouse who is out of the country, taken up into a cell or support group in South Africa is probably the best way to support these members. The added advantage is that the cell leader gets regular feedback about the expatriate. If there is a spiritual crisis the family would probably inform the cell leader who can be in contact with the expatriate on an appropriate multimedia channel to offer support. Also the family have a safe haven, if the family require any support the cell function allows for this. To this end both the family at home and the expatriate in Africa are well cared for (Logan & Clegg, 1998, pp. 7-1 to 7-33). Collins (1988, p. 101) advocates that it is wrong to assume that religious people are never lonely and for this reason the Church and its people must create a weekly space for expatriate families to reduce the feeling of loneliness (Wright, 1995, pp. 269-278).

**Counselling** - The Church's contact with the family allows for counselling and intervention. The expatriate and family may have different needs in terms of counselling. Problems that can be identified and treated are health, anxiety, loneliness, teenagers, marriage, family and even spiritual matters. This service will offer relief to both husband and wife. The Church leaders should also encourage the expatriate family to use the service as and when necessary (Collins, 1988, pp. 38-49).

**Pastoral contact** - This contact is equally important as expatriates surely want the assurance that the pastor of their congregation takes time to communicate on a one-on-one basis. These calls can be closed with a prayer for the family and the individual. The interest of the pastor displays the commitment of the Church to its members.

**Multimedia** – The personal computer is by far the most efficient tool the Church can use for communication with expatriates. Most churches today have on-line internet capabilities. This enables them to use any of the following channels such as email Facebook, Twitter, Skype,

Microsoft Messenger, Google talk, SMS, MMS and others. The options are so available that it becomes efficient to use these channels for communication with expatriates. A problem expatriates in Africa have is that in some areas they may only be able to receive an SMS. But even an SMS means the Church has made personal contact. Two problems with the SMS are that a single message may only contain 160 characters including spaces. Secondly, the SMS that is sent to a group of people will be disregarded by the expatriate as impersonal, and purely an advertisement. A personal SMS, including the recipient's name makes him / her feel special.

**Family visits in South Africa** – A mistake the Church leaders may make is to expect the expatriate to attend the church service on the Sunday morning when he / she arrives back from Africa for the weekend. The family time is so precious that the family would probably have arranged a weekend away or family celebrations (Iceman, 2012). The best contact to make at this time is a personal phone call from the pastor welcoming the expatriate back home (Wepener, 2012). This will be an automatic invite to church and the family may even make alternative arrangements to be in the service on the Sunday.

### 5.3.2 South African church contact scenario 2

The whole family migrate to another African country.

**It is the whole family that needs the Church** – It will be to the detriment of the family if only the head of the family is regarded as important to make contact with. It is important to create space in South Africa for the generations of Builders, Boomers, X, Y and Z. It is as important to include these into the expatriate communication plan. The interest in the children is probably more vital than the interest in the parents. Win the child and you have started winning the parent over. This could even create a sense of confidence where the child will come back to the Church for help when he / she has no answers to life questions (cf. McCrindle & Wolfinger, 2009, p. 210).

**Communication plan** – Unplanned communication is good because it shows the interest of the pastor or leaders. However, this ad-hoc communication is not very efficient because of the busy schedules Church leaders have. Thus it is important for the Church office to have an expatriate communication plan by collecting contact details for the database. The following would be necessary:

- South African cell phone number for SMS, Skype and email address.

- African telephone number for calls.
- Preferred mode of communication.
- Age group and gender.

The Church back in South Africa should determine what messages to send and when. Therefore pastors could identify a day of the month to make a telephone or Skype call. One may forget that a monthly email newsletter of the Church is to the Church member in South Africa is important. Even more so, this same communiqué, is more important to the expatriate who craves for South African spiritual content. Thus I advocate that a dedicated person, who actions the expatriate communication plan and who gives regular feedback to a committee about expatriates, is vital.

#### **Making contact with pastors, chaplains and missionaries in the African countries –**

Most churches have a list of missionaries and chaplains who are in the mission field. Their contact details are known and it is for the pastor in South Africa to do a little research to find out what churches he relates to in the region where his members migrate to. The pastor in South Africa then informs the missionary or chaplain in the area, if available, that the South African family will be moving to the particular town or area. Pastors, if possible, may be able to identify a missionary or chaplain within a 30km radius the place where the expatriate is going to reside. If not it is advisable to possibly identify a suitable or associated Church in the area. This search for a suitable Church can be done in conjunction with the local missionary or chaplain. It is argued that, if the pastor in South Africa gets involved before migration, he / she will give spiritual assurance to the family in question.

**Multimedia** – Probably the best and most important tool that the pastor in South Africa has for use in an expatriate ministry is multimedia. This has been extrapolated in the communication plan but the importance of utilising the least expensive channel for communication with expatriates is reiterated. Whilst email is not face-to-face contact, it is a very accurate way of getting a one way message across. When dialogue is required, Skype is probably the most efficient and economical, other channels such as Google talk, Microsoft messenger and Yahoo voice are also available to do video and normal voice calls.

**Digital satellite television (DSTV)** – digital satellites are available and cover Africa. Commercial channels such as South African DSTV is available, and at least two of the DSTV channels have Christian content. The channels on SAT-7 are also available and can offer expatriates an alternative to local church services. These channels are used frequently by expatriates and it will be of great value if the churches could broadcast on channels

dedicated to expatriates. These channels include those such as GodTV and Kruiskyk which are but two “free-to-air”<sup>230</sup> channels that are available in Africa on the DSTV decoder and satellite dish antenna.

**Family visits to South Africa** – The family normally arrives in South Africa for a holiday but their time is usually spent in visitations to family and friends, a sort of a reunion. In this time the Church leader should at least invite the family for coffee or visit them. Although this is not a time for counselling, a needs assessment can be done and assistance can be offered. Again, this approach assures the expatriate that they are cared for even though they live elsewhere.

*It is evident that the Church has more technological capability and potential to minister to expatriates than it is currently doing. Very little spiritual material is being transposed to the expatriate community in other African countries and existing media channels are not being utilised for this purpose.*

## 6 (F) REPATRIATION

Repatriation is the decision that is taken by an expatriate to return to South Africa and to not be involved in Africa business anymore. The return to South Africa poses a different set of challenges.

### 6.1 (F1) CHURCH INVOLVEMENT

Church assistance in locating suitable accommodation – expatriates decide to repatriate, or come home to South Africa. This is migration in reverse. All the actions that they took to migrate to Africa are now taken to repatriate to their home country, South Africa. In this time they use their South African friends and family to find a suitable job, housing and the like. It is suggested that, although there is excitement amongst the family, life changing decisions come with inherent ramification and anxiety.

It is not the duty of the Church to do the footwork for work or housing but the Church can be a valuable resource because of the network of Christians. Through the Christian network contacts are made available that can assist the expatriate in finding a suitable job or housing. Spiritual support like prayer, contact and encouragement is probably worth the most at this time.

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<sup>230</sup> Free to air channels are television Channels on the SAT7 satellite that require not subscription fees. The fees are paid by the broadcaster.

*It is evident that Churches are not really involved in the relocation of members when the repatriate to South Africa.*

## 6.2 (F2) SPIRITUAL OUTLOOK

The spiritual outlook of the expatriate, if changed, should influence the way they pray and the frequency of prayer, attendance of church activities and educate their children spiritually.

**Prayer life** – The prayer life of the expatriate is influenced by the living conditions, daily patterns and the change from one region to another. It can be suggested that prayer and one's Prayer Life is linked directly to the amount of spiritual activity. The more spiritually active a Christian is the more he / she tends to pray. In other cases expatriates are in continual "mind prayer", a point of spiritual maturity. Once an individual has reached the point where prayer becomes a conversation with God, it means that the Christian has frequent communion with God and does not always require fellow believers to be near to or in contact with God. This has been established from the research that expatriates begin to pray by themselves and for everyone around them. Admittedly Africa brings with it prayer reminders as most days are opened with prayer, and in many cases earnest prayer. This conditioning for prayer is removed once South Africans repatriate.

**Church services** - It is interesting to note that, from Chapter 3, a research respondent writes "1) The church in Africa is more awake spiritually. We attend church three times in a day, every day and this keeps you spiritually stronger. 2). You will see tangible manifestations of the power of God on a daily basis" (anonymous, 2012<sup>231</sup>). It is evident that the church activity in this area is good and that the Christians get together for fellowship three times a day, this is unheard of in South Africa. In cases like this it can be argued that this specific Christian will probably battle to adapt to the South African once or twice a week fellowship style.

**Changing churches** – After living in Africa, the expatriate experienced a different spiritual outlook and worldviews. In some cases it is possible that they even develop their own theology and become independent. To a certain extent the traditionalist worldview with which they departed from South Africa possibly changed and, on their return, they may have other

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<sup>231</sup> Q41. Your final comment or interesting story about your spirituality as a Christian in Africa - You are most welcome to share your personal experiences here - Comment 2.

expectations about the Church. Added to the spiritual outlook change, they may opt for another Church denomination (Martoia 2007, p. 118 <sup>232</sup>).

*From the research and the literature review it is obvious that Africa becomes a spiritual eye-opener. It seems that after repatriation some expatriates may even consider changing their denomination.*

### 6.3 (F3) REPATRIATION CHALLENGES

Repatriation to South Africa does not come without challenges and at this time the South African coming home actually starts over again setting up home. If a home is to be purchased or rented, there is much administration - arrangements that cannot be made from Africa, meaning that much time must be spent in South Africa to conclude the transactions and contracts. Interviews for jobs take time and cannot always be conducted in the same week. This notwithstanding, some South Africans returning home face specific challenges that the Church should be aware of:

**Not finding a suitable job** – In most cases an expatriate earns a higher salary outside of South Africa, this makes him / her unaffordable to South African companies (Iceman, 2012). Also jobs in South Africa are regulated by virtue of the population groups and equity. This can set a South African returning home back because they may not find a suitable job with a worthy salary. It can happen that the expatriate's family returns to South Africa, but due to this circumstance he / she returns to Africa to work there whilst job hunting in South Africa.

**Not finding suitable housing** - If the property they still owned in South Africa was occupied by another family, it means maintaining, cleaning and getting the home back to how it should be for the family. In other cases the family may not find the home they are looking for and will reside with family until suitable accommodation is sought.

**Family assistance runs out** – The repatriation can take months and in this time the expatriates depend on their families for accommodation, meals, etc. The family in South Africa is probably not prepared for the burden of a third party for a longer period than planned for. This of course brings about its own problems that affect the two households.

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<sup>232</sup> Original in Afrikaans "baie kerkverlaters verlaat die kerk omdat hulle 'n innerlike drang of begeerte het om te beweeg buite die grense van die veilige geloofspeelarea wat kerke so dikwils voorsien en aanmoedig".

**Schooling and universities** – The adaption in schooling and in some cases the return to allow children to attend universities and colleges, takes arranging and carries an inherent financial and emotional burden.

*Repatriation has its own challenges with emotions, a feeling of starting over with a positive result of a closer knit family in the case where the entire family is involved in repatriation.*

## 7 (G) SPIRITUAL IMPACT

The spiritual impact of the expatriation journey cannot be ignored and for this evaluation the impact has been placed in three categories personal spirituality, spiritual impact on the family and the impact and outlook on marriage.

### 7.1 (G1) PERSONAL SPIRITUALITY

Personal spirituality is affected in migration, through the migration journey and to such an extent that the spiritual outlook changes to a greater or lesser extent. The reality of the spirit world becomes evident when living in Africa, whereas in South Africa one is bound to a western tradition and worldview that is almost blind to the spiritual. What becomes evident is that Christians who mature understand and hear the voice of the Holy Spirit, not as an audible human voice, but rather the inner voice speaking into the mind through the spirit (*cf.* Logan & Clegg, 1998, pp. 3-1, 4-3). This spiritual maturity makes the Christian dependant on his/her direct communication with God in spirit and truth.

Due to fact that the movement of spirits, of demons, witchcraft, sacrifice and the like are open and openly explained and experienced in African culture, the returning South Africans have made up their minds about the spiritual connection with the human race (*cf.* Theron, 2006, pp. 193-200; Sanneh, 1996, pp. 177-209; Oosthuizen, 1988, pp. 73-90). To this end we have two extremes, either the subject has a sense of deeper spiritual unity with God or there is a total rejection and a movement away from Church, theology and organised religion. Whilst this research generalised about the two extremes, that there will always be those individuals who will stay with tradition even though their experience has shown them other avenues of the spirit world (*cf.* Theron, 2006, pp. 193-200).

By this time the personal spirituality of the expatriate may have matured to the extent that the spiritual living brings about visible attributes as listed in Galatians 5:22 "But the fruit of

the Spirit is: love, joy, peace, long-suffering, kindness, goodness, faith, 5:23 meekness, self-control; against such things there is no law" (MJKV). It is with the hope of Christians reaching the maturity in Christ that the fruit of the spirit, of their spiritual lives, will be evident to society whom they impact upon (*cf.* Logan & Clegg, 1998, pp. 4-3).

Since the Bible is the foundation of the spiritual attitude, viewpoints and theology for Christians one cannot ignore the relevance of the increase in Bible study and reading. The knowledge gained from the Bible increases the need of a person to understand God and to relate to Godliness. This is when sanctification is brought to play by a renewing of the mind, of thinking patterns, this now happens outside of the Church and tradition. It can be understood from the research results in Chapter four that in many cases spirituality changes from community and Church-based, to very personal in a relationship with God (*cf.* Logan & Clegg, 1998, pp. 4-3).

The impact is also twofold: either the expatriate moves away from tradition and seeks logic in serving God in spirit and in truth through an experiential theology or else he / she returns to a spiritual comfort zone, the limits prescribed by them and their Church. In the impact assessment this research is not generalizing or advocating that traditions are right or wrong but it is argued that the expatriate will have made up his / her mind about tradition due to his / her own spiritual experience without the Church in Africa.

*From this study it is evident that whilst expatriates live in Africa they make more time for spirituality but they appear to be reluctant in joining local African Churches. They have a greater reliance on own tradition and the Church back in South Africa. Once expatriates return to South Africa research indicates that they reduce personal spiritual activities and increase their attendance at cell groups.*

## **7.2 (G2) SPIRITUAL IMPACT ON THE FAMILY**

In the second appearance of God to Solomon at about 970 B.C., in the one Hebrew book called "Events of the Days". This book, as we know it in our Bible, are the books 1 and 2 Chronicles and they were probably written between 424-400B.C (*cf.* Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, pp. 609-610). With relevance to spiritual impact on the family, 2 Chronicles 7:14 is quoted: "if My people, who are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways, then I will hear from Heaven and will forgive their sin and will heal their land" (MJKV). These words came to Solomon by God after he had completed the temple. The beginning of passage, Chapter 7,

is attributed to the dedication, sacrifices, feast and offerings at the dedication of the temple. God makes a covenant with Solomon on behalf of His people that have a blessing (7:12-18) and a curse (*cf.* 7:19-22). They will be blessed if they humble themselves and pray, they will be cursed if they follow other gods and partake in idolatry. To this end it is explicated that expatriates that move together as a family are put in exactly this humbling position. At this point they take up their Christianity and realise that to “stay together” they will need to “pray together”. Due to the fact that there is a realisation that they as family are indeed the Church, there is a change in the way their spirituality is approached. There is a direct physical impact of blessing and success on the lives of these families with a guarantee of eternal life (*cf.* Bagwell, 2001, pp. 59-67; Carstens, 2011, pp. 235-236). To the family who serves God, each new day is governed by the Holy Spirit, living within, leads and guides to cause spiritual and physical success for them (Munien, 1998, pp. 122-124). From a Practical Theological perspective it is proposed that this family worship is the basic foundation for practicing theology (*cf.* Logan & Clegg, 1998, pp. 1-9; Ferguson, 1998, pp. 233-236; Lowrey, 2007, pp. 51-82).

The opposite is also true, where spiritual starvation takes place due to the lack of spiritual activity in the family. The causes can be directly related to the abandoning of Christianity for Humanism, Secularism or another religion. Granted that the expatriate has abandoned his / her Christian beliefs, religious activity and spirituality will relate to self-evaluation and gratification and achievement. The turning away from Christianity, or from God, and possibly believing in reincarnation has eternal impact and is never fully realised by the subject because of the denial of the Godhead, eternity, eternal life. (*cf.* Ankerberg & Weldon, 1996, pp. 291-294, 531; Zacharias, 2000, pp. 59-74). To this end the family impact is such that the children are taught, and in most cases accept, the spiritual outlook of the parents (*cf.* 2 Peter 3:3-4; 2 Timothy 4:3-4; Ferguson, 1998, pp. 154-160).

In the case where both a Christian and a secular approach are present in one home the children follow the most dominant or the parent with which they have the best relationship. The impact of split religions in one home is problematic and does cause confusion in the minds of the children about God, religion and self. Again it is suggested that outside of these two extremes we have the family who migrated to Africa, have accepted the basic Christian belief system and just continue to be Christians without meaning, do not pray much, will have a Bible somewhere and will attend church services now and then. These are prepared to be called Christian without living the true Christian life and have not been impacted on spiritually by the migration to Africa. The spiritual impact is such that the Christian label has no eternal value whatsoever (*cf.* Lowrey, 2007, pp. 39-50).

