

**EXPLORING THE DYNAMICS OF THE REFUGEE PHENOMENON AND
ITS RELEVANCE IN SOUTH AFRICA'S DEVELOPMENT:
TOWARDS THE MERGING OF THEORY AND PRACTICE FOR MINISTRY
TO REFUGEES**

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DECLARATION

I, the undersigned, hereby declare that **Exploring the dynamics of the refugee phenomenon and its relevance in South Africa's development: towards the merging of theory and practice for ministry to refugees** is my own original work, and that the authors of all the sources used or quoted herein have been duly acknowledged. I also declare that I have not previously submitted this work in its entirety or in part at any university for obtaining any academic qualification. I am the owner of the copyright thereof.

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ABSTRACT

The history of migration is as old as that of mankind. However, the magnitude of its impact is extremely acute today as we are confronted by the manifold consequences of globalisation. Scores of people from different parts of the world leave their homes every day in quest of personal, economic, political, social, environmental, emotional and spiritual freedom or security, amongst other things. In South Africa, the local population has been witnessing floods of such people entering the country since 1994. They all have one thing in common: enduring foreignness and all its consequences at liberty rather than living with neither liberty nor safety in their own countries.

However, most South Africans understand less the context of the circumstances that lead to asylum-seeking or the challenges that asylum seekers and refugees among them face on a daily basis. They less appreciate refugees' contribution in the country's development and even lesser, the little attempts by refugees to prompt transformative change in the community. As a result, intolerance emerges and xenophobia transpires. There is a serious need to educate the society on the issues concerning refugees. This research explores different perspectives of forced human displacement (particularly the refugee phenomenon) with the purpose of finding better ways to educate the society on such matters.

So, what should the church's contribution be in educating the population on the question of refugees? In this study we prove that, first of all, the church is to provide refugees with a sense of belonging and homely warmth. That is, it should be the truest sanctuary for refugees by receiving them rather than keeping them apart. Then, it should build a bridge of understanding between refugees and the hosting community. This means the church is to be the reconciler of the two communities. Hence, this bridge of understanding is reconciliatory and leads to transformational development in society.

The study is a collection of academic reflections, theological insights and empirical data from 271 participants nationwide. It is a multidisciplinary study (albeit researched within the frames of practical theology) that promotes human dignity for all. This it does by taking the

challenges related to the refugee phenomenon and turning them into opportunities to be explored for the benefit of the community.

Based on our findings, we give some recommendations to assist community workers and guide policy makers in their attempts to effect transformational change in the community and be effectively responsive to the needs of refugees in South Africa.

Key words: *Asylum Seeker(s), Church, Community, Forced Human Displacement, Human Dignity, Refugee(s), Refugee Phenomenon*

OPSOMMING

Die geskiedenis van menslike verskuiwing of migrasie is so oud soos dié van die mensdom. Die impak daarvan is egter deesdae baie ernstig soos wat ons gekonfronteer word met die veelvuldige gevolge van globalisering. Massas mense van verskillende dele van die wêreld verlaat elke dag hul woonplekke op soek na persoonlike, ekonomiese, politieke, sosiale, omgewings-, emosionele en geestelike vryheid of sekuriteit. In Suid-Afrika kan die plaaslike bevolking getuig van 'n vloedgolf van sulke mense wat die land inkom sedert 1994. Hulle het almal een ding in gemeen: blywende vreemdelingskap en al die gevolge daarvan op die persoon se vryheid eerder as om te lewe met geen vryheid en geen veiligheid in hul eie lande.

Die meeste Suid-Afrikanners verstaan nie die konteks van die omstandighede wat kan lei tot die soek van asiel of die uitdagings wat asielsoekers en vlugtelingse moet aanskou elke dag. Hulle waardeer nie vlugtelingse se bydrae tot die ontwikkeling van die land nie en nog minder die vlugtelingse se beperkte pogings om transformerende verandering in die gemeenskap te bewerk. As gevolg hiervan kom onverdraagsaamheid na vore en raak xenofobie sigbaar. Daar is 'n ernstige behoefte om die gemeenskap op te voed oor die kwessies rakende vlugtelingse. Hierdie navorsing verken verskillende perspektiewe oor menslike migrasie (veral die vlugtelingse-verskynsel) met die doel om beter maniere van gemeenskapsopvoeding te vind rakende sulke sake.

Wat behoort die kerk se bydrae te wees tot die opvoeding van die bevolking oor die kwessie van vlugtelingse? In hierdie studie het ons bewys dat dit eerstens die kerk se taak is om 'n gevoel van 'behoort' en huislike warmte te verskaf. Dus moet dit 'n ware toevlugsoord vir vlugtelingse wees waar hulle ontvang word eerder as om hulle op 'n afstand te hou. So behoort dit 'n brug van begrip te bou tussen vlugtelingse en die gasheer-gemeenskap. Dit beteken dat die kerk die versoener van die twee gemeenskappe behoort te wees. Hierdie brug van begrip is versoenend en lei dus tot transformasie-ontwikkeling in die samelewing.

Die studie is 'n versameling van akademiese oorwegings, teologiese insigte en empiriese data van 271 deelnemers landwyd. Dit is 'n multidissiplinêre studie (alhoewel die navorsing

binne die raamwerk van die praktiese teologie gedoen is) wat menswaardigheid vir almal bevorder. Die word gedoen deur die uitdagings wat verwant is aan die vlugteling-verskynsel te gebruik en te omskep in geleenthede wat ondersoek kan word tot die voordeel van die gemeenskap.

Gegronde op ons bevindinge, gee ons 'n paar aanbevelings om gemeenskapswerkers en gidsbeleidmakers by te staan in hul pogings om transformasie in die gemeenskap te bewerkstellig en effektief te reageer op die behoeftes van vlugteling in Suid-Afrika.

DEDICATION

To:

My dear parents, By'elongo Sangara and Justine Mlebinge, whose enduring spirit and positive attitude to life's circumstances in a foreign land have always been a moral example to me;

All the faithful refugees who, despite the challenges of their foreignness, have refused to succumb to the patterns of this world;

I dedicate this thesis!

IN MEMORIAM

In loving memory of:

*Byosa'a Tausi (F),
Bicingini Sangara (M) and
Bwenge Sangara (M);*

my three siblings whose deaths in a country of asylum were too early.

Peace to their living souls!

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The experience of researching on the refugee phenomenon and writing this thesis has been itself an experience of merging theory and practice. This is now a product which comes from that experience and the joint efforts of various people. Although I cannot mention by name all those who have helped me in one way or another, and at various stages, to complete this research, I would like to specially thank a few of them:

First, I would like to express my sincere gratitude to Prof. Karel August for his outstanding supervision. The time he spent to read and comment on my drafts made this research an attempt worthwhile.

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Finally, to Him who is able to do immeasurably more than what I think or imagine; He who is able to give exceedingly more than what I ask or desire; He who has preserved me when all else failed and the way forward seemed obscure; Him alone, the only wise God to whom glory, honour and thanksgiving are forever due, I owe my being, the achievement of my studies at this level, and the existence of this thesis.

