

**A MISSIOLOGICAL EXPLORATION OF A PENTECOSTAL
CHURCH'S CONTRIBUTION TO MIGRANTS' SOCIAL
INTEGRATION IN DURBAN**

BY

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DECLARATION

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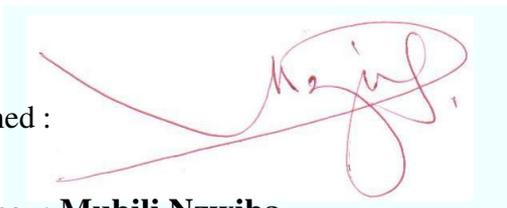
STATEMENT:

I declare that:

A missiological exploration of a Pentecostal church's contribution *to migrants'* social integration in Durban

is my own work and that all the sources that I have mentioned or quoted have been indicated and acknowledged by means of complete reference.

Signed :



Date : November 2012

Name : **Mubili Nzwiba**

DEDICATION

To the Lord my God, for having sponsored this dissertation through a scholarship,
To my late parents who have endured sacrifices to instil in me the passion for education,
To all migrants who are in the quest of integration and a sustainable livelihood, I dedicate this
work.

ACKNOWLEDGEMENTS

The completion of this work is the result of PhD. James's financial planning that was to convince my colleagues, Paulo Martinho and Julio Mutemba, to share with me their scholarship. This generosity allowed me to cover different costs that this study required. Without this ingenuity this work would not have reached its completion. I express my sincere gratitude.

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My thanks are expressed to Benjamin Lukola, Faith Ministries' senior pastor for allowing me to further my academic studies while working as the church secretary. His faith to see Africans prospering spiritually, academically and economically has been my morale booster.

I would like to acknowledge the special contribution of Mrs Lulu Gordon who pre-edited this dissertation at no charge despite her numerous professional duties. Her love and support to the migrant community will always be appreciated and testified.

My warm thanks are expressed towards my wife and children for their encouragement and for having been so patient with me during the five years of intense academic work. Without their moral support this dissertation would surely have experienced severe delay and even interruptions.

To all interviewees who agreed to provided views on the issue of migrants' social integration and thus contributed to the purpose of this dissertation, I express my special thanks.

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May the Lord Almighty bless all.

ABSTRACT

The subject of migrants' social integration in receiving countries is a growing debate in the 21st century amongst the international community and the nations of the world. It is a serious concern for many organizations advocating for social justice. The Church worldwide and the migrant church in Durban South Africa in particular, is called to be among the defenders and promoters of migrants' social integration; integration which will bring forth migrants' social and economic contribution to the development of Durban's social and economic life.

This view of this study is that in the post-apartheid period sufficient attention has not been paid by the South African government, policy-makers and the church in the welcoming and protection of migrants who have "flooded" the country. The lack of preparedness has resulted in migrants being used as scapegoat by some South Africans on the pretext that they lower the country's social life, steal national citizens' jobs and commit crime. This growing social and economic discomfort in South Africa resulted in xenophobic violence in May 2008.

The dissertation surveys migrants' challenges in South Africa and Durban in particular. It explores the response of a migrant Pentecostal church called Faith Ministries Durban (FMD) to these challenges, as well as its contribution to the promotion of Congolese migrants' social integration. The study further explores, among other aspects, the theology of migration. This exploration is a call to theologians to advocate for migrants' care and rights so that they may not endure discrimination, abuse and struggle because of them being outsiders. Migrants have to benefit equal rights as fellow South Africans. From the life narratives of ten FMD's members, the study explores FMD's role in the lives of its migrant members.

KEY WORDS

Theology, Religion, Missiology, Migration, Migrant, Refugee, Social Integration, Xenophobia, Congolese, Hospitality, Ubuntu, Faith Ministries Durban, South Africa.

ABBREVIATIONS

ANC	: African National Congress
AUC	: African Union Commission
CIS	: Centre for Immigration Studies (USA)
CODUR	: La Congolaise du Durban (Congolese of Durban)
DHA	: Department of Home Affairs
DRMC	: Dutch Reformed Mission Church
DRC	: Democratic Republic of the Congo
EMCC	: Erga Migrantes Caritas Christi
FMD	: Faith Ministries Durban
GCIM	: Global Commission for International Migration
IFP	: Inkanta Freedom Party
IOM	: International Organization for Migration
MEIA	: Ministère Evangélique International d’Affermissement (International Evangelical ministry of Strengthening)
NGO	: Non Governmental Organization
OUA	: Organization for the African Unity
SAPS	: South African Police Service
SACC	: South African Council of Churches
SANDEF	: South African National Defence Force
SAMP	: South African Migration Project
UK	: United Kingdom
USA	: United State of America
UN	: United Nations
WMR	: World Migration Report
YSA	: Yahweh Shammah Assembly

LIST OF TABLES

Table 1: Table of Kritzinger’s praxis matrix as reflected in the study	5
Table 2: FMD administrative chart	48
Table 3: conceptual framework	107

TABLE OF CONTENTS

Declaration	ii
Dedication	iii
Acknowledgements	iv
Abstract	v
Key words	v
Abbreviation	vi
List of tables	vi
Chapter one	1
1.0. Introduction	1
1.1. Description of the context	2
1.2. Definition of terms	3
1.3. Rational of the study	3
1.4. Lack of preparedness of the socio-political structure	4
1.5. Lack of preparedness of the church	4
1.6. Analytical framework	5
1.6.1. My insertion	6
1.7. Research aims	8
1.8. Research questions	8
1.9. Research methodology	8
1.9.1. Qualitative analysis	8
1.9.1.1. Participation observation	9
1.9.1.2. Interviews	9
1.10. Structure of chapters	10
1.11. Some problems related to the study	11
1.12. Conclusion	11
Chapter two: Literature review	12
2.0. Introduction	12
2.1. Section one: Migration as global phenomenon	12
2.1.1. Population movement	13
2.1.1.1. From South to North & vice versa	13
2.1.1.2. From South to South: Sub-Saharan Africa	14
2.1.2. Gender in migration	15

2.2.	Section two: Migration in South Africa	16
2.2.1.	Human trafficking	17
2.2.2.	Policies pertaining to migrants in South Africa	17
2.2.3.	Undocumented migrants	18
2.2.4.	Documented migrants	19
2.2.5.	Refugees	20
2.2.6.	South Africa's attitude towards migrants	20
2.2.6.1.	Xenophobia	21
2.2.6.2.	The South African media	23
2.2.6.3.	The government	24
2.2.6.4.	The South African police services (SAPS)	25
2.2.6.5.	The department of home affairs	26
2.2.7.	Some accusations against migrants	28
2.2.7.1.	Participation in criminal activities	28
2.2.7.2.	Migrants as burden to health services	29
2.2.7.3.	"Stealing" of jobs	30
2.2.8.	The concept of globalization	31
2.2.9.	Migrants' positive contribution	31
2.3.	Literature review of the theology of migration	33
2.4.	Conclusion	39
	Chapter three: History and administrative organization of FMD	43
3.0.	Introduction	43
3.1.	The leader of FMD – Joseph Benjamin Lukola	43
3.2.	Lukola's entrance into ministry	44
3.3.	FMD's history	45
3.3.1.	Church leadership structure	47
3.4.	FMD administrative organization	48
3.4.1.	The senior pastor's role	49
3.4.2.	FMD's departments	49
3.4.2.1.	Intercession department	49
3.4.2.2.	Evangelization department	51
3.4.2.3.	Women's department	52
3.4.2.4.	Media department	53

3.4.2.5. Youth department	54
3.4.2.6. Music department	55
3.4.2.7. Finance department	56
3.5. FMD's growth factors	56
3.5.1. Home-cell meetings	57
3.5.2. Integrity and hard work	58
3.6. Conclusion	58
Chapter four: FMD's theology	62
4.0. Introduction	62
4.1. FMD's theology	62
4.1.1. The Bible	62
4.1.2. God in the midst of migrants	63
4.1.3. God during the xenophobic violence	65
4.1.4. What does God say about Congolese migrants' situation	65
4.1.5. The church	66
4.2. Sunday church service: the celebration	66
4.2.1. FMD's theology as evidenced in hymns	67
4.2.2. FMD's theology as evidenced in sermons	68
4.3. FMD's mission and vision	70
4.4. FMD and migrants' social integration	71
4.4.1. It is always possible	72
4.4.1.1. Determination	72
4.4.1.2. Building of social network	73
4.4.1.3. Building of strategies	74
4.4.1.4. Sacrifice	74
4.4.2. Discussion on Psalm 91	75
4.5. Conclusion	77
Chapter five: Narratives of FMD members	79
5.0. Introduction	79
5.1. Research methodology	79
5.1.1. Sample selection and interview preparation	79
5.1.2. Narrative interview process	81

5.2. Members' narratives	82
5.2.1. Narrative one	82
5.2.2. Narrative two	85
5.2.3. Narrative three	87
5.2.4. Narrative four	89
5.2.5. Narrative five	91
5.2.6. Narrative six	93
5.2.7. Narrative seven	96
5.2.8. Narrative eight	97
5.2.9. Narrative nine	99
5.2.10. Narrative ten	102
5.3. Conclusion	104
Chapter six: Narratives analysis	105
6.0. Introduction	105
6.1. Narratives process: methodology and analysis	105
6.2. Theological views	107
6.2.1. The bible and a true word preached	107
6.2.2. Integrity and morality	108
6.2.3. The church	109
6.2.3.1. Fellowship and fraternity	109
6.2.3.2. Supportive spirit	110
6.2.3.2.1. Prayer	110
6.2.3.2.2. Mentorship	111
6.2.3.2.3. Ubuntu	111
6.3. Social	112
6.3.1. Disappointment: homesickness and death	112
6.3.2. Instability and threat	113
6.3.2.1. Identity documents	113
6.3.2.2. Xenophobia	114
6.3.2.3. Material and financial support	114
6.3.2.4. Health: HIV and AIDS	115

6.4. Pathway for integration	115
6.4.1. Language	115
6.4.2. Communities and network of churches	116
6.4.3. Cultural education	119
6.4.4. A call for hospitality	120
6.5. Conclusion	121
Chapter seven: Conclusion	122
7.0. Overview of study	122
7.1. My theological reflection	128
7.1.1. Sealing of the word	128
7.1.2. The television programme “Vin Nouveau	129
7.1.3. Lukola as member in the league of Congolese pastors in Kwazulu Natal	130
7.1.4. Church assistance to its members and to the community	130
7.2. Examples of good practices that be espoused by FMD	131
7.3. Recommendations	136
7.3.1. To FMD	136
7.3.2. To the government	140
7.3.3. To the media	142
7.3.4. To NGOs	143
7.4. Final analysis	144
7.5. A final personal account	145
Bibliography	147
Appendix	157

CHAPTER ONE

1.0. INTRODUCTION

Throughout the history of humanity, migration has been a challenge to governments, policy-makers and religious institutions all over the world (van Moppes 2006:1; Garcia 2006:3). The 20th and 21st centuries have both been characterized by significant population movements worldwide. These movements have been caused by human actions as diverse as armed conflicts, the quest for better business opportunities, human rights and social justice. Natural disasters such as drought causing famine, earthquakes and tsunamis have also forced many to seek refuge in countries where they expected to better their lives and the lives of their families.

In early 2011 uprisings in the North African Arab countries and the Middle East saw thousands of refugees flee strife-torn countries to a life of uncertainty and suffering. The unrest started as peaceful protest for social and political change in Tunisia and quickly spread in other Arab countries including Egypt, Libya, Yemen, Bahrain and Syria. The resulting unrest caused widespread migration in the region.

In the Democratic Republic of the Congo (DRC) the rejection of the presidential elections' results by the opposition in November 2006 and 2011 resulted in unrest among youth. The DRC government's harsh response to these uprising also forced many to flee the country and seek asylum abroad (Pillai 2011).

South Africa has been flooded by migrants from around the world since 1994, seeking better economic and social opportunities. This human movement worldwide is an open challenge to governments of receiving countries as well as to the church which has, as central to its mission, care for the marginalized and the suffering.

This study seeks to explore and describe the role of a Pentecostal¹ church called Faith Ministries Durban (FMD) in the promotion of social integration of Congolese migrants in the city of Durban. The study will explore the lived experiences and challenges of the selected migrant community in their interaction with the social and structural fabric of the

¹ In his book *Introduction to Pentecostalism*, Anderson (2004:13) briefly suggests that all churches and movements that emphasize the working of the gifts of the Spirit, both on phenomenological and on theological grounds be described as "Pentecostal." In this dissertation Pentecostal will refer to this meaning.

city of Durban. Among the experienced challenges are social issues such as unemployment, housing, lack of identity documents, difficulty to integrate socially, discrimination, police harassment and xenophobia. This will therefore be a critical reflection on FMD's confession of faith and social praxis in the service of the underprivileged and excluded migrants.

Located in central Durban, FMD will constitute my case study. 98% of this church is composed of Congolese migrants. The important migrant configuration of FMD has led my choice to document the subject of church involvement in the promotion of migrants' social integration. Indeed, according to Nzayabino (2005:8), the church and religion have become, since the increasing of migration movement worldwide, a "privileged coping scheme" for migrants, whether believers or not. It is therefore necessary for the church to be conscious of its influential role in shaping migrants' lives.

This study is both sociological and missiological in nature. According to Kritzinger (1995:372), Missiology is the systematic reflection on the mission (transformative activities) of religious communities. This mission is intended to make a positive impact in the community, its surroundings and the world.

1.1. DESCRIPTION OF THE CONTEXT

According to Pieterse (2008:18), urbanization is the massing of people in cities or the increase in the total number of people living in the city. Durban is the largest city in the South African province of KwaZulu-Natal. The city is a major centre of tourism in South Africa due to its warm subtropical climate and beaches. According to the 2011 Census, the city of Durban is the second most populous city in South Africa. Its racial makeup is Black African 68.30%, Coloured 2.82%, Indian/Asian 19.90%, and white being 8.98%².

During the apartheid years (1948-1991), Durban's economy and population grew rapidly, rising from 162,000 people (African) in 1950 to 395,000 in 1970, and topping, according to the 2007 community survey, 3.5 million (Shillington 2005:374-375). The city's land area of 2,292 square kilometres (884.9 sq m) is comparatively larger than the footprint of other South African cities, resulting in a somewhat lower population density of 1,513 inhabitants per square kilometre (3,918.7/sq mi)³. According to James (2007:24), even

² www.kznhealth.gov.za/gis/metrostats.pdf (Accessed on February 20, 2012)

³ *City of Durban*. www.kwazulu-natal.co.za/3.kzn-History.html (Accessed on February 5, 2009)

with this density, Durban is still considered to be one of the fastest growing cities in the world accommodating over 1/3rd of the population of Kwazulu-Natal. This urban growth is an important phenomenon to be mentioned in this study since migrants are an integral part of the city's population. They are, thus, among other elements, an influential contributor to the city's urbanization.

1.2. DEFINITION OF TERMS

In this study, unless otherwise indicated, the definitions of the following terms are from the Immigration Bill (2001):

Asylum seeker - a person who is seeking recognition of refugee status in South Africa.

City - this refers to the city of Durban with its limit of 2,292 square kilometres.

Crime - an illegal act or an offence punishable by the South African law.

Immigration/migration - movement of people from their country to South Africa with the purpose to setting permanently, or for a long period.

Undocumented migrant – a migrant that defies the immigration laws of South Africa as stipulated in the Immigration Act regarding the granting of a residence.

Resident - the holder of a permanent resident permit referred to in section 25 of the Immigration Act 2002.

Foreigner – an individual who is neither a citizen nor a resident, but is not an illegal foreigner either (South African Immigration Act 2001:8).

Refugee - any person who has been granted asylum in terms of the Refugee Act 1998.

Refugee Status - A person recognised in domestic law as a bona fide refugee with all attendant rights and privileges.

1.3. RATIONALE OF THE STUDY

According to the International Organization for Migration (IOM), since the dawn of democracy in South Africa in 1994, the country has become a “migrant main attraction” in the Sub-Sahara region (IOM 2000:135). The problem considered in this study arises from the lack of preparedness of the socio-political structures of the country and lack of preparedness of the Church.

1.4. LACK OF PREPAREDNESS OF THE SOCIO-POLITICAL STRUCTURE

In 1994 the apartheid political system was abolished in South Africa, giving rise to a democratic system in which Mandela was elected first president of a country that was already flooded by numbers of migrant worker from neighbouring countries. Harris (2002) refers to this new era as the “New South Africa.” Was South Africa prepared to cope with the flow of migrants in this post-apartheid period?

According to Harris (in Hook & Eagle 2002:178) the discourse of the “New South Africa” broadly involves some concepts such as democracy, “deracialization”, reconciliation, and unity. He argues that, economically, it conveys the notion of reconstruction, and socio-politically and religiously it is aligned with building the nation (:178). Indeed, the South African *White Paper on International Migration* (1999:4) points out that the country’s different institutions such as the church and the socio-political structures were ill-prepared by apartheid to grasp and cope with migration and its implications. This favour has slowed the development of policy required to deal adequately with migration issues. The lack of preparedness of the apartheid regime, the population as well as the democratically elected government and NGOs to respond to migration had to be of negative impact in the treatment of migrants after 1994.

1.5. LACK OF PREPAREDNESS OF THE CHURCH

The Church in South Africa is considered to be among the unprepared institutions to cope with migration in the country after the 1994 political changes (Dube 2010). During the apartheid regime, the South African “white” church was separated from the “black” church. Political change, in the sense of democracy, was not on the political agenda of the apartheid regime in South Africa. Therefore, separation between the two churches (black and white) was deemed to nourish political aspiration and, hence, deprived the church of its very nature, that is, to care for the neighbour and the stranger. According to Russell (1993:130), if the church is willing to adequately deal with social issues in the light of the word of God, it has to be where Christ is. Places where the omnipresent Christ is, have been categorized in three groups by Moltman (in Russell :130). Firstly, in the witness of the gospel, secondly, among the poor and the marginalized, and, thirdly wherever the will of God is done. According to Bevans and Schroeder (2004:2), a church is church when it becomes aware of its boundary-breaking mission to all people without distinction of race, colour or sex. Therefore, to be a “church” the South African church has to speak and

defend, unconditionally, the cause of the excluded, the forgotten and speak out against human and ecological violence to promote social justice, peace, reconciliation, love and social integration (:8).

1.6. ANALYTICAL FRAMEWORK

Theory testing and theory building are two research styles that form the exploratory research design. A theory-building style is a research framework in which inductive reasoning derives to the building of a theory or an assumption after different observations has been made (McKenzie 2009:5-7). Due to its objectives and research questions, this study will use a theory-building approach.

In 1983 Holland and Henriot proposed a “pastoral cycle”, that is, a classical four-dimensional mobilising framework (Insertion-Analysis-Reflection-Planning) to assist committed Christian groups to collectively participate in the transformation of their living situation. In his article “*Mission as*” *must we choose?* Kritzinger (2011:51) adapts these four features in a seven-dimension “praxis matrix”⁴ that can be used as a mobilizing or an analytical tool to help committed groups of Christians to contribute to transformation in their context or to do research on the transformation attempts of others (:51). In this study, I make use of Kritzinger’s analytical framework (:51) since the study involves researching FMD and the Congolese community’s attempt to transform its living standards in Durban:

Kritzinger’s praxis matrix		Where reflected in this study
Dimensions	Analytical framework	
Agency	Who are they? How are they related to (inserted into) the community? Who are the other key actors? Who are their interlocutors? What kind of encounter(s) is taking place?	Chapter 3
Spirituality	What are the underlying spiritualities of their group? How do their inner motivations, religious visions and worldview guide their actions in relation to the community?	Chapter 4
Contextual understanding	How do they understand their community? What do they see as good and bad around them? What are the problems that they seek to address?	Chapter 2 and 5

⁴ For details on what each of the seven dimensions means in the praxis matrix, see Kritzinger (2008) and Kritzinger & Saayman (2011).

Ecclesial scrutiny	How do they view the prior role of churches/religions in that community? How does that affect their present encounters?	Chapter 6
Interpreting the tradition	How do they interpret their own religious tradition, read the Bible, and reflect theologically on their situation?	Chapter 4
Discernment for action	How do they plan, strategize and make decisions for action that could be transformative in their context?	Chapter 3 and 7
Reflexivity	Do they reflect on their actions, learn from their experiences, and grow in maturity or wholeness? Are they being transformed by these encounters?	Chapter 7

Table 1: Table of Kritzinger's praxis matrix where reflected in the study

1.6.1. MY INSERTION

My story and my participation in FMD leadership is my entry into the study's insertion dimension. This section demonstrates that I have embarked in the study through a mobilizing framework then moved to an analytical framework as reflected in the above correlation table between Kritzinger's seven-dimensional "praxis matrix" and my study chapters.

My personal commitment to the migrant community as a church member for the past eleven years, my commitment to the community as the secretary of the *Congolese of Durban* organization (CODUR), as well as my role as the church's secretary for six years involves me in the daily life of the Congolese migrant community.

In order to better understand my journey and that of other migrants, my personal story related for the purpose of this study, is drawn from my experience of life as a migrant in the city of Durban. I have personally suffered difficulties as a migrant in South Africa for the past eleven years. I have experienced challenges that face migrants during the uncertainty of my journey to Durban. This experience calls for a need for reflection on the lives of migrants in South Africa. This desire to understand issues of migrancy and integration has originated from my personal experiences.

DRC, my home country, has, since the mid-nineties experienced a civil war that aggravated the already-degrading social and economic conditions of the country. This situation did not offer much employment opportunity to young graduates like me. In the quest to better our social and economic situation, my wife and I decided that I should migrate to South Africa first and finally to the United Kingdom (UK) after I had gathered

the necessary money. From the media we learned that crime was higher in Johannesburg than in any other South African city. For the purpose of the trip, we bought a map of the Southern African region in order to have a picture of the route I would take. We sold our house furniture to gather money to cover my travel expenses. I left Kinshasa, the DRC's capital city, on Friday December 7, 2001, crossed into Zambia, Mozambique and entered South Africa through Manguzi as an undocumented migrant on Monday December 24, 2001. Assisted by a Congolese migrant I met on the way, I reached Durban the same day.

Accommodation was to be one of the major challenges I had to face on the first day I arrived in Durban. Baruti (2005:203) observes that Congolese migrants in Durban have always shown solidarity towards one another when facing accommodation problems. On their arrival newcomers are accommodated by community members that have migrated in earlier waves. I was offered accommodation, to spend my first night in Durban, by a network of young Congolese migrants that had been in the city for some years. This was a two-bedroom flat that was shared by 7 young males. One of them took me to the Durban regional office of Home Affairs (DHA) to apply for asylum the next day. The same day I got my refugee permit and my two-year refugee status after had I bribed an official with R300.

In 2004, after I failed many times to fly to the UK as planned; my wife joined me in South Africa; unfortunately with only two of our children, the first and the third. The second born had travelled to the UK with my mother-in-law expecting our reunification. It has been ten years that he has been living in the UK as a refugee. The dreams of many migrant families, like mine, result, unfortunately, in scattered families.

Although I had a bachelor degree in Computer Sciences, I could not get employment in Durban, therefore I spent my time visiting the beach and watching television in the flat. Stories I heard from my housemates was on the prevalence of crime in Durban. Somehow, I was on a point of no return and had to believe that there was still something positive about Durban. This psychological stimulus inspired me to believe in the bright future that I had envisaged.

What was and is still apparent from my observations is the social separation between the migrant community and the South African community in Durban. On the one hand, some migrants assert that some South Africans are hostile to their presence⁵, and on the other hand, some South Africans accuse migrants of being responsible for their miseries and also think that migrants do not want to integrate into the South African society⁶. With regards to this dichotomous argument between the two communities, the question of cultural identity is raised with the observation of each social group confined in its cultural identity: language, habits, ideas, beliefs, customs and social organization.

1.7. RESEARCH AIMS

The study aims to:

- Discuss migrancy as a global phenomenon
- Describe social and structural hindrances to migrants' integration in the city of Durban.
- Explore FMD's theology of migration,
- Explore the role of FMD in promoting the social integration of its migrant members in Durban.
- Document stories of migrants' experience of life and faith in Durban,
- Analyze migrants' stories.

1.8. RESEARCH QUESTIONS

The primary research questions in this study include:

- What is the role of a migrant church in the integration of its congregation?
- How can the migrant theology serve as an asset in improving the lives of the migrant?
- What is the mission of the church to the stranger?

1.9. RESEARCH METHODOLOGY

1.9.1. QUALITATIVE ANALYSIS

According to McMillan and Schumacher (2006:315), qualitative research is firstly concerned with the understanding of social phenomena from participants' perspectives.

This method helped to provide a rich description of migrants' lives through the world of

⁵ Bidiar (May 2008) pointed out that he did not intend to rent a house in one of the Durban townships because he would not be welcomed by the local population. His inability to speak IsiZulu would sideline him.

⁶ Source: Interview with Cece, a security guard, February 2003. He declared to me on site that migrants identify themselves more with white than with black South Africans because they only speak English and do not want to learn South African local languages.

information and research that could be carried out through observation of and interviews with migrants. Since I have ready access to my respondents I have used participation observation and unstructured interviews as my field work strategies.

1.9.1.1. PARTICIPATION OBSERVATION

Participation observation has mostly been used in anthropology⁷. Participation observation has been defined by Lindlof (1995:4) as a way of collecting data through which the researcher becomes a participating member of the existing group, or a setting intended to be studied. Together with the group, the researcher participates in different activities or settings to gain insight into the motivations, emotions and meanings that group members are experiencing (:4).

I have been a FMD member for the past eleven years. As such my intention as a researcher will be declared to the congregation I am studying. In the case of general interviews and narrative, the research participants in the congregation were made aware of my role and presence as a researcher. Before I engaged in this research, I requested special permission from the senior pastor and “founder” of FMD.

1.9.1.2. INTERVIEWS

Rogers and Bouey (1996:52) argue that “the most utilised data collection method in qualitative research studies is the interview.” My qualitative research data was gathered through unstructured interviews. This is a type of interview that proceeds in a friendly and non-threatening conversation. It allows the interview to develop around the interviewee’s response. My interview questions were open ended and were designed to stimulate discussion between the interviewee and myself. Contrary to closed-ended questions, which can be answered with a simple “yes” or “no”, open-ended questions allow for more freedom for the interviewees to select their answers. During interviews, open-ended questions are likely to provide information about interviewees’ feelings and intensity of feelings (Kadushin 1997:239). These open-ended questions allowed me to eventually change the formulation of any question during the interview in order to have a better understanding of the research participant.

⁷ As a methodology, participation observation has very deep roots in sociology and espoused by Beatrice Webb who used the method in the 1880s and wrote in detail about it in her 1926 memoirs (Russell 2000:319).

There were two categories of interviews I have used in this study. The first category involved different church members. In this category I was concerned by the general perception of different members on the role and influence of South African institutions on their lives as migrants. Some of these institutions were the Department of Home Affairs, the government, NGOs, the South African Police Service (SAPS) as well as the church in general. The general perception drawn from these interviews helped me to enrich my literature review as well as the third chapter that deals with FMD's history and administrative organization. The second category of research participants included specific members who shared their narratives on life in South Africa. A group of ten church members selected randomly was approached to provide their life narratives. FMD has a Media Department that I was able to access. This material facilitated an understanding of the church's central theological theme.

1.10. STRUCTURE OF CHAPTERS

Chapter one introduces the study and discusses the study perimeters. It spells out the main arguments and problem statement related to the study as well as the methodology utilized to answer research questions. Chapter two is a literature review of the socio-political and theological aspect of the migration issue and its challenges worldwide. Chapter three is the historical chapter of FMD. This chapter presents the administrative organization of FMD, the social composition, as well as the church's growth history. Chapter four is the focus on the theology of migration as interpreted by FMD. In the light of this theology, FMD finds motives to be involved in the promotion of migrants' social integration in Durban. Chapter five presents the narratives of ten FMD members. The theory and criteria relating to the selection of people who have been socially or economically assisted by FMD will be dealt with in this chapter. These narratives have the objective of providing tools to be analyzed in the attempt to answer research questions. Chapter six is the analytical chapter on findings resulting from narrative interviews. This chapter will contain an analytical synthesis of the fourth and the fifth chapters. Chapter seven will provide the summary, conclusion, recommendations and proposition for an agenda for migrants' social integration in Durban.

1.11. SOME PROBLEMS RELATED TO THE STUDY

The serious challenge faced in this study was to deal with four languages. On the one hand, as a French speaker, I battled to accommodate the necessary English writing skills so as to present this study in a widely-used language. On the other hand, the community I interviewed was comfortable in home languages such as Swahili and Lingala. This usage of home languages lengthened the time taken for transcripts. Interviews had first to be transcribed into the vernacular and then be translated into English.

To have FMD members interviewed or sharing their narratives was not an easy process. In some cases, even though consent forms were filled in and signed, an interviewee would ask many questions to ensure that I did not gain financially from the interview. However, I had no choice but to cope with these challenges for the sake of having this study completed.

1.12. CONCLUSION

This first chapter constituted the foundation to this study. In this chapter I have discussed my personal story. This was important for the study since I intended to demonstrate that I did not embark on the journey to write on migrants' experiences and need for integration merely as an outsider.

The chapter outlined the choice of FMD as the case study where migrant social transformation and integration will be explored. I also outlined the reasons I chose FMD to be my case study, it being a Pentecostal church composed of mainly Congolese migrants. This church community experiences challenges in its quest for social justice, social integration and economic stability though equipped with different capacities and skills. The first chapter has, therefore, been descriptive for the purpose of providing the general environment and key elements that have encouraged the study. This is important for the understanding of coming chapters.

CHAPTER TWO

LITERATURE REVIEW

2.0. INTRODUCTION

The first chapter introduced the study and laid out the methodological considerations. This second chapter is the literature review on the social, economic, political and theological aspects of migration as a global fact.

The second chapter is divided into three sections. The first section covers migration and its challenges and effects worldwide through a survey of global population movements. The purpose of this first section is to demonstrate that migration, as a phenomenon, does not happen in a vacuum. Due to its ongoing phenomenon (current event), migration has become intrinsically linked to political and public contexts. Indeed, according to some scholars, the migration fact has become, in the 20th and 21st century, a subject of permanent debate amongst scholars, governments and civil and religious institutions (Adepoju 1995:89; 2007:5; GCIM⁸ 2005:1; IOM 2009:1).

The second section evaluates literature on migration in South Africa specifically. This exploration is done through an investigation of South African institutions, political authorities' and population's attitudes towards migration. The third section consists of a literary exploration of the theology of migrancy.

2.1. SECTION ONE: MIGRATION AS A GLOBAL PHENOMENON

The IOM (2000:8) distinguishes two types of migrations worldwide. In the first type people move from one point to another for the purpose of personal and voluntary development: employment, family reunification or studies (:8). This is voluntary migration. The second type is forced migration. This type of migration is mostly caused by human actions and natural disasters: wars, political oppressing regimes, food shortage, floods, earthquake and drought. This type of migration forces people to leave their countries and seek refuge in other countries (:8-9). It is thus, an involuntary migration.

In its 2012 *World Disasters Report* (2012:19), the International Federation of Red Cross (IFRC) argues that whether voluntary or involuntary, migration has been known in human

⁸ Global Commission on International Migration.

history as a bearer of positive and negative effects for both sending and receiving countries. Indeed, the number of international migrants worldwide, including refugees, asylum-seekers and undocumented migrants estimated at almost 120 million in 2000 (IOM 2000:198; Soerens & Hwang 2009:131) has reached an estimation of 214 million in 2012 (IFRC 2012:14). Only 15 million of this number is counted by the United Nations as refugees (IFRC 2012:14). According to Camarota and Jensenius (2009:1), due to the world recession in 2009, fewer undocumented migrants have been on the move worldwide, thus a decline in the general number of migrants during this period (:1).

2.1.1. POPULATION MOVEMENT

Hussein (2003) surveyed four population movements worldwide: from East to West; from South to North and vice versa and from South to South (Sub-Sahara Africa). These population movements are, once again, an indication that the migration phenomenon does not happen in a vacuum. Its global impacts on different countries cannot be ignored or neglected by governments, researchers, civil societies and religious institutions. The destruction of the Berlin wall that constituted a physical barrier between the East and West of the European continent was among the major factors in migration from poor East to rich West of Europe, and serves as an example of the phenomenon.

2.1.1.1. FROM SOUTH TO NORTH & VISE VERSA

Poverty and civil wars in Africa, political strife in both Africa and South America led to a massive population move from South to North (Hussein 2003:4). On the American continent the 1924 National Origins Act passed by the USA favoured European immigration and excluded non-whites wishing to immigrate to the USA (Chapin 1999:1). Torres (1978:262) has identified the exploitation of poor African and South American countries by multinational corporations based in rich countries as an encouraging migration factor. Indeed, according to the IOM (2000:173) and Ufford-Chase (2004:20-23), even though they have become consumers in the global market, workers in poor countries are paid (by multinationals) the standard wage in their countries' currency. As a consequence, workers leave jobs in their home countries and migrate to the North to wash dishes, clean houses and do other jobs locals do not want (Ufford-Chase 2004:22).

From the African continent, Hein de Haas (2006:1) estimates that between 65,000 and 120,000 sub-Saharan Africans enter the Maghreb yearly. Seventy to eighty percent of these Africans are believed to cross the Red Sea and migrate to Europe through Libya and 20 to 30 percent through Algeria and Morocco (:1).

In his article, “*Workers, go home*”, Ostendorf (2001:8) speaks about anti-immigrant movements which, year after year, grow in Europe and in American cities. Local populations complain of the crowds of migrant workers waiting each day for casual jobs (:8). Migrants are accused of being a threat to the quality of life, security and safety of developed countries. Indeed, after the terrorist attacks of September 11, 2001, the USA immigration policies became tougher because migrants were lumped into the same category as terrorists (:8). Groody (2004:3) refutes this accusation and argues that on September 11 terrorists entered the USA with legal visas through authorized borders. Anti-immigrants movements have, however, been getting support on the American and European continent from some influential political personalities. In France, for example the “Front National” party and Jean-Marie Le Pen defeated the socialist Jospin in the 2003 presidential campaign using anti-immigrant slogans (Nyamnjoh 2006:8; Chapin 1999:2; Spencer 2004:2).

A new pattern of migration has been observed since the economic recession that hit the European continent in 2009. Europeans started leaving their once migrant-reluctant continent to migrate to their former colonies in seeking for job opportunities: Portuguese migrating to Angola and Mozambique, French migrating to Martinique and Algeria, Italians migrating to Libya and so on.

2.1.1.2. FROM SOUTH TO SOUTH: SUB-SAHARAN AFRICA

The last population movement is the one taking place in the Sub-Saharan region. The IOM (2000:133) states that each type of migration is generated by some factors. Among them can be mentioned historical, economical, demographic, political, ecological, ethnical and religious factors. It has been argued that in the past few years the major migrant host countries in the region have been Ivory-Coast in western Africa, Gabon in central Africa, Botswana and South Africa in southern Africa (IOM 2000:134-135; Sharon, Jacobsen & Stanley 1990:17). However, according to Adepoju (2005:1), in the early 1970s Nigeria also became a major migration-receiving country because of oil-led employment. With the

deterioration of its economic conditions in the 1980s, Nigeria turned into a labour-exporting country (:2).

On the other hand, major exporting countries have been Mali, Burkina Faso in western Africa, and Lesotho in southern Africa (IOM 2000:134-135). Due to armed conflicts in the central region of the continent, Rwanda, Burundi and the DRC have, in the last decade, been counted among the major source of refugees and documented and undocumented migrants (Sharon et al 1990:144; Nyamnjoh 2006:21). Stressing the complexity of migration's instability Lucas (1988:11) argues that in the past fifty years the top four among the countries in the world with the highest coefficient of variation in the net migration rate⁹ are in Sub-Saharan Africa.

2.1.2. GENDER IN MIGRATION

Due to the huge involvement and influence of women in migration, be they young, single or married, it is beneficial for this study to discuss gender in migration in Sub-Sahara Africa. The IOM (2006:61), supported by Adepoju's research (2007:21), observed that since the end of the twentieth century migration in sub-Sahara is no longer more male-dominated. They have observed that migration is increasingly becoming feminized as women have started migrating independently across national borders (IOM 61; Adepoju :21).

According to Dadson (2000:119), in many families that are eligible for migration, the relationship to power and access to resources determines who moves where, when, how and why. The female decision to migrate, leaving, in some cases, their families (husband and children) behind, and accepting the responsibilities of employment, is motivated by the desire to access migration benefits equivalent to that of male (Dadson 2000:114; Adepoju 2007:21). In fact, according to the IOM (2000:61) and supported by Forbes (2004:12), about one-half of today's migrants are women: yet, these women are vulnerable to deprivation, hardship, abuse and discrimination because of their status both as migrants and women (Forbes 2004:26). In South Africa, since 1994, female migration from outside has increased to the point of becoming, according to some observers, the principal supplier of the sex industry (Dadson 2000:122; Adepoju 2007:38).

⁹ Net migration rate is the difference of immigrants and emigrants of an area in a period of time usually divided per 1,000 inhabitants (Cromartie 1998:27).

The survey on gender in migration is of particular importance in this study since a large majority of FMD female members decided of their own volition to migrate to South Africa. They have not been spared, during their journey, by the challenges, hardship and abuse related to migration in general, and to gender migration in particular. Of some of these challenges physical, sexual¹⁰ and emotional abuse can be mentioned.