*Overall the families are not affected negatively by expatriation yet what is evident is that because marriage partners have greater appreciation for one another, they have higher family values. What is concerning is that in some cases it is recorded that the wife becomes the spiritual leader of the family due to the absence of the husband (Pansegrouw, 2012; Malope, 2013, Mostert, B., 2013).*

### **7.3 (G3) IMPACT AND OUTLOOK ON MARRIAGE**

The marriage remains the most sacred human passage to survival and reproduction. Marriage can thus be perceived as both a spiritual and a physical bond and to this end it can be suggested that the outlook of any person on marriage is linked to and influenced by their spirituality. The induced marital ethic will inculcate a sense of trustworthiness between the partners. This means that the value of the marriage is greater than any other appeal of money, passion, power or pleasure. The intimacy of the relationship is intertwined with trust and confidence. Intimacy is thus conjunct to spirituality and such experiences of both partners.

As discussed previously there are two definite scenarios, 1 and 2<sup>233</sup>. Both kinds of marriage situations, distance and relocated, are influenced by migration causing an impact on the personal outlook on marriage.

**Distance marriage** – Has a spiritual facet, surprisingly also that the idiom, absence makes the heart grow fonder, is directly related to the positive or negative outlook on the distance between spouses. In some cases the intimacy in marriage increases in the distance marriage and in some cases the opposite occurs, where partners drift away from one another (Save your Marriage, 2012<sup>234</sup>; Fitzgibbons, 2011<sup>235</sup>; Fitcham, 2011<sup>236</sup>; Stanley D., 2012<sup>237</sup>).

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<sup>233</sup> Figure 15 - Two Main Expatriate Scenarios

<sup>234</sup> <http://www.saveyourmarriageadvice.com/marriage-issues.html>

<sup>235</sup> <http://www.maritalhealing.com/conflicts/depressedspouse.php>

<sup>236</sup> [http://www.psychologicalscience.org/journals/cd/12\\_1/Fincham.cfm](http://www.psychologicalscience.org/journals/cd/12_1/Fincham.cfm)

<sup>237</sup> [http://www.ehow.com/info\\_7900105\\_dangers-marriage-separation.html](http://www.ehow.com/info_7900105_dangers-marriage-separation.html)

*When the outlook changes from excitement to boredom about communicating with one another, the danger exists that the partners relate to marriage as a convenience and sometimes even a burden. Whilst both partners remain concerned about one another and the outlook is positive, there is still place for intimacy. Spiritual intimacy, it can be advocated, is the glue of the relationship and brings about the good, healthy and pure things that make a couple happy.*

**Marriage where both partners migrate together** – This marriage too has complications and, although both partners are together, their outlook on the marriage could be somewhat different. Here too the outlook on marriage, due to the disturbance of migration, could take two courses. Firstly, due to the total discomfort either of the partners could have a preference to be alone. This is dangerous and could lead to a reduction of intimacy, romance and togetherness. Whilst both partners are at home, each still goes their own way and lives their own life (Collins, 1988, pp. 98-99; Fitzgibbons, 2011<sup>238</sup>; Johnson & Associates, 2012<sup>239</sup>). Secondly, due to the sudden interdependence on one another in a strange country, there is a more secure bond between the partners. The outlook changes to need-based, one needing the other to survive, causing more time spent with one another.

*The intention of spending more time together may not necessarily be out of want but intentionally to do things together and to have a good experience of migration. This phenomenon supplements a deeper understanding of one another which grows the relationship to a higher level. However, it is not suggested that when couples do more together that the marriage is healthy; there are many more factors to consider when evaluating the health and vitality of a marriage. It is evident that divorce is not an option for expatriates; by and large marriages appear to become more relevant as a partnership. To establish how healthy the marriages really are may require further study.*

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<sup>238</sup> <http://www.maritalhealing.com/conflicts/depressedspouse.php>

<sup>239</sup> <http://www.telegraph.co.uk/expat/4194189/Divorce-and-infidelity-abroad.html>

## 8 CONCLUSION

It is concluded that within the migration process of South African expatriates, the South African church should play a vital role from the advent of deciding to immigrate through the complete cycle resulting in repatriation. Research has shown that church involvement in expatriation is low and few churches, if any, are involved in an expatriate ministry for Africa. The diaspora of South Africans from south to north, within Africa, should be recognised by all denominations as the unveiling of a new mission to Africa. To this end discipleship models could be developed to enable expatriates to become missionaries in their workplace. The South African Christian church, the body of believers, has a direct obligation towards the South African expatriate for spiritual support. This can only be successful if churches lose their religiosity to bring the Great Commandment to the fore for the purpose of evangelising Africa. In the next chapter (six) I shall endeavour to deliberate the mission theory resulting from the study thus far.

# CHAPTER 6



Developed  
theological theory

# CHAPTER 6 - THEORY

## 1 INTRODUCTION



**Figure 23 - Investigation and evaluation process**

Herewith I present the theological theory based on the empirical study in Chapter 4 and after the evaluation in Chapter 5. This results in a discourse of ideas and concepts for theory building on the South African expatriate migrating elsewhere in Africa. These ideas and concepts are formulated in tandem with practical theological determination and logical arguments. Also theories of practical theologians shall be compared to the ideas and concepts discussed in this chapter.

I firstly set out to provide the basis for discussion and forethought. In hindsight this study is about expatriates, their families and their marriages. Thus I would like to build up to the discussion on missions later by sketching the real life scenario of migration and its possible affects on those who embark on the expatriate journey. This is my first theoretical discussion.

The second theoretical discussion is about the migration experience of the expatriates, their pre-migration activities in relation to the Church, their exploration of the new terrain including their Church encounters, the lack of field support structures, the use of support groups and the different spiritual aspects linked to emigration versus constant migration.

The third theoretical aspect pertaining to the praxis of the Church is culture. The fact that “one size fits all” does not work for expatriates as far as African Churches are concerned, and last but not least, the work that lies ahead for the South African Churches in this domain.

The fourth matter that requires discussion is the spiritual dimension of the expatriate. To this end I discuss the possible change in spiritual outlook after migration, the spiritual challenges that the expatriates experience and lastly the influence of their migration on their own spirituality.

I am of the opinion that the theorising of the data acquired through the empirical study, will shed light on the highlighted matters and that the readers may make relevant conclusions and take actions that will enhance the praxis of the Church throughout Africa.

Thus, prior to my deliberation and for the comfort of the reader, I wish to sketch the migration patterns first. This is bound to create an understanding of the two migration scenarios that were studied in this investigation. The complete cycle of migration in two different scenarios will evidently leave different impact on marriages and families. I would like to deliberate their distinct characteristics prior to my theoretical deliberation. For the purpose of clarity I start with the migration of one parent, leaving the rest of the family in South Africa for long periods whilst he/she resides and migrates in Africa and will then proceed to the scenario where the entire family relocates to a new home from South Africa to another African country. The first classified as a distance marriage and family relationship, the other as classified a life changing event for the entire family.

## 2 MIGRATION SCENARIOS

The migration scenario has its particular cycle and from research senses the emotional cycle is intertwined with the migration cycle. I endeavour to deliberate the migration cycle, a continuous movement from home in South Africa to a temporary abode in the African country as depicted in Figure 24 - The migration cycle.

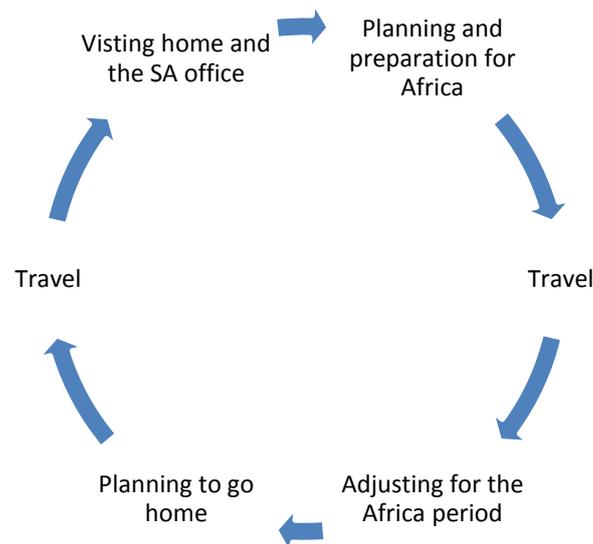


Figure 24 - The migration cycle

Although the spouse and family adjust and accept that the migrating spouse is only at home for short periods there is still an effect on the family's emotion at each interval of the cycle. To a lesser or greater extent as the cycles increase in frequency the spouse and family get used to the side effects and the travel becomes less traumatic, as if one spouse just leaves for work when going back to Africa. This cycle compares well with soldiers and officers in military deployment and the counselling strategies should also then be similar. At least the migrant does not get involved in combat, although dangerous and conflicting situations may be experienced from time to time.

I highlight five emotional areas of the migration cycle: first, the planning and sharing the proposed travel plans with the family, second is the emotional experience at the departure. The third emotional area and possibly the most impactful is the experience of loneliness and probable anxiety whilst the migrant spouse is in Africa. This probability exists for both spouses and the family. The fourth area is the planning and countdown for the return to South Africa and lastly the emotions at the point of reuniting with the family at home. I will discuss the impact of each area on the spouses and family later.

The immigration scenario, where the entire family move to Africa, is dissimilar to the previous scenario. It also involves the breaking up of a physical household to create a new one elsewhere. This immigration act comes with its own challenges and emotions. Conjectured by research, the cycle for the immigrating family is depicted in Figure 25 - Family immigration cycle.

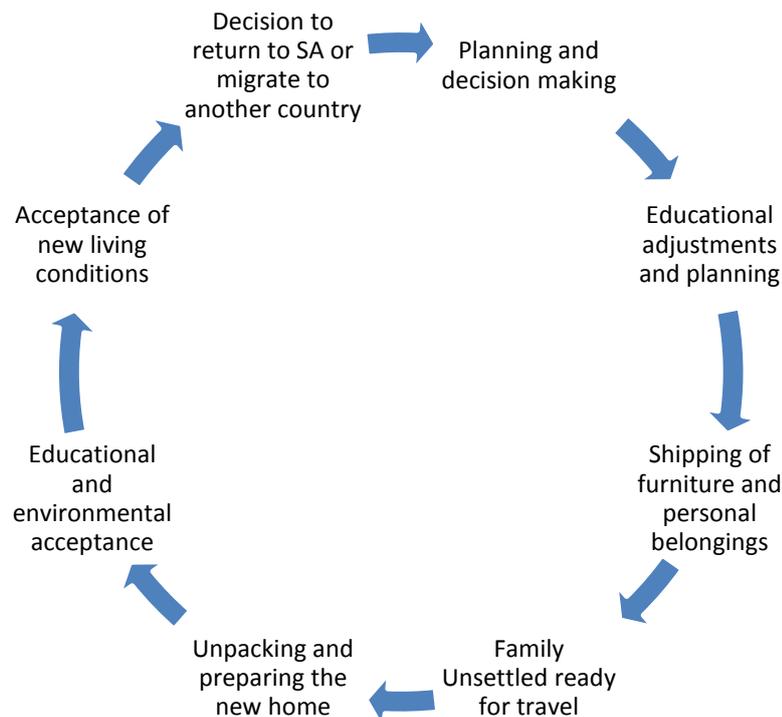


Figure 25 - Family immigration cycle

Whilst the cycle seems extremely impactful to the family, and it probably is, one must consider the fact that the family is moving as a unit or body. Therefore comparing the two scenarios, the emotional stressors shall be different to that of a spouse migrating and the family unit being dismantled. But I do not concede that the one scenario is less stressful or impactful than the other because households and personalities differ. I am trying to suggest that because of the dissimilarity of the two scenarios the impact on the marriages and on the family members will also differ.

## 1.2 IMPACT ON THE FAMILY

In the single migrant scenario the impact on the family is probably as I discussed previously harsher and more negative on the family members due to the pseudo single parenting. And this is the matter that I bring to the attention of the Church. Although the parents are not divorced or separated because of marital strife, the children experience the singleness and probably more than the spouses. I raise the following concerns about the pseudo single parenting: one, the absent father or mother figure may not be adequate for child rearing; two, the discipline of the household may be compromised and three, a child wants the accompaniment of both parents and may yearn for the absent one. These three concerns have an effect on the child's emotions and will influence behaviour and may not surface immediately, the impact may only be visible in years to come. Although parents I interviewed seemed to feel their children became more appreciative of them when they migrate, one has to consider the causes of the appreciation. The question that arises about the migrant home is how stable it really is? Due to the fact that migration brings the salary home one seems to find acceptance from the family for the discomfort. Thus, the long term impacts and the real stability of the migrating spouse's family, although comparable with divorce or separation, have not clearly been spoken to or identified in my investigation. I recommend that the Church counsellors, who may have identified problems in such households, advise pastors on the spiritual support if and when required for these families (Collins, 1988, pp. 158-164).

Lastly, my concern is probably more with the spiritual impact. I explain: if a child is not taken to Church by the parent at home, or for that matter taught about God, Jesus, the Holy Spirit and the Bible, it will have a long term bearing on the child's spirituality. Parents can rear happy children and not tell, or teach, them spiritual principles at all, this to the detriment of the child's spirituality and his/her future. What most parents fail to realise is that they rear children for this life and eternity. Therefore, the eternal destiny can be leveraged off what the parents taught the child. My argument is that children should at some time begin a spiritual journey and it would be based on the cognitions about spiritual and religious matters. I quote (McCarthy, 2000, p. 196) " Spirituality is always the quest for meaning" and to this end a child will search for such when he/she reaches such maturity. Without a spiritual foundation, who knows where the child will start this investigation for meaning, and how for that matter. Therefore on this point of spiritual significance, I conclude that I am not sure how spiritually stable these expatriate homes in South Africa really are.

As far as family stability is concerned it is perceived from the research that when the family migrate together, it was more advantageous, yet not without challenges. Expatriates who lived in Africa admitted to having a more positive family life. This is due to the fact that they

spend more time together, in actual fact it seems as though they don't have to make family time, it comes spontaneously. The separation from South African close family and friends has an impact, but more of a longing and appreciation of what was, than a problem. The normal impact of resettlement which could happen anywhere should affect the family especially because the family has to adjust to closed communities, compounds, no nearby schools and difference in health standards. A matter that emerges is that mothers tend to take spiritual lead and in so-doing they build a spiritual foundation for their children. Also the mother seems to spend more time on the foundational and educational matters concerning her children than she did in South Africa. The main reason for this is probably that in South Africa caregivers, teachers and others are paid by parents to assist in foundational education and preparation. The household, although sometimes not in the most comfortable surroundings are mostly modern clean and receptive to a South African family. It still remains a concern that if children don't get led spiritually at a younger age spiritual confusion is possible at a later stage. To this end there is no real evidence on how the spiritual education takes place in most expatriate homes when there is no Church support for the parents. With spiritual support at a functional Christian structure, such as a local church, children, parents and teenagers are all part of the spiritual programme. If parents don't attend the local church services with or without their families I propose that there would be spiritual wants that are not satisfied or supported.

### **1.3 IMPACT ON THE MARRIAGE**

Relative to the impact on marriages it is also evident from research that both scenarios impact differently on a marriage. The scenario where the one spouse migrates has, I propose, higher marital risk than a scenario where families migrate together. Yet on the other hand communication channels are freely available and spouses can communicate with one another at such a level where if bandwidth is available, they see one another on video calls. I insert a direct quotation that points directly to the way expatriates communicate with their spouses whilst migrating in Africa.

The long-distance relationship is famously difficult to maintain, and requires plenty of perseverance, attention and patience from both partners. Thankfully, in the 21st century, the long-distance relationship isn't as difficult as it might once have been, thanks to the advent of technology, in particular the Internet with its email and social

media websites. Chiefly, technology allows couples advantages in communication, essentially the cornerstone of such relationships (Fuller, 2012).<sup>240</sup>

But whilst a communication channel cannot replace the “touch” in the relationship, it does reduce a limited amount of marital risk. Technology cannot replace the feeling of closeness, the warmth and the door of perception about the other spouse is still left wide open. Some of the negative results, of marriage partners being separated for long periods at time, are that they get used to making decisions without consulting the other spouse. By virtue of the fact that mutual decision making is inclined to be overlooked, there is cause for marital strife. But this investigation shows that it seems rare that pastors encounter the need to counsel expatriate couples. What is interesting is that there are few divorces recorded amongst expatriates in both scenarios yet the reluctance of expatriates to take part in the research leaves this matter open for debate.

The fact that all the household discipline will be enforced by the resident spouse whilst the other migrates, adds pressure to the marital relationship and could lead to manipulation of that spouse by a child or children. Such parents need to be aware that child manipulation could cause a marital rift between partners. Lastly, in the scenario of the migrating spouse the marital load could quite easily double for the partner who remains at home with the children. This too brings about cause for uneasiness and possibly arguments.

A point of relevancy about expatriate couples living in Africa is that marital strife seems to be discussed amongst the expatriates. One expatriate records “Not that one wants to have secrets, but everyone knows everything about the other in an expatriate community” (Barnes, 2013). Gossip, I fear, is a matter that expatriate communities need to combat as this usually erupts into you said, I said, they said allegations and arguments. Gossip is never healthy and works to the detriment of trust in relationships and for that matter marriage.

All in all, the mere fact that the family migrates as a unit makes the marriage safer, strengthens the family and brings about coherence about the situations the family faces. What stands out is that family discipleship becomes the mode of doing church. Barnes (2013) records that the Church is no more a place where we go or meet, as an expatriate I have become the Church. This is the way families do Church, they are the mini Church and they had to adapt to bring the Church into their home.