ABBREVIATIONS AND ACRONYMS

AIDS	Acquired Immuno-deficiency Syndrome
AU	African Union
DHA	Department of Home Affairs
DRC	Democratic Republic of Congo
GLR	(African) Great Lakes Region
HIV	Human Immuno-deficiency Virus
IDP	Internally Displaced Persons
IOM	International Organization for Migration
NGO	non-governmental organisation
OAU	Organisation of African Unity
RRC	Refugee Reception Centre
SA	(Republic of) South Africa
SADC	Southern African Development Community
SAPS	South African Police Service
STI	sexually-transmitted infection
SU	Stellenbosch University
UN	United Nations
UNGA	United Nations General Assembly
UNGLA	United Nations Global Appeal
UNHCR	United Nations High Commissioner for Refugees
US	United States (of America)
WDI	World Development Indicators

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Everywhere in the world there are
People that are not loved;
People that are not wanted nor desired,
People that no one will help;
People that are pushed away or forgotten,
And this is the greatest poverty!

Mother Teresa

CHAPTER 1

GENERAL INTRODUCTION

1.1. Overview

This introductory chapter provides the basic information needed to understand the study better. It outlines the entire study by presenting it in a nutshell. First it presents the context of the study (the background, the problem, the significance of the study, the rationale of doing research in this field, etc.). The chapter then explains the aim, the objectives and the research question before giving an abridged account of the research methodology. The chapter closes with an outline of subsequent chapters to show how they are linked to one another in order to achieve the objectives of the study.

1.2. Background to the study

Marfleet (2000:85) notes that “forced migration is a child of the ‘global era’ and promises to be a prominent feature of world affairs”. This statement suggests an interesting dichotomy of globalisation being to some, the rich, an exciting reform and to others, the poor, a challenge if not an impasse. Nevertheless, it needs not be overemphasised that we are living in a time of major changes seeing the influence and the manifold effects of globalisation which, certainly, give rise to new socio-economic systems in the world. Governments, non-governmental organisations (NGOs) and private sectors, *inter alia*, undertake fundamental ways to meet the demands of this new ‘global era’ through innovative and strategic approaches. This is quite factual in Africa where the plight of poverty and its effects on the society, the emergence of new cases of diseases, the prevalence of political insecurity and governance crises, the ever-present armed conflicts and violations of human rights, to mention but a few, are witnessed more than ever before. All these factors indicate that African countries have the highest developmental demands compared to many other countries around the world. In view of this, developmental programmes, projects and

campaigns have to be initiated in order to meet the demands of this globalised world along the lines of African needs.

That is to say, notwithstanding the current globalised system, African countries have not so far managed to maintain peace among them, nor among their very own people, as a just society is yet to be built globally. The issues of ethical malpractice (i.e. mis-governance, unprofessional conduct, corruption, etc.) and those causing violence (i.e. armed conflicts, tribal issues, etc.) are ubiquitous in Africa.

For instance, the Great Lakes Region (GLR)¹ is known for serious socio-political crises characterised by hostilities, crimes against humanity, rebel movements, rapes and all sorts of violence which have negative impacts on the populace. Besides, the recent unrests in Côte d'Ivoire, the Arab world (Tunisia, Egypt and Libya); the long-lasting crises in Sudan and Somalia, the problem of Zimbabwe, to name but a few, have seen scores of people vulnerably displaced. Some of these have sought for asylum elsewhere; others have been helplessly displaced in their own countries.

Although forced human displacement is so widespread in Africa, there are very limited studies on the challenges faced by refugees in the theological spectrum. Even fewer are the studies on the role played by the church in bettering the lives of refugees in the South African context. This study will fill that gap in knowledge by giving fundamental information and practical ways that would lead to meeting the demands of refugees. Such knowledge would in turn, help refugees contribute positively to the welfare and development of their hosting country, South Africa.

1.3. Significance of the study

¹ Africa has lots of lakes and some of them are regarded as great due to their size and/or their river basins. The following (in order of size from the largest to the smallest) are included in most lists of great lakes in Africa: Victoria, Tanganyika, Malawi, Turkana, Albert, Kivu, Edward. It is always ambiguous therefore as to which countries exactly make up the African great lakes region though the cited lakes cover the area between Burundi, Rwanda, DRC, Uganda, Kenya, Tanzania, Kenya, Zambia and Malawi. Because of that, the context of this study requires that we narrow the sense of Great Lakes Region (GLR) countries to only mean: Rwanda, Burundi and the Democratic Republic of Congo.

This study finds global relevance in the current debates on the relation between forced human displacement and sustainable development. It is an interdisciplinary study as it explores ways in which refugees contribute to the development of the country and the relevance of their contribution to the welfare of South Africa's citizenry using theological lenses. The context of this interdisciplinarity makes the question of refugees to be herein presented in a way that befits the acumen of academics for research purposes on the one hand, and benefits the general public for awareness purposes on the other. Regrettably, most theologians and other experts in development studies become aware of the refugee phenomenon when it directly and perhaps forcibly intrudes in their field of study or interferes in the routines of their daily lives. Yet, the question of refugees and asylum seekers in this 21st century commands common interest and presents an opportunity for and the means to research other ends. So, this study demonstrates that researchers on questions relating to refugees need a cutting-edge perspective and a more critical sense due to the complexity of the discipline they attempt to explore. This study could therefore, provide essential information in various fields of expertise on the question of forced human displacement in general, and post-apartheid South Africa in particular.

With regard to the church, the findings of this study will be significant in helping church leaders and Christian organisations promote a culture of peace between refugees and the local population, and build the spirit of *Ubuntu* by nurturing the ethics of human dignity. Due to its pragmatic nature, the study challenges Christian ministers and at the same time, motivates them to speak on human acceptance and equal opportunity so that people would come across the excitement of living together as one human race in tolerance and mutual respect.

With regard to the society at large, the study is practical to both refugees and the local population. Both are reminded of their role in the society in order to champion the ethos of communal living. In such a societal set up, both communities would certainly attempt to always resolve conflicts through mutual dialogue and non-violence, thus avoiding new trends of intolerance and xenophobic attacks.

As for practical theology, qualitative empirical research cannot be underestimated due to both its practicality and academic contributions. The findings of this research will be helpful

to aspirants of holistic transformation in practical theology and community development in particular.

This research is thus a paradigm shift in theology of development. It uses practical methods to theologise *a propos* those millions of refugees around the world 'for whom hunger is daily, opportunity is restricted, [and] hope is in short supply' (Mooneyham 1975:31, 32).

1.4. Motivation for doing research in this field

People are forced to leave their homes and look for protection elsewhere beyond their geographical borders. Their decision is often guided by a choice of reasons, *inter alia*, natural disasters, socio-political situations threatening their lives, wars and conflicts, and different other forms of violence or human rights violations. They choose to become refugees rather than living in a place or situation that puts their lives in danger. However, in most cases, their hosting countries often treat them as insignificant persons. They are confined to below-average living standards and subjected to xenophobia².