2.2. SECTION TWO: MIGRATION IN SOUTH AFRICA

Under the apartheid political system, labour migration was authorised in South Africa (IOM 2000:135). Many African workers from neighbouring countries spent their lives in South Africa working in mines (Nyamnjoh 2006:29-30; Muller in Mluleki 2003:10). The end of the apartheid era opened doors to a migration policy initiative with the purpose of allowing migrants and refugees to enter South Africa and to eliminate violations of their rights (IOM 2000:137; Palmary 2006:3; Nyamnjoh 2006:30; Harris 2002:1; Livesey 2006:1). There have been many reasons that have encouraged migrants to choose South Africa as their new potential destination. On the one hand scholars¹¹ argue that the declining social, economic and political conditions in many African countries at the time South Africa embraced to democracy are the reasons. On the other, the adoption in Europe of the Schengen Convention¹² in June 1990 followed by the Dublin Convention¹³ in 1997 discouraged many to move into Europe. These conventions hardened immigration conditions for potential African migrants into Europe as well as their expectation for employment and improved standard of living. Therefore, South Africa became the new target destination. Bateman (2008) quotes the former minister of Home Affairs, Mapisa-Nqakula, stating that:

¹⁰ Number of Congolese female migrants, once they have crossed into Zambia on their way to South Africa, are forced by their traffickers into sexual relations for fear of being reported to the Zambian police as not having documents. It is common that some of them reach South Africa already pregnant.

¹¹ IOM 2000:135; Bahati 2005:11; Sharon et al 1990:1; Livesey 2006:33; Nyamnjoh 2006:6; Bouillon 1998:10

¹² The Schengen Agreement was originally signed on 14 June 1985 by France, Belgium, Germany, Luxembourg, and the Netherlands. The five nations agreed that they would gradually remove controls at their common borders. The Agreement meant to prevent the phenomenon of *refugees in orbit*, which designates people being shuttled from one country to another without eventually finding a stable refuge. It contains, not only provisions on asylum, but also on the control of external borders, visas, police and judicial cooperation and the setting up of an information system. (Tonnerre 2007:5; Marinho & Heinonen 2004:11).

¹³ The Dublin Convention came into force in September 1997 after a seven-year delay due to major resistance from several national parliaments and other institutions. The aim was to establish the principle that one single Member State is responsible for dealing with an alien's asylum application, by agreeing that one Member State only is responsible for handling an asylum claim made by an individual. By introducing this definite responsibility of a particular Member State, it avoids the situation of refugees in orbit and multiple applications for asylum (Tonnerre 2007:5; Marinho & Heinonen 2004:2-3).

“RSA is the victim of her own success, attracting migrants from across the continent and fuelling rising xenophobic tension. The reality South Africa is faced with is the consequence of its miracle, the minister added.”

What Nqakula seems to ignore in her statement is that South Africa could not, on its own, have achieved the miracle she is referring to. The contribution of European and African migrant workers has played a role in the country’s economic miracle; therefore the debate should rather focus on the evaluation of the positive contribution of migrants in South Africa’s economic success.

2.2.1. HUMAN TRAFFICKING

There has been, in the twentieth century, the emergence of two types of troubling trends from and amongst African countries: The professional smuggling and human trafficking operations (Forbes 2004:23-24). According to Forbes (:24) smuggling is defined in international law as:

The procurement, in order to obtain, directly or indirectly, a financial or other material benefit, or the illegal entry of a person into a State of which the person is not a national or a permanent resident (Forbes 2004:24). Human trafficking, on the other hand is defined as the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation (:24).”

Durban has been identified by Strachan (2009) as having the highest incidence of human trafficking in South Africa. This practice is well known in the Durban Congolese community. Traffickers’ services are used by migrants for family re-unification and business between South Africa and DRC. The views in the community are divided as to whether the services of traffickers, commonly called by the Congolese community members *Tindiker*¹⁴, should be categorized as informal activity or as organized crime. For many who benefited from the services to unite with their loved ones, the activity is regarded as justified rather than criminal. In this particular context it seems unrealistic for the community to denounce this unlawful activity to the police. As a direct consequence, the activity increases the number of these unfortunate migrants in Durban.

2.2.2. POLICIES PERTAINING TO MIGRANTS IN SOUTH AFRICA

In 1994 when South Africa moved away from a history of isolation, the country’s economic, and social life had to be adjusted. Migration was one of many issues the legislator had to deal with. On May 13, 1997, a draft *Green Paper on international*

¹⁴ Human traffickers are nicknamed *Tindiker* which literally means to “propel.”

migration was published in the Government Gazette by the Department of Home Affairs for general information and comment on migration. These comments gave birth to a draft *White Paper on International Migration* that was approved on March 31, 1999. Following the *Green Paper's* recommendation that a distinction be drawn between refugee protection, which is regarded as a human right issue, and migration, which is the effort to regulate population movement, a separate *White Paper on Refugee Protection* was published in May 1998. Legislation based thereon was presented to Parliament in November 1998 and adopted in December 1998.

On May 30, 2002 the *Immigration Act* was published. In providing for the regulation of admission of foreigners in order for them to reside in South Africa, the *Immigration Act* aimed at setting in place a new system of immigration control with, but not limited to, the following objectives (Immigration Act 2001:2,13-14):

- To promote a human-rights based culture in both government and civil society in respect of immigration control;
- To facilitate and simplify the issuance of permanent and temporary residence documents to those who are entitled to them, and concentrating resources and efforts in enforcing this Act at community level and discouraging undocumented foreigners;
- To detect and deport undocumented foreigners;
- Preventing and deterring xenophobia within the Department, any sphere of government or organ of State and at community level;
- To educate communities and organs of civil society on the rights of foreigners, undocumented foreigners and refugees, and conduct other activities to prevent xenophobia;

2.2.3. UNDOCUMENTED MIGRANTS

Hussein (2003:1), Nyamnjoh (2006:5) and James (2008:85) estimate that among the international migrants, 3 to 8 million are undocumented and live within the borders of South Africa. McDonald (in Mluleki 2003:9) and van Moppes & Schapendonk (2007:12) challenge these figures because such affirmation can only be made based on unreliable deportation statistics. Mluleki (:9) argues that undocumented migrants may be counted twice because usually after deportation they re-enter the country. Hussein (2003:90) points out that undocumented migration questions the conditions that exist in neighbouring countries and which generate such clandestine population movements into South Africa. Ghutto, a South African political analyst, backs Hussein's concern. Indeed according to Ghutto, the flow of undocumented Zimbabwean into South Africa is an indication that African leaders are called to be involved and act more responsibly in the social and economic management of their countries (Hamid 2010).

In the South African legislation there is no act on which undocumented migrants can rely for legal protection. Section 38 of the *Immigration Act 2002* prohibits employers to hire undocumented migrants. This is one of the reasons undocumented migrants are exploited by employers in being offered low salaries and hard working conditions (IOM 2000:140; Nyamnjoh 2006:20; Mluleki 2003:25). For fear of being reported to the police, undocumented migrants are powerless vis-à-vis such abuse¹⁵ (Hussein 2003:92; Nyamnjoh :21; Mluleki :25).

If undocumented migrants present a serious challenge to South Africa by their increasing number, Chapin (1999:6) and Adepoju (2007:18) argue that the limited opportunities that are offered to foreigners to move legally in South Africa might be one of the causes. In the DRC, my home country (the researcher), anyone wishing to visit South Africa has to leave a deposit of USD 1,000.00¹⁶ at the South African Embassy before expecting a visa. Since not everyone can afford paying such a deposit, a number of people opt for undocumented entry.

2.2.4. DOCUMENTED MIGRANTS

The South African *White Paper on International Migration* determines which foreigners can become part of the community of the people of South Africa either on a temporary or on a permanent basis. Through this power of choice the *paper*, expects to shape the future composition of the South African population in giving the criteria of eligibility to grant legal permit to enter and stay in South Africa (*White Paper* 1999:2). Labour migration has been a dominant feature through which many have obtained work permits and later on, permanent residence enabling them to remain in South Africa. The IOM (2000:135) points out that under temporary work permits, contract labour in South African mines has been the most established of the flows into the country with about 200,000 migrant workers. Doctors and engineers from overseas included the influx of migrants after the change in government in 1994 (:135). Cornelius and Hollified (2004:5) have observed that this legal status (permanent and temporary residence), however, does not prevent instinctive

¹⁵ An encouraging step, however, was taken by the Johannesburg Labour Court in the beginning of April 2008 in favour of an Argentinean who was dismissed by Discovery Health when his work permit expired. Judge Andre van Niekerk ruled that the Argentinean was still an employee for the purpose of the Labour Relations Act and that all his employment contracts were valid, irrespective of whether he was an undocumented migrant or not (Mabuza 2008).

¹⁶ On January 06, 2011: 1 USD = R6.69

rejection of these migrants by nationals for the purpose of protecting their national culture, jobs and identity.

2.2.5. REFUGEES

The official definition of “refugee” was drawn up in the 1951 United Nations Refugee Convention signed by 147 countries, including South Africa. Initially this Convention was limited to protecting European refugees victimized by the Second World War. In 1967 the Convention was expanded to remove the geographical and time limitation written into the original version because the problem of displacement was now spread around the world (The Refugee Convention 1951:5). According to the Convention a refugee is:

A person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.

In its *Draft Refugee White Paper* (1998:8), the South African government emphasises that people fleeing their countries of origin for poverty and other economic or environmental hardship are not entitled to the status of refugee. Clearly, South Africa aligns itself with the position of the UN regarding who should be granted the status of refugee. According to Spencer (2004:8), policy makers should consider the fact that many forced migrants move for reasons not recognised by these conventions (war, famine, natural disasters) and are, for justifiable reasons, to be assisted. Finlay (1987:13) and Livesey (2006:13) argue therefore that refugees, as opposed to other migrants, should be people who have had to flee their countries to save their lives because political conditions, wars, natural disasters, religious persecution and other conflicts have become unacceptable.

In South Africa, one is recognized as a refugee after his/her application has been processed, accepted by the DHA and a permit containing his/her particulars has been issued in terms of the Aliens Control Act, 1991 (Refugees Act 130 of 1998:14).

2.2.6. SOUTH AFRICAN’S ATTITUDE TOWARDS MIGRANTS

Before or upon entering the destination country, the typical migrant thinks that trouble will be over as soon as the Government of the receiving country grants him/her the rights and privileges of full citizenship (Finlay 1987:8). It is obvious, however, that attitudes by the host society towards migrants are often conveyed via contact with official services and service providers (:23).

2.2.6.1. XENOPHOBIA

“Xenophobia” comes from the Greek words ξένος (*xenos*), meaning “foreigner,” or “stranger,” and φόβος (*phobos*), meaning “fear.” Xenophobia is defined as a “hatred or fear of foreigners” in the Oxford Dictionary for Learners. Studying the effects of xenophobia, Harris (2002:170) argues that in South Africa the phenomenon is not restricted to a fear or dislike of foreigners. Rather, it results in intense tension, violence and physical abuse from some South Africans towards foreigners (:170). The Southern African Migration Project argues that most South Africans would like their government to restrict the number of migrants allowed into the country (McDonald et al 1998:25; 1999:16).

According to Chapin (1999:9), there has always been an increase in socio-economic problems whenever there is an increase in migration. This has been the case in South Africa since 1994. What appears to occur in such contexts is that some national citizens develop anti-migration sentiments that can lead to xenophobic hatred (Chapin 1999:9; Nyamnjoh 2006:5). Interviewed by *eTV* broadcaster, Muteba, a Congolese medical doctor pointed out that discrimination had mostly been perpetrated by the less educated or non-educated South Africans (*eTV* December 6, 2009). Indeed, a large majority of poor South Africans have shown to be more xenophobic in their attitude towards migrants (Hussein 2003:92; Mluleki 2003:41). The strong and widespread anti-migrant sentiment portrayed by this low social class is mostly towards black migrants (Nyamnjoh 2006:44; Mc Donald et al 1999:7; Harris 2002:2; Palmary 2002:2). These black Africans who are likely to be considered undocumented are called “makwerekwere” by black South Africans. Nyamnjoh (:39) defines “makwerekwere” as:

“A black person from a country assumed to be economically and culturally less advanced comparing to South Africa and who hardly masters South African local languages.”

According to McDonald et al (1999:18), white South Africans rank foreigners from Europe and North America, mostly white, higher than African foreigners. To this extent, migration in South Africa seems to reflect a sense that it is a natural right of whites only (Nyamnjoh 2006:14; McDonald et al 1999:12). For instance, when Zimbabwe experienced problems due to its land reform initiated by President Mugabe¹⁷, White Zimbabweans

¹⁷ The 1992 Land Acquisition Act empowered the government to buy land compulsorily for redistribution to the landless, and pay a fair compensation to the land own. White farmers mounted a vigorous opposition to the Act. In 1999 the draft of a new constitution in which a clause to compulsorily acquire land for redistribution without compensation failed in parliament, the pro-president Mugabe War Veterans Association minded

freely entered South Africa and sought protection unnoticed (Nyamnjoh :68). Paradoxically black Zimbabweans fleeing economic crises spend days queuing in front of the Department of Home Affairs without much hope of getting a refugee permit. The *European Commission* (Entzinger & Biezeveld 2003:4) argues that governments should be concerned about developing an inclusive society that promotes human rights and in which migrants live in harmony with the local population. This will create awareness and thus reduce the chances of discrimination, social exclusion and racism which can lead to xenophobic behaviour (:4).

On May 11, 2008 xenophobic attacks on foreigners who were initially presumed to be undocumented, erupted in South Africa. The violence started in Alexandra and Diepsloot townships in the Gauteng province and spread to Mpumalanga, Free State, Western Cape and Kwazulu Natal (Matekane 2008). Black migrants were beaten, chased out of their shacks and houses, dispossessed of their belonging, for some, their shops looted and some burned alive. Images resulting from these xenophobic attacks were broadcasted worldwide and tarnished the South African political and social reputation.

In Durban the violence started on the night of May 20, 2008. Some South Africans attacked foreigners living in Dalton Hostel in Durban (Pillai 2008). Almost 300 migrants, men, women and children had to be placed by the police in the Emmanuel Cathedral for their safety.

According to *Agence France Presse's* poll results which were published on June 16, 2008, foreigners displaced by the violence had little chance of being accepted back in their settlements (Hadland 2008). Hadland, who co-ordinated the poll declared that even though some in the affected neighbourhoods did not support the violence, they did not, however, want displaced migrants back in their neighbourhood. This has been confirmed by the government spokesman Maseko's briefing to the media on June 12, 2008. Maseko acknowledged that reintegration of those displaced during the xenophobic violence may not work in all cases (Hadland 2008).

people to march on white-owned farmlands, initially with drums and songs. Together with Zanu-PF (the ruling party) militia they occupied commercial farms, intimidated, assaulted, and in some cases killed white farm owners. A total of 110,000 km² of land was seized. This provoked a wide immigration of white farmers into South Africa (Human Rights Watch 2002:6-8; 18-19). Many had access to South African citizenship via parents and family relatives who did not go to "Rhodesia" when the Nationalist Party came to power in 1948 in South Africa (D'eraimo May 20, 2012).

Nyamnjoh (2006:55) and Mluleki (2003:24) attribute the xenophobic violence towards migrants to the disappointment in service delivery of the post-apartheid government that did not satisfy the expectations of the lower South African classes. During the 2009 electoral campaign Zuma promised to respond positively to the population's demand for a better life. He was elected president of South Africa in April 2009. Obviously if his government does not fulfil its promise of creating 500,000 jobs and free education, the very same scenario of May 2008 might be experienced again. Indeed, one year after the xenophobic violence, on Monday June 15, 2009, Somali migrants trading in Cape Town received an anonymous letter summoning them to leave the area in one week (Smith 2009). Recalling the 2008 experience, the South African Police Service (SAPS) took the threat seriously but did not come up with any findings after their investigation. What has always been desirable for all families is a lowering of prices for first-necessity goods. Paradoxically, local traders accused Somali traders of lowering prices in their tuck shops, making the point that local traders could not compete. One might, on ethical grounds, question these South Africans traders on their pricing motive considering that, together with migrant traders, they shared the same supplier. For fear of any new xenophobic violence, the Somali community, however, met local traders and agreed to increase their prices to equal that of South African traders.

2.2.6.2. THE SOUTH AFRICAN MEDIA

King & Wood (2001:1) argue that the media is a mouthpiece of government and other powerful groups, therefore, the media's presentation and comments on migration in receiving countries may be critical in influencing the type of reception and/or image migrants are offered by citizens of these countries (:1). James (2008:88) has noticed that in South Africa in general, there is more emphasis in the media when a migrant is involved in a compromising situation. Such attitudes, Nyamnjoh (2006:64) believes, gives the public a platform on which to comment negatively on migrants who have no platform from which to respond to these accusations. Valji (in Tracey 2003:43) points out that although the above media behaviour cannot be regarded as the main reason for public perceptions and feelings towards migrants, they are, however, a major contributing factor in the trust they might be offered by the public. On December 12, 2007, the Durban newspaper "*Daily Sun*" used as its headline, "We want aliens out" (Mahamba 2007). Migrants' representation in the media, mostly the print media in South Africa, is generally negative and tends to reproduce anti-migrant terminology uncritically (Nyamnjoh 2006:65).

2.2.6.3. THE GOVERNMENT

In 1994 the Minister of Home Affairs declared (Valji 2003:6):

If South Africans are going to compete for scarce resources with the millions of “aliens” that are pouring into South Africa, then we bid goodbye to our Reconstruction and Development Programme.

According to Mluleki (2003:39), being an African migrant in South Africa seems to be synonymous with having one’s human rights violated. In some instances, mostly when migrants are victimized or murdered, the government has been silent (:58). Nqakula, a former South African Minister of Safety and Security, reacting to different critics towards the government’s attitude in protecting migrants declared that the South African government was indeed worried about any xenophobic violence (Roelf 2008).

During his visit to the site of violence, Ndebele, the Kwazulu Natal premier at the time, declared that the attack was not “xenophobic motivated” (Pillai 2008). He argued that the attacks were the political misconduct of the Inkata Freedom Party (IFP) supporters who had been attending a branch meeting in a hostel. After the meeting they marched to the businesses of foreign nationals in the area, manhandling owners and robbing them of money, cell phones and other belongings (Pillai 2008; Mthembu & Mhlongo 2008:2).

Further, in his national address of May 25, 2008 President Mbeki appealed for an end to the “shameful” anti-migrant violence (*The Mercury*, May 26, 2008). He stated that never since the birth of democracy in South Africa had such callousness been witnessed. A few days later, Mbeki presented his apologies for the anti-migrant attacks to his counterpart, the late Nigerian President Umaru Yar’Adua who was visiting South Africa (Mbeki 2008). Mbeki’s belated statement on the issue was largely condemned and criticized by different human right NGOs, South African’s own civil society and different migrant community organizations.

During the Fifa Confederations Cup in South Africa in June 2009 and the World Cup in June 2010, the international media showed no confidence in the South African security measures (Roberts 2009). Indeed, after their soccer match in the Moses Mabhida stadium in Durban, some Egyptian players were robbed in the changing-room at gun point. Jordaan, the Chief Executive Officer of the Confederation Cup organizing committee, minimized the fact. According to him, many World Cup tournaments across the globe have witnessed guests’ and players’ security problems as was the case in South Africa

(Roberts 2009). All the above proves that some government members are not ready to admit or condemn such behaviour for fear of tarnishing South Africa's image.

The government has a duty to counteract negative attitudes towards migrants through public education¹⁸ on migration issues. This may include: "What migrants experience and intentions are", for instance. This can contribute in removing somewhat negative perception and attitudes which, out of ignorance, could be prevalent in the population and in some official circle and which can lead to crime and xenophobic violence.

2.2.6.4. THE SOUTH AFRICAN POLICE SERVICE (SAPS)

Migrants, in general, and refugees in particular, claim that some members of the SAPS contribute to their misery in South Africa (Palmary 2006:5). This goes from extortion, illegal detention to verbal and physical abuse (:5). Easily identifiable through their accents, their hairstyles and dressing style, migrants are sometimes arrested without being given the chance to produce their documents or to call for these documents when not in their possession (Livesay 2003:45; McDonald et al 1999:19; Nyamnjoh 2006:46-49; Bouillon, A 1998:18). Hweshe (2008) reported that a Congolese refugee working as a car guard at the Cape Town beach claimed that an overzealous policeman destroyed his asylum papers when he presented them. Migrants who are arrested and do not, in some cases, cooperate with the police are, before deportation, sent to Lindela Repatriation Centre, a detention facility in Krugersdorp (Nyamnjoh 2006:52; Livesay 2003:45). Malungidi, a Congolese national, was apprehended once on his way to work by two policemen. He was instructed to jump into the van without being given a chance to produce his permit. After having been driven around town, he gained his freedom on payment of R350 to the two police officers (Malungidi March 22, 2008).

¹⁸ To assure foreigners that what happened over past days was not supported by the local government, Mlaba, the Durban Mayor at the time, accompanied by some foreign community leaders, visited Saint Georges and the Point areas on Saturday May 24, 2008 to address the issue and share the local government's position and sympathy with the victimised community.

On May 28, 2008 the Durban municipality organized an "education and tolerance day" at the University of Kwazulu Natal, Westville campus. Different activities (soccer, music) in which both South Africans and migrants participated were organized. After he had presented the Consul General of Mozambique and that of Lesotho both present at the fair, Ndebele, the Kwazulu Natal Premier said that he was scandalized by the recent xenophobic attacks towards black migrants. If South Africans did not consider white foreigners as "makwerekwere", and if no white considered White and Asian foreigners as "makwerekwere", black South Africans were wrong to marginalize their fellow black Africans as "makwerekwere" the Premier pleaded. And even though, in the same address, the Premier exhorted migrants from neighbouring countries not to return home, many, mostly Mozambicans and Zimbabweans had already left.

During the xenophobic violence, Mbeki put the South African National Defence Force on alert to stop violence. According to Mulder, the leader of Freedom Front Plus party, this was a reflection on the SAPS's inability to contain, in many different cases, explosive situations, among which are the protection of migrants (Mthembu & Mhlongo 2008:1). Bloom (:1) the Gauteng Democratic Alliance leader regretted that the decision to deploy the army to contain the violence was not taken earlier. The African National Congress' deputy president, Motlante also criticized the SAPS delay in responding to the violence (Simao 2008). Motlante argued that this delay encouraged people in similar environments to perpetrate similar acts of violence against migrants (Simao 2008).

2.2.6.5. THE DEPARTMENT OF HOME AFFAIRS

The Department of Home Affairs is the empowered organ of the state which, based on policies and papers pertaining to migrants and refugees, allows foreign nationals (refugees and legal migrants) to enter and settle in South Africa. The *White Paper on International Migration* presented to the Minister of Home Affairs (Buthelezi) on March 31, 1999 and the *Refugee Act* of 1998 makes provision, on the criteria of eligibility to migrancy for the status of refugee. The 1991 *Aliens Control Act* makes it clear under the paragraph, "Rights of non-citizens", that there is no "right" for a non-South African to be given a permit to come to South Africa or to live and work in South Africa. In other words, it is the government's prerogative to grant permits to whoever it wishes, after fulfilling certain prescribed conditions.

I (the researcher) have observed long queues at the doors of the Durban provincial office of Home Affairs for the application and renewal of permits (Refugee permit or visa extension) making the desperate applicants vulnerable to extortion by state officials. To this woe is added the language that is a hindrance for who do not speak English. Mluleki (2003:32) points out that migrant have difficulty in filling forms which are only available in English. Some officials do not provide much help in that regard, thus migrants seeking assistance sometimes rely on some irritable xenophobic staff that is not ready and willing to assist. As a result many migrants remain without document for long period and thus are uncounted in the state's population files.

From the 3rd to 5th September 2012 a preparatory meeting of an Experts' Group was organized in Durban to prepare for the Second Conference of African Ministers Responsible for *Civil Registration and Vital Statistics* (CRVS). Both the preparatory

meeting and the ministers' conference were organized by the African Union Commission in partnership with the United Nations Economic Commission for Africa, the African Development Bank and the Republic of South Africa represented by the Department of Home Affairs. The conference was supported by the United Nations Population Fund, the United Nations High Commission for Refugees, the World Health Organization and the Health Metrics Network through their representatives (CRVS 2012:3). The conference which topic was on *Improving Civil Registration, Vital Statistics and Human Infrastructure* acknowledged the importance of civil registration and aimed to encourage and prioritize civil registration of all who leave on the African soil without discrimination. In its final recommendations, the conference acknowledged civil registration as a key factor in promoting and realizing the African integration as well as good governance, good service delivery and economic development (:3). Indeed the registration of refugees and migrants contribute in providing the government with almost accurate demographic information for planning the quantity of good and the quality of social services, programmes and interventions (health, education, housing, gender, minorities and special population group) to provide.

However, in the quest for a sustainable solution to the language barrier accounted by those who are accepted to apply for asylum, *La Congolaise de Durban* (CODUR)¹⁹ was mandated by the Durban Congolese community in February 2008 to approach the Department of Home Affairs and negotiate the appointment of benevolent interpreters. The interpreters' role would be to assist Congolese newcomers with Swahili, Lingala and French interpretation and translation during interviews. An agreement was reached that each migrant community should appoint one interpreter to assist its members with administration procedures and language problems at the Department of Home Affairs.

In its chapter five "Rights and obligations of refugees", the *Refugee Act of 1998* stipulates that a refugee is entitled to apply for an immigration permit in terms of the *Aliens control Act 1991* after five years' continuous stay in South Africa. During their meeting held on May 26, 2008 in FMD, migrant community leaders blamed the Department of Home Affairs for being responsible for the marginalization migrants experience in Durban. In

¹⁹ In January 2008 Congolese Pastors ministering in Kwazulu Natal helped the Congolese community to form an organization named CODUR. The organization had the mandate to assist the community coping with different social and administrative challenges it faced on a daily basis in the city. The inaugural meeting was held in Durban on Saturday, February 2, 2008 in "Gospel for all Nations" Church.

their final report, the community leaders urged the Department of Home Affairs to speed up the process of granting the different relevant documents to refugees as stipulated by the *Refugee Act* of 1998.

2.2.7. SOME ACCUSATIONS AGAINST MIGRANTS

2.2.7.1. PARTICIPATION IN CRIMINAL ACTIVITIES

Criminal activities in South Africa have, since 1994, risen²⁰. Migrants, mostly Africans, are accused of contributing to all criminal activities committed in the South Africa (IOM 2000:140; Palmary 2006:5; McDonald et al 1998:21; Nyamnjoh 2006:38). Hussein (2003:111) rates migrants' participation in criminal activities at 14% countrywide. The above allegations, when supported by officials, are but a way that can promote xenophobia, racism and rejection vis-à-vis migrants. Below is a statement by Matsetlha, a former Director-General of Home Affairs:

The risk to South Africans' personal safety when walking the streets of Hillbrow in Johannesburg is just too great. It is known that a fair majority of residents in that neighbourhood are now of foreign origin. What is more, the illegal entry and sojourn in South Africa is prohibited by law and therefore an offence similar to all other crimes. Turning a blind eye to this dimension of law enforcement, because foreigners are involved, would make a mockery of the criminal system (Matsetlha 2000:5 in Mluleki 2003:17).

Former Finance Minister, Trevor Manuel has accused former Cape Town mayor Hellen Zille of fanning the fire during the xenophobic violence (Hamlyn 2008). Indeed, according to Zille, the drug problem was one of the many factors fuelling xenophobia. She argued that xenophobia experienced in Cape Town is caused by the fact that foreigners sell drugs to South African children (Hamlyn 2008).

In many cases instead of being perpetrators of the said criminal activities, migrants are often themselves victims of it in some cases (McDonald 1999:19; Ernesto 1996:4; Mluleki 2003:24-35). It may happen, however, that migrants, without status and in precarious social and economic conditions, participate in criminal activities in the country where they reside and that in turn can provoke xenophobic reactions in the local population (Ernesto 1996:4; Mluleki 2003:18). For instance, an alleged killing in January 2008 of a local man in Soshangwe, north of Tshwane, accused by migrants to be a thief resulted in 50 migrants

²⁰ According to government statistics, violent crimes such as murder and (reported) robberies have decreased in recent years. However, the United Nations Office on Drug and Crime recognizes that the comparison of national crime statistics between countries is controversial since not all countries record these statistics to the same accuracy and every country has its own definition of each type of crime.

www.en.wikipedia.org/wiki/Crime_in_South_Africa (Accessed on March 20, 2008).

An unnamed South African does not agree that the crime rate is higher in South Africa after 1994. He argues that during the apartheid period the government would never give out the real crime statistics.

www.answers.yahoo.com/question/index?qid=20080331160346AA5gk3x (Accessed on March 20, 2008).

being injured by locals. It is obvious therefore that there is a shared responsibility of both the local and migrant community in being involved in criminal activities. Any generalization based on isolated observations made by both sides may therefore not always result in accurate conclusions.

2.2.7.2. MIGRANTS AS BURDEN TO HEALTH SERVICES

The World Bank (1990:73) and the IOM (2000:140) have stated that there might be an interrelationship between a massive presence of migrants in a certain region and the increase of demands upon health services in that region. Thus, migrants can, in some cases, become a burden to health services (IOM :140). This does not, however, prove that they are necessarily the main carriers of communicable diseases in their lived area, as argued by Hussein (2003:111). Indeed, according to Hugo (2003:19) sickness and even communicable diseases in a migrants' concentrated environment can be a consequence of the fact that migrants arriving in the new environment are without resistance to local diseases (in contrast to natives). They are thus more exposed to the risk of contracting these diseases. It is, however, possible that the undocumented migrants present some problems to the health services since, without legal identification they are in fear and cannot approach health services for assistance.

Indeed, when they enter a land from their different countries, it cannot be excluded that migrants can be vectors of some communicable diseases if the diseases originate in the country from which they emigrated. In December 2008 there was a cholera outbreak in Zimbabwe. Infected Zimbabweans sought refuge in South Africa by illegally crossing the border. South African health officials admitted that this cholera outbreak had spread across the border through undocumented Zimbabwean migrants and sick Zimbabweans seeking health care in South Africa (Geoghegan 2008).

In another case, emanating from Mexico, a deadly flu, the H1N1 that was spreading across borders raised a global alert to an unprecedented level in the middle of 2009. The disease's outbreak killed many in Mexico and infected many others in different countries such as: United States, Canada, Spain, Scotland, New Zealand, France, Israel and South Africa (Selsky 2009). All cases in the above countries were diagnosed in people coming from Mexico (Wicks & Moolla 2009). In the Netherlands too the *Dutch News* (January 26, 2010) reported that the number of people with tuberculosis went up for the first time in years in 2009 due, almost entirely, to the increase in migration. It is clear in these two

cases that the movement of people (migrants) had been a key factor in the spread and transmission of the two communicable diseases. It is apparent that such cases become a burden to the health institutions of receiving countries if the large majority of travellers are not medically insured.

2.2.7.3. “STEALING” OF JOBS

According to the *Provide Project* (2005:17), Durban has a median age of 25 year old with a 27.9% of the population aged between 15 and 65 year being unemployed. Competition for lowly jobs with locals is one of the factors why migrants are scapegoats and victimized through xenophobia (IOM 2000:139). They are accused of “stealing” jobs from locals (IOM :139; McDonald et al 1998:21; Adepoju 2007:19). In its research, the South African Migration Project (1999:11) supported by Nyamnjoh (2006:42), have concluded that migrants are not only competing for jobs with South Africans, but are, however, also creating them, particularly in the informal sector. This is motivated by the fact that they are not offered much opportunity in the formal sector though some are academically qualified²¹ from their home countries. In the informal sector as well, migrants are not offered much opportunity. Sharon et al (1990:41) has pointed out that the informal sector and migrants are important for the growth and development of each other. Bateman (2008) reported local women claiming that migrants took away their livelihoods while others claimed that migrants were the reason for rising food prices and even the increase in the petrol price. These attitudes are subject to generate some kind of abuse towards migrant traders.

In Durban I have observed and classified migrants’ informal activities according to their country of origins as follow:

- Congolese male, if not operating in the informal sector such as being engaged in electronic appliance repairs, haircutting, and being car-guards, work as security guards. Females work as “car-washers” or in Ghanaians’ and personal hair salons.
- Rwandans and Somalians are in the tuck shop business and car-guarding business,
- Senegalese are in the clothing business,
- Nigerians and Cameroonians are involved in movie shops and some in fraudulent landline connections, and drug,

²¹ The Department of Education through the South African Qualification (Saqqa) evaluates foreign qualifications. This institution can confirm the authenticity of these qualifications in collaboration with foreign academic institutions where the qualifications originated.

- Ghanaians operate in the hair salon business,
- Pakistanis and Chinese are in cell phone businesses, clothing and the importing of used vehicles business.

2.2.8. THE CONCEPT OF GLOBALIZATION

According to Droogers (2001:51), globalization is a system in which the world is experienced as a single place. It is a system of mutual dependency wherein people, nations, transnational corporations and religions are all “condemned” to each other (:51). Robertson (1992:8) argues that, as a concept, globalization refers both to the compression of the world and the intensification of consciousness of the world as a whole. In this context the difference between settlement and temporary visit is becoming increasingly broad (David 2002:36). When the concept of globalization is promoted and accepted among nations, migrants’ integration becomes an easy process. Migration and its challenges can hence be addressed for the benefit of the building of new and globalized communities.

2.2.9. MIGRANTS’ POSITIVE CONTRUBUTION

There have always been debates among scholars about the contribution of migrants in receiving countries. At one extreme are those supporting the view that migrants increase the wealth of host countries through their intelligence and abilities (Nyamnjoh 2006:12; Chapin 1990:10; EMCC 2005:3). Migrants are also sometimes necessary for the labour force they constitute. They accept jobs for low wages that national citizens reject, and they offer an opportunity for cultural diversity. In some other cases migrants create jobs and bring progress, rather than deterioration in host countries, as it is perceived by the local South African (Adepoju 2007:6; Claver 2009:59). The IOM (2005:163) states that a receiving country, when assumed to have a labour shortage may rely on migration to reduce labour scarcity and reduce wage-push inflationary pressure.

On the other extreme of the debate, Carroll (2008:49), Huddle, Corwin and McDonald (1999:10) argue that migrants are a burden to host countries and undermine natives’ wages and employment opportunities. According to the *Global Commission on International Migration* (Adepoju 2007:6), the debate on this issue must go beyond a simple debate on whether migration makes positive or negative contribution. The *Commission* affirms that migration is an inexorable factor of development (:6). The biblical example of Joseph,

who was elected prime minister in Egypt, and who contributed positively to the economic, social and cultural development of his host country is a quoted example on the probable positive contribution of migrants (Genesis 41:37).

On December 25, 2010 Bossman, a doctor from Ghana was voted in as mayor of a Slovenian city, becoming the first black mayor in an eastern European country. City inhabitants believed that Bossman deserved the position because he showed interest in the social, political and economic development of the city that welcomed him a decade ago (Hamid 2010).

Migrants' religious originality and particularity is a non-negligible fact to be mentioned in their contribution to any host country's religious diversity. It has been observed that wherever they are welcomed, migrants seem to be more faithful in their practice of religion (Claver 2009:62-63). Durban has always been home to various religions. The mushrooming of Congolese Pentecostal churches and the presence of some Nigerian churches in Central Durban is an eloquent example to this. The presence of these churches has religiously transformed the environment of the "Point" area in Durban. Indeed, what was some ten years ago a night club filled area has become a church filled area, somehow decreasing apparent prostitution, street children, criminal activities and open drug selling. The presence of FMD has also been particularly influential in the social transformation of many migrants in Durban. Indeed, for fear of denigrating the church's reputation, when they are present in the community, members commit to endeavouring behave.

At a time of growing resistance to migration in some receiving countries, the IOM (2005) and Lual (1997:200) stress the need for effective policies of socio-economic inclusion of migrants and their integration. These policies are to be key elements for an African model of sustainable development into host communities, even on a temporary basis to maximise productivity (IOM 2005). Lual (:200) recognizes that these measures have a cost, but can on the one hand, ensure social cohesion in the face of cultural diversity and on the other, enable migrants to be productive for themselves, their host and home communities.

In the history of South Africa, labour migration, especially that of doctors, teachers, engineers from overseas and that of mineworkers (from neighbouring countries) has been the most prominent migrants' contribution (IOM 2000:135-136; Mluleki 2003:10-11; Palomino 2004:56). The informal sector is the one that has most experienced migrants'

contribution in Durban. Soerens & Hwang (2009:123) point out that migrants are largely responsible for feeding some cities, and provide innumerable services to the city's population in starting up businesses that would not exist. They thus, in some cases, increase the gross domestic product of the receiving country. The mushrooming of Congolese panel beating and spray painting workshops in the Durban "Point" area, numerous Ghanaian hair salons, Nigerian's and Pakistani's cell phone shops are to be numbered among migrants' ability to create economic activities, employ some South Africans and contribute in tax.

2.3. LITERATURE REVIEW OF THE THEOLOGY OF MIGRATION

Bearing in mind the information gathered from the exploration of literature pertaining to the socio-political dynamics of migrancy, it is necessary to move on to the consideration of the theology of migrancy and the voice and practice of certain church groups in support of migrant communities.

According to Paul's letter to the church in Rome (Roman 12v13²²), when people are in need, it is an imperative to the Christian community to assist and show them hospitality. This hospitality, being Christian, differs from social entertaining. In Christian hospitality the focus is on the guests' needs. In this hospitality "strangers are convert into familiars, enemies into friends and outsiders into insiders" (Lashley and Morrison 2001:19). In social entertaining the focus is on the host. According to the Life Application Study Bible (2004:1917) social entertainment presents the danger of leading one offering the hospitality to personal pride. Social integration is likely to be a successful social process when the host society is hospitable to its guests. These guests, living within the community are to cease being distinctive in culture and behaviour over time. In this process minority and majority groups learn from each other, complete each other and take on aspects of each other's culture (Hugo 2003:25).