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<sup>240</sup> [http://www.ehow.com/info\\_8515098\\_positive-longdistance-relationship-through-technology.html](http://www.ehow.com/info_8515098_positive-longdistance-relationship-through-technology.html)

### 3. MISSIONS

Before discussing missions, I quote Bosch (2011, pp. 531) “ The mission of the church needs to constantly be renewed and re-concieved”. At this point of possible mission renewal and re-concieving, it seems that the Church would be required to send spiritual leaders into Africa that play dual roles in the community. In this way no funding is required as a fellow expatriate does a job or has a profession as any other but is the spiritual caregiver whilst in the expatriate community. Thus, with this in mind, I propose mission alignment with the movement of South African expatriates in Africa, I start out with a discussion on the history of missions in Africa, their purpose after 2000 A.D., mission principles then I discuss the spiritual needs of expatriates in relation to mission strategies and close this discussion with the investment the Church needs to make in this regard.

After completing the empirical study I make the first and foremost theoretical statement, namely that there is probably no real missional plan designed by South African Churches to accommodate the new dimension of Missions, the South African expatriate. In terms of missions, I refer to Saayman (2003, p. 209) with his comment about missions, “‘n Ander area wat verkenning verdien, is die verskuiwende fokus ten opsigte van ‘Sendingvelde’ ”. Herein Saayman consigns his deliberation to the political events of misfortune that the Dutch Reformed Church encountered in the history of South Africa, vis-à-vis its mission policy. Yet, after careful consideration of his intention to revisit the *missio Dei* theories of the Dutch Reformed Church, I purport recognition of the expatriate problem on Saayman’s new mission horizon for the entire Church of Christ (Saayman, 2003, pp. 210-211).

To this end the investigation leads to root cause analysis so that one can find suitable solutions and strategies to address the gap in our missional activities. Prior to embarking on a theoretical discussion I bring the missional calling of the Great Commission, Matthew 22:20 (KJV) into play “Teaching them to observe all things whatsoever I have commanded you”. This second section of the missional calling inferably refers to the support structures that the Church is required to offer a Christian after accepting Jesus Christ as his/her personal saviour. Therefore this dimension is created by a spiritual need which inevitably should lead to spiritual growth once the support structure is prepared and equipped for teaching the Christian observe all things whatsoever Jesus commanded us.

Secondly it is my aim to create dialogue about missions. After all, missions of the Church are primarily about the Great Commission implementing the Great Commandment which is after all classified as discipleship. The mission houses have equipped themselves with the

necessary to reach the most rural area of Africa, this I am sure is God's will. But in the dialogue with the mission field of Africa I need to ask a pertinent question, have missions taken the South African expatriate into account in their mission strategies. The answer from this investigation is clearly, no. Why? Almost a direct answer, the numbers are too small for consideration and Church planting else the Churches would have been planted as seen in New Zealand, Australia, Canada, Arab Emirates and Canada. The next harsh question I ask is, is it about money? Clearly the "yes" resounds. Africa does not leave the Church with good buildings or comfortable establishments, African communities can hardly afford to pay for a pastor's flight ticket.

Then I suppose the question should come from the mission offices in South Africa, "brother, how do we do this mission, no money, no establishment, no glory just a number of pockets of expatriates in cities all over Africa?" I present my case in the following deliberation and hope to win the favour of the mission houses all over South Africa. This favour is for and on behalf of our brothers and sisters living in Africa wanting to, and longing to be part of their home Church in South Africa. It may cost us a price first, I propose packing away our big denominational rule books and opening up our Bibles to start afresh with discipleship as the departure point of our missions. Whilst we have numbers of twenty or so believers from indifferent denominations we will have to find common ground in our mission principles when in dialogue about our expatriates.

#### 4. SPIRITUAL NEEDS

When referring to the spiritual needs of Church members, one looks at the basic needs versus what the Church member actually requires. To give perspective to basic needs I draw from the well-known hierarchical self-actualisation and meta-needs theory of Maslow (1954). Relating the structure leading from the lowest being, physiological needs, security, love, self-esteem and dignity, cognitive, aesthetic and finally self-actualisation needs then the meta-needs, these include truth, justice and goodness. Comparing his meta-needs, 17 listed by Maslow (1954), with Paul's fruit of the spirit. The apostle good Christian morals to the congregation of Galatia in his letter to them in about 55 A.D. I quote Galatians 5:22-23 (KJV) "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law". It is thus inferred from two scientific disciplines, psychological and theological that the highest order of spiritual or meta-need, as Maslow theorises it, is to be good or in a theological sense, Christ-like. Thus, by implication, if the Church has to successfully fulfil the needs of its congregants, the fruit of the Church should inferably be Christ-like disciples.

Therefore, taking the Christlikeness into account Richards (1987, pp. 56-59) says that living a Christ-like life is crucial and that Christians affirm two realms, the physical and the spiritual. It is in this dualism that expatriates find themselves entangled, real life and the spiritual being that wants to serve God. To this end I quote Richards (1987, p. 57) "Christian spirituality is essentially incarnational, a person's enfleshing the life of God in the world of humankind". Therefore, if the Church has to fulfill a purpose in the dualistic world of the expatriate as discussed previously, what would its purpose be? Does the Church only address the spiritual side, or the human side, or both? I attempt to explain what the empirical study has indicated, by assuming that the Church, guided by the Holy Spirit, is the supplier of spiritual guidance, wisdom, spiritual empowerment and truth to its disciples. We can therefore safely assume that the Church, as edifier should affirm the spiritual needs in different aspects, and these should be addressed. Also, one must assume that not all Christians have the same needs at the higher levels, yet at the base, such needs are undoubtedly common. If Jesus attended to both the needs of his disciples, physiological and spiritual, how then can the Church divorce itself from the human aspects of the expatriate?

Warren (1995, pp. 103-108) states that the Church has five implied purposes: the first two are the great commandments, namely the first two commandments of the Law, as Jesus argued in Matthew 22:37-40. The second, the great commission that comprises of three parts; making disciples, baptising them and teaching them to obey, found in Matthew 28:19-20. What is striking though, is that Warren (1995, p. 119) breaks down the purposes of the Church into components and combines the fivefold ministry with its purposes. Outreach, he links to mission and evangelisation targeting the community and fulfilling the spiritual need through enhancing the significance of belonging through witnessing. Worship's purpose is to exalt and magnify God and a spiritual need is satisfied by an emotional benefit of stimulation. Fellowship's task is to encourage believers and the spiritual relationship needs are satisfied by Church membership and functional support. Discipleship brings about edification and maturity and seeks to satisfy the need for spiritual stability by the Church supplying members with founded Biblical principles, that they should live by. Lastly service equips the ministry core satisfying the need for living out a profession through self expression.

In Warren's Saddleback model one assumes that the objective of their strategy is to attract a target market, as Warren, (1995, p. 170) calls it, the Saddleback Sam. What I am calling for is for the South African Church to reach a target market of expatriates who similarly have the following spiritual needs. One, a need to have spiritual purpose confirmed. Two, a need to

be spiritually stimulated through personal prayer and worship. Three, a need to comfortably have fellowship with like minded believers, in other words having a spiritual support structure. Four, a need to come to a point of spiritual maturity through edification and lastly, to be spiritually equipped by the Church to live out their profession in Africa through self expression and excellence. Taking these listed spiritual needs into account it still does not satisfy the dualism the expatriate faces. To this end the Church, taking a holistic approach would rather consider the holistic needs of the expatriates and their families. I have tabulated a holistic needs approach in Table 88 –Holistic needs of the expatriate defined.

Spiritual need	Spiritual objective	Church deliverable	Expatriate expectation	Emotional benefit
<b>Confirmation spiritual purpose</b>	To confirm a missional purpose	A focussed outlook on Christain living	Pastoral or leadership contact	Spiritual significance
<b>Personal prayer and Worship</b>	To have a personal relationship with God	Devotional material, mulimedia and communiques	Christian literature and multimedia	Spiritual stimulation and growth
<b>Fellowship</b>	To have personal relationships with fellow believers	Supportive structures that enhance fellowship	Support structures with like minded believers	Spiritual support and interdependence
<b>Spiritual maturation</b>	To have believers mature spiritually	Mature leadership with guiding principles	Spiritual foundation and fundamentals to live by	Spiritual stability
<b>Spiritual equipping</b>	To live out Christain values in the marketplace	Training, coaching and mentoring	Pastoral support and coaching	Self expression and Christian excellence
<b>Family guidance</b>	To create family stability with Christian values	Family guidance, counseling and ad-hoc support	Availability of supportive structures	Family stability
<b>Marital guidance</b>	To create matrimonial stability within a Christian value system	Marital guidance, counseling and ad-hoc support	Availability of supportive structures	Stable marriage

**Table 88 –Holistic needs of the expatriate defined**

Thus, to answer the question on the purpose of the Church in the dualistic world of the expatriate, it is implied that even though we are called to make disciples, it does not seem to be effective for the South African. Therefore the concept of discipleship should be revisited, or maybe it should be rephrased in order to foster a new concept of remote discipleship. By implication remote disciples still require the same amount of spiritual care in a remote location as what a member receives living in close proximity of the Church. It is therefore eminent that the Church heeds the call to satisfy the basic needs of a Christian expatriate namely: constant communication, teaching in one way or another, prayer groups and structures, caring attitudes and the need of a spiritual home.

Thus, just by taking the empirical study’s results into account, only 10% of SA pastors take full account of the spiritual needs of expatriates. Furthermore, only 19% of the expatriate

respondents are certain that SA pastors look after spiritual needs whilst they are abroad. Clearly the resultant implication is that the Church is not yet fulfilling its holistic function. It is evident that more than half of the expatriate respondents perceive that the Church does not understand their expatriation problems. Whether the Church addresses and fulfils the spiritual needs from the Church in South Africa or via their missions is still to be seen.

## 5. CHURCH INVESTMENT

I start out with a good definition of the word *investment*<sup>241</sup>: it is “the *investing* of money or capital in order to gain profitable returns, as interest, income, or appreciation in value”. In the case of the Church the profitability of its investments are also measured in the size of its membership role, Church attendance, spiritual maturity, leadership maturity, social activity and the like. To implement a strategy, especially to accommodate expatriates, whether through missions to Africa or from the home Church will require monetary investment for the development of the required resources whether it be people, ministry outreaches, structures, systems or technological solutions. The profits of the investment will be derived through the service to expatriates, and as with any good investment, may not yield immediate profits.

The problem may be that pastors in South Africa may not see the potential in an expatriate ministry. Maybe this is only due to the fact that they have not been enlightened about the possibilities of such. It is understandable that if a minister does not have expatriates in his/her congregation, that there would be no interest in investing in this kind of ministry. But even this could not be good enough reason to get involved; many pastors that support missions don't have anyone in missions as members of their congregation. A more radical solution would enable the Church, I believe united across denominations, to minister and support South African expatriates in Africa. This more radical intervention will require funding so that the Church can also perform its mission in this regard. Taking the holistic needs list into account as discussed previously a number of investments that the Church ought to make are listed in Figure 26 - Needs versus Church investments.

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<sup>241</sup> <http://dictionary.reference.com/browse/investment>

Confirmation spiritual purpose	The investment: Mission outreach and education
<ul style="list-style-type: none"> <li>•How the investment could take place: By means of denominational and cross denominational strategies to train mission field workers specifically for South African expatriate ministries in Africa.</li> </ul>	
Personal prayer and Worship	The investment: Multimedia, TV and Radio
<ul style="list-style-type: none"> <li>•How the investment could take place: By the establishment of expatriate radio and TV channels and via live recordings of Church services via social networks.</li> </ul>	
Fellowship	The investment: Cell Church and care group ministries
<ul style="list-style-type: none"> <li>•How the investment could take place: Through the establishment of expatriate care groups who holistically care for members. Various discipleship models could be used. This should be combined with spiritual literature and media.</li> </ul>	
Spiritual maturation	The investment: Pastoral care from South Africa.
<ul style="list-style-type: none"> <li>•How the investment could take place: Pastors, as they do in SA, make regular contact via communication media i.e. Cellular phone, email, skype etc. Pastoral care for families in SA.</li> </ul>	
Spiritual equipping	The investment: Pre-Migration training
<ul style="list-style-type: none"> <li>•How the investment could take place: At pre-migration camps, seminars and small group training sessions. Follow-up on-line spiritual training per category for expatriates already living in Africa.</li> </ul>	
Family guidance	The investment: South African counsellors with online counselling capabilities
<ul style="list-style-type: none"> <li>•How the investment could take place: Cross denominational Christian counselling available for children, mothers and fathers. Availability on-line to all age groups affected or traumatised by the expatriation.</li> </ul>	
Marital guidance	The investment: Expatriate marriage enrichment programmes.
<ul style="list-style-type: none"> <li>•How the investment could take place: Expatriate weekend camps, seminars, literature together with on-line help, skype is a possibility for marital counselling, more cost effective.</li> </ul>	

Figure 26 - Needs versus Church investments

Expatriates proposed that the churches in South Africa send inspirational emails to expatriates, use multimedia channels to make contact with them and appoint dedicated pastors as a united investment of like Churches for an expatriate ministry. From the empirical study it is further implied that about 70% pastors have not spent time in any other African country and would probably not have first-hand experience about the difficulties faced by the expatriates. Moreover, the research also shows that it is not “Church as usual” for most South African expatriates once they leave South Africa. Due to the unintentional ignorance about the expatriate life in Africa, very little, and in most cases no budgets seem to be committed to expatriate ministries or missions in Africa.

## 6. THE MIGRATION

The migration process I have deliberated by taking both the migration scenarios into account. I propose that pre-migration counselling, although it would be good for both scenarios, is most important when the whole family migrate together. This will relieve problems they may encounter when arriving at the new destination, yet I am not advocating that there wont be any if they did receive pre-migration counselling. I deliberate on the pre-migration stage in the following paragraphs.

### 6.1 PRE-MIGRATION

Most South Africans would spend a number of months planning migration, especially if it is the first time out of South Africa. The Expatriate is affected in many areas of his / her life and I have specifically drawn a common wheel for pre-migration as depicted in Figure 27 - Pre-migration impact.

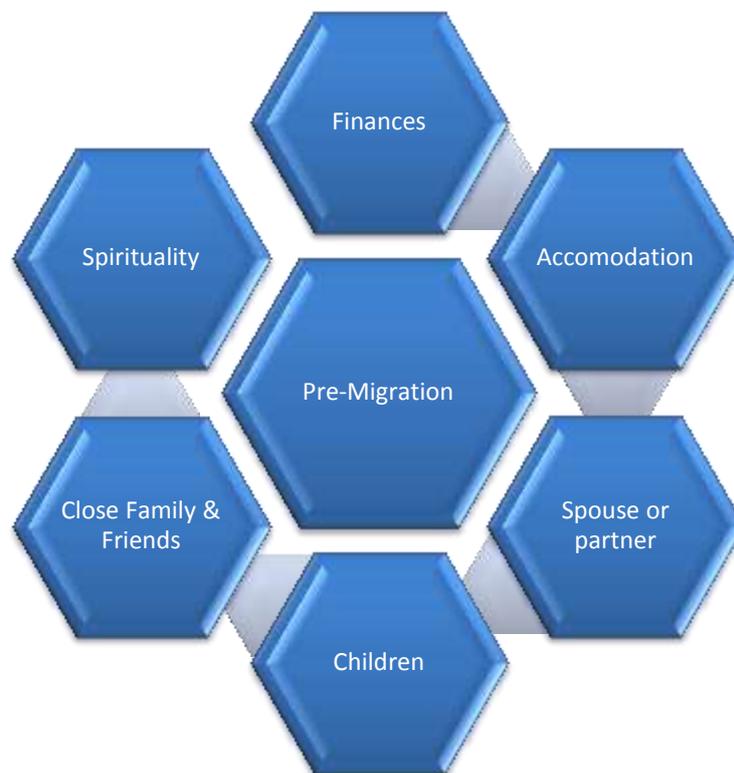


Figure 27 - Pre-migration impact

I bring a theory to the fore that financial gain is probably the greatest driver for expatriate migration throughout Africa and even if it is not, considerations are surely interconnected with a financial outcome. Also I presume that spirituality is considered at the end of the entire process, if at all. The order of consideration may differ from person to person but the diagram suites most pre-migration circumstances. The second consideration is around the possibilities of accommodation in the chosen country, this makes the journey possible or not.