In Africa, millions have left their countries and are scattered all over the world due to a range of combined factors, and until today many have never returned home. The researcher is one of them. Having experienced the armed conflicts, massacres, brutal killings and/or genocides in Burundi (1993), Rwanda (1994), and the Democratic Republic of Congo (DRC) in 1996, the researcher was forced to leave the DRC in quest of asylum in the neighbouring Tanzania. The influx of millions of Rwandan and Burundian refugees to the DRC, the embarrassing internal displacements of Congolese people and their exodus to Tanzania (of which the researcher was a part) as well as the miserable life of refugees in the camps of concentration remained for many years an emotional injury³.

In light of the above, the motivation for doing this research is twofold: firstly, it comes from a personal experience for having lived as a refugee in different African countries. This

² Xenophobia is an attitude of dislike toward foreigners. Often this attitude leads to various forms of assaults and, at worst, to violence. In this study we understand xenophobic attacks as an outward manifestation of the existing inward attitude toward foreign nationals.

³ I lived as a refugee for five years in the Nyarugusu Refugees' Camp (Tanzania) after leaving the DRC in 1996 during the so-called 'first war'.

resonates with Swinton and Mowat's (2006:227) view that '[t]he best people to research a given topic are those who have the most experience of it'. Hence, it is our moral obligation and commitment to serve the global community by bringing hope to refugees and addressing their problems for the purpose of finding solutions. Indeed, as the World Bank observes in its 2009 report on World Development Indicators, development becomes sustainable only when it focuses on 'improving the quality of people's lives and expanding their ability to shape their future' (WDI 2009). The researcher believes, without a shred of doubt, this statement includes improving the lives and shaping the future of refugees.

The second motivation for doing research in this field is purely spiritual. We believe that beyond one's earthly citizenship, there is a heavenly one upon which all people should gaze and fix their mind. When this is taken into perspective by both refugees and the local population, the individual *self* will have no phobia towards the *other* simply because they look different in terms of their physical characteristics. Instead, as Dear (1990:128, 129) believes, we 'all can live the life of faith, hope, love and non-violence'.

We are convinced, therefore, that despite the complexities of our problems in our various countries, Africa shall be at peace; and however improbable this may sound, Africa shall prosper one day!⁴ So, the thirst and desire to see refugees in South Africa contribute to the socio-economic development of the country as though they were citizens, and citizens treat them as though they were not refugees spurred us to do research in this field.

1.5. Research problem

1.5.1. Problem statement

The existence of refugees indicates that something is wrong somewhere and, somehow, someone's peace is at stake or their life threatened. The trauma of having abandoned one's home and belongings, and the experience of finding oneself in an unfamiliar territory with unfamiliar people, who speak unfamiliar languages and eat unfamiliar foods, make refugees become vulnerable in different areas of life: socially, economically, politically, emotionally,

⁴ Adapted from Thabo Mbeki's *I am an African*, 1996

and even spiritually. In South Africa, they are regarded by most local people as being and/or causing a serious problem to the community. Landau (2008)⁵ believes refugees in South Africa are often exploited and regarded by the local community as a threat to the wealth and health of the country.

Despite being perceived as a threat to the country's wealth and health, refugees use their know-how as a means of proving their resolve to survive in a hosting country. This explains their preparedness and willingness to do any work coming their way regardless of their educational background or previous social status. They often work under difficult conditions and get paid less compared to others. As for refugee women, at times, they engage in prostitution for survival and become victims of sexual abuse or run the risk of contracting Human Immuno-deficiency Virus (HIV) or other sexually transmitted infections (STIs).

In addition, the lack of humanitarian assistance to refugees in South Africa makes them at odds with local people due to the 'so-scarce' jobs which they both compete to find. Despite the abject situations they often live in, a common attitudinal conviction about refugees in South Africa is that they are 'taking jobs that South Africans should be filling... and are responsible for much of the crime... and other illegal activities' (Stemmett 2008:14). This eventually leads to ill-feelings; ill-feelings lead to resentment; and resentment leads to violent xenophobic attacks, and the consequential deaths of people who ran for their lives to a country they thought would be ideal for them as a haven.

Notwithstanding that, there is little attention from the international community and other concerned organisations on the real problems affecting refugees, which are somewhat caused by the following factors:

- (a) Failure to train the local population for ministry to refugee migrants so as to engage in open advocacy for them.
- (b) Failure to establish a genuine relationship with refugee migrants in order to build a bridge for mutual understanding.

⁵ In *Go Home or Die Here* edited by Hassim *et al.*

- (c) Failure to train and help refugee migrants assist their fellow refugees in order to establish self-reliance for the purpose of community empowerment and capacity building.
- (d) Failure to help refugee migrants contribute to the welfare and development of the country for the sake of local integration.

1.5.2. Research question

With regard to the above-stated problem, this research was guided by the following twofold question:

What is the role of the church in the promotion of human dignity for refugees and how does it help them contribute to South Africa's development?

In an attempt to answer this question, an empirical study was conducted.

1.6. Aims and Objectives

1.6.1. Aims

This research aims at:

- Identifying the problems people encounter when living as refugees in South Africa.
- Exploring human displacement from a practical theology perspective.
- Defining the role and relevance of refugees living in South Africa.

1.6.2. Objectives

The following are the objectives of the research:

- To find out the reasons that make people come to South Africa and their challenges.
- To develop and establish a theological framework for ministry to refugees.
- To deepen the role of the church (and civil society) in refugees' quest for dignity.

Following the above aims and objectives, and seeing the nature of this research as an exploratory study, our methodology did not require a hypothesis to guide the process.

1.7. Methodology

The reasoning of this research was inductive (as opposed to deductive) because we moved from specifics to generalities (Trochim 2006). That is, we moved from specific observations of the lives of refugees to broader generalisations of the refugee phenomenon based on the findings from the field of research. In other words, it was a 'bottom-up' approach as we drew conclusions and developed theories from the patterns we had explored (*ibid.*).

1.7.1. Methods of data collection

Data was collected by means of a survey on the field of research. The survey's questionnaire was distributed to non-refugees who were connected to refugees in one way or another (especially through work). Non-refugee participants were both South Africans and non-South Africans alike. We conducted face-to-face interviews to collect data from refugee participants.

1.7.2. Methods of data analysis

Among the methods used for analysis was typology, through which we ascribed certain codes to various variables of the data (Flick 2007). We then classified all the data into categories of similar themes. In addition to typology, we used the method of *descriptive statistics* to translate the information into graphs.

1.7.3. Selection of participants

Seeing that the population of interest was vast, we recruited the sample through a triangulation of probabilistic sampling approach (simple random selection) and a non-probabilistic approach (quota sampling and snowballing). The majority of participants were refugees and the rest were not. The latter participants (non-refugees) were eligible for selection on the basis of working with/for refugees.