Groody (2009:640) has pointed out that although migration has characterized human history both secularly and biblically, not enough interest is shown in the topic from a theological perspective. On their arrival in a foreign land, the first experience that people on the move face is their labelling according to their means of entry. They may be referred to by the general public and policy makers as undocumented, aliens, refugees, forced migrants, displaced persons or *makwerekwere*. According to Groody (:342), these labels

²² Unless otherwise indicated, all Scripture quotations are taken from the *Holy Bible*, New Living Translation, copyright 1996, and 2004. Wheaton, Illinois 60189. All rights reserved.

convey a set of preconceived values and judgments that make migrants more vulnerable to abuse rather than clarifying their real God-given identity. Yet, in his message on the 92nd migrants' and refugee World Day in 2006, Pope Benedict XVI recognized migration and its influential nature as becoming a "sign of the times" and an important factor of the labour market worldwide in the 21st century (Benedict XVI 2006).

The Evangelical Lutheran Church in America (Griffiths 2007:11) and Groody (2009:644) point out that the task of a theology of migration is to advocate for migrants' care and migrants' rights not to endure discrimination, abuse and struggle because of their nature as outsiders. This theology has to bridge the gap created by these dehumanizing labels that identify migrants for the purpose of helping them (migrants) rediscover and believe in their identities while recognizing their human right as being the same as those accorded to national citizens (Groody :644). Migrants face diverse injustice and rejection worldwide, yet Jesus' ministry was characterized by Him being on the move and also by Him focusing on people's attitudes towards those marginalized and on those on the move.

According to Garcia (2007:10), the increase of migration is the result of human selfishness and quest for power in migrant-sending countries. The book of Ezekiel (34:2-6) is critical of political leaders who, instead of promoting the wealth of their countries and people, clothe themselves, satisfy their own needs and establish political systems harmful to human dignity. The result of this selfishness forces many into exile in quest for peaceful lands and better economic, social and religious opportunities. Nzayabino (2005:7) observes that once in a foreign land migrants resort, in most cases, to religious institutions such as churches, for refuge, support and direction. This relationship between migration and church raises a truly technical question: Is the church, by its very nature, "migrant supportive" or is it migrancy that clothes the church with a "migrant-supportive" nature because of migrants' infatuation? Cruz (2008:364) argues that the connection between new charismatic churches to global networks that facilitate migration from many countries is the explanation to migrants' infatuation with churches in receiving countries. He observes that migrants who resort to churches and religious institutions for sanctuary and guidance are mainly the undocumented and refugees (:364). This provision of sanctuary is followed by the planting, in most cases, of migrants' own congregations which become migrants' centre of social, emotional and religious survival and protection.

In the light of this coping strategy, Nzayabino (2005:5), Cruz (:364) and Claver (2009:65) observe that migrants resorting to religion as a coping mechanism and tool to overcome challenges in receiving land become more religious than they were in their home countries. Therefore, because religion has become their life support, migrants are ready to commit themselves to spiritual sacrifices of a different nature. This can be through offering their little, but hardly-gained finances to the church in terms of tithes, offerings and donations (Gunn 2002:18). This is but a psychological coping stimulus that helps migrants stand the daily challenges while expecting a better and prosperous future. The church and religion become defenders of migrants' interests and rights and psychological shelter where they expect relief, emotional, spiritual and physical healing as well as answers to many other life questions.

In the past decade there has been a growing debate with the church and religious scholars opposing policy makers on the issue of promoting migration awareness. In Canada, the federal immigration and citizenship minister, in early 2004, called on churches to abandon providing sanctuary to migrants (*Christian Century* 2004). In the United States, the Catholic Church, through the voice of Cardinal Mahony, announced on March 1, 2006, that it would instruct archdiocesan priests and lay Catholic to ignore provisions in a House-passed "enforcement only bill" that would make it a crime to assist undocumented migrants (Kerwin 2006).

In South Africa the city of Johannesburg witnessed a lasting argument between the Central Methodist Church and the SAPS on the issue of migration. Indeed, the SAPS raided the Central Methodist Church in Johannesburg on February 8, 2008 (Kharsamy 2008). The SAPS accused this church of being one of the "crime" hotspots in the city because in her facilities 1,500 homeless exiles and migrants were sheltered. On February 12, 2008 the *Cape Times* reported that the *Consortium for Refugees and Migrants in South Africa* (CoRMSA), *Médecins Sans Frontières*, *Lawyers for Human Rights*, the *Legal Resources Centre*, the *AIDS Law Project*, Washington-based *Refugees International*, the *Treatment Action Campaign*, the *People Against Suffering, Suppression, Oppression and Poverty* (Passop) and the *South African Council of Churches* (SACC), among others, rallied around Methodist Bishop Verryyn and the migrants he sheltered. Bishop Verryyn called the police raid an "appalling and despicable act", while the Methodist Church called it a violation of its religious practice freedom (Breytenbach 2008). According to the SACC

poor South Africans should not see migrants as competitors and enemies, but potential allies in a larger struggle for justice and in an equitable distribution of the wealth which God has entrusted to humanity's stewardship (Makue 2008).

Maruskin (1994:1), a former church *World Service Immigration and Refugee Program* in Washington points out that the Bible begins with the emigration of God's Spirit in Genesis (1:2) and ends with John in exile on the isle of Patmos in the book of Revelation. Between those two periods, due to different circumstances, the people of God were forced to go into exile to seek sanctuary (:1). According to Maruskin, in compassion towards His people, God gave directions to host nations on the welcoming and treatment of strangers (:1). God instructed His people in the following words in the Old Testament:

“You must not oppress foreigners. You know what it's like to be a foreigner, for you yourselves were once foreigners in the land of Egypt” (Exodus 23:9).

In 2000 Coonan (2000:105), director of the *Florida State University Centre for Human Rights* quotes the above Bible verse to argue that the concern for migrant and the lived experience of migration are imbedded in Christian-faith tradition. Indeed, in its message of apology on June 18, 2008 following the xenophobic violence in South Africa, the SACC declared:

We are ashamed that in a nation where four out of five people profess to be Christians, we have not been more effective interpreters and practitioners of the Bible's demand that we show hospitality to strangers and welcome to outsiders (Makue 2008).

The New Testament, through the letter to the Hebrews, instructs believers not to forget to show hospitality, care and protection to strangers (Hebrews 13:2). Migrants are so important to the Hebrews' writer that he identifies their visit as being that of angels (Hebrews 13:2). In the gospel of Matthew (chapter 25), Jesus issues the command to love not only God with all one's heart and mind but also to love one's neighbour as oneself. Jesus led by example through His numerous encounters with others who were not Jews²³ or who were marginalized and carried less social value. According to Myers (2007:199), all nations will be gathered and separated by some simple criteria that are: providing the stranger, the neighbour and the needy with food, water, clothes, shelter, and medical care. Koyama (in Myers :199) reminds us that the central part of being a neighbour is to invite people into the place where we live. In so doing, we become hospitable in creating a free space where strangers can enter and become our friends instead of enemies (Maahs 2003:168).

²³ For more comments on Jesus' encounter with "others", see Carroll, R (2008:113-126).

In his work “*Asylum and Immigration*”, Spencer (2004) surveys the biblical teaching on migrants and, not only does he oppose the terms “asylum” and “migrants” as not being biblical, but he also suggests the church should promote a practical and meaningful love towards migrants. According to Menjivar (2003:21), the church has to be one of the most supportive and welcoming institutions for migrants. This will play an important role in their integration and their socio-economic success in host countries. According to Gifford (1997:1), migrants and the local church are both probably the most powerful institutions in Sub-Saharan Africa. This power is its weapon to be used in the contribution to social justice which is an inherent part of the church’s mission (Nicol 1990:93; Dube 2010). In support of the above, the church needs to identify and accept its biblical mandate so that it engages confidently with the powerless in encouraging them to “get involved in God’s mission of transforming the world.”

The migration phenomenon, as has been pointed by theologians, is one among major challenges and opportunities that have put the church in a position to play a key role in the lives of migrants, argues Palomino (2004:57). Some of these challenges awaiting responses have been summarized by Escobar (2003:17) as: the challenge to Christian compassion and sensitivity and the need for the church to take a prophetic stance in the face of society’s unjust treatment of migrants. Dube (2010) has argued that the church in South Africa seems to have “resigned” from this prophetic role since it serves and lives in fear of politics. If Dube’s observation is to be true, then the church in South Africa has “resigned” from its mission of being a servant of God in caring for the needy and the oppressed among whom migrants form a part. In this context, the church in South Africa might end up becoming a slave to worldly reasoning and unjust actions. It has, however, to remain flexible in its theology and in its relation to other institutions without compromising its integrity in its mission of fighting for social justice and reconciliation between God and His people.

According to the Catholic Church, people have the right to live life in its fullness in their home countries; however, if conditions in one’s country do not promote the kind of life promised by God due to extreme poverty or persecution, the church recognizes the right of these persons to seek protection through migration (*Erga Migrantes caritas Christi* 2005). More importantly, the Catholic Church stresses that receiving-nations have a spiritual duty to be hospitable to these migrants (2Cor 5:14). The Catholic Church urges the local church

to share the joy, hopes as well as the grief and pains of migration with migrants (*Erga Migrantes caritas Christi* 2005; Kerwin 2006:2). In this way, argues Kerwin (:2), the church will identify with the Holy family in its flight to Egypt (Matthew 2:13-15) and with God's people in their pilgrimage towards the Promised Land (Exodus).

According to Maruskin (1994:3), if people were free to migrate anywhere in the world, the world's population would be balanced and everyone would meet their physical needs in God's economy. Maruskin (:3) believes that this would involve an inclusive hospitality which he defines as being willingness to share what we have with those who do not have. In its document *Erga migrantes caritas Christi* of April 2005 the Vatican seems to support Maruskin's argument. Indeed, according to the Vatican, the above problem raises a truly ethical question and that is the search for a new international economic order for a more equitable distribution of the wealth of the earth. This would contribute to reducing and checking the flow of a large number of migrants from populations in difficulty. Indeed, according to Garcia (2007:7) the world "belongs" to everyone. Garcia (:7) considers this "ownership" as God's special gift to humankind.

In the Old Testament, God instituted the jubilee festival every fiftieth year to counter the selfishness of a few people who possessed wealth (Leviticus 25:10). The purpose of this festival during which slaves had to be released by their masters was to re-create a social and economic equilibrium between rich and poor in redistributing and sharing resources. Migrants, as well, formed part of the poor and were considered as slaves of society. Garcia (:7) reminds one that in giving the Promised Land to His people, God's free gift to all was, again, prosperity and safety (Exodus 3:17). This free gift had to be enjoyed by all. Therefore, no human should pretend to have more rights to enjoy a free gift than others. This leads Garcia to argue that it is the duty of those in power to protect those who, through poverty and membership of a less-privileged social group, face the danger of engaging in inhuman activities in order to survive (:7-9). The respect of migrants' rights implies that he/she cannot be exploited by any social or political entity. It implies as well that he/she will be accepted and treated as other citizens. It is among the task of the church to fight on behalf of migrants and promote, like Esther (chapter 3 to 7) did, full respect for their dignity and rights.

The church in South Africa has to understand it was present before migrant issues start arising in the country and now when trouble occurs, it is one institution that is in position

to help. In the book of Esther (3:2), Mordecai's determination not to kneel down before Haman, no matter what the consequences, came from his faith and trust in God. In standing up for the rights of migrants who constitute almost the entire biblical story, the church in South Africa should not take or opt for the safest or most popular action. It has to stand alone if this is necessary even if doing what is right does not make the church in South Africa in good relationship with politics. When political authorities and citizens, who are likely members of the church, scapegoat migrants as the reason for poverty, or lack of quality service delivery, the church should stand up, speak out and remember its prophetic mission that is to stand up for the marginalized and unjustly accused.

2.4. CONCLUSION

The literature review has been divided into three sections. This division has been made for the purpose of clarity regarding migration's sphere of influence over time in South Africa and in the rest of the world.

The first section dealt with the global panorama of migration worldwide. This section principally reviewed migration, its causes and consequences from the opinions and observations of institutions and scholars such as the IOM (2000, 2005, 2006, 2009), Ostendorf (2001), Adepoju (1995, 2005, 2007), Dadson (2000), Hussein (2003), Groody (2004), Spencer (2004), Forbes (2004), Ufford-Chase (2004), Nyamnjoh (2006), Palmary (2006), Camarota & Jensenius (2009), Soerens & Hwang (2009) and others. This section highlighted the distinction between two types of migration happening worldwide: Voluntary migration that is motivated by people's quest for better social and economic opportunities abroad and the involuntary migration that is caused by different human and natural disasters (wars and natural calamities) and which generates mostly refugees and undocumented migrants.

Of the two types of migration, involuntary migration is the most resisted, and is blamed by some countries and their populations as having a negative influence on development. It has been observed in this section that besides wars, suffering, hard economic and social conditions in under-developed regions are the reasons for many to migrate. South American countries, East Asian countries and African countries such as Ivory Coast, Nigeria, Somalia, Central Africa, DRC, Rwanda, Burundi, Tanzania, Lesotho and Swaziland are some of the major migrant-senders.

Developed countries strongly oppose migration by drafting strong policies for limiting population movement in their regions while multinationals that exploit poor countries' economic wealth and which are based in the very same third world countries originate from developed countries. The presence of these multinationals in many countries in the third world is made possible by some corruptible political regimes sponsored by industrialized countries.

So far, the tightening of border controls has not stopped migration over time. The South African army has, on many occasions, been given the responsibility of border control in the South Africa government's attempt to control the flow of undocumented migrants but this has not produced effective results. This observation is important for this study because it questions the relationship between politics and the socio-economic life between countries; therefore, if migration has to witness a decrease of some kind, what is needed in this context is a rectified relationship between politics and the economics in poor countries and the elaboration of migration laws that ease visits to developed countries.

The United Nations' policy of non-interference in the internal affairs of an independent country has allowed many governments to abuse their populations. There is a need for the international community and mostly countries that are main migrant-receivers, to interfere in the promotion of political stability and economic opportunity in poorer and less-democratic countries. This would result in a more balanced distribution of the world's wealth with the consequence of forcing many to remain home and participate in the development of their countries and thus bettering their livelihood. If this balance is established, the migration debate will move from the positive or negative contribution of migration to being concerned about a call for collaboration between different institutions in potential receiving countries. This debate will result in a joint effort to promote sustainable social, economic and political justice in migrant-sending countries.

The second section of the chapter dealt with migration in South Africa. The IOM (2000, 2006), Harris (2002), Mluleki (2003), Forbes (2006), Palmary (2006), Nyamnjoh (2006), Adepoju (2006), different South African Acts and papers have principally been reviewed in the compilation of this section. This section has surveyed the relationship and interaction between migration and the Department of Home Affairs, the SAPS, health institutions, the government and the South African population. This section has revealed that the fall of the apartheid regime has been the encouraging factor for migrants'

admiration for South Africa. During apartheid, political authorities and freedom fighters were busy fighting each other. One side fought for the maintaining of apartheid and the other fought for its dismantlement. The country's legislators did not plan for a probable migration flow in future and, thus, were not prepared for a foreign population influx.

During apartheid, labour migration was tolerated in South Africa. This type of migration was never portrayed as negatively impacting the country as happened after 1994. If South Africans rethink migration's contribution in the country's economy during the apartheid period, they will understand that migration was and can still be an asset.

Since the beginning of its democracy, South Africa has experienced its citizens' complaints and protests regarding lack of insufficient service delivery. For many reasons that could have contributed to this insufficiency, migration has been the scapegoat. As a result the country experienced xenophobic violence that tarnished the country's reputation abroad. During the 2010 soccer world cup in South Africa, nationals, migrants and visitors were united behind one cause, which was a successful tournament, yet, soon after the tournament the country's successful organization of the event quickly dissipated behind by growing xenophobic threats once again.

South Africans should make the government accountable for their miseries and for lack or insufficient of service delivery. The country has to rethink the situation; many politicians are now in power as a result of hospitality offered to them when in exile in African countries. This hospitality allowed for the preparation and successful fight for democracy from which South Africans are benefiting today. This is thus a tangible reason for the government and South Africans to be "migrants-tolerant."

The third section reviewed the theology of migration as it is interpreted and understood by some scholars such as Groody (2009), Garcia (2009), Nzayabino (2995), Claver (2009), Cruz (2008), Spencer (2004), Myers (2007), the SACC, the Catholic Church and Dube (2010). The protection and advocacy of the rights of migrants (which forms part of theology of migration) has not appeared to have been the priority of the church in South Africa before or after apartheid. Groody (2009) has observed that the topic of migration has not been given attention over time by theologians. Besides being a reproach to theologians, Groody's observation seems to be a call to the church in the receiving-countries to speak out and let its voice to be heard on the subject of rights of migrants as

the Bible recommends. It is obvious that scholars as well as the church in sending-countries will be less interested in writing on subjects which are not of direct interest to their environment. In South Africa the youth unemployment rate, crime, social inequality and black poverty are more of a priority than migrants' wellbeing.

As stated, Garcia (2007) observed that migration is the result of political selfishness in some countries. This observation calls on religious institutions in receiving countries to express a strong view when criticizing the social, economic and political mismanagement in potential migration-sending countries. In South Africa, the country's population was divided by political affiliation and race during the apartheid regime; the church, as well, was separated based on the race criteria. The focus for the church also was the battle for political freedom of the oppressed. With the coming of democracy, migration appeared on the South African's churches agendas as a new challenge. With the political change the country experienced, in response to a Biblical mandate, the fight for the rights of migrants has to be the role of both the South African and the migrant church in South Africa. Indeed, migrants' call to churches for support and direction has resulted in many becoming religious. It is obvious that the positive impact of migrants' religiosity on the social and economic transformation of receiving societies still needs further studies, and, having many migrants exposed to the transformative power of religion is an encouraging fact.

In the receiving country the church has a role, not only to provide spiritually for migrants but also to advocate in their favour for probable integration. The Bible, the book around which Christians are united, is filled with migration stories from its beginning to its end. Indeed, numbers of those who reject migrants are the very members of the South African Christian family. It would be a contradiction for a Christian to express compassion for the people of Israel oppressed in exile and be repulsed and oppressive of migrants who seek protection and a better opportunity in his/her country. South African religious institutions should engage in constructive dialogue and education programmes with its Christian members on an efficient management of migrants on their very arrival. This should be done in an attempt to prevent situations such as xenophobia.

CHAPTER THREE

HISTORY AND ADMINISTRATIVE ORGANIZATION OF FMD

3.0. INTRODUCTION

In the second chapter different literature and authorities dealing with the issue of migrancy worldwide were explored and discussed. South Africa's attitude on migrancy, from the perspective of government's institutions to the general public, was scrutinized as well as the theology of migration.

The third chapter deals with the history, the understanding of FMD's method of operation and its presence in the lives of migrants. This study of FMD is for the purpose of understanding the church's involvement in migrants' social integration. Sharing the story of Lukola, the founder of FMD, in this chapter, will assist in finding out how his personal life and his social and spiritual pathway have motivated him to engage in migrants' social integration. His story is also important for this study since it will inform one on how his personal life has impacted many and transformed the social life of the migrant community.

3.1. THE LEADER OF FMD – JOSEPH BENJAMIN LUKOLA

Joseph Benjamin Lukola is a Congolese migrant who abandoned the Catholic faith and converted to the Pentecostal faith in early 1985. He left his country, the DRC, with the purpose of furthering his studies in Europe. As the financial possibility of migrating straight from the DRC to Europe was tough, Lukola decided to migrate to South Africa and acquire some finances before travelling to Europe. He pointed out that it was while expecting an opportunity to travel overseas that God gave him the vision to found FMD in 1996.

Lukola (2009) stated that he witnessed the frustrating social, spiritual and economic challenges that he and other Congolese migrants and refugees faced in the post-apartheid period in South Africa. Among these frustrating challenges, Lukola mentioned the lack of legal protection, unemployment, difficulty in finding adequate accommodation, discrimination of different kind and, but not limited to, the lack of social integration. He committed to contribute and assist migrants in positively transforming their social, spiritual and economic lives through dispensed Christian teachings. Before coming to South Africa Lukola, went through ministerial training in DRC. Once in South Africa, he

embarked on a journey of founding FMD as the platform that would allow him to fulfil his objective of contributing to transforming migrants' lives through successful social integration. This was an ongoing process that required of him patience, confidence, moral and psychological endurance, courage, perseverance, sacrifice and self denial (Lukola 2009).

Lukola endured ministerial, social, personal and financially-frustrating situations, such as starvation, arrears in honouring his personal house bond and arrears in church rental. This financial difficulty led to his personal furniture being confiscated by the sheriff of the Durban court several times and even his house being repossessed (Lukola 2009). These challenges caused trauma and pain in Lukola's personal life but not discouragement in pursuit of his ministerial journey with FMD. According to him, his struggle to transform his personal life and succeed in his ministerial journey with FMD served the purpose of stimulating migrants not to give up but trust in God's providence at all time (Lukola 2009).

3.2. LUKOLA'S ENTRANCE INTO MINISTRY

Lukola was introduced to the Pentecostal/charismatic faith by his older brother Theo Mabilama during a "Revival Action Campaign" in 1985 (Mabilama 2009). Mabilama, together with two of his colleagues, opened a missionary school named "*Ministère Evangélique International d'Affermissement*"²⁴ (M.E.I.A) in Kinshasa. Mabilama explained that the aim and objectives of this school was to train the youth coming out of paganism and the catholic faith to the Pentecostal hermeneutics (Mabilama 2009). Lukola was amongst the first eighteen students to be trained for three and half years for ministry in this school (Lukola 2009). During this period most of his colleagues abandoned their secular studies "for God's calling." Lukola pointed out that he was lucky to continue with his studies because he would have dropped out of school as well, had it not been for his father's pressure on his older brother, Mabilama (Lukola 2009). In 1988 Lukola (22 years old) was sent by the M.E.I.A on his first missionary journey in Mbandaka. Mbandaka is the capital city of Equateur province situated in north-west of the DRC, deep in the equatorial forest. After one year of challenging work in difficult conditions Lukola planted a church in Mbandaka (Lukola 2009). Before he returned to Kinshasa, Lukola appointed a local pastor to lead the new church.

²⁴ "International Evangelical Ministry of Strengthening".

Because of the economic uncertainty that the DRC was experiencing due to political mismanagement, Lukola decided to immigrate to South Africa where, according to one of his friends, “artists were employed once they got out of the plane (Lukola 2009).” With a bachelor degree in sculpture, Lukola expected to be employed upon arrival at Johannesburg airport. But, once in Johannesburg, Lukola could not get the employment he expected would be available for artists.

After some years, Lukola with some of his friends planted a church in Johannesburg that they named Yahweh Shammah Assembly (YSA). According to Lukola (2009), during a trip to Lesotho²⁵, God told him that at an appointed time He would indicate to him where to go and start his own ministry. YSA grew in number and the founders ordained a senior pastor to lead the congregation. Lukola pointed out that he did not take the position because he was waiting for God’s promised instruction.

During a conference in Ivory Coast, Lukola was given a confirmation prophecy by a French pastor that he would establish a ministry in South Africa (Lukola 2009). Lukola says that once back in South Africa, God spoke in a dream to one of his friends who pinpointed Durban as the location where he would establish his ministry. After he had discussed the matter with the YSA senior pastor, and had completed his Bible Studies in Johannesburg, Lukola was ordained as a pastor and was released for ministry a year after.

3.3. FMD’S HISTORY

After having prayed for almost six months for God’s assistance, Lukola, Mbiya, his wife, and Binsanga, a member who accepted the offer to join the new ministry, relocated to Durban on December 6, 1996 (Binsanga 2008). They occupied flat 402 in John Ross building on Margaret Mngadi Avenue. This flat was FMD’s embryo. All church worship, intercession and Sunday services were organized in this flat. Lukola made arrangements in January 1997 with the management of the Albany Hotel on Anton Lembede Street to have Sunday services held in the hotel’s Conference Hall (Bafwa 2007). FMD’s first worship service in the conference hall of the Albany hotel was organized on January 10, 1997. The cost of each service was R180.00. In April of the same year the church managed to get the senior pastor an office some kilometres down the road at 343 Anton Lembede Street in the

²⁵ In 1996 South Africa had no policy regulating refugees’ legal status in the country. Hence, temporary migrants had to exit the country and request a new visa on re-entry. Lesotho for many, including Lukola, was an option.

Perm Building. The monthly rental of the conference hall and the office raised the church's monthly expenses to R1,400.00.

The church's physical location for intercession and home-group meetings was the John Ross Building. The pastor's office was in another location (the Perm Building), while the Sunday services were held in the conference hall of the Albany hotel. All these places were some distance from each other. Beside personal and family financial difficulties, Lukola had to think about the church's monthly expenses.

FMD's national membership is still composed mostly of Congolese migrants. In the early years of the church's life (1996 to 1998) the majority of these migrants were unemployed, or worked casually as car guards. Indeed according to Binsanga (Binsanga 2008), the permit issued by the Department of Home Affairs in those days did not allow bearers to work or study unless in possession of a study permit or work permit issued in the migrant's home country. With no external financial support, FMD chose the alternative of self-reliance which Lukola defines as the teaching of sowing and reaping principles to his members (Lukola 2009). Lukola pointed out that through these principles migrants were encouraged and motivated to pay their tithes and give offerings in the church. These tithes and offerings were their seeds in God's kingdom. The church teaches that each member will reap according to his/her seed and, mostly, his/her faith. The faithfulness of members in tithing and offering has allowed the church to pay rent and cover other expenses since 1996 to date.

As the church grew, the tenants of John Ross building complained about the increasing number of visitors to flat 402 and the "noise" they made during prayer meetings. In addition, guests at the Albany Hotel complained of being disturbed by church services each Sunday morning. The church was threatened to be expelled from their premises. In June 1998, the church signed a contract to rent the second floor of 157 Pine Street. According to Lukola, this was God's answer to the church prayers. This answer brought along new financial challenges. The first was the monthly rental which rose from R1,400 to R2,400. The second was the presence, on the ground floor, of a popular night club called "the White house". According to Lukola, the congregation was not prepared to rent a floor in the same building as a night club. Either the night club or the church had to back down. Lukola argued that there was a confrontation between two spiritual powers; the power of God and the power of the devil (Lukola 2009).

FMD organized night prayers on Fridays for the purpose of asking “God to move the night club off the premises”. According to Lukola, murder, prostitution and drunkenness often take place in this type of venue. Bafwa is a FMD congregant who is attributed with having arranged for the church to purchase its own property eventually. He pointed out that the night club owners had written to the Durban municipality and complained that according to the law, a church is in the same category as a school, therefore, it could not, according to the same law, share the same premises with a night club (Bafwa 2007). Lukola (Lukola 2009) argued that in such confrontation, whoever had God, has His power and that power assures victory over the power of the devil (Acts 19:11; 1John 4:4).

After four years of sharing the same building with the Night Club, in 2002, due to a number of murders on weekends at the night club, the owner decided to close the business (Bafwa 2007). FMD moved down to the ground floor replacing the night club. For this move to be effective the church, with only R2,750 in its bank account, had to pay a R7,000.00 deposit to the City’s Department of Electricity and an additional rental of R7,000. According to Bafwa (2007), after Lukola had explained that the church was not able to pay such an amount, the Durban Department of Electricity’s management said that the church needs only to pay R1,500.00 as the deposit for electricity.

With the assistance of Mulumba, a congregant who owned a construction company, the ground floor was transformed to fit the purpose of a church. Ever since, FMD occupies this space at 157 Pine Street. Starting on October 2008 the church embarked on fund-raising by its members in order to buy its own church property (Bafwa 2007). Lukola declared that FMD is on a victorious path with God. The reason for this belief is that the church had managed to survive 16 years through members’ faithfulness in tithing and offerings, without external sponsorship or overseas missionary support (Lukola 2009).

3.3.1. CHURCH LEADERSHIP STRUCTURE

According to the church constitution (FMD Constitution book 1997:9), the choice and appointment of an elder is the senior pastor’s prerogative. In some cases, however, the senior pastor may request advice from the leadership before appointing an elder. During the 2009 church seminar, Muka, the guest speaker stated that for the sake of the church’s growth its founder was advised to always choose his/her leadership team among those he/she (the founder) was convinced loved him/her. According to Muka, only a member who showed love and concern towards the founder would be willing to contribute to the

advancement of the founder’s vision. Academic qualification and/or other competences have less to do with one’s contribution to the advancement of a ministry, in Muka’s view.

3.4. FMD ADMINISTRATIVE ORGANIZATION

The church constitution requires that “good moral and good testimony” should be the way of life in the church and in the community for church members and its leaders (1Tim 3:1-13)²⁶. FMD is administered by Departments, each led by an appointed elder. According to the constitution, an elder, like the senior pastor, shall remain in office as long as he/she lives, in accordance with the Holy Bible’s moral and spiritual requirements, and fulfils the responsibilities for which he/she was appointed.

Beside the church constitution which basically addresses FMD’s theological beliefs and details, and the role of the senior pastor, FMD does not have any written official document informing on the departments’ structure and organization. The compilation of the following FMD’s administrative organisation is the result of interviews conducted with department members as well as from my observation and participation.

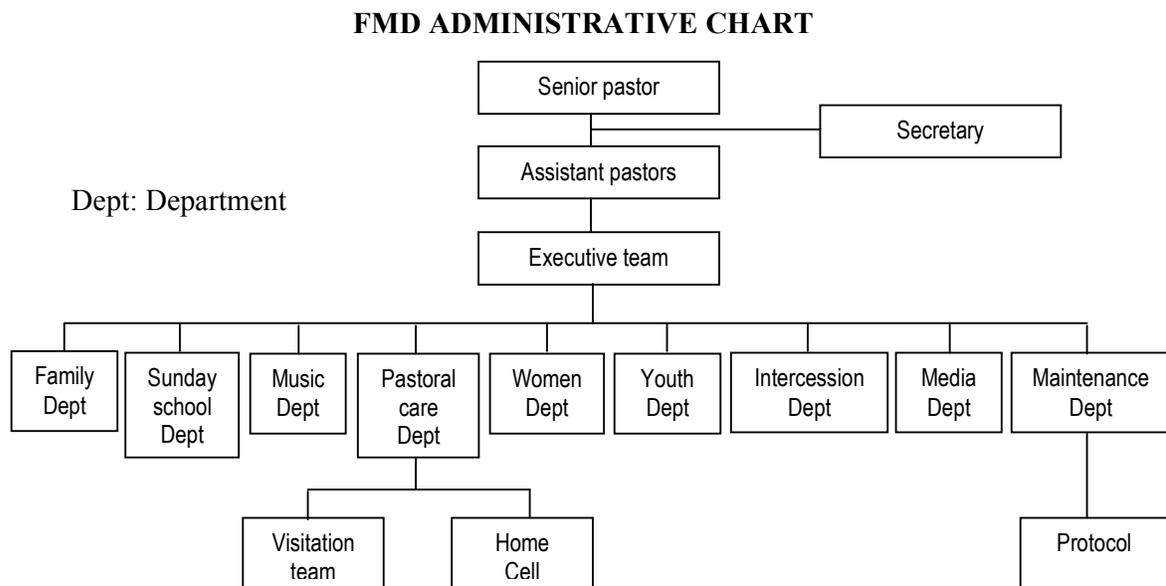


Table 2: FMD’s administration structure

²⁶ According to The New Living Translation Bible Paul notes some of the qualifications that church leaders should have in order to be chosen as an elder. Besides, Paul states that church leaders should not be elected because they are popular, or be allowed to push their way to the top. Instead they should be chosen by the church because of their respect for the truth, both in what they believe and in how they live.

3.4.1. THE SENIOR PASTOR'S ROLE

The constitution of FMD stipulates that the senior pastor is the overseer of the congregation. He is granted power and authority by virtue of being the founder of the church and, more importantly, the “chosen” of God to fulfil the vision of the church. The constitution attributes him the role of preaching the word of God, and teaching and counselling members. This constitution requires of him to be a good moral example to the community in and outside of the church.

FMD senior pastor is employed fulltime by the church and thus earns a salary each month. The constitution adds that in the event of the pastor not fulfilling the moral standard of his office, or if he/she is unable or unwilling to hold the office for any reason, the leadership shall proceed, in prayer under the direction of the Holy Spirit, not by single vote only, to the appointment of a new senior pastor. In his administrative inner circle Lukola is helped by two assistant pastors, they being, his wife, and the church secretary. Together they form the executive team which, besides working full time, meets once a week in a meeting to overview the church's weekly administrative and spiritual progress.

3.4.2. FMD'S DEPARTMENTS

According to the administrative and spiritual organization of FMD, membership to a department is conditioned by the completion of a series of teachings. These teachings, called “Membership courses” focus on some topics such as repentance, the importance for a congregant to serve in a church department²⁷, the principle of sowing and reaping in God's kingdom and the material and spiritual benefit in the life of believers. In this section I (the researcher) will focus on the church departments that have a direct influence on the lives of members of the congregation.

3.4.2.1. INTERCESSION DEPARTMENT

The intercession department defines an intercessor as the congregation's lawyer in God's court and the intercession prayer as a court hearing (Mbiya 2010). In this court FMD congregants are defendants, the devil is the accuser and intercessors are lawyers (Mbiya 2010). Therefore an intercessor in FMD is a believer who is willing to stand in prayer between God and other believers to plead on their behalf in order to gain God's mercy and

²⁷ To financially and spiritually support the senior pastor (1Tim 5:17-18); to pay the tithe regularly (Mat 6:21); to financially and spiritually support one another (Rom 12:10-11).

answer to numerous problems faced (Mbiya 2010). Mbiya stressed that this is a spiritual sacrifice that requires spiritual maturity from the individual believer.

According to Lukola, the intercession department is the backbone of FMD because it supports members and the church to cope and try to overcome challenges (Lukola 2009). The growth of each intercessor's personal prayer is encouraged by the department. It is believed by the department's leadership that this growth will impact the spiritual growth of the entire migrant community for which the department stands (Lukola 2009).

Mbiya pointed out that the intercession department is subdivided into three major teams for the purpose of covering different prayer subjects that are raised in the community. The first team prays for church members. According to Mbiya, the main concern of the first team is to pray for an improvement in the spiritual, financial and social lives of migrants as well as the church's numerical growth. The second team prays especially for the evangelization department and the smooth running of home-cell groups. The third team has the responsibility of praying for the senior pastor; the leadership programme "Vin Nouveau"²⁸ and the mission in the town of Stanger situated at 62.97 km north of Durban. Indeed, since October 2007, the church has opened a branch in the town of Stanger and has ordained a pastor to run the branch. For eighteen months, according to her policy, FMD supported the branch financially by paying the monthly rental and the pastor's salary. Each month-end those three teams meet in a special common prayer meeting.

According to Mbiya (2008), whenever intercessors are in prayer they ask for something "out of natural"²⁹ to happen in the lives of migrants. Mbiya stresses that when this "out of natural" happens, a miracle is said to have happened. By miracle the department understands any happening which is beyond human intervention. Mbiya mentions financial breakthrough, employment, obtaining an informal-sector-trading-permit, a social breakthrough such as pregnancy as the result of bareness being overcome, obtaining immigration and refugee papers, signing of a rental lease, opening of a bank account; deliverance from personal sin, demon possession, witchcraft, family bondage, physical and emotional healing. Mbiya points out that physical and spiritual healing is very important in the lives of church members.

²⁸ Section 3.4.2.4 speaks more about this programme.

²⁹ Mbiya referred the "out of natural" to any breakthrough experienced by congregants as a result of prayer in any faced, life situation without human intervention.

Deliverance occupies an important role in FMD. The responsibility to conduct deliverance sessions has been attributed to one of the department's member: Serge Nkutika. I have witnessed members queuing after a church service behind Nkutika requesting special personal prayer. It appears as though members do not trust the potency of their own prayers. Besides, it is common for members to invite Nkutika to their homes for special prayer of deliverance and healing. According to Mwamba (2009), a FMD congregant, to whomever believes in Jesus, the Bible attributes the ability to cast out demons, to pray in tongues, to drink a deadly drink without being hurt and to heal the sick by laying on of hands (Mark 16: 16-18). Mwamba points out that the spiritual dependency manifested by the lack of faith in some congregants does not contribute to the spiritual growth of the ministry. Yet the ministry is named "Faith Ministries" (Mwamba 2009). According to Mwamba, this dependency turns Nkutika into a miracle performer and an indispensable spiritual "star".

3.4.2.2. EVANGELIZATION DEPARTMENT (Nkutika 2009)

This department is run by Nkutika. According to him, Lukola instructed the department to evangelize Congolese migrants as a priority. He added that this evangelization strategy is not yet understood by many who complain about the Congolese membership of FMD. According to Nkutika, evangelization is about the mission assigned to each individual by God. In the case of FMD he supports Lukola's opinion that the prime responsibility of FMD evangelization should be to target Congolese migrants because that is the mission God assigned to FMD.

Nkutika has declared that the evangelization department plays an important role in visiting some migrants who have backslidden in their faith. The purpose of such visits is to know the reasons of the absence and revive their faith by encouraging these migrants through the word of God in order they renew church attendance.

The department is composed of six members: four males and two females. No official number of souls that have been won was provided by Nkutika during the interview. He was, however, confident that the intercession department's positive impact on the field will not be determined by the small number of members of which the team is composed.

3.4.2.3. WOMEN'S DEPARTMENT (Mbiya 2008)

Like the intercession department, the women's department is run by Mbiya. The interview with her constituted the principal source of information contained in this section. According to Mbiya, it is very important for FMD to promote gender equity and equality, especially in the context of migrant women who have experienced abuse. Mbiya pointed out that the department had two major teams. The first team is the women's committee. This team supervises all activities relating to women, and overall, everything that is happening in the department. In her position of elder in charge of this department, Mbiya manages this team and she is assisted by four other women whom she also trains to preach during the once-a-month women's meeting.