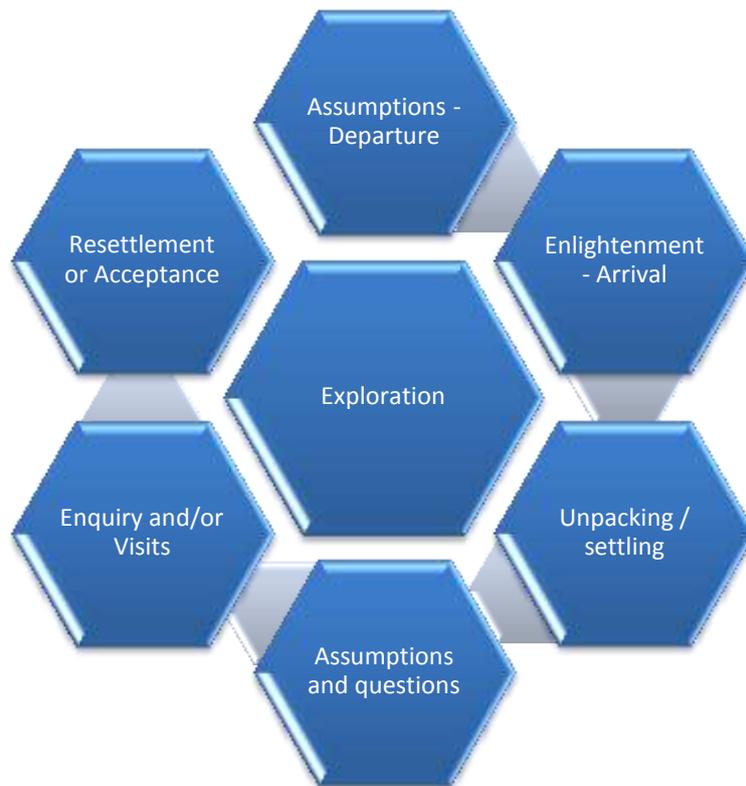
Added to accommodation process, is the Visa, immigration and travel matters. Once these first two areas of impact have been concluded the emotional impact is realised, in some cases to a greater degree than others. Possibly a very close family would be traumatised by such a decision. The way that the trauma is experienced and identified will certainly be different for each individual. I suggest that whilst the primary traveller may be excited, yet those forced to move with a partner spouse or parent will experience the preparation time in a different way. In other cases those remaining at home in South Africa may not feel traumatised at all; this, of course, may differ from household to household. This brings about an appropriation that pre-migration counselling is necessary but can be done in different ways. I suggest that the counsellor, through open ended questioning, allows the counselee to realise the impact of the expedition if it were the migrant. If it is a family member who feels traumatised about the venture the counsellor will follow normal counselling procedures. What I do advocate for pre-migration counselling is a discussion about culture, Churches in the area, spirituality and the upkeep thereof. Finally I would advise that the migrant be assured that a pastor of his/her congregation will be in touch by exchanging email and Skype addresses, these unlike phone numbers, remain the same internationally.

To substantiate my argument about pre-migration the expatriates that were interviewed have identified the need for the Church to identify credible places of worship in the African countries that they migrate to. Because only 3% of the respondents had received pre-migration counselling and only 4% of the pastoral respondents recorded such, it is obvious that there may be very few counselling guidelines in place and maybe this opens up another dimension in counselling. Noting that about 15% received assistance in one way or another from the Church whilst migrating means that informal encouragement outside of counselling may be an option that pastors opt for. The more informal approach could be constructive as this kind of support is probably more direct and personal.

## **6.2 EXPLORATION**

There are Google maps and other reconnaissance tools available on the internet. This is not the case when an expatriate looks for suitable Churches in African countries and if I may add, almost last on the to-do list. The second point I make is that from the empirical research it is obvious that Church and Church services become secondary in the life of a migrant. Yet interestingly, spirituality moves away from the fellowship space to a more personal one after migration. Although this may be interesting one must first understand the exploration cycle and what the expatriate goes through prior to settling in a country. It is rather obvious that not all expatriates are appeased with the environment when they first reach their destination.

I have constructed from the interviews an event cycle for the in country exploration of migrants and this is depicted in Figure 28 - Exploration cycle.



**Figure 28 - Exploration cycle**

I purport that reality hits home once the sacrifice is realised when a person takes on a new destination and vision. Stanley (1999, pp. 192-193) advocates two things that happen when a person makes a genuine sacrifice toward a vision. In the case of the expatriate I pose that one, the people around the expatriate realise their commitment and two, the individual catches the glimpse of reality once he leaves the departure zone of South Africa, whether by air, road or sea. Leaving the comfort zone of South Africa and sacrificing what was for an unsure to be is the reality of the migrant who leaves for the first time. In the case of the primary migrant, the person who leaves to take on a job or to consult in Africa, is not as emotionally difficult as the sacrifice of the spouse. I defend my statement by relating with interviewees that point to their fear of the unknown. I further explain that the primary expatriate, for instance a father in the family, is often quite sure what his job in Africa is, and how he will apply his expertise. On the other hand, the mother sacrifices a comfortable home for a promised one, she may have children that accompany them, or one of her children may remain in South Africa. At this point one can ideally establish the higher burden of the sacrifice, when both husband and wife leave the departure desk the husband is probably geared up to take on the new challenges and the wife ponders about her exact role when

she arrives at the destination. The scenario I sketched was but one of many that would probably complement it in some way or another. I therefore propose that the departure is the point where the expatriate realises the quantum of the sacrifice, almost as the parachutist that jumped out of the aircraft, he/she cannot turn back.

Arrival is the point of enlightenment; the expatriate actually gets the glimpse of what the other country really looks like. At this point the expatriate, I infer from research, starts comparing “what was” to “what is”. Driving through the African countryside and through African cities, one is greeted by the mixed dwellings, primitive and proper. Research reveals that in other African countries poverty is more visible than in South Africa. This is further complicated by the lack of road maintenance. But all told, it is as if Africa makes the expatriate feel welcome by the amount of friendliness the expatriate is greeted with. Most interviewees noted that Africans are friendly people, especially Ghanaians.

Whether unpacking in a hotel room, at a rented house, mining town or in an expatriate compound, the in country exploration is about to commence. The realisation of less comfort, unknown surroundings, strangers and the closed in space makes reality hit home. At this point I propose assumptions that were made in South Africa about the new country are confirmed or rejected. What is real is the question, what is out there? As the researcher and as African migrant, one tends to feel with the first time traveller. Here the first “Africa frustrations” are encountered such as only drinking bottled water, mosquito nets, malaria tablets, lower hygiene standards and the like. Television in some countries is supplied by DSTV, a South African company, yet the programmes differ. I make a conjecture from the research that it may be at this point that the questions about the direct surrounding, provisions, facilities, churches and the like begin to emerge. I clone this as the initial exploration.

It is extrapolated from qualitative data that expatriates seem to meet other expatriates quite soon, probably not coincidental because the places they choose to stay would probably be in the areas where other expatriates reside. Respondents to the qualitative research rightly pointed out that the clubhouses in mining towns become the meeting places for expatriates. To this end they find comfort in knowing that there are others that could guide them through the initial exploration of the area, especially about the specific rules of the country or district. I suggest that once the area, direct and indirect has been scouted, the expatriate realises what their next steps, or even their next abode, will be.

The last part of the theoretical discussion about the exploration is the acceptance or resettlement phase that the expatriate experiences. The mere fact that the expatriate has reached a point where the provision centres are known, the facilities tested and or acknowledged and the local area visited, means that he/she is now ready to decide on the way forward. Either the expatriate will hold on to the accommodation that they were first introduced to or they will find a more suitable area to live in. In the case of a family migrating it is possible that two or three abodes shall be tested prior to final settlement. Interestingly, research respondents actually felt safer in the SADC countries than in South Africa. This leads to a discussion on the Christian field support structures in other African countries.

### 6.3 FIELD SUPPORT STRUCTURES

Over and above the mission strategies of the South African Churches for the African continent it is almost certain that the South African and local African Churches have not put the South African expatriate on their strategic radar. Although the South African Churches may embark on missions there is a lack of a support structures for the Christians who probably don't fit in to the mission cycle or are not privy to the information about the missions. However, it seems evident from the research that expatriates may have met up with South African missionaries, but rarely so, and it was indicated that such were not there for ministering to South African expatriates.

About 3% of expatriate respondents indicated that a South African missionary had actually visited them. Only about 8% of the pastors were sure that their missionaries would interact with, or visit expatriates. Also one must consider the fact that most mission activity from South Africa takes place in SADC.

I thus advocate that the only real and reliable support structure for expatriates are support and care groups. It is almost like a return to the first century Church where Churchgoers worshipped in large rooms at different homes. It is imperative to take a holistic view of the expatriate's life world and not only spiritual needs when designing a support structure. Although holistic needs may not all be spiritual, they would include physiological and family needs that require support structures. I aim to, in my discussion, demonstrate that the needs fulfilled in a suitable support structure are linked to the fellowship and belonging needs previously discussed. Furthermore, I display a collage of ideas about a suitable support structure in Figure 29 - Supporting structures



Figure 29 - Supporting structures

Although club houses and community centres may form part of the expatriate support structure, these centres may not always be available in areas where South Africans find themselves. To deliberate a necessary support structure, I commence from the premise that in most cases, likeminded individuals and families would socialise with one another. To this end one must add that like mindedness requires a common thread. In this case, the mere fact that these families are foreigners brings commonality and a cause for involvement with one another. The Church in South Africa could take advantage of this phenomenon for the development of mission structures, most likely built on the Cell-Church principles.

It is evident that in a social group one finds people within the generally accepted four quadrants of personalities. These are dominants, theorists or realists, workers and the social or party people. Each of these, probably equally spread, have their place in a support structure. Those who display dominance shall most likely take the lead and bring new ideas that can build a new support hub. The theorist, the careful persons, will relate to new ideas in a realistic manner and will bring designs and technical solutions for group problems and or issues. The workers will get involved in the suggested actions and probably deliver services to the community as they see fit. One must not forget the “party animal”, they are the ones who find a cause for celebration, they bring and keep people together, and they understand and speak to human emotion. In all, I have pointed out the usefulness of each of the four personality groups, which would probably fit a larger support structure. What I do add to my deliberation is that a leader can make or break a structure. Therefore, with this in mind, I

propose that the kingpin of a support structure should be guided by a good mentor or coach in South Africa. Such a leader would be essentially be pastoring a social support structure, probably without any formal theological background or training. Even though such a group leader may or may not be doing a good job, the mere fact that he/she can keep a group together means they have leadership capability. Also one must take into account that the pastors in South Africa have a wealth of information that they could share with interested group leaders. The problem probably only exists because pastors and our respective mission centres do not have such micro leaders on their ministry radar. This matter I will deliberate when discussing the development of the field worker.

A support structure, in my mind, is one that supports and upholds spiritual and moral values, realising emotional wellness and leading to pleasant and positive social interactions with one another. Also, it is grouping of individuals caring for the group's families in support of healthy marriages and a healthy spiritual environment. Thus each component of the structure requires consideration. For this purpose I list them as: Spiritual leadership, prayer, Bible study, Sunday Church services, youth and children's activities, ladies social network, the expatriate network and possible venues to house such structures. At a glance the list resembles the structure of a small congregation, and indeed it is exactly that.

Prayer and Bible study are personal acts and although they are carried out in the personal space, one needs to acknowledge that the sharing of Biblical wisdom and corporate prayer also have their rightful place in the bigger scheme of things. At group discussion, those who neglect their personal prayer life are encouraged to grow spiritually through spiritual discussions at such gatherings. It is inferred that a natural leader usually emerges within a group. Because African Churches in the area may not suite expatriates, they may convene on Sundays to have small worship services, this may only occur once a group reaches spiritual maturation.

Inferably what lacks most in the expatriate support structure, is youth activities. Also, one must understand that adolescents have their own requirements when they relate to a relevant support structure. They, I posit, would probably relate more to physical activities that make them associate with the spiritual aspects taught by the Church. It is of course a natural phenomenon that youth would want to socialise without their parents. Therefore organisers of youth activities should be both spiritually and emotionally mature making youth activities energetic and attractive without encouraging spiritual or moral decay. The approach to youth activity would certainly be no different in the expatriate world because these teenagers relate to what they were used to in South Africa, what they see on television and in the media. One

must bear in mind that even though they may have less exposure to media they would probably expect nothing less than the standards set by the aforementioned. This is too an opportunity that the South African Church should grapple with.

Whilst there are nursery and primary schools in the host countries, it seems from the research that different alternatives are sought. These may be home schooling or boarding schools back in South Africa. From the research it is also evident that many of the expatriate ladies take on the role of full time mother and homemaker rather than going to work. Whilst this enables a healthy family environment, that many mothers in South Africa desire, it lends itself to children that become lonely due to the fact that they do not have many friends. Equally so, the support structure of the expatriate may or may not be aligned to the direct needs of these children to their spiritual detriment. One can infer that the mother of the children, if she takes on the spiritual role, will teach her children about the Godly matters through Bible stories. What the research did not measure is how many mothers take on the role of spiritual mentor.

It is with great care that I suggest that, without a good curriculum for the spiritual teaching of children, the Church and the parents may fail in laying good spiritual foundation. The support structure should not become the sole provider of spiritual guidance for children or for that matter vice versa, the parents. There should be a good balance between the spiritual foundation laid at home and the guidance and support contributed by the significant structure. If the parents therefore take on the responsibility of founding Christian principles at home, what children then learn at the support structure will just strengthen their very young and innocent spiritual outlook. However we debate the matter a support structure is required, one that includes playing, learning and Jesus.

I now recapitulate on the matter of ladies not working in foreign countries and bring to the fore that they may get lonely when they only have children and chores that they concentrate on. Therefore a support structure that does not include activities for ladies would be failing the community of expatriates, the lack of such could ultimately affect the emotional wellbeing of the family. Most women relate well to family matters, recipes and preparation of food, emotional matters, hobbies and the like. Whilst I admit to generalising in my previous statement, it is in no way sexist. I advocate that a structure in support of family and emotional matters is a good one and it allows for women to support women. These support groups may take the form of prayer groups, arts and craft lessons, gardening clubs, music lessons, ballet or even just morning tea. Notwithstanding what I have discussed, it remains needed and practical to have an established ladies expatriate network that operates by day.

Another important matter when designing a support structure, I offer, is the network itself. There are probably two most important networks that require pondering. One, the immediate expatriate network including the spiritual leader, a mentor or guiding pastor in South Africa and two, the extended network of expatriates throughout Africa.

I have left the deliberation about the fieldworker for last because it is probably the area that has been least thought about in mission strategies thus far. For missions and for seeking lost African tribes and the like it sounds exciting and often novices volunteer to become field workers at mission stations. This is noble and I am sure within the will of God. Taking the real expatriate marketplace into account makes the job of a fieldworker a little different.

From the interviews I construct and sketch a typical scenario. An expatriate is an electrician, works at a mine in the North of Ghana where he and his family live in the village. The closest town is about 200km away and there is no Church in their village and there is no resident pastor. About 50 expatriates get together for socialising at least twice a week at the mine club-house. About 90% of the married women do not have jobs on the mine and stay at home in the day. The religious background of the village spans Catholic, Anglican, Dutch Reformed, Methodist and Pentecostal. The electrician feels he has a spiritual calling, opens get-together's with prayer but has no laymen experience or theoretical training. He makes contact with his South African pastor from time to time.

I have just identified the ideal fieldworker for this mini-mission. What is required is that the fieldworker is mentored by his pastor to start a care group where he is the leader. Such a prayer / care group should however be cross-denominational to allow for participation from any identified Christian. At such meetings basic fundamentals of spirituality can be discussed without limiting spontaneous participation. Thus it would be important that the fieldworker is coached to an encouragement to fellow believers rather than a preacher of a specific dogma. I advocate that by the pastor in South Africa, coaching the electrician in Ghana by means of media such as Skype, could plant a successful ministry and support structure without having to visit the village.

In my scenario sketch I have given but one example on how the Churches in South Africa could inexpensively get involved in a mission to care for those who have no opportunity of attending Church services. Also, fieldworkers are probably the best solution for the dilemma; imagine if spiritual fieldworkers are trained in the pre-migration stage. I posit that the spiritual encounters of expatriates may be different when they meet up with trained spiritual leaders

who can manage and support believers in a micro structure as deliberated in herein. I recall that only about 6% of the respondents claimed to have definitely trained field workers for the African ministry. I propose that the Churches in South Africa take up the challenge of an emerging mission in Africa, the expatriate one. I refer to a Church in my home city called, “Kerk sonder mure”, with certainty I propose that this emerging mission will also create churches without buildings.

#### 6.4 EMIGRATION VERSUS MIGRATION

From the empirical study there is a clear distinction between the expatriate that resides in South Africa but travels throughout Africa on a regular basis, and the one who relocates to an African country for a period of six months and longer. The latter may or may not emigrate with the whole family, spouse and children. Both these modes of migration have their own challenges and I would like to deliberate these in the next paragraphs.

It is induced through the data that the most of expatriate activity takes place in the Southern African Developing Countries (SADC). To better explain I have placed Figure 30 - SADC Region (IECF, 2007-2012), hereunder.

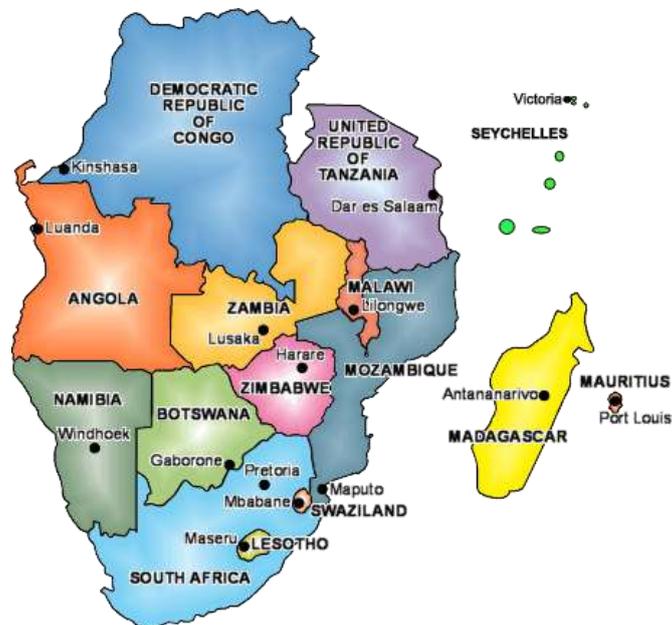


Figure 30 - SADC Region (IECF, 2007-2012)<sup>242</sup>

I refer to the empirical research where it is implied from the pastor and chaplain's perspective that most South African expatriate activity takes place in the SADC region, and

<sup>242</sup> <http://monitor.icef.com/2012/07/market-snapshot-south-africa/>

more so in age groups 40-65. Incidentally the most of the mission activity from South Africa also takes place in this region; this implies a synergy of sorts.