1.8. Scope and limitations

1.8.1. Scope

The geographical area was restricted within the boundaries of the Republic of South Africa, and the following cities were our field of research: Cape Town, Port Elizabeth, Durban, Johannesburg and Pretoria. The time period of this study stretched from January 2011 to December 2012. That is, it took two years to reach the completion of this study. However, the field research only started when the ethical clearance was granted on the 22nd day of November 2011. As for the area of study, the focal point was the refugee phenomenon within the frames of developmental theology. Because the study is multidisciplinary, many other areas of study were touched on in order to add force to the point we were trying to make.

1.8.2. Limitations

Limitations were in various areas. Firstly, some potential informants were not willing to provide any information about refugees because of 'fear'. Nevertheless, such refusals were inherently useful to the research as they helped us understand better how sensitive the refugee phenomenon in South Africa is.

Secondly, only few of the documents about refugees were written by refugees and, as a result, our literature review relied mostly on those written by non-refugees or ex-refugees⁶. The review would have had a different and special tone if, while in asylum, refugees were writing about their 'refugeeness'⁷.

Thirdly, some participants were quite reserved to say or write more due to the sensitivity of the research. Others expected much; they believed we were sent by the United Nations

⁶ By 'non-refugees' I mean anyone who is not a refugee. This may be a South African or a foreigner; and by 'ex-refugees', I'm referring to those who were once refugees but are no more. They are either back in their countries or have acquired a different status such as citizenship.

⁷ *Refugeeness* is the term I use to refer to the experiences and the manifold consequences of forced human displacement which characterise life in a country of asylum. The term explains better what it means to live as a refugee and refugees' survival mechanisms in difficult circumstances.

High Commission for Refugees (UNHCR) although they were explained *a priori* the aims and objectives of the research in the Informed Consent Form. So, both the 'reservedness' of some and the over-expectation of others affected their attitudes *vis-à-vis* the interview, which resulted in a few not-so-good answers.

1.9. Ethical Considerations and Confidentiality

According to Uwe Flick (2007:68), a professor in qualitative research⁸, 'the awareness of ethical issues and concerns has grown considerably... in qualitative research'. He points that, in the past, researchers were doing their research on people who did not know whether they were being researched. As a result, they often suffered from the experiments of the research (Flick 2007a, 2007b). This ethical malpractice led to 'establishing precautions against such violations of good practice in research' (Flick 2007:69) and, ever since, codes of ethics or ethical guidelines are always set by institutions doing research and expected to be followed especially when participants of the research are human beings (*ibid.*).

So, we followed internationally recognised ethical principles to make this research ethically sound. The process was based on the principles of confidentiality and respect for human dignity as set by the Research Ethics Committee: Human Research (REC) of Stellenbosch University (SU). The field work was done after obtaining an ethical clearance from the REC for the approval of participation by potential participants due to the sensitivity of the research. All the ethical principles of human research that were in line with human dignity were adapted to the local contexts to avoid misunderstandings and reduce any possible damages.

In this prospect, data was collected in such a way as to protect the participant's dignity and respect their privacy. Any information obtained in this research that would have been

⁸ Uwe Flick is Professor of Qualitative Research at the Alice Salomon University of Applied Sciences in Berlin, Germany. Cf.: <http://www.uk.sagepub.com/authorDetails.nav?contribId=500779>

identified with the participants was not disclosed and will remain undisclosed unless with the participants' permission. Otherwise, information gathered in this study was not (and will not be) revealed to anybody; and no authority had (and will have) access to it in any way. Confidentiality and anonymity were maintained in that the information gathered could not be linked to any research participant since the questionnaire did not require them to give their names. All data gathered remained private and confidential; protectively kept to avoid any possible leak.

Nevertheless, access to this information was restricted only to the supervisor of this research study and to the senior members of the research team whose details appear in paragraph 8 of the Informed Consent Form (see *appendix II*). Even here, the information gathered is not identifiable with any one participant.

In addition, accuracy of data and their interpretation were also amongst the leading ethical principles as no omission or fraud with the collection or analysis of data occurred in the research practice. We highly considered the dignity of participants during data collection and maintained the highest level of academic honesty during analysis. So, the research reflects the accuracy of its findings.

1.10. Conceptualisation and definition of key words

According to Babbie (2001)⁹ usual communication generally occurs through a system of vague and common agreements about the use of terms, but an academic work requires that terms be specified to avoid any possible ambiguity. This is why terms that recur in a scientific piece or essay need to be identified and defined. Conceptualisation is therefore the process through which the researcher gives specific meaning to key words or terms that reappear throughout the study (Babbie 2001). Here are some of the terms and/or concepts that are recurrent in this study:

⁹ Earl Babbie's (with Johann Mouton) *Practice of Social Research* (2001) adapted to the South African context by Mouton *et al.*

1.10.1. Asylum Seekers and Refugees¹⁰

Understandably, the term ‘asylum seeker’ is often used interchangeably with the term ‘refugee’. However, the two terms technically differ. Here is the UNHCR’s concise definition:

Asylum seekers are people who have fled their homes and crossed an international border ... [then] they make a claim to be recognized as refugees and are waiting for that claim to be accepted or rejected¹¹.

In light of this definition, it is only when an asylum seeker’s declaration has been accepted and approved by the immigration officers of a hosting country that one becomes a refugee. In other words, a refugee is someone whose asylum request has been granted by local authorities of the hosting country after leaving his/her own for various reasons, *inter alia*, the fear of being persecuted. A simpler definition is given by Mummert & Bach (1992:42) that a refugee is ‘an exile without a home [and] who needs help’.

1.10.2. Human Dignity

Human dignity is what characterises someone as a human being; and it does not come as a result of one’s personality, achievements or nationality. Goldewijk and Fortman (1999) find that human dignity should be at the centre of all human rights debates since it is a core value in many spheres of influence. They also believe that the opposite of human dignity is nothing else but humiliation. In other words, ‘[h]uman dignity is what brings respect and recognition’ (Goldewijk and Fortman 1999:68) to the human race.

¹⁰ This section distinguishes a refugee from an asylum seeker. But unless necessary and worth indicating, in the entirety of this research the term ‘refugee’ is used in reference to both asylum seekers (i.e. those who are still waiting for the outcome of their asylum applications) and refugees (those whose applications have been approved already). So, there exists technically a distinction between the two terms but the context of this study requires the use of the term ‘refugee’ inclusively.

¹¹ This is a paraphrased definition of the term ‘refugee’. The actual definition can be found in many documents that deal with the question of refugees but one certain place is on the UNHCR website. Cf.

<http://www.unhcr.org>

1.10.3. Church

To begin with, the term 'church' derives from the Greek word *ekklesia* which can be translated as a 'gathered people'. It is neither a place where one goes on Sundays for a worship service nor a building into which people enter for religious purposes. August (2010) says the church is a people called for the purpose of redemption to form a *Shalom* Community. In other words, the church is a community of people sent out by God to live for Him, under His kingly rule. Samuel Ngewa (2006:1431) likens the church to 'the tribe of Jesus' or, as Hughes (1998:73) puts it, 'a special people assembled by God' for devotion to Him in a very special way. As such, the church 'must not be identified with any particular culture, social or political system, or human ideology'¹² because it is the community of a faithful people united in Christ alone.