The second team is in charge of organizing and leading women's cell-groups in different areas in the city. These cell groups are independent structures operating under the women's department. They are not to be confused with the church home-cell groups that operate under the pastoral care department. Women's cell groups deal especially with women's social and spiritual issues while home-cells are small gatherings of church members (males and females) each Thursday evening. Mbiya pointed out that the second team ensures that migrant women who have recently joined the church newly receive a warm welcome as a sign of hospitality and are assisted into integrating in women's activities in the church. This second team meets once a month with Mbiya in order to report back on the cell-groups activities. During this meeting Mbiya teaches some leadership skills to the team and ensures that the team is functioning smoothly. According to Mbiya, this monthly meeting helps the department to familiarize migrant women with the lines of Titus 2:4:

“These older women must train the younger women to love their husbands and their children, to live wisely and be pure, to work in their homes, to do well, and to be submissive to their husbands. Then they will not bring shame to the word of God.”

Mbiya pointed out that the responsibility to educate women had been given to the church which has to understand that to educate a woman, especially a migrant woman, is to invest in the transformation of society. Mbiya affirmed that gender relationship as perceived in FMD by both men and women had never been conflicting when it came to the attribution of responsibility. However, the representation of women in the church leadership requires more attention. Indeed the leadership team is composed of seven males included Lukola and only one female, Mbiya. Mbiya declared that FMD has understood the role of the women's department in the ministry. She pointed out that this is proven by the space

Lukola gives to women to preach the word of God. Mbiya also pointed out that the opportunity to preach is perceived by the department as a trust offered to women to grow spiritually, to express their views and bring a positive change to the ministry. To consolidate the promotion of the women's ministry, FMD organized (from April 27, 2009 to April 29, 2009), for the first time since the ministry's existence, a "women's convention". According to Mbiya, the aim of this convention was to bring to the attention of migrant women that their presence in Durban had a reason somehow which was their contribution to migrants' social integration.

FMD's Women department sought to be involved in the social life of young women as well, so the department cares about young brides to be. The department organises for them training sessions in household management and sexuality. A symbolic present composed of some kitchen utensils is offered after the wedding in front of the congregation. The department believes that this is its way of reaching out. It is an important mission of this department in FMD. Indeed many FMD female members have endured trauma back home, abuse on their journey to South Africa, separation with their biological families and discrimination once in South Africa. Being emotionally taken care of and assisted to cope psychologically with daily challenges is crucial for the survival of these migrant women.

3.4.2.4. MEDIA DEPARTMENT

The media department was the youngest of all departments. My personal participation in the development of this department, as its elder in charge, and an interview with Lukola (Lukola 2009) constituted the major source of information when compiling this section. According to Lukola, God "promised" that his ministry (FMD) would impact and save the African continent. Therefore Lukola will be listened to and invited by Africa's highest authorities to speak his God-given wisdom (Lukola 2009). Lukola pointed out that God instructed him to use modern technology for this purpose. Television broadcasting was the appropriate way Lukola thought would assist him fulfil this mission (Lukola 2009).

Lukola also pointed out that the African continent's major problem is the crisis in leadership. He argued that unless the continent seeks solutions to the leadership crisis through God's principles of good morals, self denial and social justice, the continent will not play its important role on the "table" of decision-making for the destiny of the world (Lukola 2009). Lukola believed that any social and economic development of the African continent should therefore start with a drastic change in its people's mentality. Leadership

principles are therefore to play a key role in this shift. According to Lukola, the concept “leadership” is to be understood as a set of principles designed to drive each individual to mastering life situations, circumstances and environments. This mastering of life situation and challenges should be a positive process that will contribute to a positive change for the benefit of the entire community. Lukola added that the purpose of such a concept was to help Christians and non-Christians alike to play their role in the expected social, economic and technological development of the African continent.

In January 2007 FMD initiated a collection of funds to embark on a media project. This project was called “Vin Nouveau³⁰”. In May 2007 the church launched the programme with one camera and one multimedia computer for video editing. In a series of thirty minutes each, Lukola developed a series of teachings on leadership principles. These shows were edited in the department and tapes were sent to the TV channel *Radio Television Group Avenir*³¹ in DRC via its representative in Pretoria. The thirty minutes show, “Vin Nouveau”, was therefore broadcast every Thursday at 8pm at the cost of USD 150 per show. Even though the programme was run without sponsorship, the church was committed to carry on its mission of teaching and educating the people of the African continent through “Vin Nouveau.” Lukola believed that God would raise up sponsors among viewers to financially support the programme.

To raise funds and contribute to the financial growth of the church, the media department hires its services to the community during activities such as weddings and religious concerts. The department planned to sell “Vin Nouveau” teachings and church preaching in different African countries to generate financial stability in the church’s monthly expenses and spread the message that intends to free the African “dependency mindset.”

3.4.2.5. YOUTH DEPARTMENT

FMD’s youth face different challenges that are socio-economic, educational, development and displacement. The key objective pursued by the department is to help the youth understand their real values and future responsibility. Among these values are God-given moral, intellectual, spiritual and social abilities to work for a positive transformation of individuals as well as communities. Lukola pointed out that the department intends to

³⁰ Literally means “New Wine”.

³¹ RTGA is a TV channel broadcasting from Kinshasa, the capital city of the DRC and received in many different countries via satellite (Angola, Congo-Brazzaville, Gabon, Burundi, Rwanda, Uganda, Cameroon, Nigeria, RSA, Belgium and other).

“grow” a group of future migrant leaders inspired, shaped and rooted in the word of God (Lukola 2009). In that way added Lukola, FMD expected to fulfil its objective of equipping the migrant youth with leadership skills and abilities that the continent needs for its sustainable development.

Among its activities, the youth department has to organize different workshops in which invited guest-speakers have to address challenges facing the youth in the city of Durban such as unemployment, alcohol, HIV and AIDS, xenophobia, skills development, homesickness etc. Each year the youth department organizes a Youth Convention in which unfortunately, the local youth and the youth of other African continent are not involved. FMD has to look at this aspect if it is willing to impact the South African and African youth in general.

According to Lukola, in all organizations, churches or countries, the youth have to be trusted and given responsibilities. Lukola pointed out that there was a perceived paradigm shift in the Congolese youth mentality that is becoming more stable than before. Some are getting married and others are calling wives from the DRC. Some are engaging in small businesses and others in studies. The department leadership has adapted its workshops and teachings to meet the expectations resulting from this shift. Lukola is confident that FMD will harness the full potential of the migrant youth for the transformation of Durban (Lukola 2009). Lukola stated that this transformation will lay the foundation for a permanent and effective social and economic integration of the migrant youth into Durban society.

3.4.2.6. MUSIC DEPARTMENT

The music department leads praise, worship and prayer of intercession during church services. The socio-cultural composition of this department is completely Congolese. This composition influences both the musical style and lyrics which is ninety percent Congolese as well. Most songs are sung in Lingala, a language largely spoken in Kinshasa and in two other provinces of the DRC.

According to Mwamba (2009), FMD is located in an English and Zulu speaking area. Mwamba proposes that the band shows hospitality in balancing song languages. This will put everyone on an equal footing and will remove tension while maximizing the participation of both Congolese as well as South Africans in praise and worship. Indeed

Yardley (2002:188) argues that music has an amazing power to create communities. He points out that listening to the right piece of music can gather, change a community's perspective and move it as one (:188). He therefore supports the view that music should be hospitable, meaning a church musical group should create free space where the stranger can also be helped to fellowship with God (:188).

3.4.2.7. FINANCE DEPARTMENT

The financial department is composed of three members and a qualified accountant as the elder. He supervises the collection and counting of tithes and offerings after every church service. These are FMD's principal source of income. The church has managed to survive financial pressures such as its monthly rental, the personal salaries (even though most are paid late), the contribution to the rental of the mission in Stanger and the payment of "Vin Nouveau" broadcast through tithes and offerings. Lukola pointed out that with its self-financing method of operation FMD has become a reference for financial success to local Congolese churches in Durban (Lukola 2009). According to Lukola, if FMD has to date been able to sustain financial pressure and keep moving forward, it is a sign that God has agreed with the church's faithfulness in managing "small" funds and thus won't hesitate to bless with "big" funds.

Financial partners, as well, play an important role in the financial survival of FMD. Partners are a group of church members who, beside their monthly tithes and offerings, have committed themselves to support the church financially every month by contributing a special, extra amount of money from R50. Even though this financial intervention allowed the church to survive financial pressures for the past decade, it is not yet enough to allow the church to financially and materially be supportive to members. Lukola pointed out that FMD will continue teaching to its members the benefit of being faithful in tithing and offering. He argued that the purpose of these teachings on giving for the sake of church financial survival is to raise awareness on how important it is for Africans to care for themselves.

3.5. FMD'S GROWTH FACTORS

FMD is a three-hundred-member church which is referred to by the Congolese Pentecostal community in Durban as the biggest Congolese church (Lukola 2009). Kalambayi (Kalambayi 2009), a FMD congregant, challenged this affirmation. She argued that the Congolese migrant community is estimated at almost nine thousand members in Durban.

According to her, with only 300 congregants representing less than 5% of the estimated community, FMD should not be proud to be considered the biggest Congolese church in Durban. Kalambayi argued that instead, the church should see this as a challenge to its evangelization department. According to Lukola, the church's evangelization department has the mandate to target at least 10% of the estimated Congolese community (Lukola 2009). Lukola stated that FMD was experiencing growth through home-cell groups, integrity and hard work.

3.5.1. HOME-CELL MEETINGS

FMD, like many other Pentecostal/Charismatic churches, believes that for its growth, good contact with, and between members is indispensable. This contact is made possible through home-cell meetings. Every Tuesday at 18h30, appointed home-cell leaders meet in the church to prepare and discuss issues related to the life of home-cells and which direction the weekly meetings will take. Each Thursday at 19h00 members gather in cell groups according to their respective areas in one member's home. During these meetings members who have attended the Sunday service discuss the Sunday sermon in their own words. Through this practice the church endeavours to contribute to the spiritual growth of members. For those who could not attend the last Sunday service it is an opportunity to reignite the atmosphere that prevailed at that service. Friends, neighbours and even entire families are invited to attend these meetings. At the end of the cell meeting soft drinks, cakes and even food is shared to consolidate the fellowship between participants.

In FMD, the Sunday service is strictly structured with very little space for testimonies; therefore, the home-cell meeting is the platform for members to share their testimonies and other experiences in their walk with God. They testify one after another about what God has done in their lives and in the lives of their families during the week: healing, miracles, employment, protection and financial blessing. Cho (1981:48) confirms that home-cell groups provide a real opportunity for church members to find meaningful involvement in the life of their church and in the lives of one another. The experience of attending home-cell meetings in Yoido Full Gospel Church reveals that social assistance, such as visiting one another during times of sickness and death, are very beneficial (:50). In FMD home-cell groups are the appropriate platform where this hospitality between Congolese migrants, regardless of their tribe, is manifested. FMD's home-cell meeting always ends by the guest(s) being invited to attend one of the church services.

There is no limit to the number of home-cells that FMD has planned to have. The church has, at present a total of 9 operational home-cell groups. The leadership encourages as many home-cell groups as possible to be formed, even in areas where only one or two families live. The life of these cell groups is of crucial importance to the numerical growth of FMD, to such a point that the leadership has assigned their responsibility to the mentorship of the associate pastor.

3.5.2. INTEGRITY AND HARD WORK

According to Lukola (2009), among many factors that contribute to FMD's numerical growth, is integrity, hard work and good administrative organisation. He declared that when he arrived in Durban, the Congolese community was divided according to their home languages: Lingala mostly spoken in Western of the DRC and Swahili spoken in the Eastern part of the country (Lukola 2009). Lukola is a native of Kinshasa where Lingala is the principal language. Lukola pointed out that, according to community members that he met in Durban, it was predictable that he would involve in the existing linguistic disparity. Instead, he instructed his collaborators to be above this disparity and privilege the gospel only. Lingala, however, is the dominant language in the church. This is explained by two reasons. On the one hand a large number of congregants migrated from Kinshasa, and on the other hand, the majority of Congolese understand Lingala even though they cannot speak it fluently. According to Lukola, people observed FMD in the city and found that its leadership was different from those who had been ministering in the city before (Lukola 2009). They adopted hence the church and joined as effective members.

3.6. CONCLUSION

In this conclusion I will bring the major themes that emerged in the chapter. Each theme will have its sub-heading and explanation that will be followed by my comments.

GOD'S PROVIDENCE

The third chapter has provided information about Lukola and his entry into ministry as well as the birth and history of FMD. The chapter has further explored the ministry's administrative organization as well as the ministries' growth factors. The recurring providence of God in the history of both Lukola and FMD has been significant in this chapter. God has been the key Person to provide solutions to different challenges faced by Lukola as an individual and FMD as a spiritual and administrative entity. As an individual, by God's providence Lukola overcame different challenges during his missionary training

in the DRC. God's providence was available to Lukola by making his trip to South Africa possible during a period many among the youth wished to leave their country (Zaire) but could not.

As a spiritual and administrative entity, FMD needed God's providence to overcome financial challenges. Indeed, by God's providence, FMD members assimilated Lukola's teachings on the principle of sowing and reaping in God's kingdom. For more than ten years the church has paid her monthly rental, different expenses, the executive team's salary and the monthly broadcasting fees for the TV show without any external support. Congregants' faithfulness in paying their tithes and offerings has been the church's principal financial source.

THE VALUE OF DREAMS AND VISIONS

Dreams and visions have been portrayed in this chapter as having played an important role in the birth and life of FMD. Dreams and visions have been the channel through which God has communicated His providence to the ministry's survival and to her founder. According to FMD (Mbiya 2010), dreams are the easiest way through which God communicates His oracles to Christians. Visions, on the other hand, are supernatural appearances of God or angels to someone at any time (Mbiye 2010). Mbiya stated that as in dreams, in visions too, God through His angels gives a personal or collective message about one's personal life or a community. Throughout the chapter the ability to discern received dreams, prophecy and visions was the contributing factor in the choice of the direction that had to shape the destiny of both Lukola and his ministry.

ADMINISTRATIVE ORGANIZATION

According to Lukola, the church's administrative organisation has been an important factor in the ministry's stability, growth and success. This has created trust in community members who have adhered to the church's social, economic and spiritual transformative teachings. This administrative organisation has made FMD one among the well-structured and organised churches in the Congolese community in Durban over the past decade (Lukola 2009). The trust that FMD's leadership has in the administrative organization is an influential element to help fulfil her mission of bringing forth positive transformation in migrants' lives through good management. Indeed, if FMD has to approach South African institutions to engage in a debate on behalf of migrants, being administratively organised would prove how far the church is willing to achieve in a transformative mission.

A VICTORIOUS SPIRITUAL WARFARE

FMD is located in a building that accommodated a famous Durban nightclub, *The White House*. According to the church, through successful spiritual warfare the nightclub was moved out of the building. This victory is an important fact and a spiritual boost in the life of a church as it builds confidence in members' prayers. Such shift (a nightclub becoming a church and vice-versa) has been observed in other parts of the world and has raised a debate between churches and tourists' attraction in these countries. On the one hand tourists express their concern over churches hijacking tourism hubs and transforming cities into places without night lives, this causing unemployment (Modern Ghana News 2010). On the other hand, churches paint nightclubs as sinful places. Therefore, if preaching about moral regeneration brings back people to good conscience and makes night clubs go out of business, the church argues this to be the work and responsibility of the Holy Spirit rather than its (Modern Ghana News 2010). However, in some other parts of the world the opposite had been experienced. In the article "*Don't turn our churches into nightclubs*" the Vatican (November 2009) warned the Catholic Church's administration against letting deserted churches be transformed into nightclubs if the decision was taken to sell them. In such a psychological battle between churches and nightclubs it is a spiritual victory and boost for FMD to have moved a nightclub out of premises for the sake of the gospel.

A TELEVISION PROGRAMME FOR A MIGRANT CHURCH

According to the third chapter, FMD is on a mission to evangelize the African continent and spread principles that will contribute to eradicate poverty on the continent. These teachings have to be based on biblical principles. FMD has engaged in efforts to acquire a broadcast space on a TV channel in DRC to spread teachings on leadership. This broadcasting should not be regarded as positive from a financial perspective only, but from a social, spiritual and psychological perspective as well.

Knowing the high cost of broadcasting space on a TV channel, it is praiseworthy for a migrant church to secure thirty minutes of teaching each week without external sponsorship. This stimulates the church's trust in God's providence and builds management confidence in the congregation and church leadership. However, it would be advisable for the church to implement mechanisms through which the spiritual impact of the broadcast could be evaluated besides email correspondences from some viewers³².

³² See appendix on page 157: Some viewers reactions to the content of the TV show *Vin Nouveau*

This will allow the church leadership to evaluate the show's spiritual and financial worthiness. The gospel might be free but the means for its spread involves financial resources. Costs involve the maintenance of the audiovisual equipments, the purchase of recording tapes, the sending of recorded programmes from Durban to Kinshasa and the broadcasting fee.

CHAPTER FOUR

FMD'S THEOLOGY

4.0. INTRODUCTION

This chapter will describe FMD's theology as elaborated in the church's constitution document (1997:18), their songs, sermons and prayers. In addition to this, Lukola's theology, and that of the church members, will be described. To deepen my understanding of FMD's theology, I chose to engage in a discussion with Lukola and some FMD's members on their interpretation of Psalm 91 in the light of a migrant's situation in South Africa. Psalm 91 speaks about God's protection over His people in the midst of uncertainty and danger. The aim of exploring these different sources is to better understand what the theology of this migrant church is about and what makes it different from other congregations in Durban.

According to Lukola (2009), FMD's constitution has been shaped from a standard model for Independent Churches by the International Federation of Christian Churches (IFCC) in South Africa. FMD agreed with the constitution's content, adjusted some doctrinal points and adopted it to shape its social, spiritual, theological and economic belief system. This chapter will provide, in detail, the church's biblical foundation that justifies its form of intervention to promote migrants social integration. The chapter also covers the extent to which FMD applies this intervention to ensure that it complements the experience of integration in Durban. Being a theological chapter, numerous biblical references will be quoted.

4.1. FMD'S THEOLOGY

4.1.1. THE BIBLE

Based on the epistle of Paul to Timothy (1Tim 3:14-17), and 2 Peter (1:20-21), FMD believes that God inspired the writing of the Bible. According to interviewed members (Kayombo 2009; Mulongo 2009; Bafwa 2009), the Bible is the central and unique word and authority of God. It is FMD's source of doctrine, theology and moral ethic (Lukola 2009). Within this study I won't engage in the debate on whether the Bible is the unique source of Christian ethics within the church³³ or not. Bafwa (2009) supported that man [sic] shall not feed the physical body only, but should be concerned by feeding the spirit as

³³ Read Birch and Rasmussen (1976) for more debate on the subject of "Bible and ethics in the Christian life."

well with the word contained in the Bible. Supported by Kazadi, another congregant, Bafwa pointed out that the Bible provides encouragement, comfort, consolation and direction in any situation and circumstance that may happen daily (Bafwa 2008; Kazadi 2009).

The Bible is read in each Sunday, Wednesday and Friday service. It is common that before starting sermons preachers ask congregants to hold, lift and wave their Bibles while repeating:

“This is my Bible; I believe my Bible to be the word of God. I believe in what the Bible says that I am. I love my Bible and I kiss my bible.”

According to Lukola the Bible is for a Christian what a gun is for a soldier. As a soldier cannot go to war without a gun, so a Christian should always carry the Bible whenever attending a church service. In FMD’s theology the Bible is portrayed as the life reference book that justifies and sustains migrants’ presence in South Africa. God’s promises, providence and pleading in favour of migrants, individually, or collectively are all believed to be contained in the Bible. Indeed when it comes to the fulfilment of promises contained in the Bible, FMD’s theology believes that “God is not a Son of man, so He does not lie. He is not a human, so He does not change His mind (Numbers 23:19).” It is crucial that in the following section I unpack these promises and how FMD interprets them for the benefit of its migrant members and community.

4.1.2. GOD IN THE MIDST OF MIGRANTS

FMD believes in the Godhead (God Father, God Son and God Holy Spirit) to be eternally equal and co-existent in three persons. FMD’s statement of faith points out that God is the creator of everything seen and unseen. He rules over the universe through His word, the Bible.

Lukola (2009) stated that FMD as a church believes and teaches that God is the first player able to change the rhythm of a migrant’s life at any time. In the host nation, FMD recommends migrants to put God first in any situation if they want to succeed in any regard. The ministry calls its members to live according to the biblical standards of good morals which will be a way of giving God the priority in their lives.

God, in the midst of migrants, is portrayed as the Supreme Being who has made it possible for each FMD's congregant to leave the DRC, overcome challenges on the journey and enter South Africa. He is thus the migrants' protector. The general perception is that reaching South Africa should not be taken as a coincidence. Many are willing to migrate in this country but cannot because the difficult financial situation in the home country (DRC) hinders them. Some who managed to leave the DRC have been vanquished by challenges on their way and thus did not reach South Africa, therefore, acknowledging one's accountability to God is among the inculcated notions that FMD develops throughout her theology. This accountability should be manifested through members' various donations to the church: offerings, seeds in the form of monetary donations and tithes.

According to some FMD members³⁴, God is the one planning and making possible a way for each migrant. This is the reason He has always been on the side of migrants (Lukola 2010; Nsulunka 2010). FMD confesses that the salvation of humanity has been made through Jesus, God-Son and divine migrant who left His heavenly and glorious throne to live and save those who accept Him on earth (Philippians 2:6-8). For having experienced what it is to be a migrant, Jesus always defends migrants' cause while dwelling in their midst as the omnipresent Supreme Being (Lukola 2010). This cohabitation results in God becoming the provider of guidance and the protector of migrants in daily challenges. He is also portrayed as the social and economic provider ensuring that always FMD members find space, safety and security individually or collectively in Durban (Lukola 2010). Indeed, FMD confidently declares that God has given into their possession the city of Durban and has made migrants partakers of the city's wealth (Joshua 1:3). What the church is waiting for is the practical materialization of this word (Lukola 2009). The community is progressively palpating God's intervention through the obtainment of refugee status and permanent residence document for some, and for others, prosperous business opportunities and employment which is not necessarily in the security industry (Bafwa 2008).

³⁴ Bafwa 2009; Kaponda 2009; Lukola 2010; Nsulunka 2010 and Kazadi 2009.

4.1.3. GOD DURING THE XENOPHOBIC VIOLENCE

According to Lukola (2010), God has given clear instructions to receiving societies on how to welcome and treat strangers (Lev 19:33-34)³⁵. In the light of FMD teachings, during the xenophobic attacks that broke out in South Africa in 2008, Lukola pointed out that God was still in control of the situation and was ready to crush His people's enemies (Psalm 60:12). He argued that migrants and refugees who feared and served God were not affected by xenophobia (Nkutika 2009). Indeed, in FMD the majority of congregants were not affected by the attacks since they lived in town where the situation was relatively calm. This, affirmed Lukola, was not a coincidence, but His rod and staff protecting His loved church (Psalm 23:4). Lukola pointed out that South Africa in general, and Durban in particular, will no longer experience a situation such as that of xenophobia because the community of migrants has united in prayer against the practice.

4.1.4. WHAT DOES GOD SAY ABOUT CONGOLESE MIGRANTS' SITUATION

For many FMD's congregants, Durban is the "Promised Land" they were expecting to live while in the DRC (Kazadi 2009). The city is the "Promised Land" where milk and honey are to be enjoyed but at the price of struggle and challenges. This will offer to the South African community no choice but to accommodate migrants and obey God's instruction on welcoming the stranger (Kazadi 2009). This perception seems to be anchored in members' beliefs to the point where any negative situation is perceived as the devil fighting the fulfilment of God's already-released promises.

According to Lukola, life is all about challenges (Lukola 2010). Lukola stated that the first challenge out of which each human is a hero is the conception process. Lukola established an analogy between the process of life conception and migrants' pathway. According to him, in the conception process, among the millions of spermatozoon that fight to fertilize a woman's egg only one succeeds. Each FMD's congregant has succeeded in entering South Africa amongst many who tried to leave the DRC and migrate. Lukola explained that as the foetus has overcome challenges to enter the earth, by God's providence each FMD congregant overcame challenges on his/her way before entering South Africa.

³⁵ "Do not take advantage of foreigners who live among you in your land. Treat them like native-born Israelites, and love them as you love yourself." (Lev 19:33-34)

Some FMD members compared their life challenges to “Goliaths”. In the analogy of David and Goliath (1Samuel 17), FMD teaches that to access their “throne”, like David did, they have to face their challenges (Goliath) with courage, just as God made provision for David to overcome Goliath and access the throne. FMD congregants believe God has made provision for them to overcome their challenges in Durban and access their throne which is a successful social integration and a prosperous social and economic life.

4.1.5. THE CHURCH

According to FMD, the Church is a community of true believers in the Lord Jesus Christ. FMD’s declaration of faith points out that, true believers are Christians who have confessed their sins and whose sins have been forgiven. They have been regenerated by the Holy Spirit through their faith. According to FMD, the true Church is not confined to any one denomination but to a gathering of those recognizing the Lordship of Jesus Christ (Hebrews 12:23-24; 1Corinthians 1:9; 10:32; 1John 1:7).

Israelites were a foreign community in Egypt and Babylon. FMD is also a gathering of members forming a foreign community in exile in Durban. Being organized, attentive and submissive to their leadership’s guidance is crucial to the community’s survival and success. Under the guidance of Lukola and the church leadership team, FMD is the umbrella under which the community of believers’ survival and success is to be assured (Lukola 2009). Therefore, in doing mission work, FMD becomes the sanctuary where teachings intended to assist migrants to overcome their challenges are provided (Lukola 2009). The church also becomes a sanctuary where the quest for social justice, hospitality, promotion of social integration and economic stability of members is prioritised (Bafwa 2009). The church therefore, represented by its leadership, is called to engage in interaction with the South African religious institutions and address migrants’ issues.

4.2. SUNDAY CHURCH SERVICE: THE CELEBRATION

Sunday is a big celebration day in FMD. The congregation is mostly foreign, middle aged, and well dressed for the occasion. The service begins at 9am. The Master of Ceremony welcomes congregants and invites all to a short intercession prayer accompanied by music in the back ground. He/she ensures congregants that no one will go back home untransformed after the service. Approvingly the congregation responds by “amen”; “yes Lord”, “Alleluia” or “Thank you, Jesus.”

4.2.1. FMD’S THEOLOGY AS EVIDENCED IN HYMNS

FMD’s band is composed of sixteen members: 5 women and 11 men. The band leader is also the department’s elder. He leads the praise before the preacher goes to the pulpit. Praise has always played an important role in the celebration of the Sunday and Wednesday services in FMD. Preferred hymns are those lyrics which mention God’s promises to the people of Israel and to any other people in exile. In the following lines, I will explore the lyric of one of the church hymns as translated from Swahili into English: “*Show me Canaan.*” This hymn demonstrates that in FMD songs contribute to the church’s theology of migration.

Swahili	As translated in English
Nipandishe nione Canaana (x3) Ni ingiye Canaana, Ni’kale Canaana. Hakuna mwengine kama wewe Baba (x2), Siwezi kuatcha Yesu nalitesekea kwa ujana wangu (x2)	Raise me up and show me Canaan (x3) Allow me to see Canaan, Allow me to enter, possess and dwell in Canaan. There is no one else like you Father (x2), I cannot go away from your ways because I trusted and loved you since my childhood (x2)

The joy portrayed while singing this song and dancing demonstrates to what extent members are willing to possess Durban, the image of Canaan. When asked why they believe Durban to be Canaan, many respond that the challenges and difficulties encountered on a daily basis are signs indicating that something good is yet to come. The congregation argues that the devil has never fought what is of no future value (Lukola 2009). Migrants are willing to really possess Durban as Canaan; that is why they fight daily for survival to overcome giants that still occupy the city (unemployment, rejection and xenophobia, lack of proper housing, and difficulty in obtaining identification documents). Indeed, in giving the land to the Israelites, God warned them of the presence of giants that they had to drive out of the land. For many Congolese migrants, receiving a South African green identification document, being married and successfully establishing a small business can be mentioned as overcoming of giants. Those who can now afford to rent their own flats are seen as having achieved a step on the journey. Indeed, the common experience in the community is the sharing of flat between families to reduce the monthly rental cost. Importantly, it has to be mentioned that this sharing of rooms is made regardless of education level, cultural background, religious disparity or even gender. The simple criterion is being capable of contributing to the monthly rental.

One member reacted to this song by quoting the book of Jeremiah (29:4-7):

“This is what the Lord of Heaven’s Armies, the God of Israel (Congolese) says to all the captives (Congolese) He has exiled to “Durban” from “DRC”: Build homes and plan to stay. Plant gardens, and eat the food they produce. Marry and have children in “South Africa”. Then find spouses and husbands for them so that you may have many grandchildren. Multiply! Do not dwindle away! And work for the peace and prosperity of “South Africa” where I sent you into exile.

The experiences of discrimination that these migrants face produce in them the ability of using religious creativity to cope with daily adversities (Ekue 2008:6). After the nostalgic singing, all songs in the church never miss the *sebene* part. *Sebene* is a kind of instrumental bridge typically executed on the electric guitar and a characteristic element of the Congolese rumba. Through dance, shouts of joy and blowing of the *vuvuzela*³⁶ the congregation manifests its full participation in the celebration.

4.2.2. FMD’S THEOLOGY AS EVIDENCED IN SERMONS

Lukola (2009) pointed out that he is not the one choosing the preacher of the day. The Holy Spirit whispers in his ears the name of the one in whom He (the Holy Spirit) has deposited the message of the day. Lukola pretends that his task is to only inform the concerned one that he/she is chosen by the Holy Spirit to deliver the Sunday or Wednesday message.

Sunday sermons are drawn from the Old Testament and thereafter, supported by a New Testament scripture. Sermons seem to emphasize God’s fight on behalf of the Israelites and getting involved in their lives in the land of exile. The story of Esther, Mordecai and the Israelites protected by God against xenophobic extermination is mostly quoted. These sermons are intended to stimulate encouragement in migrants by being seen as a parallel between Israelites and Congolese migrants.

One congregant pointed out that what he liked in FMD’s sermons was its practicability based on migrants’ lived experience (Mulongo 2009). He deplored, however, the lack of space for testimonies during the services. He argued that testimonies would have confirmed the practicability of sermons in migrants’ daily lives. Mulongo (2009) further pointed out that, in FMD, preachers contextualize biblical teachings to their migrants’ challenges. They advise as well on how migrants should tackle these challenges in using God’s word (Bafwa 2009). Another congregant added that Lukola encouraged congregants

³⁶ The boogieblast – "Vuvuzela" is a plastic musical instrument which has now become famous around the world. It is known in South Africa as a soccer horn and is used by local soccer supporters to try boosting their teams’ performance. www.boogieblast.co.za (Accessed on January 6, 2010)

to keep on trusting God and work hard like Israelites in Egypt. This member was convinced that sooner or later, with God's assistance, some FMD congregants would become "Josephs" in South Africa (Genesis 41:37).

Indeed, according to the book of Genesis (37:28; 36), Joseph was firstly sold by his brothers to Midianite traders and, secondly, taken from Canaan to Egypt to be sold by the Midianite traders to Potiphar, a Pharaoh's officer. Joseph became a slave and, a migrant facing a new culture, language, environment and other challenges. He served in the home of his Egyptian masters and was noticed because he had God's favour (Genesis 39:2-3).

According to Lukola, under social and economic pressure which surround migrants' lives, excuses can easily be rationalized away. God made provision for Joseph to be called out of prison by Pharaoh to interpret a dream. Lukola pointed out that if migrants are in a good relationship with God, they will be eligible for opportunities as Joseph was in Egypt. Joseph was promoted to the position of being in charge of Pharaoh's court. As such he contributed to the economic development of Egypt (Genesis 41:39-57). If migrants are given space to act according to their different abilities, Durban and South Africa in general, will profit from a positive cultural, economic, social and religious contribution brought by migrants. Lukola argued that he does not expect all Congolese to interpret dreams. Rather, he expects them to portray God in their daily-living style and be positively noticed in their respective environments by those living with them. This is likely to promote them to influential social and economic positions in Durban like Joseph in Egypt. FMD leadership should however be cautious while contextualizing the biblical story to its present situation. Educational and academic training is an important element that influences social change and economic promotion of an individual in society nowadays. Grace and miraculous social and economic transformation should not be over emphasised to the detriment of school or academic education as is the case presently in the above lines.

Once a month the congregation is invited to participate and share the Eucharist. FMD grants a significant meaning to this ceremony. The entire congregation is encouraged to prepare their hearts and souls one week before the communion and is also encouraged to take part to the ceremony en mass. The Lord's Table is a place of intimacy, reconciliation and communion with the Master. The Eucharist is believed to bring healing, blessing but also curse to whoever takes it without being baptized (Lukola 2010). To me this seems contradictory to the mission of the church which is to bring relief to the afflicted, the poor

and the rejected. Together with the non-baptized are the children who are also not allowed to participate in the Lord's Supper. Yet, some children as well as some non-baptized adults need the spiritual and physical healing power of the Eucharist. They also need to participate in the conversation that takes place with the master at the table after the meal but before guests leave the table.

Before the service ends the congregation is invited and encouraged to "seal the preached word." The "seal of the word" is a practice instituted by Lukola which consists of a special monetary offering as a reward for the preached word. This money is given to the preacher of the day as a sign that one has received and accepted the inspired and preached word. Some church members who do not have anything to give or do not agree with the theological significance of the practice, have been very critical. They have pointed out that since the practice has been instituted, Lukola might be the one preaching regularly. According to others, this practice is an embarrassment to those who do not have any money to give on some Sundays so they prefer to stay home. After sealing the word, the congregation is then called a second time to offer tithes. Very interestingly, the senior pastor lays hands on each tithe-giver and declares: "May the Lord be faithful to you." These words are intended to release God's favour and faithfulness in the life of the giver as declared in the book of Malachi (3:10). After this, the congregation is invited, a third time, to give offerings. This is any amount of money, beside the tithe or the seal of the word. Before the final prayer by Lukola, newcomers are invited to stand for a warm welcome. At 12pm Lukola ends the service by a prayer in which he releases blessings upon the congregation for the entire week to come.

4.3. FMD'S MISSION AND VISION

Lukola explained that when he was still in Yahweh Shammah Assembly, his favourite preached topic was on "faith". According to Lukola, it was in the middle of a preaching that God told him that "faith" was the message African people needed (Lukola 2009). He declared that God informed him that African people were in situations wherein they needed to hear messages that would reinforce their faith. Lukola decided therefore to name his ministry "Faith Ministries."

Lukola outlined FMD's mission in three points: Firstly, FMD's mission is to teach the people of God to know and understand God's principles contained in the Bible (Lukola 2009). Secondly, it is to combat poverty that gnaws at the African people. According to

Lukola, FMD has the mission of making migrants aware of their responsibility to integrate into the South African society. In using God-given talents, this integration will take them out of poverty. Lukola pointed out that FMD intends to discourage any thought of begging that perpetuates poverty on the African continent. According to FMD's theology, migrants should be driven to break free from a "victim mentality." Lukola (2009) explained that a victim mentality is a state in which one regularly complains about life's hardship and never realises that the way forward is in his/her own hands. A victim mentality does not forgive and forget but always expects a hand out instead of working hard, and in perseverance, keeps on trying. When migrants break free from the victim mentality they will be able to bring about a successful social change and integration. This integration will fight migrants' poverty and will promote their sustainable livelihood. This mental liberation is a psychological process that brings awareness to each individual's conscience not to allow past wounds hinder the way forward. It is also a way of teaching Africans and migrants to believe that they are not as powerless and helpless as they might believe, but that they have a lot of potential (Lukola 2009). FMD teaches that migrants have to seek advice, but not sympathy, and need to be aware of what they have that they can use to transform their lived experiences.

The ministry's third mission, as pointed out by Lukola, is to expand throughout the entire African continent the spirit of fighting poverty and dependency in all its forms (Lukola 2009). Lukola points out that his personal role in these three missions is to lay the foundation and make sure that the "construction" on this foundation is carried out accordingly. Lukola stressed that only when Africa starts being ruled according to God's leadership principles, can the continent expect to develop.

4.4. FMD AND MIGRANTS' SOCIAL INTEGRATION

According to Lukola (2009), FMD will never consider its position of being a "migrants' church" as an excuse for failing to influence the social transformation of its members. He says that social integration and social transformation are two inseparable notions (Lukola 2009). According to him, FMD understands migrants' integration as a process in which they have to play an "aggressive" role in their receiving environment and influence their acceptance. He has affirmed that there is always a "space" for everyone, even in a hostile environment. All depends on the individual's will and perseverance. The church, according to Lukola, has received the mandate to promote this integration in providing

spiritual, moral as well as social teachings. These teachings will equip members with tools and will be the springboard for a successful partnership on the path of integration and social transformation between both the church and migrants.

4.4.1. IT IS ALWAYS POSSIBLE

Kritzinger (2002:164) suggests that the church constantly returns to scriptures so as to allow the searching Spirit to drive it into the deepest recesses of the Bible for the rediscovery of its mission. This will portray the church's willingness to engage in creative and inspiring mission (:164). Key tools detailed in this section have been collected from an interview with Lukola, and from some of his preaching and recorded sermons on CDs and DVDs. As the senior pastor and founder of the ministry, Lukola has initiated FMD's main social policy and theology according to his interpretation of scriptures and the direction he wanted for church. He has often illustrated his FMD's theology of migrants' integration and social transformation using the gospel of Mark (2:1-5) under the idea that "There is always a space." According to Lukola, FMD has drawn four key elements from this scripture to develop its theology of migrants' social integration: Determination, building of a social network, building of strategies and the spirit of sacrifice.

4.4.1.1. DETERMINATION

The first scripture (Mark 2:1-5) is the story of three men who had had enough of having their friend being a cripple. After they had heard about Jesus' presence in the city, they decided to take their crippled friend to Jesus for healing. It is recorded that the three friends could not force their way through the crowd around the house where Jesus was, so they had no other choice but to take the sick friend into the house through the roof. Because of their faith, perseverance and courage they created an opportunity for themselves through the roof, to reach their objective. They were not hindered by the fact that removing someone's house roof was a violation of property. Surprised with their faith and their courage, Jesus healed their friend.