From the respective interviews it is evident that truck drivers for large transport companies travel the main corridor between Cape Town, Durban, Port Elizabeth to Gauteng, up through Polokwane to Harare in Zimbabwe, then to Lusaka in Zambia. From Lusaka, Dar es Salaam in Tanzania, Lubumbashi in Southern DRC and Luanda in Angola to Kinshasa in the DRC, are all accessible by road. Likewise from Gauteng, Gaborone in Botswana is about a four hour drive allowing access from there to Bulawayo in Zimbabwe. From Bulawayo Luanda in Angola and Windhoek in Namibia can be accessed by road. Also from the Northern Cape the freeway allows for access to Windhoek to Luanda. Then on the eastern side the Maputo corridor allows for harbour access from Gauteng, also about a four hour drive. To summarise, most of the cross border activity by road takes place on the eastern side of South Africa at the Komatipoort border post to Maputo on the N4 freeway. In the Northern Cape on the Western side of South Africa to Namibia on the N2 Freeway, from the North West Province to Gaborone in Botswana on the N4 freeway and from the Limpopo province the Africa corridor through Harare to Lusaka through Beit Bridge on the N1 freeway.

Migrants that travel by road use the freeways and stay on roads that are clearly marked. The roads from South Africa to Windhoek, Gaborone, Mbabane, Harare, Bulawayo and Maputo are comfortable to drive in normal cars and light delivery vehicles. Thus one may find that the migrants often prefer to drive rather than to fly to these destinations. Furthermore the preferred modes of transport to cities like Harare, Lusaka, Lubumbashi, Kinshasa, Dar es Salaam, Madagascar and Mauritius are by scheduled flights, mostly from the OR Tambo international airport in Johannesburg. Except for tourism, the SA Navy, fishing and freight it is not evident that migrants use ships at sea as a mode of transport. One must however not discount the fact that the migrant at sea is also a South African expatriate with the same spiritual needs and requirements as those on land.

Getting back to the migrant one must understand the conditions they live in as travellers. They live in trucks, lodges, guest houses and hotels and living standards differ dramatically from trucking to living in a five star hotel. But one must not be fooled by the living conditions that differ, the spiritual need is as relevant to the trucker, technician, tradesperson, salesperson as it is to the executive in the boardroom. When the door closes at night these men and women are alone and left only with ways to communicate with their families, if available, possibly a television set and the work they do. Their cell phone is probably the most effective communication tool due to the fact the Blackberry phones allow for text chat

at with a monthly prescription. For the traveller this is an ideal solution, the Church too can utilise this resource to communicate with the migrant. It is further inferred that the migrants moving from place to place in Africa do not look up Churches or missionaries to support them. They seem to prefer to take care of their spirituality in their own way. What may be overlooked, is that the spouse and the children at home in South Africa have spiritual and physiological needs.

The emigration of entire families of family members is different in the implied aspects of living conditions and requirements. It is as if these families settle in a city, town or village in furnished homes. What is however different for them is being away from family and having to make new friends in a strange place. I have discussed my theories behind these expatriates and the support structures they require. Inferably the Church in South Africa and the mission Churches in the other African countries have a responsibility towards both the migrant and immigrant.

## 7. CHURCHES AND THE EXPATRIATES

In my next deliberation I intend to discuss the expatriate and the two distinct Churches, the South African home Church and the local African Church in close proximity of the expatriate's residence in another African country. To this end research indicates that the expatriates, although they are welcomed at the local African Church they don't seem to fit in and are reluctant to attend such services. I proceed with a discussion on culture and its influences on the relationship of expatriates and the Church.

### 7.1 CULTURE

It is true that all nations have different cultures but from the research one finds it highlighted as a matter that is overcome by expatriates investigating the host country cultures but then falling back on their own. The Roshan Cultural Heritage Institute (2011)<sup>243</sup> on their website advocate that the word culture is misunderstood and that it is comprised out of language, arts and sciences, thought, spirituality and social activity. Also it was determined in a number of studies that culture is a determining factor in business being done abroad. Furthermore one finds that culture influences the way we react, do Church, do business, do marriage, do our chores, do deliberation and from which angle we perceive what is normal or abnormal. Culture we can safely assume is linked to a distinct value system, religion, knowledge gained, experience, concepts of the universe, notions of time, styles of communication,

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<sup>243</sup> Roshan cultural heritage institute

cultivated behaviour, symbolism, learned behaviour and the collective mind-set, ultimately a way of life for a group of people (Li & Karakowsky, 2001, pp. 135, 501-517; Hofstede, 1997). All of the above relate to the cultural challenges that exist for a South African expatriate in his/her endeavours.

My extrapolated theory about culture in the Church is that, no matter where the Church is situated, it shall possess an inherent culture which is dominant and imposed via the pastor and its congregants, inferred by its set of concepts, spiritual experiences, values, doctrine, liturgy and rituals. Now the question may arise, why do missionaries not have cultural issues when moving abroad? I will endeavour to retort on this matter by deliberating cultural interplay.

I propose that a missionary takes up the position of a pastor and expatriate in an unknown setting and geographical location just as the expatriate does. Similarly, he/she takes on a new lifestyle with an unknown group of people. However, the main difference is that the expatriate's choice was about work, money and personal survival whereas the missionary's choice was to be the leader, influencer and pastor within the new geographical area. That means the missionary had already come to terms with the cultural difference and was probably trained in the seminary to deal with it. Contrariwise, the expatriate is used to, and has set ways and norms about his/her lifestyle, values and behaviour at a Church gathering. The missionary has no choice but to work within the parameters of the gospel and the culture of his/her fraternity. It must be realised that this spiritual leader may influence culture and behaviour but changing it, is a long term venture. In conclusion, the missionary accepts and relates to cultural differences and accepts what cannot be changed. Seemingly the expatriates accept and respect the local folk, but due to the cultural misfit, they rather refuse the local Church service because it does not relate to their values, doctrine, liturgy, method, or spiritual concepts.

It is perceived that English is the universal language in Churches throughout Africa yet I posit that the colonial heritage of Africa is alive and well as far as language is concerned. The universal language differs from country to country depending on its history, and as previously discussed African countries have fundamentally adopted the colonial language of that era as the main language. Thus Church services will be conducted not only in English but also in French, Portuguese, and German or in the Far North, in Italian. This just adds more concerning matter to the spiritual dilemma of the expatriate and overwhelms the expatriate.

## 7.2 AFRICAN CHURCHES

As deliberated above it becomes obvious that the first and foremost obstacle encountered by the expatriate at local African Church services is culture and language, by implication both are interdependent on one another. One may ask why if the gospel is transversal and for all nations, the kingdom divides on grounds of cultural difference or preferences. I further deliberate on this matter, is it the Church that cannot worship together with other forms of liturgy or is it rather a matter of accepting cultural differences and adapting to circumstances. To this end there are expatriates who do attend local Church services but they seem to be in the minority. The second matter that requires consideration is the liturgical style of the local African church; this differs from denomination to denomination in South Africa, cultural difference leads to even more compatibility issues. In South Africa there is a choice of Church services listed according to doctrine, liturgical style, time and the like. Seemingly there are diverse African Churches in Africa, many Western missions outnumbered in cities by African independent Churches and the like. Good examples of cities with many and various privately owned independent Churches, are Lagos in Nigeria, Accra in Ghana, Nairobi in Kenya, Gaborone in Botswana, Kinshasa in the DRC, Maputo in Mozambique, Lusaka in Zambia and others.

In addition to the African style basic African spirituality and the ancestor spirit tradition dilutes the Christian message. Seemingly it is accepted that the gospel of Christ can easily work in tandem with the ancestral activity. This is contra to mainline Christian theology, Christology and pneumatology. This spiritual contradiction even creates ethical problems as far as traditional medicine, commonly known as “muti” is concerned (*cf.* Davids, 2012)<sup>244</sup>. My deliberation in the literature review covered this area. Lastly the research reveals the local television and satellite television channels cater for the in-country market, thus the Christian channels available in South Africa may not always be broadcast in the host country. The

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<sup>244</sup> (Davids, 2012) <[http://www.africanholocaust.net/news\\_ah/traditionalhealing.html](http://www.africanholocaust.net/news_ah/traditionalhealing.html)>. “The term “muti” finds its roots in the Zulu word for 'tree' and its use is widespread in African languages, it has been used as a slang term to refer to traditional African medicine. Traditional African medicine makes use of many spiritually curative medicines which contain nothing more sinister than botanical properties, minerals and zoological composed formulas. These medicines have been used to treat everything from headaches to kidney disease to high blood pressure and even sexual potency. “Muti killings” (also called muthi killings or medicine murder) are instances of murder and mutilation in order to harvest body parts for incorporation as ingredients into medicine. They are not human sacrifice, nor are they religious in nature. The victims, often very young or elderly (male or female) are most often killed for their soft tissue; eyelids, lips, scrota and labia though entire limbs have been severed; many while the victims are still alive since their screams are supposed to enhance the medicines power.”

local television stations will offer local Church services to their viewers. Yet it has been revealed that television becomes the best alternative and expatriates allude to watching more Christian programmes whilst residing in Africa. This according to them stimulated their spiritual growth. To this end, before I deliberate the role of the South African Church, I recommend the Churches in South Africa consider television broadcasting to other African regions.

### **7.3 SA CHURCHES**

My previous deliberations about culture and host African country Churches, I propose, is the primer to my main cogitation about the implied role of the South African Churches in the lives of expatriates. The implied gap in the services of the Church to expatriates in Africa is just too great to be swept under the carpet. According to the empirical data pastors are well aware of members who are migrating, or who have immigrated to other countries in Africa. It is alarming that only about 10% of pastors consider making regular contact with Church members who have migrated. It also becomes evident that such members may even change Churches when the repatriate to South Africa. Incidentally, as the role of the South African Church emerged from this investigation, I intend to add value to this discussion by sketching possible solutions for the inactivity of the Church with regards to expatriates.

At this point of reflection I recommend that there are three interest groups that need to embark on developing solutions for this theological quandary. At this time a pastor may ask, where do I start if I want to embark on the expatriate ministry? Or, how does a Church head-office realign their mission strategy to include the expatriate? Lastly, how does practical theology as a discipline encourage a greater effort in the expatriate field? I would like to discuss these matters separately and will begin at the pastoral level then approach the Church as a whole and thereafter practical theology as a scientific discipline.

#### **7.3.1 Developing solutions at a pastoral level**

Taking the entire investigation into account one is alarmed at the limited resources that are utilised by pastors when ministering to expatriates, if at all. This is not because pastors are generally not interested in this ministry, rather because they may not have had expatriates in their congregation or that they have never considered the life trauma of such. Yet because it has become common practice for South Africans to migrate all over the world, it is a wake-up call for the South African pastor in this regard. By implication pastors have member contact lists and this becomes the first tool of the expatriate ministry. This member database can then be used for recording the number of migrants who leave South Africa, especially to

other African countries. Also email and Skype addresses should be added to the contact list. This enables communication with members whilst they have data connectivity on Smartphones, IPads, personal computers and the like. This is really the start of the ministry, basic online communication.

I suggest a second level of the ministry pertaining to the care of the spouses and children who remain in South Africa whilst the breadwinner migrates and lives in Africa. This support is extremely important and the need can be satisfied through support groups, councillors and pastoral care. The exact needs could be identified through communication with the family and or the migrant.

As far as immigrating families are concerned, they can rely on the pastor to make pre-migration counselling available. This may require training of counsellors for the task, realising that this could also be a new field of counselling for them. I propose that to reduce cost and effort, pre-migration counselling could become a shared resource between likeminded congregations and denominations in a city or town. This matter could be discussed at cross- denominational fraternities which probably already exist.

The last solution I propose, and by this I do not mean solutions are exhausted, is that a page be added to the Church website listing expatriate status, the country, city or town in which they reside, their occupation and contact details. It is inferred that this solution will cause an expatriate network amongst Churches, especially if they are included in social media, Facebook, Twitter, Maven, LinkedIn and the like. The use of webpage and Facebook updates will enable both the pastor to be on par with the migration status of the expatriate. Such activity will become a constant communication medium requiring minimal effort. I am purporting that once these simple recommendations have been introduced into the local Church, the expatriate ministry will become visible and natural formations of solutions to expatriate problems will occur. These recommendations do not constitute a full expatriate ministry; this is but the start to the innovative assessment about an unexplored idea.

### **7.3.2 Developing solutions as a Church**

The Church in its entirety, or as a denomination, can not only influence its pastors to take on the challenge of a new vision or ministry, but its offices can implement mission strategies to execute ministries throughout the Church. Once the synod has adopted a resolution to implement measures to include expatriates in their mission strategy for Africa, the Church should innately support such. I aim to answer the question on how the Church is to gear itself toward an inclusive mission strategy for Africa.

I start by listing the needs of expatriates that require funding that could probably not be afforded by single congregations. From the research I posit that expatriates require dedicated pastors to serve them and to attend to their spiritual needs. The training of field workers for support groups will be the most economical solution as most congregations in South Africa do follow cell-church models. The one shared resource that is inexpensive and can be manned by many pastors on a timetable basis is the internet radio. This proposition allows for pastors all over South Africa to use their own studies as shared radio studios, all they would require is a microphone, a personal computer and a good internet connection. The more expensive solution is the SAT7 television option which covers Sub-Saharan Africa but such a satellite channel's fees are in the excess of R 20,000:00 (ZAR) per month. This solution will require a suitable satellite decoder for the expatriate, of which earlier DSTV decoders do work well. The final solution I propose is that local missionaries actually take on the role of a pastor for in-country expatriates. This in itself will bring an enriched component to the mission ministry. I will deliberate these solutions in the following paragraphs.

To develop dedicated pastors and a ministry to serve the spiritual needs of expatriates is an objective that requires both a vision and inspiration. Such individuals, who are suited to take on this role, will have to understand the terrain and the spiritual perspective of a migrant. I am reluctant to advise that an experienced missionary takes on this role, unless he/she is versed in the use of post-millennial technologies, radio and television broadcasting. Such a pastor would need to be announced by the Church and should be given a budget to take on this role. Inferably the role will encompass coordinating spiritual expatriate networks, practical communicative solutions through technology and last but not least, building rapport within the expatriate network. To this end the pastor will have a congregation consisting of field support through fieldworkers and members all over Africa. I caution that the "go to market" strategy will, in my opinion, make or break the initiative.

Once a dedicated ministry is established it makes practical sense to implement an expatriate discipleship strategy. This can be done by developing a collated and well developed field worker training curriculum from a central office, combining cell church discipleship methodologies and expatriate support group expertise. The development of efficient training material will afford the expatriate, who is interested in spiritual leadership, the opportunity to understand and lead expatriate support structures. This training material could be made available on line with a trainer or pastor as online mentor. These field workers may have a dual reporting function or line, a main line of reporting to the dedicated expatriate pastor and a feedback function to his/her pastor at their home congregation in South Africa. In

developing and implementing the fieldworker strategy the Church will be delivering on a cell Church and marketplace model. Such a strategy is bound to deliver on the great commandment and great commission principles.

The internet has allowed for a number of solutions and one of such is the internet radio. Radio Pulpit<sup>245</sup> and Impact Radio<sup>246</sup> are available online together with other international radio stations. Regrettably these stations, although the Christian content is sound, do not address the matters that affect the expatriate family. Because the internet radio is versatile enough to have multiple locations to broadcast from, a shared radio station throughout Africa is possible. I further explain; it is therefore possible, by means of a good coordinated timetable, to build an expatriate internet radio station that allows presenters, pastors, missionaries or field workers to broadcast from expatriate locations. This broadcasting comes at a minimum cost of a good microphone, the radio software, a laptop, and good internet access. Furthermore the music content should be administered according to regulatory practices for the internet and radio. The programme coordinator will allow for switching from presenter to presenter. It should however be noted that a radio station, even if administered over the internet, requires standards, experience and dedicated staff. Radio presenters themselves increase or decrease the amount of listeners. A technical advantage of internet radio is that the episodes can be downloaded as recordings for ease of listening. Lastly, to attract a good radio audience, such a station should be developed and marketed by those who have the expertise in this field.

The next strategy I propose, a more complex one, is television broadcasting to suite the expatriate. Kruiskyk TV<sup>247</sup>, an Afrikaans channel, is available on the free to air SAT-7 satellite, online and compatible with DSTV decoders, its content may not suit the entire expatriate community but it does allow for spiritual content and an alternative for the Afrikaans speaking expatriate. Other DSTV Christian channels are also available but are geared toward the local population. Thus this may be a more expensive mission but if shared by a number of Churches, it could be an effective one. By implication, Television is a more comfortable family communication channel that can be utilised effectively by the Church. Such a channel should contain South African content suitable for all ages and that speaks to the Christian lifestyle of the expatriate. I propose a shared channel that allows for

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<sup>245</sup> <http://tunein.com/radio/Radio-Kansel-657-s6145/>

<sup>246</sup> [http://streema.com/radios/Impact\\_radio](http://streema.com/radios/Impact_radio)

<sup>247</sup> [http://wwitv.com/tv\\_channels/b6281-Kruiskyk-TV.htm](http://wwitv.com/tv_channels/b6281-Kruiskyk-TV.htm)

commercial activity, Christian content, Christian films, expatriate news, sport, commercial content and entertainment. By sharing the channel commercially the cost of production and broadcasting can be sponsored by South African companies. This may even be a window of opportunity for businesses growing into Africa. Therefore I advocate that the Church should investigate a television alternative together with South African entrepreneurs as a business venture, in order to create a TV channel that is well balanced. This channel should be discipleship ready, containing a possibility for a return on investment for business and one supplying good, clean South African entertainment. The possibility exists that such a partnership between Church and business, could deliver the funding for a predominant South African Christian expatriate television channel.