1.11. Stages and structure

1.11.1. Stages

The study consisted of four main stages:

- (a) Identification of factors relevant to the refugee phenomenon through a review of literature.
- (b) On-field collection of data from participants through questionnaire and interviews.
- (c) Presentation, analysis and interpretation of data.
- (d) Development of a framework for church ministry to refugees

1.11.2. Structure

Chapter 1 – General Introduction: This chapter is the skeleton of the research. The aim of this chapter is to introduce readers to the study and help them understand what it is about and how subsequent sections have been organised.

¹² Lausanne Covenant (1974) – Section 5: *The Church and Evangelism*.

Chapter 2 – Theoretical perspectives of forced human displacement: this chapter is an in-depth analysis of existing literature on the question of refugees. The chapter discusses various dynamics of forced human displacement and the refugee phenomenon in particular.

Chapter 3 – Problematisation of the refugee phenomenon in practical theology and church ministry: this chapter is a review of materials that deal with the refugee phenomenon from a theological perspective. It answers the question: where does the church in South Africa fit in the question of refugees and why the refugee phenomenon is a problem of practical theology.

Chapter 4 – Research methodology: This chapter gives details on the methods and instruments that were used for data collection and data analysis. The chapter draws attention to the research design and reveals the sampling method that we used to select participants of the research and the justifications for the choices made.

Chapter 5 – Data Analysis and Interpretation: this is a diagnostic appraisal of the research findings. It presents an analysis and interpretation of the data gathered on the phenomenon under study.

Chapter 6 – Towards the merging of theory and practice for ministry to refugees: Here we give innovative ideas on the merging of theory and practice for ministry to refugee migrants. We propose a conceptual framework for participatory development and capacity building on the question of refugees from a theological perspective. The chapter closes with the conclusions and recommendations.

When we look around the world with eyes wide open,
We see pain and poverty, despair and violence, evil beyond belief.
The scene is a nightmare.
What can we do? What can we say?
We are tempted to weep and weep;
We feel the urge to pray constantly for God's mercy.
And so, we weep and pray

John Dear¹³

¹³ Christian pacifist and Catholic priest – a nominee for the Nobel Peace Prize

CHAPTER 2

THEORETICAL PERSPECTIVES OF FORCED HUMAN DISPLACEMENT

2.1. Overview

This chapter studies forced human displacement from a literary perspective as documented by previous researchers. It starts with a brief account of the history of forced human displacement in an attempt to explain the implications and complications of the refugee phenomenon. It also explains the experiences of refugees in hosting countries, with a particular focus on South Africa. The purpose of the chapter is to illustrate the manifold reality of forced human displacement and give pointers to how it can be faced and/or dealt with in today's context.

2.2. The contexts of forced human displacement

In the context of this research, human displacement is the act of moving from one country to settle in another for reasons beyond one's control. It is basically human migration – an instance of changing location periodically by moving from one region to another due to a possible lack of permanent settlement¹⁴. According to Black, Crush and Peberdy (2006:1), 'migration is clearly a major issue across Africa – both within countries and across borders'. Thus, human displacement is a forced movement on one hand, and a physical experience on the other. It is either voluntary or involuntary depending on the circumstances that occasion the move. It can also be internal or external depending on the extent of the situation. Such displacement can happen within the boundaries of one's country or it can be a border-crossing experience. In the latter case, the displaced person is an asylum seeker and it is only when his/her application has been approved that he/she becomes a refugee. In the former case, the displaced person is simply known as an internally displaced person.

¹⁴ The Free Online Dictionary, cf. <http://www.thefreedictionary.com/migrate>

2.2.1. A glimpse at the history of forced human displacement

The history of forced human displacement in Africa pre-dates the era of colonialism and the establishment of geographical borders. According to Daniel Carroll¹⁵ (2008:29) forced human displacement is 'neither a new phenomenon nor a recent political concern' because it has been a topic of national interest for ages. That is to say, migratory movements have a historical depth in Africa and, hence, 'the history of humanity is a history of migration' as Harzig, Hoerder and Gabaccia (2009:8) observe. It is difficult to tell with absolute certainty the genesis of these migratory movements since people in the past moved from one territory to another as their needs arose. Ferris¹⁶ (1993:68) affirms this and says that 'historically, people have always sought to move when they were unable to survive'.

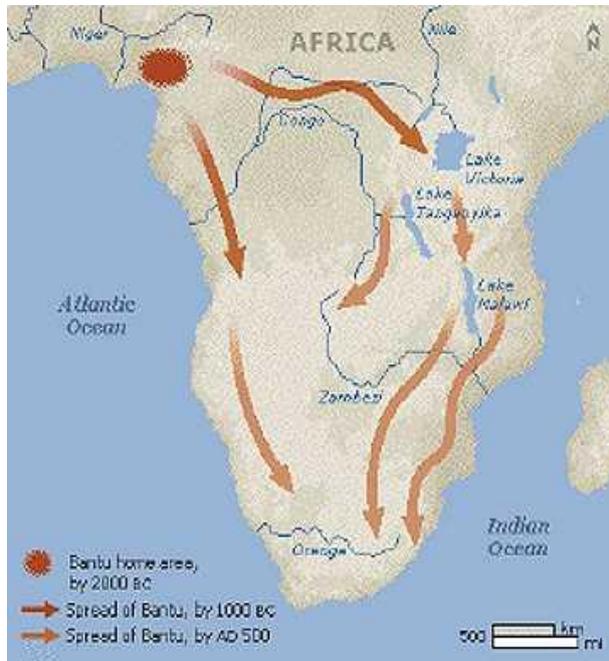
Although it is not easy to tell the exact reasons for early migrations, it is of universal knowledge that people migrated mainly due to the changes in weather patterns, shortage of food or disagreements between peoples (e.g. family members, clans, tribes, etc.). Both historians and anthropologists agree that the migrations of Bantu people started around 1000 BC. However, there seems to be different versions with regards to their origins. One version attests that Bantu people originated from West Africa around the modern-day country of Nigeria.

Based on this theory, many anthropologists believe that the possible cradle of this vast ethnic group is the Niger basin which might have been their home area 4000 years ago – that is, 2000 BC (see **Fig.1.**). From their 'home area' in the Niger basin, Bantu people migrated in different directions around 1000 BC and AD 500. Another version asserts that Bantu people came from central Africa around the territory occupied by the modern-day countries stretching from the DRC to Cameroon¹⁷.

¹⁵ M. Daniel Carroll R. is Distinguished Professor of Old Testament at Denver Seminary.