The book of Hebrews relates the story of migrants who succeeded in improving their lives on foreign lands relying on their faith, courage and God's assistance (Hebrew 11:8-10; 17-26). In reference to the two illustrations above, FMD inculcates in its members the belief that they are coaches of their lives. According to Lukola (2010), a coach is called to always understand the game thoroughly. This understanding allows him to know which

player and tactic to involve in the game at a particular moment in order to change the game's pace.

Lukola stated that the lack of material and financial resources should not be considered a reason or an excuse not to integrate and improve one's social life. Lukola (2010) has agreed that being granted good identification documents (a green South African ID) is a starting point for migrants to engage in stable activities, however, to this document should not be attributed a transformative inner power, since, some native South Africans possess the green Identity Document but are not as socially and economically stable as one would wish. Lukola pointed out that determination is the second key factor, or player, after God, which FMD congregants require for successful integration and social transformation.

Lukola compares all situations (that do not converge in favour of an easy integration) to the crowd that prevented the four friends from reaching Christ, their target (Mark 2:1-5). Their determination to meet Jesus led them through the roof. This determination and courage produced a positive result. According to Lukola, migrants should also be determined to integrate and fight to overcome obstacles and challenges related to language, identity papers and race.

In its theology, FMD teaches that determination is the passport to success when one is facing the border (challenges). Lukola (2010) encourages migrants to picture an unseen throne behind each challenge they face. Whoever is willing to benefit the King's promises and sit on the throne, like David (1Samul 17) has to be determined to face and overcome Goliath. FMD teaches that challenges are to be looked at as opportunities because behind each, a throne is hidden, therefore Lukola stresses that failure is always the fate of migrants who are not determined to keep on trying where they have failed.

4.4.1.2. BUILDING OF SOCIAL NETWORK

According to FMD, migrants have to engage in the creation of social networks for positive thinking. In a hostile environment, passive people will be a hindrance to more proactive people. Lukola declared that this is not because they (passive people) are evil. Rather, it is because they seek companions in their group of feeble-minded. Lukola added that even prayer cannot help anyone when he/she is surrounded by negative-minded people. For a successful integration migrants should unite and allow information and chances of integration to be shared in the network. Harvey (in de Beer 2008:199) supports the view

that social transformation emanates from a coalition of people (social networking) with a shared moral compass that is opposed to various forms of oppression (social, moral, intellectual or material).

The connection of the paralyzed friend to a certain social network was crucial in his healing (Mark 2:1-5). Networking provided the paralyzed man with information about Jesus' presence in the city. It provided him with friends who took him to the appointed place for his healing. It is therefore in the benefit of migrants that be created strong social networks to be their platforms for different exchange of information, positive thinking and mutual support. Lukola emphasized that migrant in general, and FMD members in particular need a hand up that will boost them to move forward instead of having their hands out for precarious social assistance.

4.4.1.3. BUILDING OF STRATEGIES

Lukola declared that many Christians pray to God for blessings but fold their hands waiting for grace miracles to happen. According to FMD, the concept of strategy building is one of many keys that open the door to successful social integration. Lukola quoted the book of Matthew (7:7) declaring that, “whoever asks shall receive, to whoever knocks it will be opened and whoever seeks, finds.” Lukola pointed out that FMD encourages migrants to keep on seeking until they find. He declared that in a foreign environment, individuals and groups need to come up with strategies that will transform the hostile situation in their favour. According to FMD's theology, migrants should, in their social networks, act like the friends who built up the strategy of removing the house roof to access the interior and reach Jesus (Mark 2:1-5). Migrants are encouraged not to be exhausted as long as all possibilities for a sustainable solution have not been exploited. This is one of the key teachings in FMD's theology for its members in their quest for social integration.

4.4.1.4. SACRIFICE

According to Lukola, FMD believes the crowd is the metaphor for those not ready to consent to sacrifice of any kind. Academic achievement, business success or social integration can only be the result of a life of sacrifice, Lukola pointed out. Furthermore, Lukola insisted that there is no greatness in wasting. This can be material, psychological, time waste. Good management of resources gathered, might it be in car guarding or security work, constitute a starting point for big “things”, therefore, in the process of

successful integration, pleasure and leisure is to be sacrificed until the full process of transformation is over and the integration effective. According to FMD's theology, Congolese migrants have few reasons to justify their social failure in South Africa due to their underprivileged status. With God on their side, the church encourages each to attempt entrepreneurship (any work or self-made business). FMD teaches that any feeble but honest beginning can be a platform where the favour and blessings of God will land.

The church has always quoted the example of people of great faith in the book of Hebrews called witness of faith (11:8-10; 17-26). Among these witnesses of faith were slaves, migrants and other people who were out of favour. All these individuals integrated into foreign environments and lived better and successful lives in foreign lands, through courage, determination, perseverance and faith in God. According to Lukola, by emphasizing this teaching, FMD expects to engrave the values of determination and courage of these witnesses on the minds of migrants. This, added Lukola, has to be the stimulus in their daily lives since their successful integration will benefit the ministry financially as well. Lukola stated that FMD, is still a financially-unstable church that is surviving through offerings and tithing of a few faithful members. The church is thus not yet able to assist all members efficiently and materially, therefore it has opted for a theology that boosts members' moral and awakes a competitive, entrepreneurial and resourceful spirit in them. In doing so, Lukola expects FMD to share the benefits resulting from any success achieved by its migrant members.

4.4.2. DISCUSSION ON PSALM 91

Psalm 91 portrays the assurance of God's involvement in His people's fight and victory as long as they decide to dwell under His shelter and shadow. According to Madaren's commentary³⁷, three characters are involved in this psalm: the priest who recalls the faithfulness of God in uncertain circumstances (verses 1-3); the people who worship the trustable God (verses 2 and 9a) and God Himself who promises to keep safe and victorious those who worship and trust Him (verses 14 and 16). Madaren has divided this psalm in three sections: From verse 1 to verse 4; verse 5 to 12 and verse 13 to 16. I have initiated the discussion with some FMD members in the light of these three subdivisions and I requested participants to reflect on their migrant experience and interpret each of the subdivisions.

³⁷ www.psalms-91-bible-commentary.com (Accessed on 27 December 2011)

The sheltering wings of God (verses 1-4): According to Lukola, God's promise to Congolese migrants is not a life without danger, but a life wherein His wings are guaranteed to shelter them when they face uncertainty, hardship and danger. God has been portrayed by FMD as a shelter, hope and a refuge not only during the period of xenophobia but also during the time of social injustice that they face on a daily basis. As long as migrants are hiding under divine protection, they occupy a safer and more secure position where no weapon can reach them. This conditional protection of God has played an important role in members' church attendance and commitment. Many have stressed that the more they attend church activities, the closer they remain to God, and thus, they will be eligible for His sheltering.

It has appeared that FMD members expect God to deal with and solve any social and economic insecurity that arises to them. This perception of God's miraculous sheltering has led many of them into precarious social situations that unfortunately, can only be dealt with once members become aware of their own role in self sustainability. The church leadership need to deal adequately with such perceptions since in its vision it intends to fight social, economic but also mental poverty. Failing to engage in this educative battle may result in a sort of contradiction between the church's vision and mission and the reflection/responses of its members to the church teachings.

Faith and trust in God (5-12): According to participants, they keep faith in this God so that He will carry them through all their life experiences. Faith in God brings forth spiritual security and provides wisdom that is expected by members to keep them from being afraid of the unknown. Being in South Africa, by God's grace, participants believe that keeping their faith in God will mean His will is to be done. Therefore, God's promises of achieving a bright future in a foreign land will surely come to pass. Through prayer the community calls upon God because they believe that His promises are that at an appointed time He will deliver them from social and economic injustice. This is expected to be a picture of this community's trading of its fears and uncertainty for faith in the great God.

What will God do for Congolese migrants (verses 13-16): God is expected to bring forth deliverance, social and economic promotion because of the community's fervent trust in Him. Troubles that are represented under the figures of asp, lion and dragon will not conquer any of the community members because God will give victory. Participants were confident that at anytime they would call upon God; He would avail Himself in order

to show His salvation. According to Lukola, FMD intends to be a community-oriented church. This means that FMD will always focus its teaching and activities on the promotion of the community's wellbeing. This promotion is expected to be achieved through spiritual and moral empowerment of each member so as to bring them to the awareness of the individual role each has to play for the transformation of the entire community.

4.5. CONCLUSION

The third chapter presented FMD from a historical and administrative perspective; the fourth chapter described FMD theological beliefs through the church's declaration of faith. The fourth chapter also provided theological tools, beliefs and argumentation justifying FMD's way of involvement in migrants' social change and integration. Furthermore, the fourth chapter provided ways and means intended by FMD to bring forth this social integration of members in order to be effective.

FMD opted for an educational rather than material intervention approach toward migrants' social integration. Full trust in God's protection and victory provision has been encouraged by the church through the interpretation of Psalm 91. Lukola explained this position by the yet-insufficient financial means in which the church is. Indeed the insufficient financial resources do not yet put FMD in a position to materially provide for its needy migrants, however, so far, members have put to good use the received theological teaching that benefits their daily living and that of their church. Lukola expressed his satisfaction with the success of FMD's current approach to the matter through the five elements: God, determination, social networking, strategy-building and sacrifice.

Lukola (2008) pointed out that the church's constitution and part of its declaration of faith that contains the church's theology has been adopted from a constitution elaborated by the IFCC. This is a standard text model for Independent churches. Such constitution or declaration of faith is likely to present a number of imperfections, inadequacy and confusion when fitting in all FMD's theological beliefs and context. This constitution has, however, been enriched by migrants' lived experiences. FMD seemed to be confident in the long term about migrants' self involvement to bring forth their integration and thus, generate positive change. In the fifth chapter I will record 10 migrants' narratives to

enlighten the debate on the effectiveness of FMD's approach to migrants' successful social integration in Durban.

CHAPTER FIVE

NARRATIVES OF FMD MEMBERS

5.0. INTRODUCTION

Hearne (1984:35) points out that “Life is a whole series of turning-points, of new beginnings and of self-transcendence. At each stage of life something unknown comes one’s way.” According to Webster and Mertova (2007:1) narrative inquiry is essentially set in stories of human experience. This inquiry provided for the researcher a rich framework through which can be investigated different ways human experience the world as depicted in the narratives (:1). According to Hearne (:32) and Lieblich et al (1998:2) it is important to perceive the meaning that the narrator assigns to life through his/her story. Lieblich et al (:8) warns, however, that the listener has unfortunately few tools to predict how fictitious the narrative might be.

According to Labov (2002:2), a narrative is a report of a causal connection between sequences of events that have entered into the biography of the narrator. This connection is a sequence of clauses corresponding to the order of different events (:2). Labov (:3) points out that, to be a narrative these events have to fulfil some prerequisites. They have to be emotionally and socially appreciable, have to enter into the biography of the narrator and have to differ from a simple recounting of an observation (:3).

Atkinson (1998:2) observes that narratives played a central role in the lives of the people in traditional communities of the past. He argues that for each human it is always a powerful experience and, in some cases, an emotional therapy to tell one’s narratives (:3). These narratives communicate values and experiences of life that were lived by individuals and communities in a certain period (:3). In this chapter, through the recording of ten narratives of FMD’s members, I will explore personal experiences of life in a foreign city and share migrants’ views and opinions on FMD’s effort to contribute to sustainable social integration.

5.1. RESEARCH METHODOLOGY

5.1.1. SAMPLE SELECTION AND INTERVIEW PREPARATION

Narratives allow the recording of human experience through the construction of personal stories (Webster & Mertova 2007:1). I have used the interview technique to elicit these

narratives from migrants. My sample has been selected randomly from the 300 FMD's members (adults and children.) This selection was not motivated by interviewees' age or socio-economic rank, but rather, by gender and membership of the church. At least three years of membership with FMD was required for a member to be part of the sample. Five narratives were taken from five males (aged between 30 and 60 year old) and five others from five females (aged between 28 and 60 year old) among which was one South African. The choice of the South African was intended in order get a South African's opinion and perception in the debate about migrants' social integration. I identified the different interviewees as "M" followed by the order in which the narrative was recorded. For instance the first interviewee was "M1". For reasons of confidentiality, interviewees' names will not be revealed. All interviewees were informed that there was to be no compensation of any kind for their assistance to the study.

This sample of ten members may seem irrelevant in a church of almost 300 members, but what is most important is how this sample would, firstly, assist in investigating the church's involvement in migrants' social integration and secondly, how it would assist in investigating members' views on the role played by FMD in the promotion of their social integration. Lieblich et al (1998:9) have argued that narrative methodology offers results that are unique and rich in data even when conducted with smaller samples. According to Lieblich et al (:9) these results are hardly reached by other methodologies such as experiments, questionnaires, or observation.

Liamputtong and Ezzy (2005:44) point out that sampling in qualitative research is not too much concerned about ensuring that findings can be statistically generalised to the whole population. Rather, the research is concerned with ensuring that findings, based on the sample, confirm the existence of suspected subject matter that may help in answering the research question. For the purpose of reliability, Lieblich et al (1998:5) advise that a sample preferably be composed of people whose experience would be relevant to the research question.

Before the interviews were conducted, all interviewees signed a consent form and were informed that there was no time limit for the interview, however, anyone willing to stop the interview for any reason would be free to do so and, besides, participants would be free to terminate the interview altogether. They were all informed three to six days in advance about the interview meeting which ranged in duration between forty-five to sixty

minutes. This was for the purpose of giving interviewees enough time to reflect on the topic and thus get ready for the interview.

5.1.2. NARRATIVE INTERVIEW PROCESS

Prior to the beginning of each narrative interview, I gave each interviewee the freedom to propose the venue for the interview. Some interviews were conducted in the church, some at the interviewee's home and others outside the church building. As advised by Lindlof (1995:172-173) the security/safety of both the interviewer and interviewee should come first during the interview process. I agreed with each interviewee about the safety and quietness of the chosen place before we proceeded with the interview.

The narrative interview was made up of a set of unstructured and open-ended questions to be asked of all ten interviewees. Open-ended questions are intended to stimulate a kind of discussion and debate between the interviewee and the researcher and, moreover, to help create an atmosphere for frank discussion. As I wanted to make sure that I did not lose anything in the interview and did not interrupt my interviewees, all narratives were either audio recorded in English, or, mostly, in the vernacular. I made written comments on unspoken communication during the interviews³⁸. The use of a tape recorder and my laptop was in some cases uncomfortable for some interviewees who appear to act unnaturally.

I asked interviewees what important social, spiritual and economic impact FMD had made on their lives and which meets their expectations. This question encouraged interviewees to voice their challenges and problems that they faced on a daily basis. I also wanted to know what members believed was their church's contribution to migrants' social integration (were migrants satisfied by the extent to which their church applied its theology to ensure sustainable migrants' social integration?). I also wanted to find out what the interviewee's opinion was on the feasibility of migrants' social integration in Durban. What would migrants suggest to the church's leadership as ways forward to assist their church achieve successful migrant social integration in Durban? I was thereafter interested in eliciting migrants' thoughts on the role played by FMD during, and after, the 2008 xenophobic attacks in South Africa.

³⁸ See Clive Seale (2004:207) for more reading on "Making and managing audio recordings."

HIV and AIDS has been a big challenge to FMD and its members. In my interview guide I asked a question on the pandemic. The purpose of this question was to perceive migrants' satisfaction with the church's approach to HIV and AIDS. I was not really concerned about statistical consequences of this pandemic but more about the diseases' psychological and devastating impact on the migrant community. This migrant community came to South Africa with the expectation of bettering their lives and living their dreams as long as possible in the "Promised Land."

After interviews were completed I start the transcription. Firstly, interviews were transcribed in their recorded language: French, Lingala or Swahili, thereafter there were translated into English. Lieblich et al (1998:9) noticed that one of the different aspects of narrative interviews is that no two interviews are alike. One single interview may require a few hours for listening and transcribing it into a written text (:9). The transcription of my interviews was indeed a very long and arduous process. I had to listen to the taped interviews recorded on my laptop over and over again and grapple with the right words and meanings. This transformation of oral communication into writing is an unavoidable and essential process in narrative analysis (Huberman & Miles 2002:249). After transcription, a typed copy of the interview was sent to the concerned interviewee. My recommendation was for him/her to sign the transcript if he/she agreed with the content or to send back comments or amendments if the transcript did not clearly express his/her idea.

5.2. MEMBERS' NARRATIVES

5.2.1. NARRATIVE ONE

M1 is a sixty-year old man. Born in the DRC and living in Durban since July 1996, M1 provided the first interview for this study. He once worked in DRC as a veterinary surgeon but could not get employment in his field in South Africa for lack of an identity document. In Durban M1 worked as a security guard and was thereafter enrolled as a mercenary to fight on the side of the South African army in Angola during apartheid. After he failed to travel to Angola with the South African troops, M1 started his own business so that he could make a living for his family. He pointed out that the better life he expected to provide for his family in his new home, Durban, was a pipe dream. Disappointment, bitterness, fury and home-sickness are part of his daily life in Durban. M1 told me that he joined FMD through his children and has been a member of FMD for the past 14 years.

M1 is a polygamist. He attends services and remains a faithful member of FMD because the church leadership does not disapprove of his marital status directly or indirectly. In spite of his polygamous status he is shown respect as one amongst the eldest in the church.

For him, the church in general and FMD in particular, is a place where people should connect, a place where there should be frank and supportive relationships. Amongst many other reasons, M1 gave Lukola's humble life as well as the members interrelationships as a reason that kept him as a FMD member. M1 maintained that FMD preached the "right" and "comforting message" that addressed "Congolese mediocrity". M1 explained that "Congolese mediocrity" is behaviour and lifestyle which does not promote the community's social and economic development. M1 identified encouragement, comfort and direction from the Bible as having a crucial impact on his life since he became a member.

In spite of all the good testimonies about FMD, M1 declared that he was not satisfied with the way the church addressed the HIV and AIDS issue. Durban has the highest HIV and AIDS prevalence in South Africa (Chief Directorate HIV and AIDS 2007:8). M1 thought that the church should set aside more time in educating members about this pandemic. M1 added that talking about whatever relates to sex was a taboo subject in the traditional Congolese community. He felt the church should teach and inform members about the disease so that members, especially those infected, feel supported and encouraged to open up, be tested and speak out about their status. M1 stated that FMD did not play this informative role adequately. The community and he, as a Congolese community leader are informed about AIDS cases when nothing more could be done to rescue the infected. M1 wished FMD could have special preaching and seminars on HIV and AIDS on its agenda. If necessary, the church should have a HIV and AIDS policy in force and each elder and team leader should undergo HIV and AIDS counselling training. The acquisition of this skill would assist the church leadership and team leaders to inform church members on self protection and on protecting others against HIV and AIDS.

M1 expressed his feeling on xenophobic attacks. He declared that for the rest of his life he would remember the sad days when the city of Durban experienced xenophobia in 2008. M1 was satisfied by the spiritual support that FMD offered to migrants in organizing prayer sessions for God's protection, however, he deplored the church's lack of financial and material support to members during that period.

According to M1, xenophobia as experienced in South Africa should not be regarded as having had only negative consequences on migrants' lives. Indeed, in the case of Durban, M1 pointed out that the xenophobic violence resulted in a migrant community's cohesion. M1 stressed that before the attacks the Congolese community was not united. During the violence CODUR³⁹ regularly alerted the local authorities as well as the SAPS on the situation of Congolese migrants. M1 explained that CODUR invited other migrant communities to be organized as well as demonstrate cohesion to resist xenophobia. He remembered the church providing him with airtime to inquire about the situation of migrants and community members at any time during this period. The use of the mobile telephone to connect to each other and circulate information helped the community to remain informed. This allowed a prompt rescue of some members and the prompt response of the SAPS. Besides, M1 indicated that FMD availed its premises to migrant community leaders for meetings to evaluate the situation and prepare strategies to propose to local authorities. M1 pointed out that this was but a sign of the church being concerned about the security, safety and wellbeing of church members and the entire migrant community.

M1 gave his understanding of social integration and what he expected from the church in promoting migrants' integration. According to M1, FMD's members can socially integrate in Durban. Referring to his case, M1 argued that he and his family were socially integrated since they were no longer refugees but permanent residents and had South African identity documents. M1 informed me that two of his sons were married to South Africans. He now has South African grand-children. These children are half Congolese and half South African. For him, his family had achieved successful integration.

According to M1, the contribution of FMD in the promotion of migrants' social integration in Durban should start by separating those willing to settle in Durban from those who believed they were in transit. The church should therefore assist only the first group to obtain papers and master local languages, English and IsiZulu, they being indispensable tools for integration. This would give them access to good jobs and business opportunities in the same way as South Africans.

³⁹ See section 2.2.6.6.

5.2.2. NARRATIVE TWO

The second narrator has lived in Durban as a refugee since 2000. M2 admitted having experienced rejection in his life many times since his childhood. M2 was born in 1951 in Katanga province in the DRC. M2 was forced to leave the province in the early sixties and relocated to Kinshasa, the capital city, because of tribal⁴⁰ conflicts. In the capital city M2 and his family were abusively called refugees. The second migration experience M2 went through was in Belgium where he was sent by his father to further his studies. Much the same as in Kinshasa, he faced rejection and hardship. According to M2, the experience of rejection and separation affected his childhood negatively. He believed that a child belongs to the entire society because of his/her innocence about adults' deeds. Willing to offer a better life to his small family, M2 decided to leave the DRC in 1996 because of economic reasons. He left his wife and two children behind, spent a year and half in Zambia before entering Swaziland and thereafter South Africa.

M2 said he was very disappointed in the kind of life he was living in Durban. He could not get a job even though he had a bachelor's degree in Computer Sciences from Belgium. The reason for this unemployment was his lack of a South African identity document. He is surviving by car guarding. He declared that for a 61 year old father standing a whole day under the sun "begging" for motorist's benevolence was frustrating and dehumanizing.

M2 expressed his opinion about his probable death: He declared that even though he did not fear death, he always prayed to God not to take his life before his children reached the age of eighteen and above. He declared that with his monthly earnings he could not subscribe to a life cover for his children, thus they may suffer much without him.

M2 pointed out that his presence in FMD was not a coincidence. Born again and baptised in FMD since 2003, M2 declared having seen in a dream, Lukola following two people in white clothes. The two people instructed him (M2) to join FMD as his home of prayer. He declared that everything might not be perfect in FMD but as it was an instruction from

⁴⁰ After the independence of the DRC, a tribal conflict broke between different tribes claiming to be natives of Katanga province and the Kasai tribe (from Kasai province) living in Katanga. Natives of Katanga complained of being socially, economically and intellectually dominated by the Kasai tribe. They feared that, if nothing was done to stop the Kasai tribe social and economic success, their province would be ruled over Kasai immigrants. Thus, to prevent this happening the Kasai tribe had to be chased out of the province.

God, M2 believed that FMD was his spiritual family. Below are some other reasons why M2 declared he would remain a FMD member:

- He had been instructed in the dream to serve in the evangelization team and since then he had always been able to pay his rent and feed his family;
- **Spiritual:** Each Christian is called to maturity. The word that is preached in FMD has allowed M2 to mature in the knowledge of the word of God and his prayers. He declared that he can pray even in tongues, knowing what he was praying for. This strengthened his relationship with God and helped him to receive God's answer. When one is in a good relationship with God, everything is at hand. Besides, the preached word increased his wisdom in adapting to a new environment;
- **Social:** M2 declared that humans have been created by God as relational beings. FMD has been a place where he had been helped to socially connect with others through the church's bilingualism. When the preaching is in French, the interpretation is done in English. He recounted his experience in Swaziland while attending Catholic masses. The language used for mass was strange to him. Besides, he was looked at strangely by his neighbours on benches in the church. No one in the church community welcomed him, visited him or inquired about him. According to him that is not what a church is supposed to be. He pointed out that a church should be somewhere people connect and are shown hospitality.
- **Morality and health:** M2 expressed his view on the HIV and AIDS pandemic in the following words. He argued that a church had to be concerned with the spiritual wellbeing of members and the bettering of their lives socially and materially. He acknowledged that FMD preached and encouraged migrants to be bound to the rule of good morality. He pointed out that he was encouraged by Lukola's standard of moral behaviour as well as that of his co-pastors and the church secretary.

The xenophobic violence was an experience that shocked the migrant community and even some "good" South Africans, declared M2. According to him, a human being with "good sense" should never tolerate someone being attacked because he/she was a foreigner or because he/she spoke a difference language. According to M2, the diversity of languages as experienced on the day of Pentecost expressed nothing but God's riches and teaching of tolerance and mutual acceptance.

In circumstances such as these of xenophobia, M2 wished that the church extended its contribution beyond moral and spiritual encouragement. He would be grateful if the church's contribution was extended to financial and material assistance. M2 insisted that FMD had failed in this particular area. He pleaded for the creation of a network of migrant and South African churches. M2 pointed out that in the light of the word of God, Christians should be educated and informed about the benefit of mutual tolerance.

M2 defined social integration as a process in which a migrant group finds its place in a host society. According to him, migrants' social integration is possible only if migrants are willing to master the local languages (IsiZulu and English). M2 believed that language was the first element in the quest for social integration. He declared that FMD should prioritize the promotion of social change and migrants' integration. Besides, he pointed out that unless FMD emphasised the importance of both English and IsiZulu to be taught to migrants and be used in preaching, there would be no successful migrants' social integration.

5.2.3. NARRATIVE THREE

The third respondent left the DRC and migrated to South Africa for employment reasons since 2005. After having travelled to Zambia and Zimbabwe, M3 entered South Africa undocumented. According to him, FMD is the church that God prepared for him as his house of prayer, comfort and consolation.

M3 is a professional auto mechanic. He regretted having left the DRC as he thought he would get a good job in South Africa. Since 2005 he had been unable to get employment and therefore could not bring his family to South Africa. M3 works as a car-guard and makes almost hundred and fifty rand a day for his living. He declared that car guarding was a shameful job which dehumanized people. M3 declared that some customers did not accept the guard's assistance when parking. For these customers car-guards were simply beggars. Instead of car-guards being paid for the service they were offering, they paid R20 to R40 as a ramp fee. This is an amount of money that each car-guard pays each morning as his/her right to guard cars on a site. The ramp fee is collected by one of the guards and goes to the security company or the individual with whom the premises management has an agreement. M3 pointed out that on some days a guard gets nothing but still has to pay the ramp fee. M3 pointed out that he got up every day at 4am and returned home at 8pm.

Since he was taken to FMD by a friend, M3 has felt he was at the right house of prayer where the true word is preached. He testified that he knew many pastors in Durban who, even though married, did not fear God. They took advantage of young women in their churches and engaged in immorality. M3 declared that FMD was lucky to have a young and God-fearing pastor. According to M3, this was the reason for Lukola's connectedness to God's revelation; that being faithful in tithing and offering. He attributed his own faithfulness to his trust in Lukola's management system. Lukola had not appointed any of members of his extended family to an important position of responsibility in the church. M3 said that he (M3) was given the responsibility of collecting members' contributions intended to make up the bank deposit for the church's project which was to purchase its own property.

According to M3, Lukola should understand that amongst his many God-given missions, HIV and AIDS were to be taken seriously. He argued that Lukola should feel the burden of assisting migrants to live longer and enjoy the promises of God in this foreign land. He suggested that the church invited knowledgeable people to address the HIV and AIDS issue without shame. According to M3, FMD had taken members "hostage" in the HIV and AIDS issue. He justified this allegation by the fact that whatever was not on the Pastor's agenda or whatever the pastor was ignorant of, was not addressed in the church. HIV and AIDS were amongst the most neglected topics in FMD he mentioned.

On the role played by FMD during and after the xenophobic attacks of May 2008, M3 expressed his satisfaction. He stated that he appreciated the advice and prayer sessions the church organized in support to all migrants. He was confident that FMD was composed of the majority of migrants without stable jobs; however, as money answers to everything, the church's task should be to devise strategies, and get financial donors and assist migrants materially and financially.

M3 pointed out that migrants' social integration was a possible process. In the image of missionaries who came to evangelize the African continent, M3 insisted that social integration should start with the church leadership's integration programme. He pointed out that language was and remains the inescapable element for successful integration. M3 added that when American missionaries arrived in his village, they were already speaking some local languages: Swahili, Kikusu and Kitetela. The mastering of these local languages helped missionaries to do their job and integrate into the community. He was

concerned by FMD's pastors (Lukola, Binsanga and Nkutika) who, after more than ten years in Kwazulu Natal, could not construct one sentence in IsiZulu. According to him, even South African soldiers in the peace mission in the DRC could speak DRC local languages such as Swahili, Lingala and other after a short period of time. Besides the language element, M3 pleaded for the teaching of local manners and customs to migrants. He argued that this would assist migrants to be more familiar with the receiving culture's requirements.

5.2.4. NARRATIVE FOUR

M4 remembered having grown up in Ngiri-Ngiri, a clean township in the DRC capital. He enjoyed his childhood in his family of seven. He was convinced that his family was blessed because all his elder brothers and sisters got married. M4 pointed out that he was raised by his older brother who trained him in panel beating and spray painting. When this brother got the opportunity to travel in Europe, he handed over the workshop to M4. After two years of struggling to get the business to prosper, M4 decided to close down the workshop in 1993 and try his luck in South Africa. On his way to South Africa M4 spend six years in Zambia where he became a professional spray painter. In March 2002, in Zambia, M4 joined a group of migrants and made his way to South Africa. M4 explained that he entered Mozambique by night. He camped close to fences that were said to be the South African border with Mozambique. He entered South Africa as an undocumented.

For eight years M4 has been a FMD's member. He said he was serious about "the things of God" when he experienced suffering on his way to South Africa. He declared having had no choice but to accept the Lordship of Jesus Christ and converted to the Pentecostal faith. According to M3, an unknown person he met in Zambia requested that he denies Jesus to be the Son of God and convert to Islam. This denial would earn him assistance from the Muslim community. M4 declared that he would prefer to die of hunger rather than commit such blasphemy.

Once in South Africa, M4 joined FMD. He attended the church membership course and was accepted in the Protocols' Department. He enjoyed the tasks and to date was still a member of the Protocol Department in the church. According to M4, FMD taught him to be a committed Christian and worker though he was experiencing financial hardship. There were many positive aspects of his that could be attributed to FMD. Among them:

- M4 had been working as a truck driver in Durban. He resigned because he had faith that he could become the boss of his own company. God made it possible for him to create his own panel beating and spray painting company. At the time of the interview, M4 was in possession of relevant documents and was trusting God for a rental deposit to locate his company.
- He had been impressed by Lukola's humility and respectful relationship with his church members. The depth of Lukola's preaching and teachings on how to succeed in a foreign land had impressed M4 as well. He had a collection of Lukola's preaching in audio tapes, compact disk and digital video disk.
- Though M4 had no relatives in Durban he did not feel loneliness because FMD had helped him understand that God was with him. The Bible is clear he said: "Better to spend one day in the presence of the Lord than a thousand days spent elsewhere."

On the subject of HIV and AIDS, M4 pointed out that he was concerned about the damage of the pandemic on the migrant community. M4 always advised his friends who did not attend church regularly to start spending more time in the church. The more one listened to the word of God the more he/she was likely to overcome temptation. According to M4, what FMD taught and preached on good conduct and on the fear of God was enough to warn everybody of the danger of being infected by HIV and AIDS. To him, that was enough to educate those who were willing to listen.

Concerning the xenophobic attacks, M4 pointed out that it was unacceptable that a human be treated the way some fellow South Africans treated migrants. He witnessed, on *eTV* policemen laughing while a migrant was set alight. Migrants came in numbers in South Africa not to destroy the country but to make a living and thus contribute to the country's economy. According to M4, FMD was spiritually supportive during xenophobic violence. This support was morally helpful to the migrant community. Whenever the community experienced tough situations, church prayers brought comfort and bore positive results. M4 declared that material and financial assistance from the church was anticipated by affected migrants but was unfortunately not available.

Expressing his view on possible migrants' social integration through the action of FMD, M4 argued that the process was achievable; however, it required more time than FMD may think because of the disparity of culture between migrants and South Africans. For an

effective FMD contribution to migrants' social integration, M4 suggested that the community approach the church and not the opposite. He supported the view that the church from its side should establish relationships with South African churches and advocate in favour of social integration. The major role of both FMD and the South African church should be, therefore, to plead for migrants to be tolerated and accepted to live in symbiosis in the same areas with South Africans. M4 argued that only if this was achieved could the church pretend to be on the right path to a true migrants' social integration. Finally, M4 recommended FMD document the professions of all members and establish a database of job seekers. In so doing, FMD could advocate adequately in favour of migrants employment to the South African authorities.

5.2.5. NARRATIVE FIVE

M5 is the tenth child of a polygamous family of eleven. He was aware of the hardship of a social life in an African polygamous family, yet, his father did all he could to give a chance to all his children to attend school. M5 is a twenty-year-old born-again Christian. He has lived in Durban as a refugee since November 2003 and joined FMD the same year. M5 pointed out that he remained a member of FMD because the church's doctrine exalted Jesus Christ. The second reason M5 remained a member of FMD was because of the "good" people he met at FMD. According to him, he was lucky to be spiritually and socially supervised by mature, honest and "good" spiritual leaders in FMD.

Amongst the different things God had done in his life, through FMD, M5 declared that:

- He came to RSA as a single person. But under FMD's mentorship, he got married and fathered two children (two boys aged 5 and 2);
- When he came in South Africa he worked under someone but because FMD has taught him the principle of "sowing" and "reaping" in the kingdom of God, God rewarded him through the observance of these principles. He pointed out that the church stood his side when he had nothing and appointed him to be in charge of the church's financial partners. Secondly, his dream had always been to be a shareholder in a big company. Even though he was not there yet, after seven years of living in South Africa, M5 had opened his own freight company that employed 5 church members.

M5 was very satisfied by the diversity of preaching in FMD. He often bought CDs and DVDs of any sermons he did not attend. This was to make sure that he followed again the message in the comfort of his house to catch up and be encouraged. According to M5, FMD was like a medical prescription; for a prescription to be effective, the patient should obey its instructions to the letter. M5 was convinced that FMD's sermons were messages from God. He supported his view by arguing that the church was warned by Lukola that the world would experience an economic crisis. In early 2009 many countries experienced an economic recession.

M5 pointed out that FMD had taken a step that many Pentecostal churches would not take, regarding the issue of HIV and AIDS. M5 appreciated the action of FMD in inviting a team of experts to address the congregation about HIV and AIDS. This is but a sign that the church was willing to be active in the fight against the disease. According to M5, it was the wish of most people and his wish in particular, to be buried and mourned in his country of origin. Unfortunately many migrants and most FMD members would not have this chance because of the HIV pandemic, therefore, he urged that FMD as a church should keep on teaching and informing the congregation of the benefits of a good moral life and on the danger of a sexually-immoral life.

M5 expressed his opinion on the xenophobic violence of May 2008 in the following terms: He argued that xenophobia had been a sign that much was still to be done by the South African government, South Africa's faith based organization, the migrant community and its ecclesiastical body. Though his business was not negatively affected during this period, M5 was satisfied with the stance FMD adopted in support of members and of the entire migrant community. Prayer sessions were organized and the church approached the city authorities for collaboration in protecting the community. He, however, regretted that FMD did not have enough space to accommodate many migrant families that were forced to leave their houses. M5 believed that it was very important that FMD acquired its own property. This would offer more possibilities (shelter, for example) of support and assistance to the community in situations such as those of May 2008.

No matter what hindrance, M5 pointed out that any social integration started with the involvement and the free will of an individual or a community to be integrated. In the case of FMD, he advised his fellow congregants to start by learning the culture, learning the language and familiarizing themselves with the customs of the host community.

According to M5, the principal complaint in social integration was with the black community. He pointed out that South Africa was composed of four racial groups: Blacks, Whites, Indians and Coloured. Migrants' social integration was a must, thus he advised his fellow migrants to connect to any of the four groups that might be open to social integration. This required that FMD started integrating itself by opening church branches in townships around Durban to encourage fellowship with local communities. In this respect, M5 concluded that FMD had not done much in the promotion of migrants' social integration. Indeed M5 argued that for the past twelve years the church had opened only one branch in the town of Stanger, North of Durban. That was insufficient evidence of the church's willingness to promote sustainable migrants' social integration.

5.2.6. NARRATIVE SIX

M6 is married and a mother of four: three boys and one girl. She is the oldest in a family of five children. She was two years old when her father converted to Islam. She mentioned that since her father was a Muslim, reading the Bible, talking about Christianity or attending a church service was prohibited in the family. After the death of her father twenty-three years ago, she was evangelized by one of her friends and converted to Christianity.

M6 pointed out that she and her husband had never planned to live in South Africa until June 1997 discrimination against the Tutsi ethnic group flared up in the DRC⁴¹. M6 pointed out that her husband was taken to be Tutsi because of his Tutsi like features. Therefore the only way to save his life and that of their small family was to flee and seek refuge.

The family arrived in Durban in 2000 and struggled to make a better living. The couple hired a stand in the Durban flea market and started selling clothes. Every day and even on Sundays, M6 woke up at 4am to go out for business. She sacrificed her Sunday services for the sake of her family. When her husband was employed as an Information Technology technician in a shipping company, the financial status of the family improved.

⁴¹ In May 1997 Laurent Desire Kabila a longtime militia leader, helped by Ugandan and Rwandan armies, composed mainly of the Tutsi ethnic group, overthrew President Mobutu. He proclaimed himself the new President of the DRC. Some months later President Kabila was in conflict with Uganda, Rwanda and Burundi. He declared the end of Rwandan and Ugandan military assistance and ordered the return of these armies in their countries. As the general perception in the population was that the country was coming under the foreign dominion of the Tutsi ethnic group, the opportunity was seized by the local population to attack Tutsis and even murder them in different provinces under the pretext of protecting the national territory.