### **7.3.3 A practical theological view on an expatriate ministry**

In order to fairly evaluate the position of an expatriate after the investigation it is imperative to do a practical theological evaluation, and as such derive a situational analysis. I attempt to discuss three aspects that affect the science of practical theology. One, the aspect of spirituality, two, the aspect of spiritual need and three, the aspect of mission praxis.

### **7.4 SPIRITUALITY**

De Muynck (2008a, p. 7) defined spirituality as follows: “It is the manner in which one, by orienting oneself on sources, relates beliefs and experiences of inspiration and/or transcendence, more or less methodically, to the actual practice of life.” This definition relates well to the experience of the expatriate and it does not contradict mainline thought on spirituality, it actually complements it. This definition further confirms that life changing experiences or trauma events influence, confirm or question our orientation about our own spirituality. Therefore, with the spirituality and the life experiences of the expatriate in mind, I have chosen to base my arguments about practical theology and the expatriate spirituality on Ganzevoort’s (2009, pp. 183-192) paper, “All things work together for good”? Theodicy and posttraumatic spirituality. He brings three assumptions to the fore: the relevance of the world, the goodwill of people around us and the worth of the person in relation to his first two assumptions.

I relate the expatriate world to Ganzevoort’s first assumption, the relevance of the world. Research exposes that although families are traumatised, there are two reasons why people migrate in Africa, firstly for money and secondly that they may like adventure, missionaries do it for a spiritual experience not expatriates. Thus when they relate to the discomfort of Africa it is a sacrifice for financial gain or they enjoy Africa because it relates to adventure

and it is fun. Whatever the reason for the migration, a spiritual shift is evident and spirituality, confirmed by the empirical study, is questioned by the expatriate. Thus, in questioning their spirituality it becomes more evident that Ganzevoort's second assumption is equally important namely the kindness of people around us (Ganzevoort, 2009, p. 89). I propose the expatriates do relate well to benevolence, especially cross-culturally and they do give credit to the people around them. The African spirituality and thoughtfulness cause them to question the depth of their own spirituality. Unfortunately the dilemma of cultural difference and disparity of spiritual practice remains. This, I propose gives rise to the need for practical theological intervention. Notably, the good is brought to the fore in relation to the previous discussion. There seem to be few traumatised expatriates after the Africa journey. In most instances a spiritual impact is observed and one perceives that individuals have made up their mind about their own spirituality and their relationship with God.

### **7.5 SPIRITUAL NEED**

I derive from Hiltner (2000, pp. 30-33) that there is a distinct relation between Christian faith and Christian life. This I advocate is the implementation of the Christian faith on what matters in Christian life. Hiltner progresses from operation centred areas, the caring and praxis expanse, to logic centered fields, the components of theology that bring about the complete make-up of our religious activity and make Christians do and think differently about religion. Thus I propose that practical theology can contribute in the operation-centred space in relation to the expatriate. This, by the means of studies and the scientific opinion to enable the successful implementation of spiritual support structures. These support structures should speak directly to the spiritual needs of the expatriate, these discussed previously.

Furthermore, the spiritual needs will be catered for if theologians, through practical theological and mission strategies, enable structures that will enable shepherding, good communication and ecclesiastical organisation. What should be considered though, is that expatriates have universal spiritual needs. Ultimately a way must be found around doctrinal theologies that could deter expatriates from belonging to otherwise good support structures. I advocate that whilst doctrinal theology is a need of the Church, yet it does not supercede the basic spiritual requirements for salvation, re-birth, discipleship and the like. To this end the true teachings of Jesus, in the Gospels, should keep Christians together in the discipleship domain. In Africa there are too few expatriates to plant Churches suiting a magnitude of doctrinal requirements. By implication this dilemma may just bring the body of Christ closer together because denominational theories become impractical. Apologetically, by my previous statement I do not imply that doctrine and denominational praxis is not important.

## 7.6 MISSION PRAXIS

Thus in applying our theological insights into the praxis of the Church in Africa, practical theologians could rather address the matter of spirituality in a multicultural setting, caused by migrants seeking to earn a living in an environment that is not spiritually friendly to them. I do however postulate that human migration, together with mission strategies, has caused the growth of Christianity throughout the world over two centuries. The way we do missions may just have to change a little. From experience I perceive that without the buy-in from missions to serve expatriates, practical theology may be the only reliable instrument to create such. Thus practical theology may be employed to question the consideration missionaries and mission schools give to expatriates. Ultimately this study initiates a call to practical theology and missiology, who prepare pastors and field workers for missions, to add the subject of spiritual service to expatriates in Africa to the already full curricula.

## 8. SPIRITUALITY AND SPIRITUAL OUTLOOK

In the previous passages I concentrated on the spirituality of the expatriate and the changes for the good. In the following discussion I would like to debate the level of spirituality versus their changed outlook on organised religion. This matter pertains to the individual's perceived taking on of his/her own theology. The individual then lives out this theology without attending church services.

### 8.1 SPIRITUAL OUTLOOK

Although most of the expatriate respondents to the research were rather comfortable with their spirituality it is evident that their outlook on organised religion changed from merely attending Church services to making their own spiritual choices. It is as if there was a replacement of the Church mind-set, one where Church attendance is a spiritual aid, to one where spirituality becomes intimate time with God. I propose that this is a spiritual advantage that grows spiritual intimacy with God, which replaces a mere attendance of a Church service.

Prior to discussing the spiritual outlook of the expatriate I purport to explain what causes the change in spiritual outlook. To this end I will explain the Venn diagram, Figure 31 - Factors influencing spiritual outlook in the following paragraphs.



**Figure 31 - Factors influencing spiritual outlook**

In my explanation of the factors that influence spiritual outlook I start out at the spiritual background with an assumption that every person has built up cognitions about God, morality, religion and most probably share their parent's religious doctrine. However when we speak about spirituality it normally stands in relation with God. What the individual perceives to be the truth often stem off his/her introduction to God at an early age, yet there are cases where spirituality is dormant or ignored. To negate the possibility of deliberating spiritual core in a non-Christian context I will discuss the matter presuming that we are discussing the Christian spiritual outlook, even though the concepts are analogous.

Thus at the core one understands what is the spiritual truth, yet there is a constant search for the increase in understanding of Godly truth when one stands in relationship with the living God. Still at the core, once salvation takes place the spiritual core is filled with the holy Spirit, the Spirit sent by the Father in Christ's name recorded in John 14:26 (KJV) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you". Hereby one can infer that if the Holy Spirit is at the core of our personhood, we should be able to discern truth through our spiritual experiences. This brings me to the importance of having spiritual experiences.

At this point it is inferred that spiritual experiences bring about confirmation that the personhood stands in relation to God. By this I imply that the level of intimacy that is created

through spiritual experience with God, builds the first layer of spiritual protection, it could be likened to strengthened faith. When faith increases positive spiritual influences shall give meaning to spirituality, yet negative spiritual experiences hamper the understanding of biblical and spiritual truths. Again it can be advocated that whilst in an intimate relationship with God in Christ, spiritual experiences will be imminent. Thus there will be continuous feedback from the experiential layer back to the spiritual core.

Spiritual influencers are just as essential for spiritual growth if they are positive. Unfortunately there is no guarantee that all spiritual influences are or will be positive. Yet these influencers give rise to spiritual knowledge and learning. Good examples of positive spiritual influencers are motivational texts and sayings. Going deeper one takes up doctrinal teachings, sermons, interpretations of Biblical text and the like. This knowledge area or sphere brings about spiritual competency and later spiritual wisdom. At this point most knowledge gained, Christian or secular, influences spirituality inwardly and the worldview outwardly.

The last lens over the spiritual eye of an individual is the realistic view of the world, life situations and present occurrences. Although this dimension is filled with past experience, experiential learning, exploration, qualifications, marriage, family, children and Church, it is in this area that the world relates to the individual, his/her life and worldview. Furthermore, in this dimension faith is strengthened and in tandem also the areas of incredulity. The broader this dimension, I propose, the broader the spiritual understanding and outlook on life. I caution that some Christian outlooks on life can be rather negative whilst the positive was intended by the Gospel of Christ.

Moving from the core, through each lens one finds the contrast between what is positive and negative, what is quantifiable and what is not and this brings about the core notion of truth within the spiritual realms of life. On the flip side of the coin, a negative change in spiritual outlook is also possible, to the extent that an individual removes him/herself completely from Christianity eloping to Eastern or African religions. Expatriates have enough time to research other religious viewpoints which include modern spirituality which is not Christian, and African religion which comes with mystical powers. Evidently, at international airports the bookshops sell almost any literature on spirituality, mystics, religion and the like. My point is that it does not matter where expatriates find themselves; they have available information about any form or facet of spirituality. Furthermore they have more than enough “thinking time” to make up their mind on spiritual matters.

At this point I give tradition credit; even though Christians may look at spiritual alternatives it seems that they respect their spiritual foundation, the core, created through salvation and in most instances, at their home Church in South Africa. This becomes their point of reference and usually for the good. The major shift in viewpoints comes where the respondents had noticed that the Western style of American - African Churches were more business-like and other local Churches were inclined to African religion or Afro-Pentecostalism. Both scenarios were likely to cause expatriates not to attend Church services due to their own spiritual background and culture. It is evident that African time is problematic for most South Africans, so the length of the service, from 09:00 until late afternoon on Sundays is uncomfortable for expatriates.

It is inferred that the following are causes of changes in spiritual outlook: a deeper search for Biblical truths or transversely the influence of other religions or cults. Secondly, a more intimate relationship with God or a decline in spiritual activity. Thirdly, an appreciation for the spiritual grounding gained back in South Africa at Church or no heed to, or recollection of such. After the deliberation of the expatriate's spiritual outlook it is convenient to also consider their personal spirituality.

## **8.2 PERSONAL SPIRITUALITY**

Latching on to my previous deliberation on the spiritual outlook of expatriates I now bring personal spirituality to the fore. I also infer that personal spirituality is a choice of the individual. There are Christians who choose to lead very intimate lives with God and others who believe their mere faith in God and belief in Christ's salvation is a sufficient level of spirituality. One should rather concentrate on the intimacy with God, in Christ and in union with the Holy Spirit on earth.

It was rather interesting from the interviews and the quantitative response that about one third of the respondents admitted to having a deeper spirituality whilst in Africa, and to a certain extent after their return to South Africa. The inferred reason for the change is that more intimate time was spent in personal prayer, listening to worship music and Bible reading and study. In their aloneness they discovered the Godly friendship that is lasting, the area where God is near and prayer becomes conversation. To this end I discuss personal spirituality as the level of intimacy with God.

I borrow from Richards (1987, pp. 247-247), who produced a practical theological model for Christian spirituality with three layers. The inner sphere – duties to God, the middle sphere – duties to oneself and the outer sphere – duties to others. This model complements the first

two commandments Jesus deliberated in *cf.* Matthew 22:37-40 when confronted by the Scribes in connection with the greatest commandment of all. These two commandments become the cornerstone of spirituality with three aspects: worship, prayer and choices made that complement the spiritual core. The core characteristic of discipleship and spiritual growth is the intimate relationship with God. Spiritual growth inferebly impacts on the people and world around the individual. I have deduced that situations are transformed into solutions when individuals change the way they deal with misfortune i.e. spiritual maturity. This in turn results in the intimate Christlike relationship with other men and women also refered to as Spiritual intellegence.

### 8.3 SPIRITUAL CHALLENGES

In the discussion of spiritual challenges, the matters that need to be deliberated shall be those that stand in the way of discipleship and personal intimacy with God. These matters may or may not pertain to the full research populace. I will attempt to give an outline of the challenges that were identified together with possible solutions to the problem. To this end I quote Peterson (1997, p. 196) “Spiritual theology has to do with living a Christian life instead of thinking about it”. In line with Peterson’s quotation on spiritual theology I define a spiritual challenge as a matter or issue that stands in the way of a Christian’s spiritual success due to the influence on their spiritual behaviour. This leads to defining spiritual behaviour which is linked to Paul’s theory of the renewal of the mind and I quote a verse from Paul’s letter to the Romans, about 56 A.D. It is said that the letter was likely to have been written from Corinth. He wrote the letter to the church in Rome as an introduction to himself, he had still not met them, also he spoke of his intentions to visit Spain (*cf.* Hayford, Middlebrook, Horner, & Matsdorf (eds), 1991, p. 1684). Paul encourages Christians to be living sacrifices to God. Romans 12:2 (KJV) “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God”. I therefore propose that a spiritual challenge is an issue or matter that stands in the way of spiritual transformation or in the way of being able to live out Christianity. Whereas, spiritual behaviour results in the mind and of course, the body follows suite. Furthermore a spiritual challenge can be a matter that inhibits or stands in the way of a direct relationship with God (Father, Son and Holy Spirit). Such challenges in this respect are situations that are caused in and possibly by expatriate life.

I list a number of expatriate spiritual challenges derived from the research: few or no care groups; little or no access to spiritual literature pertaining to personal spiritual growth; little or no spiritual communication; no spiritual care; Church services in African countries are not

culturally attractive; Christening, baptisms, weddings, and family gatherings are done back in South Africa; no spiritual leadership close by and lastly, no place to do physical praise and worship.

## CONCLUSION

It is quite clear from the research that the Churches in South Africa have not placed the African continent under the spotlight. It seems to be so that the the missions and mission budget is primarily for the African communities North of South Africa. It is my plight that the deliberation of the expatriate theory is seen to be the catalyst for new discipleship ministries of the South African mission Churches. To this end I pray that the calling of the Church will not stop at the mission station, but that it will progress in one way or another, to incorporate the new mission field, the one where the South African expatriate migrates to. The conclusion of this chapter enables the way forward for developing strategies.

# CHAPTER 7



Response – A proposed strategy

# CHAPTER 7 - RESPONSE



## 1 INTRODUCTION

In order to respond to the evaluation and the theory by means of an envisaged strategy I shall attempt to answer the research questions by summarising the findings, the analysis and the developed theory in one simple paragraph. In this chapter I propose strategies after embarking on two kinds of strategic analysis, a SWOT (strengths, weaknesses, opportunities, threats) and an APA (achieve, preserve and avoid) analysis. These lay a good foundation for choosing strategies prior to planning and implementing them.

## 2 ANSWERS TO RESEARCH QUESTIONS

The research questions in Chapter 1 were used to construct the evaluation logic diagram in Chapter 3 namely Table 8 - Research Structure and Process. To this end I attempt to answer the research questions from the preceding evaluation and I shall summarise the findings to substantiate each answer.

## 2.1 RESEARCH QUESTION 1

Is there change, and if so, what caused the change in the spiritual outlook and religiosity of the expatriate?

*It was deduced from the research that there was a spiritual impact on South African expatriates and that for most their spiritual life deepened. The reason being that the spiritual matters, such as prayer, worship, Bible reading became more personal rather than a “Church” matter. The data points to a more self-disciplined spiritual life with a personal experience and relationship with God. Whilst visiting or living in Africa church attendance of the expatriates is minimal, yet their spirituality is sustained. When expatriates return to South Africa, it seems from the interviews and the research, that church and care group attendance increases but personal prayer life and Bible reading decreases.*

## 2.2 RESEARCH QUESTION 2

How does the spiritual experience affect the expatriate’s family relationships?

*A definite impact on the children and on marriage was identified. Children became more appreciative toward parents and spouses actually drew closer. There were rare occasions in the research where marital problems were identified. Family adjustment issues were prevalent throughout. The outlook on marriage changed for the better and spouse’s appreciation for one another was prevalent. In general it is perceived that the family bond strengthens throughout the expatriation journey especially when the family migrates together. I caution that a possibility exists for two complications in the scenario where one spouse migrates and the other remains in South Africa with the children. The children may experience trauma, similar to a divorce. Also the pseudo singleness may cause a variety of marital problems.*

## 2.3 RESEARCH QUESTION 3

Do expatriates eventually steer away from their own spiritual convictions and what causes this?

*It is evident from this study that own spiritual convictions deepen even though the expatriate is open to influence of multiple cultures and religious orders. The research has not revealed a deliberate drift from the Christian faith to encounters with the occult or other religions but what is evident is that expatriates, because they see other Churches in Africa, may change denominations when they repatriate.*

#### 2.4 RESEARCH QUESTION 4

Would local African churches be able to cater for the South African expatriate's culture?

*Research shows that not all South Africans are comfortable with the local Church liturgy and their culture. It is however evident that South Africans are welcome at local services but that they will go once or twice and then refrain from attending such. Thus the overall Church attendance of the expatriates in Africa is poor.*

#### 2.5 RESEARCH QUESTION 5

Do expatriates require more spiritual contributions from their local churches in the host country or South Africa and what are these requirements?

*Contrary to the perceptions of South African pastors and missionaries have about South African Migration, the expatriates prefer to remain members of their South African church. South African Churches and missions offer the expatriates very little and although this study has identified real services the church could and should offer, very little of such is in existence.*

#### 2.6 MAIN RESEARCH QUESTION CONCLUSION

What support do expatriates in Africa require from the South African churches to allow for adequate spiritual sustainability and growth?