¹⁶ Dr. Elizabeth G. Ferris is Senior Fellow in the Foreign Policy Studies Program at the Brookings Institution in Washington, D.C. and Co-Director of the Brookings-Bern Project on Internal Displacement. Cf. <http://isim.georgetown.edu/105516.html>

¹⁷ www.elateafrica.org/elate/history/bantumigration/bantumigrationtchr.doc

Fig.1: The cradle of Bantu peoples and their subsequent migratory movements¹⁸

In spite of the disagreement on their original home, Bantu peoples are currently settled in sub-Saharan Africa, and dispersed throughout the continent especially in the regions around the equator – all the way to South Africa. Harzig *et al.* (2009:10), writing on the human history of migration, confirm that as people moved from one place to another they went across their geographic locations and cultural groups ‘hunting and gathering families’. This indicates that

these early migrations contributed to the establishment of new communities and played a major role in the social progress and economic lives of the people through their ‘fusion of capabilities, spirituality, and emotions’ (Harzig *et al.* 2009:11). Accordingly, Mususa and Nyamnjoh¹⁹ (2010:36) find that there has been a long history of people’s movements across Southern Africa into what is now called South Africa for labour purposes long before 1910 when the country became one. Mususa and Nyamnjoh (*ibid.*) indicate that ‘none of these workers were ever offered permanent residence in South Africa, despite contributing to building the country for decades’. Many of these migrants still live in South Africa and, although some of them now hold the South African citizenship, they vulnerably undergo xenophobic treatments.

¹⁸ According to *SwaziNet*, This map represents the best calculations of where and when the Bantu peoples migrated, carrying with them their iron, pottery, and agricultural technology. Available at: <http://swazinet.com/bantu-migration/>

¹⁹ Patience Mususa and Francis Nyamnjoh (both from the University of Cape Town, South Africa) in *Migration and Xenophobia in Southern Africa*; paper presented at a conference on Peace-building in Southern Africa, February 2010

2.2.2. Modern dynamics of forced human displacement in Africa

Though most migrants of yesteryears faced similar challenges as modern ones, the context is different and the conditions of their displacement call for differing expectations mainly due to globalisation. For instance, today the free movement of people needs to be regulated by certain bodies whereas in the past one had a choice to migrate wherever it seemed best for survival. In this prospect, the Southern African Development Community (SADC) had drafted in 1995 a Protocol to regulate the Free Movement of Persons to which South Africa seemingly opposed (Mususa and Nyamnjoh 2010). South Africa believed the SADC Protocol would have allowed free movement to millions of people, even criminals, and would have been a big threat to the jobs held by the citizens. Mususa and Nyamnjoh (*ibid.*) highlight that South Africa's stance on this Protocol was xenophobic and contributed to the lack of proper policies on the question of refugees and other migrants in general.

Kanyandago²⁰ (1999:174), a scholar in ethics and development, find that 'not all refugees are affected in the same way'. He believes the problems that refugees encounter in the hosting countries or those they have experienced in their countries of origin are often stereotyped and, thus, often disposed to fallacy. In addition, Kanyandago (1999) warns of possible dangers when someone focuses on statistics for budget purposes and forgets that behind those numbers are real human beings with real human needs. He says,

[T]he danger of ... figures is that it might limit the problem of refugees to abstract figures [whereas] *behind these figures are real people* (emphasis mine) experiencing some of the most difficult problems facing humanity (Kanyandago 1999:172).

This statement indicates that most information about refugees focus on elementary details like name and surname, age, gender, country of origin, and some simple specifics that would help to identify unaccompanied children, vulnerable women, orphans, etc. for statistical purposes. Such information may be enough to organisations that want to adjust their support to people's need but does not suffice to understand the various challenges

²⁰ Peter Kanyandago is director of the School of Postgraduate Studies at Uganda Martyrs University, Uganda, where he is also professor of Ethics and Development Studies at the Institute of Ethics and Development Studies. Cf. <http://www.nd.edu/~kellogg/events/calendar/fall2009/kanyandago.shtml>

and the dimension of people's hurt (Kanyandago 1999). Thus, behind statistical figures are real people who are hurting inside (*ibid.*), and Africa produces large numbers of such people when compared to other continents. They migrate mainly due to wars, violent conflicts, political oppression and economic crises, *inter alia*. Such situations put Africa in a position of vulnerability. For that reason, Africa becomes a continent in an alarming situation of help with millions of refugees scattered all over the world. Ferris (1993) finds that 'the social economic and political factors behind these mass movements ... seem certain to continue in the years ahead'. The reasons behind the refugee phenomenon in Africa are numerous and can thus be grouped in three dynamics: socio-political, economic and 'other'.

2.2.2.1. Socio-political dynamics

The combination of social challenges and political crisis generally lead to forced human displacement. Factors like the lack of health care system, social marginalisation, persecution of any kind and poverty deprive people of their human right to survive. They rob people of their freedom and their dignity. Yet, a number of African leaders conduct themselves dictatorially despite the espousal of democracy and multiparty politics by their respective countries, and aware that democratic leaders are accountable to the people they govern. In this regard, Nyerere, the former Tanzanian president, quoted by Magesa²¹ (2002:60) said:

Government is properly instituted among men not to secure the material or cultural advantages of the few but to promote the rights and welfare of the many. Therefore, the many must inevitably be genuinely consulted, and the just powers of government derived from them.

In this statement, Nyerere highlights that people are the backbone of democracy and, thus, beneficiaries of both 'material [and] cultural advantages' emanating from it. He believes this is the requirement of a democratic government. However, the refusal to alternate political powers, the failure to admit election defeat, the lack of dialogue and, in many cases, the

²¹ Laurenti Magesa is a priest of the Roman Catholic Diocese of Musoma, Tanzania. He has a Ph.D. in Moral Theology from St. Paul University in Ottawa, Canada, and was once a lecturer at the Maryknoll Institute of African Studies and taught at the Catholic University of East Africa, Nairobi, Kenya. Cf. <http://www.siena.edu/pages/1117.asp>

diabolisation of political opponents, *inter alia*, validate the claim by Magesa (2002:62) that ‘today, pure democracy is not practicable’. Magesa’s assertive claim is evidenced in Africa where many leaders do not champion democratic values duly because of their anti-constitutional and/or autocratic leadership style. Factors as these eventually produce tensions, never-ending conflicts and other kinds of violence, which often result in human displacement.

For instance, the Hutu/Tutsi problem in Central Africa (i.e. Rwanda and Burundi) has led to serious scenes of genocides and, to this day, the crisis still has deadly repercussions. Though there have been many ceasefire agreements between the government and the rebel groups in Burundi, the country is still not stable, and the population lives in ‘renewed fears of civil war’ (BBC News 2012)²² on a daily basis. As for Rwanda, though the government argues that the country is now stable, there still are high tensions between the two sides of the divide (i.e. Hutus and Tutsis). It is a kind of cold war that could lead to a civil war at any time. As a result, both Burundians and Rwandans are found dispersed all over the world, and their presence in South Africa is an evidence to this.