M6 did not complain about their present situation. She was confident that her family's social and economic life would improve, and that God would be faithful in His promise to give migrants a place in Durban, socially and economically. After having spent more than six years in South Africa, M6's family has been granted permanent residence.

According to M6, joining FMD ten years ago was not a coincidence. It was at FMD that God "visited" her. She pointed out that since she joined FMD she had been impressed by the depth of Lukola's preaching. In his sermons Lukola does not flatter but preaches the gospel of Jesus to bring change and the fear of God into the lives of migrants. M6 had also been impressed by the church's willingness to train and promote young preachers. This was but a sign that FMD intended to grow bigger and bigger in Africa. She declared that there was no reason for her to leave FMD for another church. The church had played an important role in her spiritual and social life and in her family's life as well. She recalled that when her son was admitted to hospital for more than four months, the church community was very supportive materially and spiritually during the period of her son's recovery. In His faithfulness God answered FMD's prayers and her son recovered. She declared that it was in FMD that the Holy Spirit empowered her with the gift of prophecy. Since then, she had joined the intercession department and put this gift to the benefit of the congregation.

M6 was, however, concerned by the slow numerical growth of FMD. According to her, this was an indication that the follow-up department was not effective. If newcomers who attended FMD services on a Sunday or Wednesday had remained in the church as definitive members, FMD would have been short of seats by now. She called on the church leadership to pay more attention to the methods of operation that this department utilized. This would benefit the church's numerical growth.

M6 said that FMD should be concerned about the good health of her members as well. According to her observation, the church was more concerned about the spiritual health and members' monetary offerings than their physical health. She confessed never having witnessed FMD addressing the problem of HIV and AIDS. In this regards, however, she appreciated the effort the church had made once in inviting a NGO representative to speak about the pandemic to the congregation. The more the church resisted openly talking about certain matters considered sensitive, the more the church would face resultant

consequences. M6 supported the idea of future couples being tested for HIV and AIDS before being blessed in marriage by the church.

During the interview, M6 recalled the period of xenophobic violence with much emotion. She noted that not only adults were targeted in the attacks. Trying to portray the extent of the xenophobic atrocities, M6 recounted what happened to her children on their way back from school. Her children were intimidated when in public transport by South Africans because of their foreign accents. When asked what their names were, the children lied by giving false South African names (Kevin 2008)⁴². M6 argued that both the migrant and the South African community were affected by this xenophobic violence. If not directly, this could be indirectly through relationships (friends or neighbours). According to M6, FMD should move forward and play a more tangible role in the protection of its members. Prayer was the starting point but not enough because material and financial assistance to members were vital. According to M6, a church should not only be on the receiving side. She argued that giving and sharing was a state of the heart. Therefore FMD should assist some members and share with them the little finance it had. M6 advised FMD to collaborate with the SACC. This would be beneficial for the migrant community, she believed. This collaborative platform would serve to highlight the cause of migrants in the Christian community.

When asked about a probable death in the land of exile, M6 expressed no fear. According to her, death is a must for every human. She was rather concerned about her burial place. M6 pointed out that she prayed to God everyday that none of her family member be buried in South Africa. She had pleaded with her husband and the entire community to repatriate her body to the DRC if she died in South Africa. Her primary wish and request to God, however, was that death “visited” her as late as possible so that she may see her children grown up.

M6 expressed her opinion on migrants’ social integration: She interpreted integration as a process in which one gets familiarized and used to his/her receiving environment. She believed that migrants’ social integration was possible but not without some prerequisites. M6 pointed out that language was the first prerequisite. She was convinced that if migrants spoke the local language, they would be accepted by the local community, which are

⁴² Kevin is M6’s first child who was interviewed with his parents’ consent.

blacks. She was not convinced that FMD had done enough to promote this integration. English, Lingala and French were the major languages used by the church, yet many black South Africans could not express themselves in English. Obviously they may not feel welcome or comfortable in FMD. She pointed out that for the lower South African classes, English was considered to be a white language and thus a language of oppression, therefore, if FMD was willing to promote social integration its leadership should start by learning local languages and introduce them in church services as well.

5.2.7. NARRATIVE SEVEN

FMD has some South Africans as its members. From a South African perspective, the seventh interviewee expressed her view on the issue of migrants' social integration. Her understanding and interpretation of the subject matter was a balancing element in order to contribute to the analysis of the different migrants' views and opinions.

M7 explained that she had attended different churches all along but that this had never been anything concrete and substantial. She made her decision to serve the Lord since she joined FMD eleven years ago. That happened when she experienced a devastating situation in a relationship that went wrong. She testified that this situation left her spiritually, economically and physically in a "bad place." FMD supported and encouraged her. She declared that the world could not offer her the support that FMD offered during this period. According to M7, God would use whoever, might it be a foreign or a South African pastor, to impact someone's life. In her case, she believed it was Lukola. M7 did not feel ill at ease in the midst of these migrants because Christian life was all about discovering new people and connecting to them. She declared that: "If you connect, smile, hug and greet people, no one will beat or kill you." She said that there was no reason to quit unless she left Durban one day. She substantiated this by saying that she once broke up with a fellow church member. Even though she was advised by her biological family to leave the church, M7 stood by her decision to remain in the church, saying that the problem did not involve Lukola or his immediate family. According to her, this particular person had to get used to the fact that she was there.

M7 was convinced that after eleven years of membership in FMD she was in a good position to bring forth her contribution in any situation where the church as a community, had been lacking. According to her, besides many positive things that FMD had done in the spiritual lives of members, the church being a community, should be hospitable to new

comers. She thought that FMD had not done enough to allow newcomers, (mostly South Africans) to feel comfortable when visiting the church. M7 argued that FMD should not lose touch with the people, but should reach out to people in and outside of the church.

M7 pointed out that migrants' social integration was a possible process. According to her, the biggest hindrance to this integration was the lack of a "crossover" and "adventurous" initiative on the part of migrants and South Africans. People wanted to keep to their groups and ended up isolating themselves. M7 pointed out that through the interactive interpretation (French – English) of sermons during services; FMD leadership had expressed its will to be hospitable to South African visitors and thus contributed to migrants' integration. According to M7, language was the biggest barrier to any social integration.

M7 declared that she knew the value of a human being. Having a pastor from the DRC and many friends among the migrant community, M7 was tremendously hurt during the xenophobic violence. As she could not be out there publicly to protect physically, she prayed and showed compassion to migrants who were closer to her. The love of Jesus, she said, should be shown to everybody both in and out of the church. She was sure that all Christians, "born again" or not born again, were hurt by the "bad" behaviour that some South Africans showed to the entire world through xenophobia. M7 ended the interview by pleading that the two communities make an effort to be united and interact so that Durban may be a true rainbow city.

5.2.8. NARRATIVE EIGHT

Armed conflicts in Africa have resulted in similar consequences in all affected countries. Without clear destination, men and women have been forced to leave their countries, facing different challenges on their ways and while in a quest for peaceful homeland. M8 is a Congolese woman who left the DRC, relocated to Angola in the 90s and got married to an Angolan. This was at the time Angola was experiencing political turmoil and civil war between rival armies: the national army and a rebel group.

M8 said that life as a couple was good in her new home country and there was little to complain about. A few years later, with the intensification of hostilities between the rival political parties, the population, consisting of mainly young people were forced to flee for their lives. Any refusal to join one of the rival armies resulted in intimidation, kidnapping

or even death. In early 1996, M8's husband was accused by the Angolan ruling party of being a spy for the rebel army. The couple's life changed suddenly to the point that every night was a nightmare. Fearing for his life, M8's husband resolved to flee Angola with his wife. They crossed Namibia and entered South Africa undocumented.

They settled in Cape Town and applied for asylum before coming to Durban where, for the second time, they applied for asylum. M8 expressed her indignation at not being issued permanent residence status or a permanent refugee status despite her long stay in South Africa. However, she believed that since it was the will of God for her and her husband to reach South Africa, even without permanent refugee status she could endeavour to make her life better in Durban.

To make a living, M8 has been trading in the Durban flea market since 1998. She encountered numerous difficulties as a migrant while trading because she had no permit. According to M8, only South African citizens qualified for a permit to trade at the Durban flea market and on some selected streets. On numerous occasions the police raided the market and confiscated her merchandise. Since she had no choice, M8 made a deal with a South African woman. She used the woman's permit and agreed to pay a certain amount of money every month. She pointed out that this amount doubled every December, because known in the flea market as the "busy time". Finally, M8 was granted her own permit to trade in 2005. Even though that did not bring "paradise" in her business, at least it improved her trading conditions and allowed her to start saving.

M8 declared that even though she was not rooted in her Christian faith, she was a long date Christian. She joined FMD in 1997 and enjoyed her spiritual experience with the church. She added that she was very thankful to God for having brought her to South Africa. M8 pointed out that she had been on the move, but God knew the desire of her heart. This desire was to discover His face. She visited different churches in Cape Town and received some invitations to fellowship in some churches in Durban, but never felt a close connection with God. When she started fellowshipping at FMD, she felt that the Spirit of God was a reality.

The most important gift that M8 had received from God, through FMD, was the peace in her heart. She remained silent for a while before pointing out what had been other FMD contributions to her life. Hesitating she mentioned that FMD had taught her faith and total

trust in God alone in whatever she wanted to achieve in South Africa. M8 recalled the moral and spiritual support of FMD during her husband's departure to the United Kingdom.

Now that she had overcome the pain of a broken relationship, M8 was concerned about her integration into the South African society. She affirmed that she had no choice but to accept the fact that this integration was not easy, though possible. She pointed out that the migrant community needed to engage in education. This engagement would open opportunities for better employment. According to M8, migrants' contribution to the South African development through labour was an incredible element in social integration. The workspace is a shock where, migrants are exposed to a different culture, manners and customs through interaction with the South African population.

According to M8, in trying to be involved in migrants' social integration, FMD had to play the role of an advisor to the local South African community. M8 was confident that if both migrants and South Africans agreed on the fact that God was the provider of everything and that no one had the right to oppress the other, South Africa would never experience xenophobia again. After all, concluded M8, anyone who was forced to leave his/her home country under conditions such as hers suffered home-sickness. If offered any safe opportunity, M8 declared being ready to go back to the DRC. Since 2004, M8 had been applying for her permanent residence without success. The result of this faith was that in 2009 her application received the attention of the Department of Home Affairs and she was promised a positive response.

5.2.9. NARRATIVE NINE

In 1996 the Republic of Zaire experienced the beginning of a war that led to the withdrawal of the Mobutu regime and the change of the country's name to the Democratic Republic of the Congo. M9's family lived in Bukavu, the capital city of Kivu province in the east of the DRC. She is the second in a family of eight. She enjoyed her childhood playing and being educated in a girls' school under nuns' supervision. She liked the modest nuns' life to the point that she dreamed of embracing a nun's career. For her, life was all about loving one another and praying for one another.

When murmurs of a coming war spread in the city of Bukavu, M9 indicated that she was not worried because she had never experienced war nor imagined what its consequences would be. But when the town was besieged by rebel forces, M9 realised how frustrating an atmosphere of war could be. She and her friends were restricted from playing and were not allowed to go to school. The atrocities of the war, she said, were the worst experience in her life. In tears, she explained how three men in military uniform entered her house and raped her older sister and mother. M9 remembered many other families that experienced the same treatment in her area. Since she was traumatized by this sad event, M9 said that to this day she often hears the shouts and cries of her mother and sister echoing in her ears.

Before her father decide to send her to South Africa for study reasons⁴³, M9's entire family relocated to the capital city, Kinshasa. M9 was happy to be in Kinshasa because there the situation was more peaceful. She obtained a visa and travelled to South Africa in 2008. In the plane, she realised her dream of becoming a nun had vanished because of human atrocities. M9 pointed out she would one day attempt to engage in finding out why individuals engaged entire nations in wars for their selfish interests. M9 wondered why God was so quiet while atrocities were committed.

In Durban, M9 lived with her uncle in a two-room house. She complained that in this house she had no privacy needed by a young girl. She went to bed late, and woke up early, disturbed by her uncle getting ready for work. She was not, however, discouraged by this situation. Besides, she declared: "In the country (DRC) we were lazy but with this kind of situation we are obliged to work hard if we want to witness change."

Concerning her spiritual life, M9 declared that she was initially a Catholic member. When she arrived in Durban the first church her uncle's wife forced her to attend was FMD. Since that day she had been a FMD member. M9 declared that at FMD the true God was worshiped. This true God had done great things in her life. To be alive was a great miracle. God's presence was in her life. This proved to her that the Spirit of God was present at FMD.

⁴³ On the time of this interview, M9 was still experiencing registration at the University of Kwazulu Natal delay due to administrative process with the Centre of Admission and Orientation.

After she completed the church's membership course, M9 was allocated to the intercession department. She was happy to be part of a department that bore the responsibility of interceding for other members and unknown people. M9 declared with boldness that she was not appointed to this department by the church leadership. According to her, God impacted her with the gift of intercession so that she may support other girls and women who might have experienced trauma like herself.

Regarding the church involvement in the fight against HIV and AIDS, M9 argued that a church was all about people. FMD was a migrants-oriented church. Since she was a FMD member, she had witnessed the church's willingness to better the life of migrants through spiritual, social and monetary teachings. In this respect she considered that FMD had embraced the subject of health and security of her members; particularly, the health and security of the entire migrant community. M9 declared that FMD did not advise unmarried members to "condomise." Rather, everyone should get tested and abstain from early, uncontrolled sex. With God it was possible to resist sexual lust. She argued that FMD was concerned about the HIV and AIDS pandemic. This was proven by the church once inviting health professionals to voluntary test Congolese migrants after a Sunday service.

M9 enjoys the youth programme of FMD. She pointed out that participating in this programme helped her forget her traumatized past. She had registered in the department's drama group. She believed that this would help her meet different youth and learn many things. She said she would be willing to write a script about her past and have it dramatized by the youth group in a play. This would bring people to appreciate God's peace and be informed about what happens in some places they cannot actually visit. M9 insisted that she had never enjoyed a close relationship with a boyfriend, yet, joining FMD two years ago, God had started to heal her. She had started tolerating close relationship with boys approaching her for marriage. She insisted that she was still a virgin and intended to keep her virginity up until marriage if she was to marry one day.

On the issue of integration M9 argued that South Africans should accept that their country means a lot to the entire African continent. South Africa is a good example of economic growth, human rights promotion and protection and democracy; therefore, it has to be a home for all nationalities, where only one language should be spoken: *ubuntu*. According to M9, xenophobia perpetrated by some black South Africans towards black Africans could not get explanation in the context of *ubuntu*. When xenophobic violence broke out

in South Africa, M9 was still in DRC. She witnessed atrocities on national TV, yet, this did not prevent her from coming to South Africa to further her studies.

Expressing her opinion on the possibility of successful social integration of migrants in Durban, M9 declared that it was indeed a possible process though not easy. She declared that since black South Africans had been dominated by whites and they were unable to take revenge against them, they turned against African migrants. For, it was a psychological expression of power and capability which meant: “if whites were *on our shoulders*, migrants should not think that we are weak.” This attitude made migrants’ social integration a hard task for the church to promote, she added. Since she was in Durban, M9 has observed that in most cases black South Africans were likely to accept a migrant when he [sic] spoke a local language, therefore she pointed out that FMD should not give up but should engage in the promotion of local languages such as IsiZulu and Afrikaans. According to her, this strategy would provide a psychological remedy in favour of migrants’ social integration. With globalization, M9 concluded that in the coming years South Africans would have no choice but to accept migrants’ presence in their country unconditionally.

5.2.10. NARRATIVE TEN

The interview with M10 took place in her home. M10 welcomed me with a smile before inviting me to take a seat. A flowerpot and a photo of her children were placed on top of a fifty centimetres TV playing Congolese gospel music. A picture of a couple was on the wall facing the main entrance. M10 invited me to open the interview with prayer. She informed me that she shared the flat with another couple. She also informed me that the house had two rooms only and that the rent was R1,000 a month.

M10 had been in South Africa since October 2005. Born into a family of eleven children, she was born, lived and was married in the town of Lubumbashi. After the death of both her parents, M10 was raised by her older brother and sister. They financed all her school expenses up to her marriage. In 2004 her husband died. Her husband’s family “released⁴⁴”

⁴⁴ In many pagan cultures in the DRC when a partner passes away, the deceased’s family has the customary duty to perform traditional ceremonies for the husband or wife of the late deceased before releasing her/him for another probable marriage. It is believed that if these traditional ceremonies are not performed, a curse which can go on up to death may follow the life of the living partner, however, with the Pentecostal revival, many families have started organizing special prayers instead of these traditional ceremonies that the church regards as demonic.

her and decided to send her to South Africa, expecting she would better her life and that of her children through a probable new marriage.

Once in South Africa, M10 applied for refugee status but the application was rejected. After she appealed the Department of Home Affairs granted her a permit that she renewed every two to three months. If granted legal status, she would have to follow all the administrative procedures and requirements to obtain permanent refugee status and thereafter permanent residence. She pointed out that with her permit she could not open a bank account and could not apply for a job. She was willing to remain in South Africa as long as the political and economic situation in the DRC did not improve.

In Durban life is not easy for M10. She worked at a hair salon owned by a Ghanaian and earned one thousand rand. With two children to look after, she explained how she allocated her salary to indicate how hard her financial situation was. M10 stressed that she feared God. She stressed that in her situation some girls would rely on prostitution to survive, but as for her, she had chosen to live decent. She believed that God would give her a husband who would love her and her children⁴⁵. When she was paid, her first priority was to pay her rental and electricity contribution which were respectively, R300 and R100. She thereafter paid R270 for her son's nursery. Of the remaining amount she paid R50 as her tithe, and groceries for only R150. With a smile she added: "As you can see no one can survive on R150 a month. That is why with the R130 remaining I buy cheap ladies' or children's clothes that I sell to the community. This allows me to have something to augment my groceries allowance."

M10 informed me that she used to attend a "white" church but could not concentrate in prayer; neither could she understand the preaching that was dispensed in English. In March 2006 she joined FMD on God's instruction to join a church that would assist her spiritually and socially in her social problems. She joined the intercession department in 2007. Since she had joined FMD she received much support and comfort. M10 pointed out that FMD preached a word that contributed to the building of her morale. In December 2008 the church organized special fund-raising in support of orphans. M10 decided this was a sign confirming that the church cared about improving the social situation of deprived migrants. She expected her financial situation to improve in the near future. M10

⁴⁵ M10 has been married to a Congolese refugee since February 14, 2011 and now lives in the city of Pietermaritzburg, 86 kilometres away from Durban.

pointed out that she had benefited many times with food assistance from individual church members, obviously because she was a widow. She had also received some financial support at time from South Africans working with her. She pointed out that this proved that not all South Africans were xenophobic. She remembered that during the 2008 xenophobic violence all foreigners in her building were protected by South Africans. She was convinced that these violent acts were perpetrated by some South Africans who did not know or fear God. According to M10, prayer sessions that FMD held in support of those directly or indirectly affected by the violence was enough to portray the church's concern for migrants' safety and security, therefore, the church should be more focused on the financial problems of migrants.

Integration: M10 was confident that one day social integration of migrants will be a reality. In the meantime, the church, migrants and South Africans should agree on some principles and work together for the implementation of these principles. Firstly, she mentioned the acceptance of mutual love as a prerequisite for integration. Secondly, she mentioned language. M10 declared that the language barrier could be overcome once migrants, South Africans and the church have overcome the love acceptance barrier. She pointed out that if love was a reality in these three groups, she would have rented a house in a township. People have to start accepting one another, for, this, is a form of love.

5.3. CONCLUSION

According to Hollenweger (in James 2007:37), the theology of Pentecostals has been traditionally, and still is, to a large extent, contained in songs, prayers and testimonies. This is what Hollenweger (:37) calls "oral theology." The fifth chapter has provided us with FMD members' narratives. These narratives have been influenced, for the majority of interviewees, by the consequences of the economic and political system that prevailed in the DRC and the perception South Africans have of migration. Recorded narratives were migrants' life experiences and expectations; most were emotionally charged as respondent recounted devastating experiences, rebuffs, hardships, disappointment and home-sickness. These expressed experiences and expectations will constitute material for analysis for the next chapter.

CHAPTER SIX

NARRATIVES ANALYSIS

6.0. INTRODUCTION

Every story needs a listener and to listen to someone's story in Africa and acknowledge its meaning show that one sympathizes with the teller and acknowledges the importance of the story content. The story's contents may be emotional, painful or joyful. According to Atkinson (1998:1), storytelling is among fundamental forms of human communication. He also supports that it is important that the listener's (the researcher's) interpretation of the story be concerned with the meaning that the narrator expects to communicate (:65). How does the researcher make sense/meaning of the story? Only when this meaning is made with less deviation from the meaning the narrator assigns to his/her story, can one talk about a message that has been accurately interpreted.

After listening to migrants' narratives, the collected data need to be organized and analyzed for the purpose of answering the research question. The process of organizing the collected data will be done through a coding system. This process will be done meticulously to avoid omissions, for any reason, of any emerging theme. Any voluntary or involuntary omission can influence the analysis and interpretation of data and thus, influence the answer to the research question. Therefore, themes that have been recurring in the narratives are those to be grouped in categories and analyzed thereafter. This chapter will also provide the process and methodology utilized in the codification and analysis of the emerging themes.

6.1. NARRATIVES PROCESS: METHODOLOGY AND ANALYSIS

Lieblich et al (1998:12) has identified the existence of two main dimensions in the interpretation and analysis of narratives. The holistic versus the categorical approach and the content versus the form of the narrative (:12). In a holistic approach, the narrative is taken as a whole, and then sections of the text are interpreted in connection with other parts of the narrative. In the second dimension, Lieblich et al (:12) have argued that the distinction between the content and the form of a narrative reside in the content. He argues that this content concentrates on exploring "what", "why" and "who" participated in the narrative (:12). In research it is in the interest of the researcher to adopt a methodology that will better help to gather data according to themes. Considering the nature of this

study's research questions and the information I would like to argue that, a holistic-content approach to narrative reading is relevant. Indeed, a holistic-content requires that the narrative be read in its entirety so that the focus is put on its content (:14)⁴⁶. Each narrative will be looked at separately as a whole and important themes identified. These themes will thereafter be classified according to their nature, or according to the codes they will be assigned. McMillan and Schumacher (2006:367) point out that data should be logically organized otherwise any interpretation of their meaning is almost impossible.

After the transcription of narratives, I read and examined them carefully for the purpose of drawing major emerging themes. In this process I enlisted the support of three people for assistance. Each of us had the interview transcripts and read them fully carefully several times if necessary. After several discussions we established guidelines on how the coding of data would be done. We agreed that to each new emerging theme a code should be assigned. This was an "open coding"⁴⁷ data analysis process suggested by Glasser and Strauss for grounded theory research (Creswell 1997:57). This theory categorizes and prioritizes data according to their emerging schemes of interpretation (Lindlof 1995:216). This entire process generated four sets of codifications. During interviews some interviewees repeated themselves. For this reason, the first approach to the analysis agreed to with my assistants was based on the presence (or absence) of a theme in an interview. Secondly, we agreed to allow multiple classifications. This meant that a word, a sentence, or a theme may be represented in more than one category as suggested by Pamela (2008:245).

After examination of different themes I identified a central theme which was the confidence interviewees expressed that: "migrants' social integration in Durban was possible, but FMD had to act." The requirements to be fulfilled by FMD will constitute the focus of the analysis in the following section.

⁴⁶ For more details on the model of classification and organization in types of narrative analysis, read Lieblich et al (1998:12-20).

⁴⁷ Open coding is a coding process which involves a comparison between events, actions, and interactions. In this process the analyst searches for differences and similarities between events, actions, and interactions and applies conceptual labels to these, grouping them into categories (Liamputtong & Ezzy 2005:268). For more details on the three main coding procedures described by Strauss and Corbin (open, selective, and axial coding) one may read Liamputtong & Ezzy (:267-272).

The conceptual framework represented below presents the major themes and opinions that have emerged from the ten narratives:

Table 3: CONCEPTUAL FRAMEWORK

MIGRANTS' SOCIAL INTEGRATION IS POSSIBLE, BUT FMD HAS TO ACT		
<p>Theological views</p> <ul style="list-style-type: none"> - Bible and a true word preached - Integrity and morality - The church: <ul style="list-style-type: none"> ▪ Fellowship/fraternity ▪ Supportive spirit <ul style="list-style-type: none"> ✓ Prayer ✓ Mentorship ✓ <i>Ubuntu</i> 	Social	
	<p>Disappointment</p> <ul style="list-style-type: none"> - Homesickness and Death 	<p>Instability and Threats</p> <ul style="list-style-type: none"> - Unemployment - Lack of permit - Xenophobia - Material and financial support - Health: HIV and AIDS
		<p>Pathway to integration</p> <ul style="list-style-type: none"> - Language - Migrant's permit - Networking - Cultural education - Call for Hospitality

6.2. THEOLOGICAL VIEWS

6.2.1. THE BIBLE AND A TRUE WORD PREACHED

The very important theological theme that emerged from narratives was that FMD taught and preaches the “true word” (M1, M3, M5, M6, M9). Participants stated that this word was drawn from the Bible which was accepted to be the word of God. Participants argued that the Bible was the source book for direction, encouragement, comfort, ethics and miraculous answers to migrants’ challenges (M1, M2, M3, M5, M7, M10). According to FMD members, the quest for this “truth” was the primary reason many moved from church to church. For them there was no reason to leave FMD for another church because the particular reason which constituted their concern in this regards was met at FMD (M1, M5, M7, M8, M10).

None of the respondents was able to define or give tangible examples of the concept “truth” of the word that was preached at FMD. Pentecostal followers in Africa have mostly been enthusiastic to messages that promote material and financial prosperity (Anderson, undated). These messages were welcome not because of their miraculous transformative power, but because the majority of believers were in desperate social and financial situations. They had no option but to have faith in whatever message that offered

comfort and hope. These messages in most cases bear a psychological aspect and are grappled with as an essential grace, and a mainspring of members' lives. Through the latter they believe they can overcome the world, the flesh, lust, and the devil, and receive the crown of righteousness. It is important to mention that the faith of the individual is the ingredient that is always pointed to as not having been strong when the true word did not produce its expected positive results.

6.2.2. INTEGRITY AND MORALITY

According to Lukola, a person of integrity is the one who accepts his/her life reality and his/her weaknesses and abides by the code of good morals. This person makes a commitment to work harder so as to build his/her inner being in acknowledging his/her mistakes. A person of integrity is always engaged in a quest for perfection even when living in isolation (Lukola 2008). According to Anderson (2004:216), Pentecostalism teaches that every member is a minister and should be involved in mission and evangelism. Thus, according to respondents the integrated life that Lukola portrays is a form of preaching and evangelism. This preaching and evangelism is based on a personal's visible way of living and behaviour. Respondents testified that integrity and good morals had been a powerful tool in which Lukola had invested in order to gain trust and keep members in his congregation (M2, M3, M4, M5, M8).

Respondents appeared to have declared having been influenced to remain FMD members and change their lifestyle because they would like to live like Lukola (M2, M3, M4, M5). Therefore, the teaching of the word was not enough. Lukola's character seemed to have played a key role in his hermeneutic that impacted the evangelisation and his church's numerical membership. According to respondents, Lukola was a role model for many young Congolese pastors⁴⁸ and community members even outside FMD. It was obvious for these respondents that the outside appearance was an influencing key factor in the life of a ministry (M1, M2, M3, M4, M7).

In their expressed opinions members seemed to agree on the Bible's supremacy as the source and reference book for morality and ethics. According to Gustafon (in Birch & Rasmussen 1976:50), the Bible should not be the only source to be credited with the

⁴⁸ Lukola has served as the first President of "Ligue des Pasteurs Congolais de Kwazulu Natal" = League of Congolese Pastors in Kwazulu Natal) for a two, year term from 2008 to 2010. In chapter 3 (3.5.2) Lukola speaks about integrity and hard work as FMD numerical growing factor.

positive formation of character or moral judgement. Indeed Gustafon (:50) advised Christians and the church to constantly be in dialogue with other secular sources in an attempt to elaborate a moral and ethical source code. FMD members seemed to have attributed Lukola's moral standards of life to his contact with biblical texts as well as his family education. This is a very important element in the church's life since it enforces the Bible's authority and family education in members. If Gustafon's advice is to be taken into account, one might conclude that Lukola's social environment and family education have impacted his life. It is therefore a necessity that the formation of character and the dispensing of ethical rules be rooted in a migrant family's ways of raising children.

6.2.3. THE CHURCH

6.2.3.1. FELLOWSHIP AND FRATERNITY

Half of the respondents regarded FMD as a place of fellowship and fraternity (M1, M2, M4, M9, M10). The church was a gathering of "saints", all motivated by a quest for fellowship, hospitality, social and spiritual stability. For all respondents, FMD was identified as that gathering of "saints", thus it provided hospitality, social and spiritual stability for its members (M1-M10). According to respondents, membership of FMD allowed them to cope with difficult situations because of mutual support. FMD has been a family which helped members to move on with their lives; however, to portray the spirit of *Ubuntu*⁴⁹, this hospitality and mutual support should be extended to outsiders visiting the congregation as well (M7). Respondents spoke with confidence about the spirit of fraternity which prevailed between members because of Lukola's teachings. Members were convinced that God is a defender and holder of this unity in FMD.

In the midst of their miseries and struggles, FMD had been the social, moral and spiritual shelter for its migrant members. The ministry seemed to have impacted spiritually the lives of its members to a point that the church's theology had transformed many into fervent faith-practising persons. This is not only important as far as members' positive moral transformation was concerned. Being considered a moral, spiritual and psychological shelter, FMD can also impact and transform somehow the community outside the church through its members' exemplary behaviour in the community. Besides,

⁴⁹ Archbishop Tutu argues that *ubuntu* is something difficult to render in English. *Ubuntu*, he tries to explain, is about humaneness, gentleness, and hospitality, putting oneself on behalf of others. *Ubuntu* is a way to recognize that one's humanity is bound up in that of the neighbor, for, there is humanity when we are together (in Gathogo 2007).

the cohesion that members seemed to appreciate in FMD could be the joint force in the building of a strong migrant network for social, economic and professional collaboration.

6.2.3.2. SUPPORTIVE SPIRIT

In the midst of tribulations of different nature, the church is called to side with the excluded and the poor amongst whom are the migrants and feel their pain. Prayer, compassion and mentorship are few amongst the codes through which the church sympathizes with these migrants.

6.2.3.2.1. PRAYER

Prayers of intercession for one another by respondents were seen as being the direct result of a supportive spirit prevailing in the church (M1, M2, M3, M6, M8). Some respondents who could not pray effectively said they had been able to sustain long prayers after they had joined FMD. Respondents pointed out that this happened after they underwent spiritual teachings and prayer training in the church (M1, M2, M3, M4). All respondents were positive about their church's prayer life. Even though they would need other kinds of support or assistance from the church, all respondents were satisfied by the prayerful attitude the leadership and the church adopted in May 2008 (M1-M10) during the xenophobic violence. This was a sign of compassion to the victims of the unfortunate events.

Respondents were convinced that as their church first sought the kingdom of God, material assistance such as food, shelter, cars, identity documents and scholarship should surely come forth. Therefore, prayer in FMD is seen as being encouraged by the supportive spirit that prevails between church members. It is through it that God manifests His generosity for migrants in desperate challenges as well.

The psychologically comforting nature of prayer advocated by FMD is to be considered as an added value to the fight and enduring spirit that the church wishes for its members. However, this spirit needs to be manifested in other aspects of migrants' lives such as in the creation of co-operatives and networking of a diverse nature. Migrants should be continuously led to consider tangible initiatives which will result in practical development actions.

6.2.3.2.2. MENTORSHIP

On a foreign land there is always a need for guidance and direction. Except in family reunification, migrants leave their home countries without a clear destination. They trust traffickers or are moved by news they hear in the media. This results, mostly, in disappointments and confusion once they reach their new destination. The need for a mentor in the foreign land becomes a basic need for many in the quest for social and economic stability.

Of their daily challenges respondents spoke confidently about FMD's positive mentorship when many in other churches and in the community could not give direction to their lives in the city (M1, M4, M5, M7). They were grateful to God for having given them Lukola as a mentor. Once again respondents identified Lukola's teachings and life as being elements in the church's mentorship. For some respondents however, the church leadership should not only be a good mentor but should be a financial and material provider as well. Respondents complained that FMD always had its hands out but did not share its material and financial blessings with the needy of the community.

According to Lukola (2010), FMD is not yet able to intervene materially or financially in its members' lives. Lukola has brandished this argument as the reason he focused more on motivational teaching to draw the best out of each migrant's social and economic potential. He used the analogy of Jesus at the wedding in Canaan to support his idea (John 2:1-10). Lukola compared his members to the six empty jars that were for Jewish ceremonial washing but which Jesus used as recipients of the water transformed into wine. He encouraged members not to expect material assistance from the church, but rather to pray and get educated and await God's promotion at appointed time. According to Lukola, education fills up the emptiness in the migrants same as wine filled the empty jars (John 2:1-10).

6.2.3.2.3. UBUNTU

Respondents argued that migrants were victims who survived the economic and political misery in their home countries. They identified themselves as victims surviving daily challenges that faced migrants in Durban. Thus, any *ubuntu* shown by the leadership and church members was seen as a sign aimed to promote such spirit in the church. Respondents expressed positive views about their church in regard to *ubuntu*. Indeed

xenophobia, as experienced by the migrant community, had left many traumatized and deprived of their assets.

According to respondents, depravation seemed to be a contextual concept. It appears as if in this congregation composed mainly of migrants, in its majority, the notion of “deprived” was contextually evaluated according to the situation in which one is. In 2008, therefore, xenophobia was the *ubuntu*-measuring factor. Respondents were basically satisfied with the spirit of *ubuntu* the congregation expressed whenever one or a group of people is/are affected by a deplorable situation (discrimination, death, sickness, loss of a family member in DRC).

6.3. SOCIAL

6.3.1. DISAPPOINTMENT: HOMESICKNESS AND DEATH

Respondents expressed disappointment in their daily lives in Durban (M1, M2, M6, M8). For many, the primary reason they had left the DRC was to better their lives in South Africa. Not having seen their dreams come true resulted in disappointment and for many sorrow became a daily experience. Having been in South Africa without access to a travel document that could allow them to visit their home country resulted in homesickness as well. They expressed no fear of death because everybody would die one day. However, the disappointment and uncertainty about the better future they were looking for generated the fear of an unpredictable death in a foreign land (M1, M2, M5, M6). For this reason some respondents appealed for God’s mercy because they did not want to die in South Africa (M6, M2). M2, M5 and M6 were not sure when they might go back home, therefore they expressed their wish to have their bodies repatriated to the DRC if their death occurred in South Africa. They hoped the repatriation of their remains could be done through the community’s benevolence. One year after his interview to this research M5 died in Durban. After the Congolese community had listened to his interview in which he expressed his wish to be buried at home, the church and community contributed money and repatriated his remains to the DRC for burial.

The above description of migrants’ opinions predicts the lack of future planning. Indeed, success in modern life is determined by how one plans his/her future. In South Africa there are many opportunities for this purpose. One can subscribe to a funeral policy for as little as R20 and a life cover for as less as R100. Subscribing to a funeral policy and life cover is a gesture of responsibility, care, inheritance and love for one’s family members.

Even though the migrant bread winner will be absent, life for the loved ones will continue with little stress along with the integration process.

6.3.2. INSTABILITY AND THREAT

Through daily challenges, respondents witnessed instability and uncertainty in their future. Some of them, though skilled migrants have faced unemployment, yet job opportunities were the key motivation in their migration (M1-M6, M7-M10). They blamed the South African's labour legislation which prioritizes the employment of South Africans and almost excludes foreign citizens, despite their academic qualification in some cases obtained in their countries of origin. This phenomenon has forced many to embrace the informal sector where they were unsecured because of national citizen's attitudes and police's marginalization (M6, M8).

Ubuntu to migration is not an isolated phenomenon that concerns South Africa alone. As reviewed in the second chapter, this phenomenon is witnessed in many countries that have a duty to protect its citizens and ensure their wellbeing. The experiences of professional marginalization of migrants calls once again on the migrant community to embrace a creative spirit in the private and informal sector though they might face resistance of some kind from the local lower class. "Never give up" seems to be quality that will open a door for migrants and keep them going.

6.3.2.1. IDENTITY DOCUMENTS

Respondents blamed the lack of proper identification documents as the reason for the high prevalence of unemployment in the formal and private sector (M1, M2, M4). Yet, many migrants are in possession of university and other professional qualifications ratified by the South African Qualification Authorities (M1, M2, M4). Respondents have also blamed the lack of proper identity documents as the cause of poor service delivery, of which migrants are victim, when requesting assistance from some government institutions such as the post office, banks and hospitals (M1-M10). Migrants would like the church to engage in dialogue with South African authorities in order to address this issue and get a sustainable solution (M1, M5, M6, M8).

FMD members seem to attribute some transformative powers to the South African green bar-coded identification document (M1, M8, M10). Respondents were convinced that if they could get this document, their social and economic lives would improve. Yet, this

document cannot constitute the key to financial or professional success. In fact, many South Africans are in possession of this very document but are living a poor life. What is needed is for migrants to be able to identify and create opportunities that will make them generators of income.

6.3.2.2. XENOPHOBIA

Respondents have unanimously expressed their disappointment about xenophobia displayed by some South Africans in May 2008. They were divided in their views on the consequences that emanated from these attacks. One respondent (M1) argued that the positive side of these attacks was that migrants became socially united in Durban. For the first time the Congolese community organized itself and elected a committee to deal with security matters related to the community. Some respondents thought that FMD had done enough in supporting them through prayer (M1, M4, M5).

Xenophobia has generated a feeling that migrants are being rejected by a large majority of black South Africans (M1-M10). Thus, some respondents had little faith in the possibility of successful social integration of the migrant population in Durban (M2, M3, M5, M6, M9).