*The expatriates have an expectancy of full participation of the church in South Africa in the expatriation journey and require amongst others: pre-migration counselling services, inspirational communiqués, consistent contact via different communication channels, live video services, discipleship training and a dedicated pastor to care for expatriates through such a mission and ministry. The potential for a discipleship ministry that will sustain the spiritual growth of the expatriate is evident, yet in my opinion, such will have to be driven by pastors from South Africa.*

I propose that there is one important component that remains to be discussed namely creating strategies for new or adapted mission praxis for Africa. The idea may be controversial but the fact remains that the Church has to look after its one lost sheep, based on Jesus' parable (cf. Luke 15:4-7). The mission may not be to plant churches in Africa but to serve South Africans from missions, where possible, and where not, to implement supporting structures that may serve them equally well. This is not a "one" denomination

cause, it should ideally be a collective and universal Church approach to solve a real problem. There is no quick fix but the collective strategies going forward can dictate the models that can be developed for the implementation of such.

Figure 32 – Developing the theory for new mission praxis, depicts the process used to deliberate the theory that: *South African expatriates in Africa experience spiritual problems because the Churches in Africa and the Church back in South Africa are not prepared or geared to supply spiritual support structures to South Africans residing in other African countries.*



Figure 32 – Developing the theory for new mission praxis

This chapter will be dedicated to proposing suitable strategies to address the problem by a change in praxis. Good strategies are grounded on good situational analysis, to this end it is safe to imply that a good situational analysis is given in Chapter 5.

## 2 TRADITIONAL PRAXIS

In Chapter four much was discussed about the traditional mission models in comparison with the desired ministry to expatriates. It is evident that there are Churches throughout Africa that serve and proclaim Jesus Christ as saviour of mankind, which was not the case 200 years ago.

## 2.1 TRADITIONAL MISSIONS AGENDA FOR AFRICA

It is evident from research that the African landscape has changed from traditional African to African Christian and that most African traditions now make place for Christianity, albeit combined with their tradition or not. To this end this research has come into disagreement with the mission models for Africa because they focus on Africans only. To the contrary, I propose that, except for the Muslim countries, Africans act out Christianity more voraciously without the luxury of grand churches. My previous statement was not made to criticise Africa missions for their good work however, I do question why the traditional missionary does not minister to his / her own brothers and sisters living in Africa. The likely answer to the problem is that the missionary has never been introduced to the expatriate problem. Thus it would be wise for the Church missionaries to not only see the landscape change, but to see a new ministry unfolding before them. The Church of Christ is a mission church, united back in South Africa to make a difference on the African continent.

## 2.2 TRADITIONAL CHURCH AND MISSION'S AGENDA

In summary, I lay before the Church the basic traditional praxis of the Church. For missional ministries the Church sends missionaries to Africa, sponsored by South African churches and congregations. This is ultimately to save the unsaved, alleviate poverty, address health issues and to teach Africans about Jesus whilst caring for them from mission structures and stations. Also, the traditional Church model allows for pastors to minister to congregation members who reside in the vicinity of the Church. The model is one of a liturgical process, dogmatic principles, the Church committees and the like. Also cell churches are now popular due to the relaxed atmosphere they create, and the advantages of building care groups and support structures within a congregation. This post-modern discipleship coincides with the methodology of Church planting in the New Testament. Possibly we need to look no further; this may be the only real answer for the proposed expatriate mission.

### 3 THE PRAXIS

To develop new praxis, in this event, the thesis statement is the basis on which the theory rests. Thus I offer a statement for a new praxis of practical theology and South African Churches namely: *South African expatriates require spiritual support and structures from their South African Church whilst they reside in, or migrate to, other African Countries.*

It is proposed that a new praxis for sciences of practical theology, missiology and for the South African Churches be adopted. This praxis statement is simple, yet overarching, namely: *When forming mission plans or strategies for Africa the expatriate service should be included and centred on the central congregation.*

Having suggested the new theory and praxis, the next step would be to logically demonstrate to the disciplines of practical theology and missiology, how such a strategy could be formulated. Based on common strategic planning principles the intention is to discuss techniques, utilise them and demonstrate the application of such. When techniques are used, other works containing these may be referenced. In some cases the techniques, although well known, will be adapted to suit the formation of practical theology and missiology strategies.

In the following examples I endeavour to formulate measurable strategies over a five year visionary period. Most of the work in this chapter is as a result of my own experience in project management, strategic planning, formulation, implementation and measurement.

## 4 VISION, MISSION, VALUES, GOALS

The vision, mission, values and goals are the first steps in developing the strategy and are normally deliberated on and set when there is a call for a change in direction of an existing entity or when a new entity or ministry is formed. This defines the core purpose; values that cannot be compromised; and realises rules of and for engagement with entities or individuals. These statements outline the function, faith and direction of the ministry.

It goes without saying that to get to the vision and mission statement the matter should be taken to God in prayer and fasting. The blessing on such a kingdom vision must be sought from God, even more so because such a ministry will be serving Christians across denominational boundaries.

Stanley (1999, p. 86) proposes four vital components from Nehemiah's speech (*cf.* Nehemiah 2:17-18) namely: "the problem, the solution, the reason something should be done and why it should be done now". Here I advocate that Nehemiah approached the nation to rebuild the wall after he himself had prayed (*cf.* Nehemiah 1). It goes without saying, that without prayer and the guidance of the Holy Spirit, such a ministry would just become a kind of business. Thus James 5:16(b) "The effectual fervent prayer of a righteous one avails much", becomes relevant when releasing the Church's potential through strategic planning.

### 4.1 VISION

Stanley (1999, pp. 95-121) advocates that vision casting will involve more than just one person as it involves the entire Church. Therefore this may call for the entire body of believers to be represented somehow, so that the vision of the new ministry can be shared properly. If I had to propose a vision statement it would be: *A multidenominational, attractive and sustainable South African expatriate ministry for Africa*. The complexities are co-ownership of such a ministry should be considered because these could lead the Church to failure in this ministry. Yet if all the Churches, or those that by in, consider one another and use the true gospel as the fulcrum of the outreach the outcome should be successful discipleship.

## 4.2 A NEW MISSION

The mission statement, as the descriptor, says what the ministry does best and, in some cases, how it is done. A mission statement is exactly what it says, “a statement of the mission”, in other words one or two sentences defining exactly what is going to be done to become what was defined in the vision statement. But the mission is about getting “one’s feet wet”, it is about walking into the water and although the vision is implied, the actuality and purpose of the vision is made active. We know now exactly what the problem is; we also know why the problem exists. By implication we also actually have the solutions, although still vague. Therefore the mission is to enact the solutions, a set of them, to accomplish the interim visions. Again I propose a simple mission statement: *To enact holistic expatriate ministries, in conjunction with South African Christian churches and missions, to support and minister to the entire body of Christ in Africa through good discipleship.*

## 4.3 VALUE STATEMENTS

Value statements, although we are all Christian, may differ from Church to Church because of dogmatic difference. An expatriate mission dealing with people that belong to different denominations, requiring the same support structures, would require a universal set of principles or values to ensure that the body of believers are well looked after. These statements shall implicate boundaries that are necessary in such missions; the boundaries are twofold, operational and spiritual. Therefore in a certain sense the standards of the mission are set here. I have suggested value statements for a new mission in Table 89 - Value Statements.

Value	Description
<b>Body of Christ centrality</b>	We believe in the Body of Christ across all Churches and denominations.
<b>Cross Denominational Support</b>	We support Christians together on the basis of prayer and biblical inspiration.
<b>First Commandment</b>	Matthew 22:37: Jesus said to him, You shall love the Lord your God with all your heart, and with all your soul, and with your entire mind.
<b>Mission centrality</b>	We are mission-centric according to Matthew 28: 19-20.
<b>Salvation centrality</b>	We believe in the salvation through Jesus Christ for anyone who believes, but the only way to the Father is through Jesus as in John 3:16 and 14:6.
<b>Second Commandment</b>	Matthew 22:39: And the second is like it, You shall love your neighbour as yourself. .

Table 89 - Value Statements

Value statements do not define anything that is encapsulated in the core; values are about the spiritual ethic of the ministry. With regards to interdenominational cooperation I propose that core values be discussed and encapsulated into the value statements. These rules of engagement make it clear to outsiders what they can and cannot expect from the relationship with this body. To this end I warn anyone embarking on the interdenominational cooperation model, it will be a blessing if values are well defined but can turn into a minefield if dogmatic principles get in the way. This must be a true Jesus ministry to work.

#### 4.4 GOALS

The goals are set to understand the implied impact of the mission and values. These are constructed from the vision whilst understanding what the final impact should be on the Church. The goal is thus the desired end state and describes the end state of the vision in a number of short sentences. Strategies are proposed so that goals are achieved, thus the purpose of goal setting should never be underestimated. To this end I may only propose the goals for the new ministry but I advocate that goal setting is a collaborative process where role players imply the end state of the vision that they themselves shall work towards. I do caution that strategists misalign goals due to the fact that objectives, that are to be set later - the "how we do it" portion - are put into the goals. For the purpose of fulfilling the role of this Chapter, I propose three strategic goals first, media channels for discipleship, second, effective dual missions and third, dual spiritual support structures for Africa. The word "dual" implicates missions and expatriate ministries.

## 5 PROPOSING STRATEGIES

Theological strategic development is undoubtedly similar to that of war or business. All strategies start out with a purpose in mind and in the goals these were defined. Secondly, without knowing the current situation, or not having analysed it well, a misalignment between the goals and objectives can be brought about. Thus before setting objectives, one does a good breakdown and analysis of the current situation.

### 5.1 THE SITUATION

Utilising the research material for the situational analysis is in order and accurate. One must bear in mind that a ministry or mission has two dimensions, the spiritual and the physical. I will deliberate the strategic planning of the physical dimension for the sake of this exercise. Incidentally, a ministry is also an act of spiritual warfare against the kingdom of darkness; the Holy Spirit must assist in that dimension. Therefore to be fully aware of the situation it should

be regarded from two planes; the physical which is in control of the Church, and the spiritual that God controls. A good mission strategy must be one that will proclaim the love of God, bring salvation to man and lastly to support disciples on their spiritual journey. The Church becomes the light bearer that will repel darkness (*cf.* Heyer, 2001, pp. 1-14; Finlayson, 1999, pp. 1-8). The situation, through this research has been outlined and analysed. Also, I posit that by accomplishing the proposed goals, the current problems expatriates face, as far as Church support is concerned, would be assuaged.

Yet a deeper analysis of the situation is important because a suitable strategic response is informed by the characteristics of the situation and the purpose of the mission. A good analysis of the situation will put the strengths and weaknesses into perspective and in turn sketches or outlines opportunities. The outlining of opportunities and possible threats enables the strategic builders to propose strategies that will guarantee a return on the investments made by the Church. To this end I have taken the situation and defined areas of strengths, weaknesses, opportunities and threats (SWOT) in one table. The SWOT analysis of the expatriate situation follows.

### 5.1.1 SWOT Analysis

The objectives are set once the situation has been clearly defined by means of utilising a Strengths, Weaknesses, Opportunities and Threats (SWOT) analysis. I envisage that the strengths that were identified are inwardly focussed towards the Church and its missions in Africa. The weaknesses are also inwardly focussed and deduced from the research data. Inversely the identified opportunities focus outward bringing innovative ideas to the fore on how to realise the listed opportunities. Notably the strategic response usually focusses outward by utilising the strengths that were identified. The SWOT analysis allows one to get a bird's eye view of the entire situation prior to strategic response.

Using the SWOT analysis with four quadrants makes grouping easier. Table 90 - SWOT Analysis for Expatriate Ministry is a good example and a relevant exercise. The SWOT analysis is a rather conventional tool and strategic exercise (*cf.* Logan & Clegg, 1998, pp. 1-24).

<b>STRENGTHS</b>		Counsellors at Churches	Support Structures	Internet Radio for Expatriates	Skype, Email and SMS	<b>OPPORTUNITIES</b>		
Mission Plan for Africa	Missionaries in Africa	SANDF Chaplains in Africa		Television to Africa	Pre-Migration Counselling	Dual Mission Plan		
Rapport with Expatriates		Available Spiritual Leaders in South Africa and Africa		Discipleship model for expatriates	Field-workers	Cross-denominational missions and ministries		
Expatriate Spiritual Needs Not Met	Local Church Attendance	No Budget for Expatriate Ministry	No Formal Expatriate Ministry	Cultural Challenges	Spiritual Challenges	Family	Marriage	Individual Spirituality
No Pre-Migration Counselling		Little or No Use of Communication Channels						
<b>WEAKNESSES</b>		Little or No Specific Expatriate Support		Move to Another Church or Denomination			<b>THREATS</b>	

Table 90 - SWOT Analysis for Expatriate Ministry (cf. Logan & Clegg, 1998, pp. 1-24)

The table is a snapshot of the current situation and allows for further analysis. It is argued that the SWOT analysis should not be the end of analysis before setting objectives. Thus it is hoped that the worth of a far less used method proposed by Logan & Clegg (1998, pp. 1-25), the “achieve, preserve and avoid” method (APA) be realised.

### 5.1.2 APA Analysis

The APA analysis focuses on the opportunities (wanted achievements), strengths (to be preserved) and threats (to be avoided). The APA analysis outlines and gives the Church an exact perspective of what needs to be done and why. The analysis of what has to be achieved can be broken down into short and long-term milestones. Incidentally, by doing the APA Analysis, the strategic objectives have been set. A typical APA analysis for this exercise is shown in Table 91 – APA Analysis (cf. Logan & Clegg, 1998, pp. 1-25). What needs to be achieved is probably the objective and will cause the realisation of the goals and the ultimate vision. These objectives should be sorted into short, medium and long term achievability. I explain, the short term is under one year, medium term is one to three years and the long term is three to five years.

Achieve	Preserve	Avoid
Meet the spiritual needs of expatriates	Relationship with expatriates	Losing expatriates to other Churches or religious groups
Dual Mission Plan	Mission plans for African missions	Excluding expatriates in the mission plans
Pre-migration counselling	Own spiritual and cultural value system	Fear of the unknown and the Church not supporting members in the migration phase
Optimal use of missionaries for expatriate support	The support for missionaries in Africa	Not making missionaries aware of South African citizens in their area
Optimal use of SANDF chaplains for expatriate support	The support for chaplain missions to other African countries	Not making chaplains aware of South African citizens in their area
Support groups in Africa	Support group concept for spiritual growth, marriage and family	Having unsupported members in Africa
Field workers	Spiritual leadership from South Africa	Failure of support structures in Africa due to lack of trained leadership
Skype, email and SMS	The expatriate database and contact list	Irregular on non-communication with expatriates
Internet radio for expatriates with a good balance of music, spiritual teaching, news from South Africa, programmes for children, youth and adults	The South African Christian culture making sense of the real expatriate world	The internet radio being over-churched or under spiritualised.
Free-to-air expatriate television to Africa via satellite <sup>248</sup> (in other words open service to all churches)	The South African Christian culture making sense of the real expatriate world	Denominational or cultural misalignment
Expatriate awareness of migration care	Counselling in churches	Expatriates migrating to African countries without spiritual support

Table 91 – APA Analysis (cf. Logan & Clegg 1998, pp. 1-25)

## 5.2 THE STRATEGIC RESPONSE

Utilising the SWOT and APA analysis as foundation for the strategic response it is obvious that what should be done is all listed. What is not obvious is how and who will do what to make sure that the opportunities are realised and that the threats are mitigated. Ultimately the Church has a mandate to preserve its tradition and to support its members. This calling and mandate has not changed, but it needs to apply its resources in such a way that it can deliver services to a now broader community. It is thus implied that the Africa mission's mandate does not change only it's territory is enlarged.

<sup>248</sup> Free-to-air television means the churches in South Africa will need to pay for the satellite service and not the user. The expatriate will be able to tune in via a normal DSTV decoder without a subscription fee.

In response to the preceding analysis the Churches in South Africa should get together with a promoter of the vision to introduce the problem and to lay a foundation that shall create buy-in. The interaction with mission houses, Church leaders and the like is essential and without a united church and mission front the probability of macro success is diminished. There are three strategies that I propose.

I discuss the first, discipleship and care groups. This is probably the simplest form of Church and without a doubt the most effective, no wonder; the author of Christian discipleship was Jesus himself. Thus the first call is to do exactly what we were called to do but better. In actual fact this is probably the crux of the whole expatriate ministry. The difference is that it should be outside of a denomination driven by denominations. This will require Church leaders to see the bigger picture and the long-term kingdom vision.

My second proposal is a change in the mission strategy where missionaries take up the task of a pastor when they are in the vicinity of South African expatriates. This, I believe could be impossible for rural mission stations, yet when missionaries are close to cities and towns they can enjoy the support of the expatriate and vice versa. This implies that the Churches driving the mission strategy would need to induce this idea at the mission planning level so that it becomes second nature for missionaries to look up South Africans after being notified of their presence by the Church in South Africa.

My third proposal is that the Church should make combined efforts to make affordable media channels available for discipleship throughout Africa. Again this can focus on the kind of discipleship I mentioned in my first proposal. There are many willing businesses that are prepared to partner with the Church for the good of a community. To this end I suggest that internet radio, satellite television, multimedia channels and social media are all within good reach of the Church. These channels could be implemented to reach any South African worldwide not only in South Africa. Thus if the Church had to broaden its technological horizons, it can truly advertise that it is a South African Church without walls or boundaries. At this point I leave the Church to be guided by the Holy Spirit so that it may act out God's will and its missional calling in Africa.