The DRC crisis is complex and manifold. According to BBC News (2012)²³, this vast central African country, similar in size with Western Europe, with massive economic resources such as diamonds, gold, copper, cobalt, zinc, cassiterite, uranium, and coltan²⁴, amongst other things, ‘has been at the centre of what could be termed Africa’s world war [which] has left it in the grip of a humanitarian crisis’. The eastern region of the DRC is characterised by serious cases of rape by rebel soldiers²⁵; on-going harassment of civilians by the *Mai-Mai*²⁶

²² BBC News Africa Online – Burundi profile, available at: <http://www.bbc.co.uk/news/world-africa-13085064>

²³ *Ibid.* Democratic Republic of Congo profile, available at: <http://www.bbc.co.uk/news/world-africa-13283212>

²⁴ Coltan is the mineral used to manufacture several consumer electronic products such as cell phones, DVD players, and computers. Coltan has been discovered recently in the eastern DRC and is reportedly fueling the war there and the main activity of most rebel soldiers there is the business of this mineral to finance the conflict. Cf. <http://www.cellular-news.com/coltan/>; BBC News <http://news.bbc.co.uk/2/hi/africa/8234583.stm>

²⁵ There are various groups of rebels in the DRC: the Enyele rebels in the Equateur province, the Ugandan rebels in the north-eastern region, the Rwandan rebels in the two Kivu provinces, the rebels in the Ituri region near oil finds (BBC News Africa, *ibid.*), and the M23 rebels operating in the North Kivu province – to name but a few.

(Congoese civilian militias); recruitment of *Kadogos* (children-soldiers)²⁷ by armed groups and many other kinds of atrocities that cause massive human displacements both internally and externally. The situation in DRC is dire and humanitarian assistance limited due to frequent attacks on convoys by armed groups and quasi-absent infrastructural facilities to make the process possible. In addition, DRC has been ranked last of the 187 countries in the latest development indicators released by United Nations Global Appeal (UNGLA) and refers to the country as a 'failed state' which cannot recover²⁸. This, apart from the conflict there, happens to be another main reason that makes Congoese nationals seek asylum in a country deemed better off.

In Sudan, the crisis had caused pain to millions of Sudanese for decades and many have been dispersed all over the world. According to BBC News (2010)²⁹, the crisis is not only racial and religious (Arabs from the north are Muslims while Blacks in the south are Christians), but also it had been linked to land disputes between the northerners and the southerners around the Darfur region. The nomadic tribes from the north moved in

²⁶ Literally, 'mai' means 'water'. These militias were using some scientifically-unknown (traditional) substances that could neutralise the effect of anything of iron; making them immune to even bullets. That is to say, when shot, a bullet was said to become 'mai' (water) to them since it would merely fall on the ground without harming them. This is why they were eventually called the *Mai-Mai*. In the 60s *Mai-Mai* were sympathisers of the then minister of education in the Emery-Patrice Lumumba's government, Pierre Mulele who, together with Gaston Soumialot and Christophe Gbenye (of Antoine Gizenga's political party, PSA – *Parti Solidaire Africain*) started the *Simba* rebellion in 1964 following the assassination of Emery-Patrice Lumumba by the government. Source: <http://www.jstor.org/stable/pdfplus/2934325.pdf?acceptTC=true> or <http://www.historynet.com/congo-crisis-operation-dragon-rouge.htm>

²⁷ The term 'kadogo' is Kiswahili and can be literally translated as 'very small' or 'very little'. In the DRC children are recruited (often by the rebel army in the eastern regions) for military services. Apparently, the main reasons are because (i) it is not easy to convince an adult person to join the rebel army during the war and (ii) it is believed when taught to kill at a young age, one learns fast and eventually becomes the most dangerous soldier to deal with. So, *Kadogo* soldiers in the DRC were often merciless once you met them despite their young age. Cf. Index of Amnesty International: *DRC, deadly conspiracies?* (2001) available at: <http://www.unhcr.org/refworld/pdfid/3b83b6e27.pdf> or *A History of Resistance in the Congo* available at: <http://www.possible-futures.org/2012/02/15/african-futures-history-of-resistance-in-congo/>

²⁸ The 2011 United Nations Human Development Index (released by the World Bank in *World Development Indicators*) puts the DRC at the bottom of 187 countries despite its potentialities in mineral resources. Cf. <http://www.bbc.co.uk/news/world-africa-15775445>

²⁹ BBC News Africa Online – Q&A: *Sudan's Darfur conflict*, available at: <http://news.bbc.co.uk/2/hi/africa/3496731.stm>

perpetual quest of a better territory to settle with their livestock due to drought in their original abode. Because Arabs monopolised power in isolation of the Blacks (southerners), they could easily get whatever land they needed. The system of governance in Sudan has been controversially referred to as ‘the Arab apartheid’ as the crisis intensified and led to acts of genocides against southerners. Many peace agreements failed or were never entirely implemented. Eventually, talks and dialogues between the Northerners and the Southerners resulted in a referendum to split the country in two independent states, and in July 2011 the Southerners voted for their independence. Despite the split, various outstanding issues – especially the question of shared oil revenues and the exact border demarcation – have continued to create tensions between the two states (BBC News 2012)³⁰. Due to this non-ending socio-political crisis, the presence of South Sudanese people in South Africa is also evident.

In view of this, a collective and responsive act is required to prevent further displacements resulting from socio-political crises. The idea of a collective effort in response to forced human displacements in Africa resonates with Mbeki’s (2010) declaration:³¹

We have seen too many dead bodies littering the African landscape.

We have seen too many displaced Africans... crossing national borders, driven by fear of death at the hands of fellow Africans.

We have seen enough of death and destruction to inspire us to stand up at last and say in unity – enough is enough!

By urging Africans to say in unity ‘enough is enough’ because of ‘too many dead bodies... [and] too many displaced [people]’, Mbeki believes all is not lost and Africa can still rise again above its armed conflicts, rebel movements and socio-political problems.

³⁰ BBC News Africa Online – Sudan profile, available at: <http://www.bbc.co.uk/news/world-africa-14094995>

³¹ Thabo Mbeki, former South Africa’s president. Public lecture on *Africa, War and Peace* addressed at the Tshwane University of Technology, 16 September 2010. Cf. http://www.unisa.ac.za/contents/colleges/docs/TUT_Lecture.pdf

2.2.2.2. Economic dynamics

Migrating for work has become a common practice for many Africans due to globalisation. The reason for such migrations are economic, to say the least. They constitute a way of getting and securing sufficient income for the survival of immigrants.

Economically, forced human displacement leads to the losses of human resources both in the public and private sectors. Its effects are more perceptible in the country of origin because emigrants take with them their knowledge and skills as Harzig *et al.* (2009:11) have found. This loss of labourers is often balanced by the influx of skilled migrants (*ibid.*). This brings the deduction that emigration without immigration impacts negatively the country's economy. This negative impact is evidenced in that workforce decreases when emigration occurs.

Despite such a challenge, economic growth is every country's preoccupation in the 21st century. All African countries strive to meet and adapt to the demands of globalisation although the consequences beget a heavy and serious economic load to the governments. That is to say, as refugees stay longer in the hosting country, hosting governments experience serious economic impacts in various ways.

When refugees return to their countries of origin, they are expected to boost their economy with the skills they got in their country of asylum. This means most returnees raise their domestic productivity, especially if they were in a country deemed better off. Ironically, many African countries exist between a paradox of wealth in mineral resources and an extremely poor population. Making sense of this is a challenge to many African governments. As a result of this, most people would seek asylum in quest of better opportunities.