Xenophobia, as experienced in South Africa and elsewhere in the world, cannot bear up a uniting nature, as one respondent stated. The community, its church and leaders should be responsible enough to establish dialogue that advocates the benefit of being united with all in South Africa. Many lives have been lost during these events and no one can pretend that one death is not enough.

6.3.2.3. MATERIAL AND FINANCIAL SUPPORT

Even though members have appreciated the church's spiritual and moral assistance on numerous occasions, they wished the church could be materially and financially supportive (M2, M3, M4, M6, M10). There has been a call to the church to set up and clarify its social praxis priorities (M1-M10). Members expressed the feeling that their church was comfortable with receiving (tithes, offerings and other donations) but did not materially bless its community in return. M2 and M6 quoted the Bible that declares: "Give and you will be given. Your gift will return to you in full (Luc 6v38)." According to respondents, FMD also needs to benefit from the sowing and reaping principle (Mt 25v31-40) that it preaches (M6). This implies that FMD should not promote its spiritual self-

interests over those material needs of members. Indeed, Vern Miller (in Henry Ekkert)⁵⁰ writes that:

“Human needs at all times must transcend property or business interests or even the vested interests of the church. As Christ gave His all for the world, so members wanted the church to give its all for its community.”

In fact if FMD pretends to be in a struggle for financial survival, it is in it together with the entire society in which its members form an integral part. The struggle of the migrant community is the struggle of the church; the wellbeing of the migrant community would bring forth the wellbeing of FMD.

6.3.2.4. HEALTH: HIV AND AIDS

HIV and AIDS are seen as a threat to the present and coming migrant generations and hence to the migrant church. FMD has been affected by HIV and AIDS more than once. In this study it was important to have FMD members’ opinions as well as that of FMD leadership on the HIV and AIDS pandemic. Do the church’s actions portray its willingness to create awareness of the devastating effects of the pandemic in the migrant community? Indeed, FMD members’ reactions were divided on this particular issue. On the one hand some respondents argued that FMD was to be blamed for not doing enough to promote awareness on the pandemic (M1, M3, M6, M7). These respondents wished that the church engages in an extensive education programme on HIV and AIDS in inviting specialists in the field and address the issues during church services regularly. On the other hand some argued that by raising awareness during sermons on the benefit of living a sinless life, the church did enough to fight the HIV and AIDS pandemic (M2, M4, M5, M9).

According to Shorter (1991:141), the moral disorientation which leads to the spread of AIDS and sexually-transmitted diseases is due to the degradation in the cultural and moral values such as the institutions of marriage, the family and traditions. Tearfund⁵¹ (2009:2) states that the city of Durban has a high number of HIV cases (39% of its population) and efforts to reduce new infections seems to have had limited success. The organization points out that, changing people’s behaviour takes time. The organization argues that

⁵⁰ *Reconstructing our Urban Theology*: www.directionjournal.org/article/?496 (Accessed on January 7, 2011)

⁵¹ “Tearfund” is a Christian organisation born out of the Evangelical Alliance in 1968 and claiming to have biblical values as a foundation to all its deeds. The organization builds a global network of local churches to transform lives materially and spiritually in helping eradicate poverty. This organization believes that to act with justice, love and mercy is central to the purpose of the Christian church. www.tearfund.org/About+us/default.htm (Accessed on June 6, 2009).

factors increasing the risk of infection in both the local and migrant community such as poverty, illiteracy, and gender inequalities cannot be addressed in the short term (:2).

Indeed, the HIV & AIDS pandemic needs to be taken seriously by the church as it is by the government and private sectors. The church needs to be willing to engage in the understanding of the disease and its management through professional education. The Pentecostal church has been focussing much on miraculous healing even when it comes to HIV & AIDS. Without denying that God is all power, unfortunately, the emphasis on miraculous healing has encouraged many to hide, refuse testing and hence die in silence. As a messenger of Christ FMD has the duty to give and protect life abundantly.

6.4. PATHWAY FOR INTEGRATION

All respondents were positive about the successful promotion of migrants' social integration; however, they all agreed that the church and the community had to comply with some prerogatives for this success to be tangible.

6.4.1. LANGUAGE

Respondents were unanimous about the importance of language as an integration element; the church should look at the language issue if it wants to succeed in integrating its members (M1-M10). In the respondents' opinions, the church has to promote, on the equal basis the use of French and English and also the use of local languages, IsiZulu, in particular for sermons. This promotion ought to start with preachers and the church leadership mastering South African local languages. Thereafter, members should also show an interest in mastering local languages (M1-M10). This will be their contribution in the effort to make their integration effective. Respondents pointed out that the mastering of local languages would facilitate communication between the church, its members and the local community. Besides, the mastering of local languages will encourage South Africans to visit the church, feel welcome and possibly join the church. The church's bilingualism was appreciated by respondents but they felt it was not enough. The majority of black South Africans do not speak English fluently and considered it to be a language of the oppressor (M6). Indeed many black South Africans abusively identify a White South African with apartheid recalling the past history of the country. Thus, for many black South Africans privileging English instead of local languages was a migrants' deliberate refusal to be "one" with black South Africans.

6.4.2. COMMUNITIES AND NETWORK OF CHURCHES

According to Lukola, the special mandate he received from God, and which differed from other congregations in Durban, was to evangelize Congolese migrants and initiate their social and economic integration and transformation. This means that FMD is less concerned with evangelizing South African nationals, even though the church had among its members some South Africans and other African nationals visiting from time to time. At this point, this mandate makes FMD different from other congregations in Durban. Not all church members shared Lukola's view, however. Indeed, one church member declared that if God wanted Lukola to only evangelize his fellow Congolese compatriots, he would have left him (Lukola) in the DRC where many are not reached by the gospel. The spiritual care of Congolese migrants living in Durban would then have been allocated by God to local South African churches.

The analysis of respondents' opinions regarding FMD's contribution to migrants' social integration has also revealed that FMD needs to enter into networking with other South African churches. This networking will bring migrants and South African believers closer. Respondents pleaded for the Kwazulu Natal League of Congolese Pastors to seek affiliation to the SACC. Migrant churches' membership of the SACC would bring together church leaders, church members, regardless of their nationalities, as members of one unique family of Christ. This is likely to promote an exchange of information and education on both the migrant and South African cultures, thus, stimulating dialogue between different groups and encouraging communities of believers to articulate their historical perspectives and memories through seminars, gospel music and songs. Indeed, some South African churches such as the Methodist church have been supportive of migrants and their rights in South Africa. Later in the conclusion I will pick up on three tangible examples of the church's laudable practice relating to migrants. A church that engages in good practices towards migrants ought to be willing to join forces with other migrant churches in the fight for their social justice. So far FMD has not opened itself to any networking initiative with local South African churches or with the SACC as wished by migrants. There could be reasons: The church leadership may not understand the benefit to the church in such an affiliation for an institution and for a community. According to M7, "Christianity is all about discovering new people, uniting with them and growing the big family of believers."

On Wednesday July 26, 2010, Dube, the senior pastor of the *Ethekwini Community Church* initiated a meeting with Durban migrant pastors. The Lawyers for Human Rights and the Durban Mennonite Community Service, both service providers to the migrant communities, took part in the meeting. According to Dube, the purpose of the meeting was to lay a foundation for a future network of migrant and South African pastors. The network will also bring the migrant and the South African community closer. Dube pleaded in favour of the creation of this network by arguing that it would push the city's political authorities to provide a special space for the church. This space would be the network's platform to promote social tolerance and change. Dube added that where the government had failed to bring about a change in the mind-set of people, the church might succeed (Dube 2010).

At the meeting I espoused the theological initiative and apparent motive which the speaker (Dube) defended, however, it appeared to me there was a hidden agenda to this sudden initiative of gathering the migrant's South African pastors and church members together in Durban. The argument that this gathering would constitute pressure on the local government to give land or abandoned buildings to churches as worship spaces was one. Indeed, the *Ethekwini Community Church* is a result of the breakaway between Fred (white), founder of *Durban Christian Centre*, and Dube then, his assistant. The *Ethekwini Community Church* since had no building to accommodate its church activities, so held its church services in a big tent erected in a public space (Albert Park). In his address during the meeting, Dube affirmed that the *Ethekwini Community Church* was conscious it occupied a public space; however, because the "black church" was marginalized to the detriment of the "white churches" during the apartheid era, the *Ethekwini Community Church* would not vacate the space unless the city provided an alternative solution with no conditions. It was apparent that the action and initiative of Dube to gather foreign pastors and foreign Christian communities, was but a way to gain support for his political agenda against the local government. Such strategies might antagonize the government authority as well as jeopardize the life of the migrant church in its relationship with local political authorities.

According to one participant at the meeting, the mushrooming of migrant churches in Durban was not motivated by a quest for cultural groupings, but was a result of migrants being sidelined by the South African Christian community. In reaction to this declaration,

Dube pointed out that the South African church was still young and still needed more time to mature regarding its commitment to issues (such as migration) that it had not experienced during apartheid. Dube affirmed that as South Africa was divided based on religion, its reunification would be brought about through religion (Dube 2010).

Following this meeting, a general prayer session was organised on August 1, 2010. In his sermon Dube argued that the building of a strong network of migrants and South African churches was the key factor wiping out xenophobic attitudes. According to Dube, most Africans were immigrants and thus nobody should pretend to be “more native” in a certain part of the continent than another. The book of Deuteronomy (Deut. 8:11-17) warns former migrants about forgetting that they have themselves been liberated and that the “prosperity” and freedom they enjoy is not the fruit of their efforts but God’s free gift.

The migrant church has to take the request for networking with South African churches and affiliating to the SACC seriously. This will be its passport to the acceptance by the South African Christian community. This Christian community, being accustomed to migrants, will facilitate its acceptance by the secular world. This might be a trying process, but it is unavoidable. The creation of a league that gathers Congolese pastors in Kwazulu Natal is laudable. But in the context of what the community is willing to achieve, this organization should well re-define its objectives which are mostly mutual social support between Congolese pastors.

6.4.3. CULTURAL EDUCATION

The direct participation of FMD and other migrant churches in the network with South African Pentecostal churches would facilitate its integration and acceptance in the South African religious environment. It will also give to FMD and other migrant churches a stepping stone towards exposing and presenting their cultures. This network is intended to be a platform for the performance of diverse activities involving both communities. By educating others on their cultures, respondents meant that migrant churches and South African churches would exchange vital information on their respective customs and cultures. The migrant church would educate and inform the network on the reasons and circumstances that brought migrants to South Africa. The Institute for Justice and Reconciliation (2008:18) advocates that such initiatives would equip the South African community with the necessary information and skills needed to build social cohesion within the city. It would promote social inclusiveness through dialogue and the sharing of

experiences as well. Respondents believed that cultural awareness would create tolerance and the integration of their respective communities into South African society.

6.4.4. A CALL FOR HOSPITALITY

In her article entitled *Contemplative Encounter and Mission Praxis*, Karecki (2009:30) develops the concept of “embrace”, which gives a positive picture of involvement and responsibility in hospitality. She advocates that hospitality should involve two sides: On one side there is the one who opens arms as a sign of invitation, and on the other side there is the guest who, if he/she accepts the invitation enters into the embrace. Then why should one embrace the other? Vofsi (in Karecki :30) responds by saying that it is simply because “the other” is actually part of our own identity. Therefore the need for togetherness makes compulsory the need for both the guest and the host to engage in the embrace gesture.

This interpretation and understanding of hospitality has been supported by M7, a South African respondent, and M6. Indeed, M7 advocated that there would be no successful integration as long as the migrant community did not understand that it had a role to play in the process. Migrant Christian communities have to offer their unconditional generosity and hospitality to their South African guests, regardless of how it (migrant community) has been treated by the South African community. According to M7 the African hospitality is an extension of generosity wherein one gives freely without expecting any benefit in return. The church is therefore the appropriate platform where should start the promotion and extension of such hospitality.

Opinions on the promotion of social integration through hospitality were split in two. On the one hand, some respondents expected their church to engage in different processes of integration (Network, Education of culture) for the purpose of encouraging the South African community to offer its hospitality. On the other hand, a South African supported by a migrant, argued that the migrant community has to open its arms as well and be hospitable to the South African community that approaches FMD. M7 argued that this form of hospitality had to be expressed and encouraged through the language of songs and sermons. According to M7, if more songs were sung in English and South African local languages, the church might have more South Africans joining.

Indeed, the early church was characterized by the practicability of its hospitality. To friends, Christians, non-Christians and visitors, shelter and food were provided without

prior investigation. Among Jesus' teachings and exhortations on the provision of hospitality, surely the most prominent was the teaching He gave when sharing dinner in Zacchaeus' house (Luke 14). Jesus told the host that the special guest at a banquet, according to God, would be the poor, the sick and those of no social importance who would have no means of repaying (Luke 14:12-14). Besides, if hospitality means to offer oneself to and for others, then Jesus' last supper with the twelve disciples and His death on the cross are a profound demonstration of inspiring divine hospitality.

6.5. CONCLUSION

The sixth chapter based on the analysis of narratives is required to be informative since it provides data and arguments that help answer research questions. Topics that can raise discussions between me and the interviewees were intentionally included in the interview questionnaire. Respondents expressed their opinions freely and were divided on some issues involving their lives in Durban, particularly in relation to their church's assistance. They were all optimistic, however, that their social integration was possible. After they had understood integration in their own ways, they agreed that the church had to act actively prior to accomplishing successful migrants' social integration.

From its point of view, the church represented by the voice of Lukola, believed that integration was a process in which both the community and the church had to work as a team. It has been clearly shown from the analysis of narratives that migrants' social integration was a process which required the contribution of both migrants and the church. Migrants should be willing to master spiritual and moral tools that the church provides and the church should listen to the views of members and implement whatever may contribute to social integration. Lukola argued that the church had to provide spiritual and moral guidelines to the community. These serve as a set of rules and regulations which, if put into practice, will lead the community to integrate the social life of Durban.

This argument will introduce the concluding chapter in which I intend to reflect critically on both the position of FMD and its members on the subject of migrants' integration so as to propose a way forward for migrants' social integration in Durban.

CHAPTER SEVEN

CONCLUSION

7.0. OVERVIEW OF STUDY

My study was inspired and motivated by my attempt to explore numerous challenges migrants faced in Durban and how these challenges could be addressed with the help of the church. Among these challenges can be mentioned migrants' social exclusion and discrimination such as being accepted as a tenant, limited access to refugee and other migrant papers, no access to social security benefits or others benefits, unemployment, police worries, vulnerability to xenophobic violence, difficulties in accessing the formal and informal economic activities. These facts do not promote easy or successful social integration in South Africa for migrants.

Chapter one introduced and provided the aims, motivation and objectives of the study and presented my point of insertion. This chapter also surveyed the general methodology that was used in the quest to answer the research questions. It also underlined some problems encountered during the research process.

Chapter two was the literature review that offered a global panorama on migration. This panorama provided a worldview of the population movement, demonstrating that migration is not an isolated phenomenon that concerned some countries and spared others (IOM 2005:381). The chapter sought to establish the extent of the seriousness of the challenge to many countries and their civil, political and religious institutions when faced with migrancy.

According to Mluleki (2003:215), on the European continent, migrants were usually welcomed by government institutions in respect of established policies. However, based on literature reviewed, and some observation, it is clear that to a large extent, migrants were socially rejected and were negatively affected by the consequences of this rejection in South Africa through xenophobic violence (Nyamnjoh 2006; Palmary 2006; McDonald et al 1998).

The fall of the apartheid regime (1994) implemented in South Africa since 1948 and the birth of democracy in 1994 birthed hope in many around the world that migrating to South

Africa was possible (Adepoju 2007:45). The country's economic and infrastructural development turned South Africa into an attractive land for many would-be migrants in the quest for an improved livelihood. Unfortunately, the disappointment that came out of challenges faced daily plunged many into a position where they could no longer return home due to lack of financial possibilities or resources. South Africa was not "the land of milk and honey."

Migrants have been rejected by a large majority of lower-class South Africans, amongst whom are Christians. They have often been treated by some as unwelcome guests and blamed for being responsible for local social miseries and crime. Some South African community members assume also that migrants are a burden to the country's health system. This perception has resulted in the country experiencing wide spread xenophobic violence perpetrated by some South Africans against migrants.

In the light of the second chapter, I have also noted that certain high profile political authorities, the SAPS, as well as the media have, in some cases, issued inflammatory statements which contributed, to some extent, to the perception that migrants were the cause of many problems in South Africa (Bateman 2008; Matsetlha in Mluleki 2003:17). It has also been argued that the central and provincial government's responses to migrants' woes have not been efficient or effective enough to protect their social and economic rights. The quest for social, psychological and financial assistance therefore became migrants' daily preoccupation.

The chapter also reviewed the theology of migration. According to Groody (2009:640), migration has unfortunately not received many scholars' attention from a theological perspective although biblically it is a central theme. On different continents, however, some churches have raised voices in favour of more enlightened social and economic consideration towards migrants. In South Africa the Methodist church has been one of the principal voices to militate against migrants' experience of social justice. The greater church is called to instruct society and bring with it its contribution in the struggle for survival, social justice and social integration.

Chapter three examined FMD's "birth", its administrative organization and mode of operation. FMD was planted in 1996 by Lukola. He entered South Africa initially as his "transit land" before settling in Durban by "God's instruction" (Lukola 2009). Chapter

three detailed how Lukola began a ministry, the reasons and circumstances under which he created FMD, and his aims in being concerned by migrants' social integration. Through the study of some church departments' mode of operation, this chapter presented the church's administrative organization, the centre of interest being migrants' wellbeing in South Africa.

Chapter four dealt with FMD's theology. For the purpose of the study, it was important that the church's understanding and theology of integration be detailed so that the study's research questions may be answered. I have noted that FMD's theology of social integration was drawn from the gospel of Mark (2v1-5) and Hebrews (11v8-10; v17-26) stating that "There is always space." In the light of these scriptures, FMD highlighted a theology that expected the church to assist migrants to cope with their daily challenges and, thus, better their social and economic lives in Durban.

According to Lukola, social integration is a social process in which one has to play an "aggressive" role prior to witnessing successful integration. He argued that in every social or economic environment there is always social and economic possibility for all. It is therefore up to the actors (migrants & South Africans) to identify their roles and play their part. Indeed Darrell & Alessia (2008:12) point out that integration is a dynamic two-way process of mutual accommodation where all parties give and receive. By "aggressive" role, FMD's theology meant migrants' active involvement/participation in the process of social integration through positive thinking and acting.

Chapter four recorded a discussion with Lukola and some church members on their interpretation of Psalm 91 in the light of the migrants' situation. The interpretation of this psalm revealed what made FMD different from other churches in Durban. That is, the church's focus on only Congolese migrants' evangelization and social wellbeing in the midst of many unreached migrants and South Africans in Durban.

Chapter five contained the narratives of FMD members which provided their views on the role of FMD in promoting their social integration. Besides migrants' views, the chapter presented the view and interpretation of social integration from a South African perspective. This was obtained through the narrative of one South African who had been a FMD member since 1997. According to M7, integration is a two way process in which both migrants and South Africans are invited to open arms, offer and accept the hug.

Chapter six was the analysis of themes that emerged in the narratives of members. Some facts appeared to be common in members' views; this was on the possibility of migrants' social integration achievement and on the role played by FMD in the process. Unanimously, on entering South Africa, migrants expected to be welcomed and shown hospitality by the South African community. Instead, through the xenophobic attacks of May 2008, some of the South African community sent a message that migrants were not welcome in South Africa. This was attributed by some scholars, such as Nyamnjoh (2006:5) and Mluleki (2003:39) to a lack of political preparation.

The apartheid regime was not prepared to cope with an eventual flow of migrants and the democratic regime failed to offer a better service delivery even to its people. Migrants were therefore scapegoat as a reason for the population's miseries. FMD members were satisfied with the spiritual support received from the church during the xenophobic violence; they would, however, welcome the church's financial and material assistance during the crisis.

Financial assistance to a Christian community by a church such as requested of FMD by its members is a complex matter. On the one hand members and Lukola acknowledged that the church survived financial challenges through some members' faithfulness in tithes and meagre monetary offerings. In addition the church received no outside donations or financial assistance of any kind during the 15 years of its existence. Therefore, in the light of this, the church's parsimonious financial management has to be acknowledged by the congregation. On the other hand, the very members who are FMD's financial source and who acknowledge that no foreign financial intervention has been granted to their church request that the church intervene financially and materially in their lives. This portrays a contradiction in the understanding of the concept "role of the church" when it comes to social praxis. It confirms that FMD still has a long way to go in its objective to fight a spirit of material and psychological dependence in the mind of some Africans and particularly in some Congolese migrants.

After having discussed on the outcome of members' narrative in this study with Lukola, FMD decided to award one year scholarships (school year 2012) to twelve primary and secondary children of church members. These amounts had to be paid directly into schools' bank accounts by the church's financial department. The church explained that this was the church's commitment to start responding to the aspirations of its members.

This gesture should be supported by the entire congregation through special monetary donations so as to bring forth a sense of responsibility together with mutual aid. Lukola pointed out that this initiative did not mean that the church had reached its expected financial stability.

Speaking about the South African community, some members argued that some South Africans did not show hospitality towards migrants. Writing on *ubuntu and harmony*, Mkhize (2008:40) pleads for the importance of co-operating with others through hospitality. He argues that being hospitable to others is the prerequisite for a human to consider him/herself as being socially aware and religious (:40). Being hospitable to others is nothing but to portray *ubuntu*⁵² to others in the community. *Ubuntu* in Africa, and particularly in South Africa, is not only a concept, but a way of life which is expressed through principles of good conduct towards others. Jalloun (in Tsuda 2006:180) defines the term *ubuntu* as the act of inviting a stranger into one's home and accepting him/her in one's heart without any thought of recompense. Shutte (2001:3) points out that *ubuntu* in its philosophy and action is nothing but the opposite of apartheid. At one extreme, in *ubuntu* we all depend on one another, and at the other extreme in the social and political system of apartheid the key concept was separate development of communities (:3). The interdependence of individuals and communities that characterizes *ubuntu* is not only about physical cohabitation but more about respect, protection and compassion towards the other/the stranger/the visitor. Therefore, for Forster (2006:14) the ethic *ubuntu* is both a factual description and should be a rule of conduct for all. It is a social and religious ethic which, beyond describing a human being as "being-with-others", prescribes how human should relate to this "other" since pretending that one loves God implies that one loves and accept the other (Forster :14; Richardson 2008:65). According to Shutte (:3), *ubuntu* is the special product that South Africa has provided to the social world. In an undated document published by *The Tutu Foundation UK*, Tutu comments that the *ubuntu* concept and way of life is rather the gift of the entire African continent to the rest of the cultural, political and economic world (:3). In the light of Tutu's statement, the South

⁵² The RSA Nobel Laureate Archbishop Desmond Tutu explains *Ubuntu* in the following words: "A person with *Ubuntu* is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. The quality of *Ubuntu* gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them." www.buzzle.com/editorials/7-22-2006-103206.asp (Accessed on November 1st, 2010)

African community is understood to be a dwelling place of different values: socio-cultural and religious.

If the South African government, religious institutions and population portray *ubuntu* as a South Africa way of life and if a large number of South Africans confess the Christian faith, it is unacceptable that they brandish xenophobic behaviour. This violates the very basic principles of this *ubuntu* philosophy and the biblical recommendations and teachings on how to treat a stranger (Leviticus 19:33-34). For a Christian, an *ubuntu* community should be discriminatory of no one, no matter the race, colour or origin (Richardson 2008:161). In the light of the past xenophobic violence, the South African community could not be said to have promoted *ubuntu* culture. Certainly, in such conditions, social integration is a hard process to achieve in a short period of time.

While FMD viewed integration as a process in which a major role had to be played by migrants (a one way process), all interviewees unanimously agreed that though social integration of migrants was possible, the church had to act. It was observed after analysis of arguments that FMD had no policy of providing for its members consistent material, cultural and educational assistance as a path to social integration. The church rather focuses on providing spiritual, moral and motivational teachings based on biblical values as the path to achieving social integration. FMD believes this to be a way of assisting migrants to cope with social pressures and thus engage in their own sustainable social integration through their faith in God.

Indeed, according to Arango (1998:249), in the last twenty years migrants' integration has emerged as an important area of public policy in many countries. Therefore, regardless of official discourse in the political, social and public debate, governments and international institutions, amongst which is the church, have launched integration programmes and policies (:249). According to the European Commission on immigration (in Entzinger & Bienzeveld 2003:6), integration is basically the characteristic of a social system. Importantly, the Commission argues that a society can be said to be integrated only if it has achieved mutual rights and obligations of migrants and has built an interrelationship and cohesion between its different social groups (:17-19). Based on this argument, the attitude of South Africa as a whole plays an important role in the process of migrants' integration since the country bears the responsibility of opening its arms to migrants and of protecting their rights. In the light of Joseph's story (Genesis 39:2-6; 45:17-20; 47:5-6),

through Potiphar and Pharaoh, the Egyptian people accepted Joseph and the Israelite migrants. This acceptance brought forth economic blessings to the entire nation of Egypt because the Lord was with Joseph and the people of Israel.

Amongst their recommendations to the church, migrants have pleaded for the willingness to create a network of migrant and South African churches. According to migrants, this network should be the platform for cultural and social education of both the migrant and the South African community. The migrant community expects this education to promote tolerance between the two communities and thus promoting the spirit of *ubuntu* in both communities. Beside the educational aspect, it has been argued that the church should promote and encourage the learning and usage of the local language, IsiZulu. Migrants pointed out that language is among key factors that bring communities closer and favours integration. Thus, preachers and church leaders should also be concerned with the mastering of the local language. Indeed, Entzinger and Biezeveld (2003:47) affirm that the basis of the successful integration of migrants, besides their satisfactory participation in the labour market and economic independence, lies in their ability to speak the language of the recipient community.

In their large numbers, migrants have entered South Africa for permanent settlement; therefore, the need for sustainable social integration is indispensable. This reason motivated members to request the church to engage in a social, economic and cultural creativity that would contribute towards their sustainable social integration.

7.1. MY THEOLOGICAL REFLECTION

This section is a concluding critical analysis of FMD's way of practising its theology and is what is criticized by its members. Some points were outlined in members' narratives as key features for successful involvement of FMD in migrants' social integration. My critical reflection covers four aspects: FMD's practice of sealing the word; the television programme "Vin Nouveau"; Lukola's membership in the network of Congolese pastors in Durban and social assistance to members.

7.1.1. SEALING OF THE WORD

In chapter four, point 4.2.2. I have discussed the "sealing of the word" practice instituted by Lukola (2009) and which takes place in FMD after each sermon. The practice consists in offering money to the preacher while he/she is preaching and mostly after the preaching.

Lukola taught in his preaching that offering money during or after a preaching is a sign that one has accepted the preached word and thus seals it; the word's effects are to be materialized in the sealer's daily life. The principal critics of this practice has come from some FMD members who have observed that since the practice was instituted, Lukola, the senior pastor, unless absent, preaches more than other preachers, who, incidentally, are designated by him under the Holy Spirit's instruction.

An apparent contradiction is the exclusion of some members from being beneficiaries to the miracle working power of the preached word. Among those excluded are to be numbered those who do not have money to seal and those who do not believe in the spiritual and theological meaning of the practice. When outlining FMD's mission and vision, Lukola pointed out that alleviating poverty, social injustice and exclusion was amongst the principal missions God gave him for the people of Africa, and especially the Congolese migrant in Durban. This practice does not portray this mission as far as equality, social and spiritual justice is concerned. Rather, it seems to be a psychological and spiritual constraint on those that are not intellectually and spiritually equipped to critically reflect on the practice. I would suggest that the church state clearly that any member willing to offer a monetary donation to the preacher does so benevolently as encouragement or appreciation for the work done. This form of request should enlist the support of those willing to provide monetary gift to congratulate the preacher of the day.

7.1.2. THE TELEVISION PROGRAMME “VIN NOUVEAU”

According to Lukola (2009), he received God's word to preach a word of encouragement to the people of Africa. According to him, God requested that he utilizes technology as a way to spread the word that would free African people from poverty. Television and radio are the ways Lukola chose as his evangelization tools; therefore he initiated a television show named “Vin Nouveau.”

A television programme for a migrant church is a praiseworthy achievement when this is looked at in the light of evangelization requirements and transportation constraints in Africa. However, this achievement diminishes the financial situation of FMD. Lukola declared that FMD was not yet able to assist its members financially; he attributed this lack of financial capability to the small percentage of members who were faithful in

tithing⁵³ and providing other donations. The church relies on these two sources for its financial survival. This situation calls for Lukola and FMD leadership to evaluate the impact of the programme locally and internationally so as to decide on its viability in the long term. If this programme does not respond to its intended objectives that are, on the one hand, the awareness on the fight against material and intellectual poverty in Africa, and, on the other, to generate an income for the church, the programme should be temporarily stopped. Specialists of the media should be consulted for advice before being rescheduled. A television programme should have advertisement space so that to generate income. “Vin Nouveau” does not have any advertising space, not because the broadcaster did not allow it, but because FMD team in charge of the show is not professionally qualified in the media business to weight the financial contribution of an advert.

7.1.3. LUKOLA AS A MEMBER OF THE KWAZULU NATAL LEAGUE OF CONGOLESE PASTORS⁵⁴

Lukola has pioneered the creation of the Kwazulu Natal League of Congolese Pastors and has assumed the responsibility of first president of the organization. In achieving the unity of church leaders, this organization has achieved one of the basic requirements for the promotion of Congolese migrants’ integration in Durban. Not only Congolese pastors united under an organization, but this league pioneered the creation of “Congolese of Durban” which is an organization gathering all Congolese migrant living in Durban.

Interviewed members wished FMD would actively participate in the creation of a network of Congolese and South African churches. The Kwazulu Natal League of Congolese Pastors is a platform that Lukola should utilise to influence the promotion of the integration of migrant churches in the South African Council of Churches.

7.1.4. CHURCH ASSISTANCE TO ITS MEMBERS AND THE COMMUNITY

Social assistance to the needy is one of the most important teachings and recommendations of the Bible to the community of believers over time. During His ministry, Paul gave assistance to the needy as a priority and thus, his ministry impacted positively on his followers (1Corinthians 13:13; 1Timothy 1:5). Social assistance in a church should be considered one of the ways of portraying the unlimited wealth of God’s

⁵³ Lukola (2009) declared that only 20% of members are faithful in tithing.

⁵⁴ On its legal registration this organization changed name to become The Network of Congolese Christian Churches of Kwazulu Natal.

kingdom. This wealth is considered by the community of believers as being their share; hence, the church cannot claim that it cannot distribute its wealth.

In the book of Matthew (14:13-21), Jesus was followed by a crowd among whom were men, women and children. The crowd followed Him as a leader because it expected to receive something from Him: teaching and healing. The Bible records that at the end of the day Jesus was moved with compassion for the crowd. He did not chase them away as His disciples advised, instead He said: "Give them something to eat". Jesus knew that His disciples were unable to feed 5,000 people with five loaves and two fish. This tested their faith in Him. He multiplied five loaves and two fish that fed the crowd and twelve baskets of leftovers were picked up by His disciples.

Being the witness of God on earth, FMD is called to engage in initiating production structures in the form of projects to allow the church to impact socially and materially on the lives of members. Beyond coming to the assistance of only those that form the membership of the church, FMD should also initiate projects that will generate more income so that its social actions may impact other Congolese migrants beyond the church and even South Africans.

A message of hope which is intended to transform a community or a continent, as Lukola (2009) declared his mission to be, requires faith in God, willingness and perseverance on the side of listeners. Therefore, FMD has the task of allowing its preached message of faith to be materialized through the church's wealth and social actions.

7.2. EXAMPLES OF GOOD PRACTICES THAT BE ESPOUSED BY FMD

I have identified some examples of church good practices that can inspire FMD in its praxis.

- **The South African Methodist Church⁵⁵**: Since the increase of Zimbabwean refugees into South Africa, the Methodist church in Johannesburg has been the target of the metro police raids in tracking illegal migrants. The Methodist church, despite numerous city authorities' interdicts against providing assistance to these migrants has kept providing assistance of different kind to foreign nationals flooding its property. The

⁵⁵ This section has been compiled from Bloom's (2007) document availed on the internet by the Methodist Church.
www.new.gbgm-umc.org/umcor/newsroom/releases/2007/0727africanmethodists/ (Accessed on 15/12/2011)

Methodist project of providing for the needy has been named *Ray of Hope* and consists in providing the homeless asylum seekers with shelter, food, clothing, childcare, trauma counselling and employment assistance. According to Bloom (2007), the project has received various donations from other Methodist churches in South Africa and third parties. This was only after the church took the first step towards welcoming the stranger into its buildings despite its meagre resources.

The second project that the South African Methodist church embarked on is called *Living the Gospel* (Bloom 2007). This project has specific programmes such as:

- ✓ A pre-school and extended child care for 120 of the poorest inner-city children including many refugee children, along with an infant care program for 20 children under the age of two;
- ✓ A small authorized aid clinic run by two suitably educated refugees from Zimbabwe and two volunteer physicians. The clinic helps refugees who are trying to establish legal status, those who have been arrested or are threatened with deportation. This clinic operates two afternoons a week to provide healthcare, counselling and referrals for patients who need more advanced treatment;
- ✓ Basic literacy, numeracy and English language programme designed to help refugees and displaced people to integrate with South Africans in order to survive in a demanding environment. The classes are organized and taught by three educated refugees from Zimbabwe.

According to the Methodist church (Bloom 2007), this project has been very productive since its implementation. One of the reasons for this success is the fact that the church started by providing the basic needs for the needy before embarking on the journey of second and third level needs.

- **The Dutch Reformed Mission Church “DRMC⁵⁶”** (DRMC 2006:1): Social assistance to a congregation always refers only to material wealth as it is understood by FMD members. In the case of the Dutch Reformed Mission Church, social assistance has been understood to be a set of moral rules that, if universally accepted and applied by churches, might promote social and economic wellness for the benefit of the poor and all others. These rules have been compiled into what the DRMC has called the

⁵⁶ The DRMC no longer exist, the name changed after a merger in 1994 to be the Uniting Reformed Church in Southern Africa (URCSA)

Belhar Confession. The *Confession* requests the commitment of different communities all over the world in addressing three issues to strengthen Christian unity and promote love:

1. The unity of the church;
2. The reconciliation within the church and between individuals and
3. The justice God wants in the world (DRMC 2006:1).

Though the confession had its roots in the fight against apartheid in South Africa, it recognizes that racism and other forms of discrimination and exclusions are in some cases intentionally promoted by individuals or organizations. The *Belhar Confession* declares that the church in unity has to stand on the side of the marginalized, the needy and it should witness against social, economic and any other kind of injustice that undermines human equality and value as this is required by the Creator (:5). According to the DRMC, unity has to be seen both as a gift and as an obligation for the church. It must hence become visible through different good practices so that the world may believe that separation, “enmity and hatred between people and groups are sinful and restrains social and economic development of both the guest and the host” (:3).

In advocating for the above social and economic wellbeing of both the guest and the host, the *Belhar Confession* hereby, calls the church to invest in the reconciliation of the people of God in and outside the church. The DRMC believes that there is no unity without true reconciliation. John de Gruchy (in DRMC 2006:36) has proposed four elements to be taken into account when initiating a reconciliation process:

- There has to be creation of space within which the process of reconciliation can take place, a space in which victim and perpetrator can speak face to face.
- The truth about the past has to be told.
- The “sound of fury” must be listened to; those actions of vengeance that express legitimate rage rather than pardon.
- The right of victims to decide about granting forgiveness to their offenders has to be recognized. This helps to restore the balance of power between perpetrators and victims.

The fourth point as expressed by de Gruchy gives more freedom to the Christian individual in granting his/her forgiveness. This unfortunately works against the power of the word of God concerning forgiveness. Indeed, offering forgiveness is an imperative, as it conditions God’s forgiveness to an individual (Matthew 6:12).

According to the DRMC, God has since revealed Himself to be the one bringing justice and peace among people. The DRMC portrays God as the rescuer of the destitute, the poor and the wronged in a world full of injustice and enmity.

Through its confession document, the DRMC expressed its willingness to bring transformation through universally-agreed principles of moral values. The DRMC believes that if the *Belhar Confession* is ecumenically accepted and adopted by the world, humanity will get rid of exclusion and injustice and will promote unity and social equality.

- **The Emmanuel Cathedral in Durban**⁵⁷: The Emmanuel Cathedral in Durban has initiated different projects to assist poor migrants and asylum seekers in Durban for more than ten years. The parish has welcomed (in 2010 – 2011) more than 2000 asylum seekers, refugees and migrants in need of social assistance of different kinds. Amongst different projects initiated by the parish I will outline social assistance to needy, education and integration.

Social Assistance: The Emmanuel Cathedral, through its Refugee Pastoral Care project, points out that it applies a holistic approach in its social intervention to asylum seekers. The parish understands this approach as the emphasis on different aspects of a person's life in the provision of social assistance. This assistance is in terms of accommodation, clothing, food, health and burial, care for orphans and unaccompanied minor migrants.

The Refugee Pastoral Care welcomes newcomers who do not have relatives in the city and pays for them to have daily meal and accommodation in a shelter for a maximum period of two weeks. The eligibility to the Refugee Pastoral Care's assistance is subject to the possession of an asylum permit. Bearing in mind the many challenges newcomers face at the office of Home Affairs (see the section on Home affairs in Chapter two), many stagnate in suffering before getting access to this assistance.