### 5.2.1 Quick wins (short term objectives)

The short term milestones are termed “quick wins” and, normally, using the Pareto principle<sup>249</sup> the 20% of the short term achievements may lead to 80% of solutions to the bigger problem. Thus I advocate that if quick wins are dealt with in a matter of urgency it may result in an affective expatriate life line. I posit that the quick wins are:

1. To implement pre-migration counselling;
2. To communicate with expatriates regularly via Skype, email and SMS; and
3. To create expatriate awareness of migration care from the Church.

These quick wins are the short term interventions that can make a big difference in the lives of South Africans living in or migrating to other African countries. These, too, can be implemented in any congregation without consulting with other churches.

### 5.2.2 Long term objectives

The long term objectives obviously require more planning and development. This may require a number of feasibility studies regarding the proposed solutions (*cf.* SMME, 2011, pp. 105-109). I have proposed 11 long term objectives listed below:

1. To meet the spiritual needs of expatriates.
2. To adapt mission plans to incorporate expatriate ministry.
3. To develop pre-migration counselling models for different countries.
4. To optimally use missionaries for expatriate support.
5. To optimally use SANDF chaplains for expatriate support.
6. To create and maintain expatriate support and discipleship groups in Africa.
7. To train and appoint expatriate field workers.
8. To regularly communicate with expatriates through multimedia channels.
9. To institute and develop Internet radio for expatriates with a good balance of music, spiritual teaching, news from South Africa, programmes for children, youth and adults.

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<sup>249</sup> In 1906, Italian economist Vilfredo Pareto created a mathematical formula to describe the unequal distribution of wealth in his country, observing that twenty percent of the people owned eighty percent of the wealth. <http://management.about.com/cs/generalmanagement/a/Pareto081202.htm>

10. To research and develop free-to-air expatriate television to Africa via satellite<sup>250</sup>
11. To institute expatriate awareness programmes about migration care.

## 6 IMPLEMENTATION OF THE STRATEGY

It is an unfortunate event that occurs when a full strategy is documented but not implemented or, two years down the line; it is abandoned due to no apparent reason. This could happen due to a change of leadership or a lack of tenacity. A vision owner is normally the initiator of the strategy and should be accompanied by the buy-in of vision partners, the board of trustees or the like. Buy-in throughout an organisation is important and if the strategy is cascaded down to operational level buy-in is created.

Returning to Nehemiah 2:17-18, the prophet had to share his plan. Did everyone buy into this plan? No, not even all those who were very close to Nehemiah bought into his plan (Nehemiah 3:5). Was their politics around his plan? Yes, he faced two planes, the spiritual and the physical. His strategy did not wait for a level playing field; he implemented it by building and defending at the same time. The implementation of his strategy definitely required the dedication and services of people, man alone he could never rebuild the wall.

### 6.1 EVERYBODY'S PLAN

I repeat buy-in is the first step to the successful implementation of the strategic plan. The cascading event needs to be orchestrated in such a manner that the understudies or departments of the Church create their own plans aligned to the strategic goals. By modelling the same scorecards and budgets from top down, to individual level, each person, whether they agree with the vision or not, align their working habits to the strategic plan over time. By cascading the strategy, tactics and operations are put in place to execute the ultimate plan from individual to visionary owner. An example of a good cascade for this exercise is depicted in Figure 33 - Strategic cascading aligned with objective projects.

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<sup>250</sup> Free-to-air television means the churches in South Africa will need to pay for the satellite service and not the user. The expatriate will be able to tune in via a normal DSTV decoder without a subscription fee.

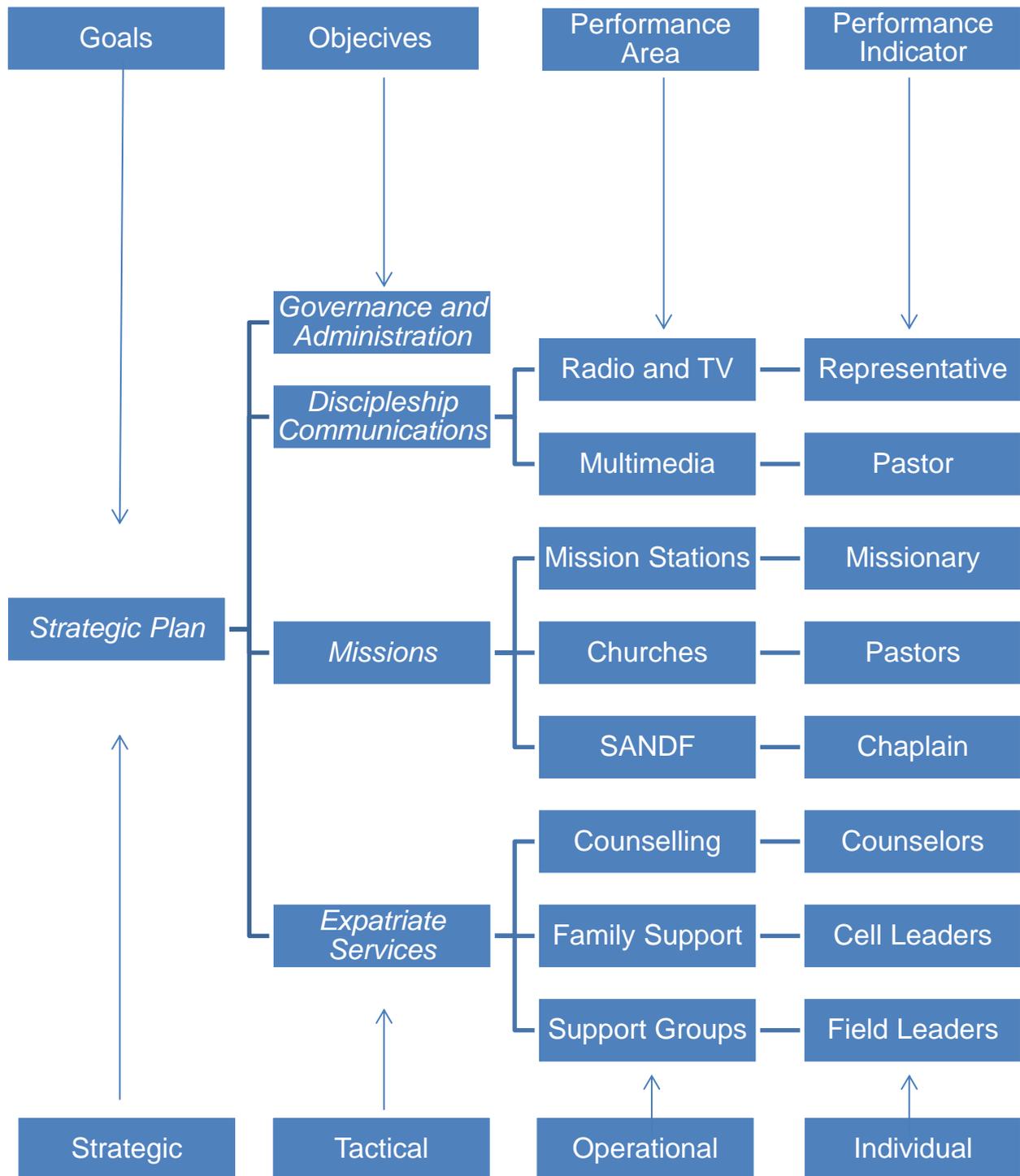


Figure 33 - Strategic cascading aligned with objective projects

The cascading plan to implement the mission strategy remains important such that each individual takes full responsibility for their area of expertise by submitting their own cascaded plan and budget to affect their area of strategic implementation.

## 6.2 PROJECT PLANNING

The most effective way to implement a strategy is to break the implementation plan up into understandable areas, once this is done, each objective can be changed into a project. This reduces the required staff complement and increases delivery. Each performance area becomes a sub-project as already depicted in Figure 33 - Strategic cascading aligned with objective .

## 7 CONCLUSION

In conclusion, it is recommended that the exercise becomes useful for pastors and visionaries who are interested in Africa missions and expatriates. To this end the Church of Christ has two challenges: one, to continue with missions in Africa according to the Great Commission of Jesus Christ, *cf.* Matthew 28:19 "Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit", 28:20: "teaching them to observe all things, whatever I commanded you". The second is to combine the expatriates into its mission according to Luke 15:4: "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness and go after that which is lost until he finds it?" The Church must never forget the small number of members who still belong to their flock even though they reside elsewhere in Africa. I close with the words of Stanley (1999, p. 247) "The end of a God-ordained vision is God".

# CHAPTER 8



Conclusion and  
recommendations

# CHAPTER 8 - CONCLUSION



## 1 CLOSING STATEMENT

The five objectives of the research were fulfilled and yielded specific answers to the research questions listed in Chapter 1 and answered in Chapter 6. This after the research and evaluation study was completed as articulated in Chapters 5 utilising research methodologies and practices explained in Chapter 3. In Chapter 6, a change in mission praxis was suggested and a typical development of a strategy for implementation of the mission praxis was demonstrated, together with ways to measure and manage the implementation of such. Chapter 6 is dedicated to the cause of the research in making recommendations to the Church of Christ with regards to their ministry to South African expatriates living in African countries. In closing, a number of research topics will be suggested for further research in relation to this topic. The research project was successful in concluding that the research statement was indeed correct, namely that: *South African expatriates in Africa experience spiritual problems because the Churches in Africa,*

*and the Church in South Africa, are not prepared for, or geared to, supply spiritual support structures to South Africans residing in other African countries.*

## 2 RECOMMENDATIONS

I refer to Bosch (2011, pp. 372-374) where he discusses a paradigm shift in scientific disciplines and where he mentions that the the Church, theology and its praxis will not be unscathed. He criticises the idea that many Christians perceive that, “Missions is a bygone era”. With regards to this research, I propose that the Church in South Africa is approaching another paradigm of mission capability that it needs to contend with. With this in mind, one needs to understand that a strategy, without a relevant missional theology for the South African Church, may not withstand its test in Africa. Furthermore, Bosch (2011, pp. 506) argues that mission is at best a subject that theology needs to deal with, in this case possibly practical theology. Therefore there would incontestably be a number of theological factors that need to be taken into account when developing these strategies in relation to good mission praxis. I posit that the best probable start is to determining how missions can be adapted to involve and support expatriates.

In this regard, the Church, now being enlightened about another potential missionary ministry, which has most likely not been fully revealed, has to review its calling and the unity under which the body of Christ operates. Also pastors, previously oblivious to the impact that the Church has on the spirituality of those migrating from South Africa, can move from dormancy to active engagement in this dimension of this new African ministry and mission. I suggest that this expatriate mission could bring consensus amongst churches throughout South Africa to have a spiritual impact on the African continent.

For the benefit of the expatriate, and the guidance that should be given to them, it is recommended that pastors, chaplains and missionaries study and understand the key tribal cultures of the African countries together with their government relationships with Christianity and Islam. It is thus also advisable that pastors and counsellors know exactly what the living and economic conditions are in the African cities. Needless to say, this will include a knowledge base on health issues and statistics of such, together with an understanding of travel costs, cost of fuel, public transport, etc. The South African Consulates will be a good resource for pastors and evangelists to gain more information about the specific countries.

Families are affected by two sources of frustration, namely transition in the case of the entire family moving to an African country and in the case of one spouse migrating there are other challenges similar to the act of marital separation as discussed in Chapter 4. It is thus recommended that the Church should appoint counsellors to assist couples on Skype or email as and when marital problems occur. Furthermore it should be a requirement that the ministry team of the South African Church remain in contact with the expatriate's family at home. It would be appropriate for the Church to appoint a single point of contact for expatriate family and welfare matters. This new ministry and service could be announced on church bulletins and newsletters.

Pastors should understand the habitat of expatriate compounds and also that they have an expatriate count. Because technology is a ministry dependency, as far as communication is concerned, it is recommended that the Internet availability be checked on the continent. These maps are available in country by the leading cellular network providers. The Church may also utilise existing television networks to reach South Africans elsewhere on the African continent.

The use of social networks allow for the use of multimedia that will afford expatriates the privilege of seeing live casts of the Sunday service in their South African home town on Skype, Facebook, Tube and the like. The local expatriate network, they seem to establish themselves automatically, could become the hub of the expatriate ministry if managed properly. This network may include those South Africans who supply professional services, medical and legal practitioners for that matter. Thus by understanding the social setting of expatriates, the pastors can develop effective strategies and action plans for cell churches.

It is obvious from the research that most expatriates prefer not to get involved in the local African churches in towns and cities, due to cultural and liturgical differences. To make expatriates feel more welcome in these churches, it is recommended that the South African churches link with local African churches and share missional ideas on the South African expatriates. This is not an immediate solution and it could likely take a number of years to form such relationships. Also, the chaplain commissions can assist to supply information about the South African peacekeeping missions to Africa.

Many of the problems could be addressed by Churches uniting about the solutions rather than each going about church business in their own way. I don't see the mission field being populated by extra missionaries and pastors but rather through a network of well coordinated field workers who have been identified to do mission work amongst their colleagues, other

expatriates. This should be a laymen/women ministry of like-minded Churches. Such field workers could be identified and trained as spiritual leaders for expatriate compounds or villages and should enable the planting of expatriate cell churches and support groups before they leave South Africa. Lastly the Church may employ the SAT 7 and other free-to-air television for the purposes of ministering and Christian entertainment that will build rapport with the expatriate families.

It is recommended that Churches train pre-migration counsellors in order to offer the services, especially at macro-churches in South Africa. Where churches are smaller it would be advisable to appoint a person who can counsel trans-denominationally. It is essential that pre-migration counselling, not only assist the individuals and families to successfully migrate, but also to assist such to weigh up the risks of going and not going to Africa.

For the comfort of the family in South Africa, pastors should encourage expatriates to register on the Registration of South Africans abroad (ROSA) website at <http://www.link2southafrica.com/ROSA.html>. This will enable the South African Consulate in the countries to assist pastors to know who is living in which country. Also Consular services are free of charge to South African expatriates. Lastly, that the expatriates are assured of support and prayers on their journey.

It was concluded that the Church does not get involved in the settling phase of expatriates and that they are on their own once they leave for their new destination. It is posited that a pastor / expatriate relationship and bond be created where the pastor has a keen ear to listen assuring the expatriates that he is only an email away. Even in emergencies expatriates must understand that they can send an emergency SMS to family members in South Africa or to a single point of contact, such as an emergency call centre etc.

To promote a relationship between pastors and expatriates the pastor should remind the expatriate to be in Church when next they visit South Africa. This relationship will grow as pastors keep the expatriate updated with news from the South African hometown or church. Especially in the adjustment period the expatriate requires guidance and should be put into contact with trained field workers or missionaries if they reside in the same area. In the repatriation phase it was also noted there is very little input from the Church and even at this point some expatriates leave their church and become members of another. At the point of repatriation the Church should be active by making the homecoming event a welcoming ceremony. Due to the fact that many expatriates need to resettle and find new housing or accommodation this Church should assist the family to overcome the homecoming hurdles.

The spiritual experience of the expatriate is bound to be a Godly one, if the intimacy with Christ is deepened. Thus to ensure good spiritual experiences for expatriates I advocate that the Church moves from a mission status to a discipleship phase. This is only possible for the African continent by means of expatriate programmes. Expatriate disciples should be facilitated by the Church to return to the principles of their first love in and for Christ. In this way mini churches and home care groups may be adopted as the way forward. Notably this is not a mere church planting exercise where numbers of people count. This should rather become a multiplication of care groups in African countries to care for like-minded disciples.

At this point I encourage the Church to realise the potential of mobilising expatriate discipleship throughout Africa, this will certainly cause a greater harvest. This missional transformation should be fully contained in the activities of a united Church for the harvesting of souls into the body of Christ. The spiritual experience of the South African expatriate should therefore be no different to that of any other believer committed to the teachings of Jesus Christ.

### 3 FURTHER RESEARCH POSSIBILITIES

There are a number of matters that lay outside the realms of this research project. Some of these matters were encountered in this investigation but were not thoroughly investigated or researched. The listed topics could be used by researchers, masters or doctoral students:

- i. Investigating the possibilities of an African Union Christian television service.
- ii. Investigating possibilities of different discipleship models for expatriates to complement missions.
- iii. Investigating the possibility of trans-denominational ministries in African mining towns.
- iv. Identifying and investigating the psychological impact on South African children who live in other African countries with their parents.
- v. Identifying and investigating sexual problems and / or infidelity encountered by expatriates living in Africa away from their spouse.
- vi. An appreciative investigation into South African women adapting to other African cultures whilst living elsewhere in Africa.
- vii. Investigating the influence of African Pentecostalism on the South African expatriate.

## 4 CONCLUSION

My concluding statement is that this research, I believe, is but a springboard for greater research in the area of expatriates and the Christian Church. The number of expatriates in Africa versus the voices that were heard in this research project may just be the tip of the iceberg. To this end this was but a small contribution to the science of practical theology in the area of missions for the upliftment of those South African expatriates living and working in other African countries.

Probably the solutions and strategies suggested for this practical theological and missiological problem will not be acceptable to all pastors in South Africa, or for that matter all expatriates. Not all mission centres and churches may even see the necessity of working together to solve this problem, I firmly believe that this one is too immense for a single party or mission. Therefore, the pastors and churches who do grasp the potential of working together, for expatriate discipleship, are set to prosper in this newly identified mission field. The time for missionaries and mission stations in remote areas may not be over, but one must consider that expatriate homes are potential mission bases for those South Africans throughout Africa. I pray for a decentralised mission church of saints who care for one another in a network of Christian discipleship throughout this magnificent continent.

God Bless Africa.

# WORKS CONSULTED



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