⁵⁷ Kwethu 2010, Published by Refugee Pastoral Care, Cathedral Road, Durban 4001, South Africa
www.refugeepastoralcare.co.za/index.php?option=com_content&view=article&id=11&Itemid=11 (Accessed on 03 January 2012)

The Refugee Pastoral Care collects clothes from parish members and third parties and distributes them to migrants and asylum seekers according to availability. The Refugee Pastoral Care works in collaboration with the parish nurses' programme in the provision of medical assistance to migrants, asylum seekers and refugees. In the case of serious sickness, the patient is referred to a public hospital where the Refugee Pastoral care will regularly visit him/her. If any prescription is given to the patient, the project covers the cost up to a value of R500 directly credited to the medical institution's bank account. It has happened in some cases that asylum seekers and refugees have died due to sickness or other reasons. The project contributes to the burial up to a value of R500 directly; this is credited to the funeral services' bank account.

The Refugee Pastoral Care points out, however, that all its services to the community of migrants, asylum seekers and refugees are subject to availability and should not be considered as a reason for some not to undertake the initiative for self sustainability.

Education: The Refugee Pastoral Care states that it receives a grant from its donors for the care of orphans and unaccompanied minors. This assistance, mostly in monetary form, is distributed directly to children's guardians for transport to school and for school fees directly payable in the school's bank account. Besides this special educational provision for orphans and unaccompanied minors, asylum seekers' children benefit from the payment of their school fees. This assistance is subject to some conditions such as both parents having a refugee permit; they must produce a child's valid registration to a school, the child must be eighteen year old or less and the parents' period of continuous living in South Africa must not exceed five consecutive years. This assistance is subject to availability and can be stop anytime. Thereafter the parents should continue paying the fees.

The Refugee Pastoral Care believes that the greatest tool one can have to promote his/her integration is the ability to speak his/her receiving society's language. Therefore the Refugee Pastoral Care hires the service of benevolent educators to offer tutorial classes for English and IsiZulu. This service is open to everyone provided they are registered with the Refugee Pastoral Care office for administrative purposes. In addition, the project organizes workshops on the healing of memory. These are therapeutic sessions in which refugees are encouraged to speak out and share with

others their past life experience. The Refugee Pastoral Care believes that in so doing, refugees will recover and healing from their past emotional wounds will occur.

Integration: While providing these various social services to asylum seekers and refugees, the Refugee Pastoral Care educates the beneficiary on the importance of self sustainability which should be the concern of all. Thus, asylum seekers and refugees are assisted in the compiling of curriculum vitae and some are recommended for workshops to learn crafts. After a period of five years on the Refugee Pastoral Care books, a beneficiary is considered as having achieved his/her integration into South African society and thought to be able to support him/herself. The Refugee Pastoral Care does not provide its assistance to any asylum seeker or refugee after this period of time.

7.3. RECOMMENDATIONS

7.3.1. TO FMD

According to Mluleki (2003:220), there has been no evidence that in any discrimination or xenophobic attitude in South Africa, religion has ever been one of the reasons. However, it is obvious that church goers were amongst the perpetrators of discrimination and xenophobic attitudes towards migrants in 2008. They have thus gone against church teachings, which is “unity amongst the one people of God.”

According to the Second Vatican Council (*Lumen Gentium*⁵⁸), the church is a sacrament and as a whole, it is the people of God which includes both clergy and laity. The Second Vatican Council interpreted a sacrament as a sign which brings unity. Unity is a term and concept that involves a community or a group. The church, therefore, is defined as a gathering of individuals with common goals, concepts or doctrine to form “one people of God” (*Lumen Gentium*). Contextually applied, this interpretation of the church involves both the South African and the migrant community which both need to be ministered to in a joint effort in the struggle for unity.

The Second Vatican Council pointed out that its conception of church reversed centuries of explicit assertion that the clergy alone was the church. Unfortunately, according to the opinion expressed by FMD members, the church leadership is perceived as representing on its own (the voice of) the church. This members’ interpretation of the responsibility of

⁵⁸ Dogmatic Constitution on the Church - *LUMEN GENTIUM*. Promulgated by His Holiness, Pope Paul VI on November 21, 1964. www.christusrex.org/www1/CDHN/v3.html (Accessed on November 29, 2010)

the church is somehow motivated by the configuration surrounding the birth of most Independent churches wherein the founder is always the senior pastor “forever” and is the one deciding and shaping the theology of the congregation. This is based on the founder’s interpretation and understanding of scriptures according to the objectives he/she has assigned to him/herself. This members’ perception means some members fail to bring their contribution for the mission of the church, which they have considered to be the clergy’s “own business”, yet, mission is a continual process of activities that requires the contribution of all for the expected transformation (Bosch 1991:510).

The above paragraph calls both the church and the congregation to reconsider its responsibility for the transformation of both. FMD has to create, out of the available resources, small or medium economic structures that will employ congregants according to their capacities and competencies. The result of such an initiative is that employed congregants will be paid a salary and, hence, will pay their tithes and contribute to the church’s financial blessings. Also congregants employed by the church will be a financial and material blessing to other congregants and to one another. In this configuration giving will be a joy and a kind of relief to both the church management and the congregation.

Lukola has declared that only 20% of the congregant is faithful in its tithing. The reaction of the 80% remaining can somehow be compared to the reaction of the widow of Zarephath in 1Kings (17:9-16). In this text the Lord instructed Prophet Elijah to leave the Brook Cherith for, it had dried up and to go to Zarephath where he would be fed by a widow. Though the Lord assured the prophet of the provision in Zarephath, the widow obeyed the words of the prophet only after he (the prophet) had assured her what blessings she would harvest as a result to her act of *ubuntu* (1King 17:14). The widow’s earlier refusal to the prophet’s demand was somehow the reaction of any responsible or caring person. It required the prophet to convince the widow to move from the level of grace to that of faith for a miracle to happen. Together, the prophet and the widow’s faith produced positive results. This is likely to be the attitude of Christians belonging to a congregation that expects the economically and socially-disadvantaged congregants to rely on in order to continue living.

Entzinger and Biezeveld (2003:19) have distinguished three types of integrations: Socio-economical integration, cultural integration and legal and political integration. The present study has focused on social integration while acknowledging that all three types

are interconnected. In his work *Transforming Mission*, Bosch (1991:510) has identified six “salvific” events providing the church with a guideline in the doing of mission holistically. The one that has inspired and motivated my recommendations to FMD in its doing of mission to and for migrants’ integration is the image of the cross of Jesus⁵⁹. Bosch (:514) argues that the cross called the church in South Africa to repent for having been silent and “allowing” atrocities against the stranger to take place. The church in the world, as well, needs to advocate to its members true repentance for having been involved in one way or another in the said atrocities across the world. Where there have been atrocities of any nature, it is obvious to experience conflicts, separation and grudge. In doing mission as integration, before implementing any social programme, FMD needs to plead in favour of reconciliation between the South African and the migrant’s community. Bosch (514-515) points out that for this reconciliation to be effective both communities need to carry the cross of Christ which is a sign of accepting a sacrifice, because reconciliation implies true and painful forgiveness to offer and to accept.

The South African community needs, on the one hand, to forgive itself for being dehumanized through inhuman behaviours such as xenophobia and racism. On the other hand, this community has to forgive migrants for any involvement in any anti-constitutional behaviour and any preconceived negative perception of South African society. In being willing to contribute to the creation of a homogenous community where guests and host are one, migrants have to agree with their church’s plea for forgiveness. They have to accept the South African society’s apologies though there might be some wrongs such as deaths that could have occurred in the past outbreak of violence and which cannot be repaired. Mluleki (2003:207) reminds us that in the book of Ephesians (2:13:14) Jesus promoted *ubuntu* values in encouraging Jews and gentiles to become one people, thus breaking the social and philosophical barriers which existed between the two groups. The church, which is the representation of Christ on earth, has to believe in its ability to engage in uniting the two communities in Durban. This unity is discriminatory of no one, whether black, Indian, coloured, white, South Africans or migrant.

In the debate on migrants’ social integration, FMD has to initiate and advocate for the implementation of a network of migrants and South African churches in Durban. The

⁵⁹ Bosch’s six “salvific” events as detailed in his book are: incarnation of Christ, His death on the cross, His resurrection, His ascension, the Holy Spirit at Pentecost, and the parousia (1991:510).

network is called to be a platform for positive and critical thinking on issues regarding social education of church members. South African churches benefit from having amongst their members police personnel, public servants, unemployed people, hawkers and others. These various categories of church members are the very people who, once beyond the church doors become reluctant, suspicious and fearful of migrants, yet, some ill-treated migrants belong to the same body of Christ that gathers together South Africans.

Pastors have the moral influence and psychological power of being listened to by their church members. FMD needs to ensure that through this network the South African church will be influenced to educate and inform the South African population on migrancy and its eventual positive contributions. The South African church needs to advocate in favour of *ubuntu* principles as being biblical and should implement special educational programmes on manners and customs of other cultures as well as on what the Bible says on welcoming strangers. This education has to be done during sermons, seminars, conferences, other special events and church activities. The church's involvement in educational programme will contribute to the promotion of a spirit of tolerance. This involvement will start laying a solid foundation for migrants to be socially accepted in Durban. Indeed, it is imperative that the South African community be aware that hospitality, as embedded in *ubuntu* principles, is a community act that cannot be performed in isolation.

In all the recommendations that have been proposed in this study, the migrant church will have to reflect on and learn from its experience and that of its members. It has to commit to being influential in the network so as to act as the “watchdog” of government institutions, SAPS and NGOs in the observance of integration efforts. The network should ensure that mechanisms to monitor the achievement of migrants' social integration nationwide are set and respected. This monitoring has to be done according to some agreed and implemented indicators such as migrants' satisfaction with their social lives in Durban (such as accommodation, children's education, employment), the level of equality with national citizens and participation without discrimination in social and political activities. If FMD engages actively in collaborating with social, religious and government institution to join hands in the process of migrants' social integration, Durban will surely

experience sustainable migrants' integration and Congolese migrants will be socially transformed.

7.3.2. TO THE GOVERNMENT

Even when rejected and condemned, violence of different kinds will still be perpetrated against migrants. Today one can easily travel from one continent to another by air, land or sea faster than ever before. The actual media and communication development allows different people to be informed of the economic and infrastructural development taking place around the world (Entzinger and Biezeveld (2003:219). If migration cannot be stopped by any means, it is therefore preferable that different ways be looked at by secular institutions for its sustainable management. This management will be in the interests of both migrants and receiving societies.

In its publication *Compendium of Migrant Integration: Policies and Practices*, the IOM (2010:185) has affirmed that the South Africa government and churches have introduced no explicit legislation on migrant integration since 1994. Yet, after the xenophobic violence, migrants' integration had to be a priority in various government institutions and churches around the country. *The project on Migration and Social Cohesion*, a partner of the *South African Migration Project* states that the South African government has, however, engaged in a project to promote migrants' integration (Stiftung 2009:2). The project points out that the government identified a threefold strategy in attempting to promote migrants' social integration: firstly, to bring an end to the violence and to prevent further outbreaks of violence; secondly, to provide emergency and humanitarian relief to the victims of the violence and, thirdly, to "reintegrate" people displaced by the violence (:2). According to the government's interpretation of integration in this regard, migrants should be helped to go back in their communities, provided agreement has been reached with concerned communities (Stiftung 2009:2). This is simply relocation rather than integration as advocated by FMD members and Entzinger and Biezeveld (2003:47). It is important that the government, in the light of countries of the European Union⁶⁰, for example, starts by defining its policy on migrant's social integration and implement a sustainable plan.

⁶⁰ Read IOM (Feb 2010) report on *Compendium of Migrant Integration Policies and Practices*.

Under the *Immigration Act 2002*, the South African Immigration Advisory Board was established. This board has to include migrants' integration on its policy agenda as an unavoidable issue. This issue (migration) requires the implementation of policies that will positively impact the social lives of migrants and stimulate their contribution in the socio-economic life of the country. South Africa is a democratic country and its government has to ensure that migrants have rights, and mostly equal rights, as citizens. These rights⁶¹ need to be respected by those who are supposed to put them into practice (police forces, hospitals and the Department of Home Affairs). The result of such rights enforcement is that migrants would then be able to actively participate and contribute to the socio-economic life of the country in general, and Durban in particular. The respect of migrants' rights does not spare them from observing and respecting the South African laws, and cultural and moral values.

Government policies have to address the problems that are limiting migrants' social integration such as low socio-economic status, social disadvantages such as racism, discrimination, being disadvantaged in the labour sector, residential segregation and participation in union activities. Besides, the South African government should implement official educational programmes on a national level for both communities. The migrant community should benefit from programmes relating to local languages. These language skills should be combined with an introductory course on South African manners and customs and on government's institutions. Entzinger & Biezeveld (2003:47) argue that once migrants have mastered local languages and have acquired some professional skills, their incorporation into the labour market should follow smoothly⁶². The government, through local counsellors, has to ensure that the South African community is educated on foreign cultures through programmes in which emphasis is placed on the importance of diversity as being part of African richness.

Interconnectedness is a characteristic of the three types of integration: Social, economic and political. For migrants who are already permanent residents, as well as those who have become naturalised South Africans, the government can assure the right to be elected and

⁶¹ Right to education, right to health care, right to accommodation, right to free circulation in the country, right to speak a language of choice, right to proper and healthy alimentation.

⁶² According to Entzinger & Biezeveld (2003:47), in order to obtain a residence permit in Austria, a migrant has to sign an 'integration contract', which obliges him/ her to learn German. If the migrant succeeds in mastering the language at a basic level in one year, the government will cover half of the costs. This Austrian government's initiative is but a good step in the country's strategy to encourage migrants to achieve quick and sustainable integration.

to elect. This category of migrants needs to be free to make a choice about those who have to rule over them and make political, social and economic decisions over their lives. If the South African government can allow voting rights for migrants, then it has to consider incorporating naturalized South Africans and permanent residents into the police force as well. This step can contribute to reducing police abuse during intervention into migrant issues and migrant areas. Recent is the case involving police brutality against a Mozambican taxi driver, Mido Macia, who was dragged handcuffed behind a police van in the eye of the general public on February 26, 2013 and beaten to death.

The government needs to set targets which will be agreed upon as indicators of migrant integration, such as:

- Migrants' participation in the formal and informal socio-economic sector,
- Competent permanent residents and naturalized South Africans' participation in local government's institutions,
- Migrants' eligibility for business advantages as South Africans,
- Migrants' access to suitable accommodation,
- Permanent-resident migrants' short period for eligibility to citizenship
- Migrants' mastering of local languages,
- Migrants to benefit in the country's social security system,
- Migrants' children's eligibility to scholarships,
- Migrants' easy access to good healthcare and others.

Once these targets are set, the government has to create or utilize an existing board such as the Immigration Advisory Board as its watchdog in the coordination and evaluation of policies achievement. Indeed Entzinger and Biezeveld (2003:29) have pointed out that for migrants' integration to be evaluated as a successful process, the major institutions of the host countries have to be sufficiently accessible to migrants. The integration of migrants is a cross-generational process. My wish, therefore, is that further research be conducted in the field of monitoring the respect by government's institutions of implemented policies in order for migrants to enjoy protection and sustainable integration in South Africa.

7.3.3. TO THE MEDIA

Some scholars fingered the media as one of the causes of migrants' exclusion and discrimination in receiving countries (Mluleki 2003:228-229; Nyamnjoh 2006:63; Thompson 2005:16). It has been observed that whenever the media engages in a debate on

a subject, its power to influence that debate, according to its position, is mostly considered (James 2008:88). These scholars have argued that in most of its reports on migrants' issues, the national media in receiving countries displays anti-migrant attitude (Mluleki :229; Thompson :4; Nyamnjoh :63-64). It is true that this attitude might be motivated by the fact that the media, to a great extent is a private business, and as such, its objective is to sell its news and make profits. It is obvious that in such case information in the hands of xenophobic media personal would harm the efforts of the church and other civil and government institutions working in building a coherent society. The media therefore has to work in collaboration with civil societies, NGOs, churches and government institutions on the migration issue.

In its different coverage of migration issues, the media has to be impartial. Not all migrants' arrests are linked to criminal activities. I do not imply that the media does not have to denounce criminal activities on the pretext of protecting migrants' rights. It would be unprofessional on the part of the media to do. What is recommended here is to have the media being conscious of the efforts made by some community members, the church and the government to build a peaceful and coherent society. The media can regularly include some teachings on *ubuntu* values and principles in its pages, and thus, enlist support to other organizations that are concerned by the right and migrants' contribution to the social and economic development. The South African media can recall the struggle period during which many South Africans fled the country to take refuge in other African countries. There was never a problem of xenophobia; rather South Africans were offered space to prepare for their resistance movement in order to fight the apartheid regime once back in their home country.

7.3.4. TO NGOs

There has always been an interrelationship of consequence between migration and NGOs. Schapendonk & van Moppes (2007:17) have observed that migration has enabled many NGOs to become involved with migrants and migration, which extends to employment opportunities for many. In most cases, government institutions brandish policy limitations as a reason for failing to deal adequately with migrant issues. In its position towards migrancy, the media can pretend to be influenced by the fact that issues eliciting much emotion are more attractive and quick to sell. NGOs, on the contrary, are funded by third parties. For this reason they are not accountable to the government and thus, benefit by

having a “free hand” in action and activities in their field of work. NGOs have to take advantage of this administrative configuration to work freely but closely with the government, the church and the media in their purpose to inform, educate and influence the public opinion about the challenges and opportunities offered by migration. This will be the NGOs’ contribution to combating racism and xenophobia.

NGOs, like the government and the church, can embark on information and educational programmes such as teaching language skills and professional skills to migrants. Community leaders and members have to be initiated in leadership skills, creation and management of social and economic groupings. It is in these created institutions that the acquired skills will be applied. NGOs have to largely assist migrants and South Africans in the organization of a joint forum. NGOs also have to be the government’s watchdog in monitoring migrants’ integration achievements according to targets that the government should prioritize.

7.4. FINAL ANALYSIS

From this study it has emerged that migrants’ social integration in Durban is a possible process, however, FMD has to:

- Consider its mission, that is, to focus on the evangelization of Congolese migrants as a priority and adjust its social policy in listening to the migrants’ voices on the issue of integration,
- Strengthen the League of Congolese Pastors in Kwazulu Natal as a platform to advocate for cohesion between Congolese migrants and South Africans in Durban,
- Engage in the building of a network uniting migrants and South African churches,
- Initiate, promote and actively participate in educational programmes in the network for the advocacy of mutual Christian tolerance and acceptance between the two communities (migrant and South African),
- Promote cultural diversity by showcasing what the Congolese way of worship can offer to South African religious diversity through its music,
- Promote awareness of migrants in the South African media through the created network,
- Advocate for migrants’ integration indexes to be part of government’s policy and follow up on respect for and implementation thereof.

Throughout the process of this study Kritzinger's (2011:50-51) seven-feature praxis matrix has been the inspiring analytical tool that has helped in this research on FMD's attempt to transform its lived experience in Durban. This has resulted in the conclusion that when migration is well managed and its cultural, economic and social benefits are well utilized, migration can be a valuable asset to both migrants and the receiving society. The European continent has understood the important contribution that can provide social, economic and cultural integration of migrants and has promoted selected migration through the European Union. The African continent is richly blessed through its cultural diversity, its fertile soil and its mineral resources. In promoting integration, the African continent can, as has happened on other continents, achieve sustainable social and economic development and a better life in which there will be less conflict. This opens a path for other researchers to study the benefit of integrating borders between African people and countries.

7.5. A FINAL PERSONAL ACCOUNT

I conclude this study as I began and that is with a personal account of my journey as a migrant. I had a poignant experience shortly before I submitted this dissertation for examination. Unisa, in 2009, initiated a special learning programme named *Your Chance2 Advance*. This programme is intended to take learning to disadvantaged communities in South Africa through a set of well-selected, short classes on different subjects such as *Entrepreneurship, Customer service, Local economic development, How to pass your learner's licence, Introduction to hairdressing, Communication skills, Career planning* and many more. The subjects are taught and facilitated by Unisa academics and other qualified experts in these different subjects. From July the 15th to July the 31st, 2012 the programme management offered me the opportunity to be part of its "learning ambassadors" to assist in event management and crowd control in Diepsloot township before, during and after classes. This was in the beginning an unsettling thought since in May 2008 Diepsloot was the epicentre of xenophobic violence that spread over the entire South Africa. On the one hand, as a migrant, my first feeling was that of fear of what might happen to me in this community that I believed was highly xenophobic. On the other, I was curious to gain a first-hand experience of what I have read in newspapers and watched on national and international television channels concerning the atrocities of xenophobic violence in Diepsloot.

After having worked through my fear and anxiety by the first day I decided to be “in courageous contact” with the community. The learners from the community responded enthusiastically to my greeting and to my instruction to have them seated. From the second day, learners were kind to me after they discovered my migrant origins. They were cooperative in that they spoke to me in English as I could not speak their local languages. Even when I changed the venue to assist the venue chief in the Diepsloot Youth Centre, ambassadors and learners were welcoming, kind and obedient to me. I approached an ambassador and a learner in my attempt to know what their role was in the past xenophobic violence and why. For these two members of the community their role in the violence was motivated by the apparent anger of the crowd. They regretted having played a role in chasing migrants without knowing the motive behind the instigators. During the last meeting held by the programme manager, my availability to assist the community of Diepsloot was appreciated and I believe the ambassadors, being the community representatives, perceived that migrants could somehow be helpful to a community. This is not to confirm that there was no danger if I moved out of the venues, but simply that it was a sign that a well-informed community can make good decisions based on real facts and observations. Through the course of this study I learnt that people of faith can make a difference by taking a step out of their comfort zones and becoming present even in places of perceived danger. As a Congolese migrant in South Africa I have realised that we still have a long way to go to be accepted by the communities in which we live. For this purpose the church like FMD is a critical site for our belonging and acceptance. After receiving encouragement and strength from the church, others too may go out and support struggling South African communities as I have done. Through awareness programmes and tangible projects South Africans may realise that we can be a blessing and not a bother.

Make us one, Lord!

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TRANSLATION OF APPENDIX

In the following lines are the translations of the email messages from *Vin Nouveau* viewers in reaction to the programme. Each translation corresponds to the order number attributed to the message on the original email copy on previous pages (Appendix):

1. From Gaby Matamba – Katanga province – DRC

My sincere greetings. I do not know from where to start as I am presently troubled by problems that do not get solution. I have followed your TV teaching on the subject of “Dignity and trust.” Unfortunately I missed the beginning of the programme. How can I get this teaching as a written email? Indeed, I am in the DRC - Katanga province in the city of Likasi and my name is Gaby Matamba.

2. From Jules Tresor – Lubumbashi – DRC

I am very glad that you have thought about us. It is true, it has been a while I have not contacted you. This was due to my studies that I am completing this year. Everything is fine on my side, except the fact that RTGA TV channel does not broadcast in Lubumbashi these days for about one month. We are missing your show. I have written to Pius Mwabilu, the CEO of the channel for assistance.

3. From Eriel Kalala

Good day Pastor. I am honoured to write to you this message. Yesterday I followed your message on a Congolese TV channel and had no choice but to take your email address and request the same message in writing. Thank you very much. My name is Eriel Kalala bearer of a bachelor degree in mechanical engineering. I am still single and looking for a job. Thanks for keeping me in your prayers.

4. From Mukosa Lusasa – South Kivu Province – DRC

My name is Heritier Mukosa Lusasa leaving in Bukavu in the South Kivu province of the DRC. I have followed your programme on RTGA TV channel and was impressed by the teaching on “The spirit of discernment” as well as “The seven laws of a winning team.” I would appreciate if you could send me these teachings through my email address. Expecting a positive response, receive my greetings in Christ our Lord and Saviour.

5. From Nyembwe Kabeya – Kampala – Uganda Republic

Dear beloved and servant of God. If I have been quit it is because I have been absent from the country. I was in Kampala, Uganda. Since I am back I am unable to follow your programme on TV. I have the impression that you have changed the broadcasting time. Would you kindly inform me on your new schedule? May the Lord bless you.

6. From Florence Chaina – Gabon

Good day Pastor. How are you? This is sister Florence from Gabon. The phone number that you have sent me seems not to be operational anymore. Can you please send it to me once again? Thank you, may the Lord bless you and your family.

7. From Siska Lukola – Egypt

Good day Pastor. My name is Siska Lukola. I am leaving in Egypt and have followed your message on the TV channel RTGA broadcasting from Congo. I have been blessed by the content of the message.

VIN NOUVEAU VIEWERS' MAILS AS THEIR REACTION TO THE PROGRAMME

(48 non lus) - chris_mubili - Yahoo! Mail

http://fr.mg40.mail.yahoo.com/neo/launch?.rand=4gms70em81bac

Bonjour, christian Déconnexion Options Aide Y! en page d'accueil Soyez mobile Mon Y! Yahoo!

Rechercher Recherche Mail Recherche Web

NOUVEAUTÉS BOÎTE DE RÉ... CONTACTS Fw: messag... Fw: mes sal... Fw: Fw: quoi faire
Écrire un message Supprimer Répondre Faire suivre Spams Imprimer

Comparer tous les prix sur Yahoo! Fw: quoi faire Afficher les détails

- Boîte de réception 48
- Discussions
- Brouillons 91
- Envoyés
- Spams 113
- Corbeille 26
- Dossiers intelligents
- Mail de vos contacts
- Dossiers +
- Contacts en ligne
- Amis Facebook
- Vous n'êtes pas connecté au
- Applications
- Agenda
- Ajouter des fichiers vo...
- Bloc-notes
- Mes réseaux sociaux
- Papeterie

--- On Sun, 3/11/12, faith durban <faithmdbn2000@yahoo.com> wrote:

From: faith durban <faithmdbn2000@yahoo.com>
Subject: Fw: quoi faire
To: christian_mubili@yahoo.fr
Date: Sunday, March 11, 2012, 4:37 PM

--- On Thu, 11/26/09, Gaby Matamba <gabymatmut@yahoo.fr> wrote:

From: Gaby Matamba <gabymatmut@yahoo.fr>
Subject: quoi faire
To: faithmdbn2000@yahoo.com
Date: Thursday, November 26, 2009, 6:46 PM

mes salutations les plus sincères je ne sais pas par ou commencer je suis très trouble par des problèmes qui ne trouvent pas solutions mais en vous suivant a la télé par votre message qui a parle sur la dignité et la confiance dommage j ai eu ce message en retard et pour ma première fois.comment avoir vos message sur email?au faite je au congo dans la province du katanga dans la ville de likasi je m appelle GABY MATAMBA priez pour moi. merci bye



Répondre à : faith durban

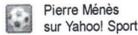
Envoyer

1

Choisir sa pub

Ne ratez rien de la phase finale de la Ligue des Champions.

YAHOO! SPORT
Les dernières news



Fw: Re : VIN NOUVEAU " LEADERSHIP"

Afficher les détails

- Boîte de réception 48
- Discussions
- Brouillons 91
- Envoyés
- Spams 113
- Corbeille 26
- Dossiers intelligents
- Mail de vos contacts
- Dossiers +
- Contacts en ligne
- Amis Facebook
- Vous n'êtes pas connecté au
- Applications
- Agenda
- Ajouter des fichiers vo...
- Bloc-notes
- Mes réseaux sociaux
- Papeterie



--- On Sun, 3/11/12, faith durban <faithmdbn2000@yahoo.com> wrote:

From: faith durban <faithmdbn2000@yahoo.com>
 Subject: Fw: Re : VIN NOUVEAU " LEADERSHIP"
 To: christian_mubili@yahoo.fr
 Date: Sunday, March 11, 2012, 4:40 PM

--- On Thu, 11/6/08, Jules trésor <tresoracram@yahoo.fr> wrote:

From: Jules trésor <tresoracram@yahoo.fr>
 Subject: Re : VIN NOUVEAU " LEADERSHIP"
 To: "faith durban" <faithmdbn2000@yahoo.com>
 Date: Thursday, November 6, 2008, 7:15 PM

2

Salut PASTEUR ,

Je suis tellement ravi que vous aillez penser à nous, c'est vrai ça fait un bout de temps que je ne faisais pas signe de vie, mais c'est suite aux études puisque je termine cette année.
 Du moins tout va bien, mais sauf que la RTG@ n'émet plus à LUBUMBASHI il y a de cela 1mois que votre émission nous manque. De toute façon j'écris directement au PDG Pius MWABILU pour demander de l'aide.

Merci Pasteur d'avoir penser à nous .espérant ainsi suivre les enseignements le Jeudi prochain. Que Dieu vous benisse.

--- En date de : Jeu 2.10.08, faith durban <faithmdbn2000@yahoo.com> a écrit :

De: faith durban <faithmdbn2000@yahoo.com>
 Objet: VIN NOUVEAU " LEADERSHIP"
 À: joskalo2005@yahoo.fr, "Jules trésor" <tresoracram@yahoo.fr>, "natacha tshikomba" <ntshikomba@yahoo.fr>, "tshimanga moguyjo" <thstrongman_guy@yahoo.fr>, "Samba Guy" <gsamba55@yahoo.fr>, "dicta mato" <dictamato@yahoo.fr>, "Daisy Murugan" <daisy@dbn.sahara.co.za>, "Augustin Famba" <fngoy@yahoo.fr>, "franc badibanga" <badibangaduciel80ans@yahoo.fr>, "HENOC MALELA BIN MALELA" <pastmalelahenoc@yahoo.fr>, "Papy Siwa" <papysiwa@yahoo.fr>, "sabiti matheu" <matheusabiti@yahoo.fr>, "nyembwe kabeya" <alainnyembwe@yahoo.fr>, cimpfaustin2@yahoo.fr, "marien ndualu" <crefa2002@yahoo.fr>
 Date: Jeudi 2 Octobre 2008, 12h32

Bonjour!

Je voulais juste vous faire signe de vie car ca fait un bon bout de temp que vous nous avez ecris, toutefois j'espere que vous continuez a suivre le programme "VIN NOUVEAU" chaque jeudi a la meme heure et s'il ya quelques questions nous sommes toujours disponible a vous servir,
 Si possible parle a certains de vos amies ,freres et soeurs ou meme a d'autres pasteurs (si possible) a propos de ce programme car ce dernier est entrain de benir plusieurs partout dans notre continent.

C'est toujours une joie de vous servir, que la paix de notre Seigneur vous couvre.

Pasteur JBLukola

----- Original Message -----

From: florence chaina <chainaflorence@yahoo.fr>
 To: "faithmdbn2000@yahoo.com" <faithmdbn2000@yahoo.com>
 Sent: Saturday, May 24, 2008 1:52:54 PM
 Sulais vous faire signe de vie: RE: ACCORD DE SOUTIEN

Bonjour Pasteur JB Lukola comment vous allez c'est la soeur FLORENCE depuis GABON , votre numero de telephone que vous m'avais envoye ne passe pas si vous pouvez me l'envoyer avec tous les cordones (indicatif) Merci beaucoup que SHII O demeure en vous dans votre

Bonjour, christian Déconnexion Options Aide Y! en page d'accueil Soyez mobile Mon Y! Yahoo!

Rechercher Recherche Mail Recherche Web

NOUVEAUTÉS BOÎTE DE RÉC... CONTACTS Fw: message fro... Fw: mes salutati... Fw: Écrire un message Supprimer Répondre Faire suivre Spams Imprimer

- Suivez le CAC40 en direct!
- Boîte de réception 49
- Discussions
- Brouillons 91
- Envoyés
- Spams 113
- Corbeille 26
- Dossiers intelligents
- Mail de vos contacts
- Dossiers +
- Contacts en ligne
- Amis Facebook
- Vous n'êtes pas connecté au Applications
- Agenda
- Ajouter des fichiers vo...
- Bloc-notes
- Mes réseaux sociaux
- Papeterie



Fw: Afficher les détails

--- On Sun, 3/11/12, faith durban <faithmdbn2000@yahoo.com> wrote:

From: faith durban <faithmdbn2000@yahoo.com>
Subject: Fw:
To: christian_mubili@yahoo.fr
Date: Sunday, March 11, 2012, 4:35 PM

--- On Fri, 1/8/10, Eriel kalala <erielkalala@yahoo.fr> wrote:

From: Eriel kalala <erielkalala@yahoo.fr>
Subject:
To: faithmdbn2000@yahoo.com
Date: Friday, January 8, 2010, 2:22 PM

Bonjour Pasteur, c'est avec un grand plaisir pour moi de vous écrire parce que hier en écoutant votre prédication sur une chaîne congolaise rtg@, la parole m'a touché et j'étais obligé de prendre votre e-mail en fin de vous demander si possible la même prédication par écrit. Merci d'avance Pasteur. En ce qui me concerne, je répond au nom de Eric KALALA, détenteur d'un diplôme de grade d'Ir, Célibataire et chercheur d'emploi. Merci aussi Pasteur de me soutenir en prière pour un emploi.

Eric KALALA
Ir. Electromécanicien
Tél: (+243)0812120184
(+243)0992526262

3

Publicité
 wrote:

From: faith durban <faithmdbn2000@yahoo.com>
 Subject: Fw: Re : VIN NOUVEAU " LEADERSHIP"
 To: christian_mubili@yahoo.fr
 Date: Sunday, March 11, 2012, 4:45 PM

--- On Tue, 10/21/08, nyembwe kabeya <alainnyembwe@yahoo.fr> wrote:

From: nyembwe kabeya <alainnyembwe@yahoo.fr>
 Subject: Re : VIN NOUVEAU " LEADERSHIP"
 To: "faith durban" <faithmdbn2000@yahoo.com>
 Date: Tuesday, October 21, 2008, 3:00 PM

5

Bonjour bien-aimé serviteur de Dieu.
 Mon silence est le fruit de mon absence au pays depuis un bout de temps, j'étais un moment à kampala (Uganda). Mais depuis que je suis rentré je ne sais plus vous suivre à la télévision, j'ai comme l'impression que vous avez changé de programme.
 Vous voudriez-vous me communiquer votre nouvelle grille de programme?
 Que le Seigneur vous comble toujours de ses bénédictions.

--- En date de : Jeu 2.10.08, faith durban <faithmdbn2000@yahoo.com> a écrit :

De: faith durban <faithmdbn2000@yahoo.com>
 Objet: VIN NOUVEAU " LEADERSHIP"
 À: joskalo2005@yahoo.fr, "jules trésor" <tresoracram@yahoo.fr>, "natacha tshikomba" <ntshikomba@yahoo.fr>, "tshimanga moguyjo" <thstrongman_guy@yahoo.fr>, "Samba Guy" <gsamba55@yahoo.fr>, "dicta mato" <dictamato@yahoo.fr>, "Daisy Murugan" <daisy@dbn.sahara.co.za>, "Augustin Famba" <fngoy@yahoo.fr>, "franc badibanga" <badibangaduciel80ans@yahoo.fr>, "HENOC MALELA BIN MALELA" <pastmalelahenoc@yahoo.fr>, "Papy Siwa" <papysiwa@yahoo.fr>, "sabiti matheu" <matheusabiti@yahoo.fr>, "nyembwe kabeya" <alainnyembwe@yahoo.fr>, cimpfaustin2@yahoo.fr, "marien ndualu" <crefa2002@yahoo.fr>
 Date: Jeudi 2 Octobre 2008, 12h32

Bonjour!

Jc voulais juste vous faire signe de vie car ca fait un bon bout de temp que vous nous avez écrits, toutefois j'espère que vous continuez à suivre le programme "VIN NOUVEAU" chaque jeudi à la même heure et s'il ya quelques questions nous sommes toujours disponible à vous servir,
 Si possible parle à certains de vos amis, frères et sœurs ou même à d'autres pasteurs (si possible) à propos de ce programme car ce dernier est entrain de benir plusieurs partout dans notre continent.

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Pasteur JBLukola

----- Original Message -----
 From: florence chaina <chainaflorence@yahoo.fr>
 To: "faithmdbn2000@yahoo.com" <faithmdbn2000@yahoo.com>
 Sent: Saturday, May 24, 2008 1:52:54 PM
 Sulais vous faire signe de vie subject: RE: ACCORD DE SOUTIEN

6

Bonjour Pasteur JB Lukola comment vous allez c'est la sœur FLORENCE depuis GABON, votre numéro de téléphone que vous m'avais envoyé ne passe pas si vous pouvez me l'envoyer avec tous les cordons (indicatif) ...Merci beaucoup que SHILO demeure en vous, dans votre ministère et dans votre famille AMEN

faith durban wrote:

Bonjour, christian Déconnexion Options Aide Y! en page d'accueil Soyez mobile Mon Y! Yahoo! Rechercher Recherche Mail Recherche Web

NOUVEAUTÉS BOÎTE DE RÉCEPTION... CONTACTS Fw: message from eg... Écrire un message Supprimer Répondre Faire suivre Spams Imprimer

Cher Président, en 2012 je voudrais... Fw: message from egypt. Afficher les détails

- Boîte de réception 51
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- Applications
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- Ajouter des fichiers vo...
- Bloc-notes
- Mes réseaux sociaux
- Papeterie

--- On Sun, 3/11/12, faith durban <faithmdbn2000@yahoo.com> wrote:

From: faith durban <faithmdbn2000@yahoo.com>
Subject: Fw: message from egypt.
To: christian_mubili@yahoo.fr
Date: Sunday, March 11, 2012, 4:32 PM

--- On Fri, 12/4/09, siska lukola <siskalukola5@yahoo.com> wrote:

From: siska lukola <siskalukola5@yahoo.com>
Subject: message from egypt.
To: faithmdbn2000@yahoo.com
Date: Friday, December 4, 2009, 1:27 PM

BONJOUR PASTEUR, ngai kombo na ngai SISKALUKOLA , nazali na egypt nalandaki mateya nayo na RTGA CONGO depuis EGYPT, en tout cas nasepelaki mingi na ndenge nayo ya koteya,eloko ekamuisi ngai lisusu pona tozali kombo moko,namoni kaka lokola ndeko na ngai ya mobali nde azali koteya,yango wana nalingi ayeba yo malamun,nakosepela mingi soki oko répondre ngai,nzambe apesa yo lisusu makasi ya kosalela ye,merci,SISKA



Répondre à : faith durban Envoyer

7

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