Others seek asylum for economic reasons because they believe their chances to survive are greater somewhere else than in their own countries. Ferris (1993:67) finds that in some cases, people send a few members of the family away to a foreign country so that they can support the rest of the family through remittances. This shows that many people in Africa are forced by economic crises in their own countries or attracted by economic opportunities

in the receiving countries to seek asylum. There are lots of questions, though, whether this qualifies someone genuinely as a refugee or just an economic migrant.

It, however, could be said that trade and industry have an impact on and, at times, influence the refugee phenomenon on the market for the sole reason that some people seek asylum for new opportunities. For instance, an increased production of food in a neighbouring country could be a factor that causes forced human displacement. In this regard, of those who migrate for money-accumulation reasons are often those who have been severely affected by extensive unemployment and/or poverty in their countries of origin. Their displacement is now a result of their desire to work in another country as they are jobless and helpless under the current circumstances of their own country.

2.2.2.3. Other dynamics

It is quite impossible to have an accurate list of what causes forced human displacement or, in particular, the refugee phenomenon. This is why, apart from socio-political and economic dynamics, it is safer to classify the rest of the dynamics under the category 'other'. The well-known American sociologist and demographer, Everett Lee³², divided the causes of human displacement in two categories: Pull Factors and Push Factors (Lee 1966). The latter have to do with someone's place of origin (that is, factors that drive someone away from his/her home) while the former have to do with someone's destination (that is, factors that attract or pull them towards another country).

Push Factors include natural disasters (e.g. drought, floods, desertification, the rising of sea level), demographic changes (e.g. overpopulation and deaths), climate change (e.g. global warming and extreme changes in weather patterns) or environmental pollution, fear of persecution, socio-political and/or economic crises, etc. Pull Factors consist of things like freedom (political, religious, economic, social, etc.), jobs, money-making opportunities, better living conditions, strong democracy, as well as peace and security, etc. There are also

³² Everett S. Lee was a highly respected scholar who contributed much in the field of Sociology and Demography. He spent all his life teaching, researching and writing books. He graduated with his PhD at the University of Pennsylvania, USA. Source available at:

<http://www.southernsociologicalsociety.org/assets/TSS.v39/summer2007.pdf> (p 18)

physical limitations such as long periods of droughts, famine, deforestation, earthquakes, flooding that force people to migrate. Such conditions create new barriers to social progress as they threaten people's emotional stability and wellbeing. As a result, people change their original abode in quest of that which they lack in their country.

Another aspect of migration in this context has to do with the lack of basic needs by many. Seeing that the majority of Africans do not have access to running water, electricity, food, security, etc. and lack facilities with modern technology, one can easily tell the level of their living standard. The lack of such minimal basic needs shows that most people in the African continent live in abject poverty. For that reason, those with relatives and/or friends in a better off country are more likely to emigrate also. Their migration is mainly due to what they hear or the concrete actions they see through the remittances that their friends or relatives send. In other words, the presence of friends and/or relatives in a better off country could cause people to migrate.

2.3. Post-apartheid South Africa: a hub for asylum

South Africa is a hub of asylum-seeking in Africa due to various reasons ranging from respect for human rights to solid democracy. According to the United Nations General Assembly (UN GA) 2011 Update, many refugees in South Africa come from the GLR countries, and the Horn of Africa (Somalia, Eritrea, Ethiopia and Djibouti). Despite the challenges they encounter in South Africa, refugees enjoy freedom of movement within the country. Most of them settle in large cities already crowded by an overwhelming migration of the local population from rural areas.

2.3.1. The context of South Africa's geopolitics

South Africa is geographically situated at the southern tip of the African continent, and it is the only country with coastlines on both the Atlantic and Indian oceans. Being an independent country, South Africa shares its borders with six different countries: Namibia, Botswana and Zimbabwe to the north, Mozambique and Swaziland to the east, and the

Kingdom of Lesotho within its boundaries³³ (cf. **Fig.2**). South Africa has eleven official languages, nine provinces, a population of 51 770 560³⁴, and life expectancy has drastically dropped from just above 60 years to mid-50s³⁵. This decline in life expectancy is, in all probability, mainly caused by HIV/AIDS. South Africa has an abundance of natural resources such as diamond, gold and platinum, amongst other things.

Due to apartheid, officially adopted by the National Party as a policy in 1948, South Africa was banned from all international activities and isolated from the rest of the world³⁶. Known to have gone through such a bitter history, South Africa rose beyond its horrible past and became an economic powerhouse in the African continent. Since 1994, South Africa has been a constitutional parliamentary republic, and the leaders of its governments are democratically elected by universal suffrage.

As a democratic country, South Africa is now founded on internationally-recognised values such as human dignity and non-discrimination. To prevent the ills of their discriminatory past from happening again, the post-apartheid South African government forbids discrimination in all its forms. The democratic South Africa is now open to the world and, in particular, to Africa. With this openness though, new challenges arise and one of which is that of handling the refugee phenomenon.

³³ The Kingdom of Lesotho is an enclave entirely surrounded by the South African territory. Cf. *fig.2*

³⁴ Source: Statistics South Africa 2012 – Census 2011 Results. Available at:
<http://www.statssa.gov.za/Publications/SASStatistics/SASStatistics2012.pdf>

³⁵ *Ibid.* available at:
http://www.google.co.za/publicdata/explore?ds=d5bncppjof8f9_&met_y=sp_pop_totl&idim=country:ZAF&dl=en&hl=en&q=south+african+population#!ctype=l&strail=false&bcs=d&nselm=h&met_y=sp_dyn_le00_in&scale_y=lin&ind_y=false&rdim=region&idim=country:ZAF&ifdim=region&hl=en_US&dl=en&ind=false

³⁶ Cf. *Apartheid* at: <http://www.english.emory.edu/Bahri/apart.html> and *BBC News – South Africa Profile Timeline* at: <http://www.bbc.co.uk/news/world-africa-14094918>

Fig.2: South Africa and its neighbouring countries



Source: Wikipedia, the free encyclopaedia

2.3.2. Why seeking asylum in South Africa?

In his 2008 report at the UNGA, the UN Secretary General³⁷ said that violence, intimidation and the violations of human rights are causing large numbers of Zimbabweans to seek asylum in neighbouring countries such as Botswana, Mozambique and Zambia but South Africa remains their main destination. Asylum seeking in Africa shows that African countries still struggle to maintain peace and security due to internal conflicts, wars and serious violations of human rights, amongst other things. In this regard, the democratic South Africa is in a better position to assist refugees due to its political and economic stability as peace and economic security magnetise people copiously.

Human displacement, however, causes a shortage of labourers in most African countries. Hence, immigrants are often hired to fill that gap as they (immigrants) usually accept to work even for insufficient remuneration. They work even for little wage as they often struggle to find jobs that could earn them sufficient money for their survival despite their skills and/or educational background. This makes them take any job or work under difficult

³⁷ Mr. Ban Ki Moon

circumstances because, as Harzig *et al.* (2009:105) explain, '[i]n both the economic and the social sphere, migrants frequently experience discrimination'.

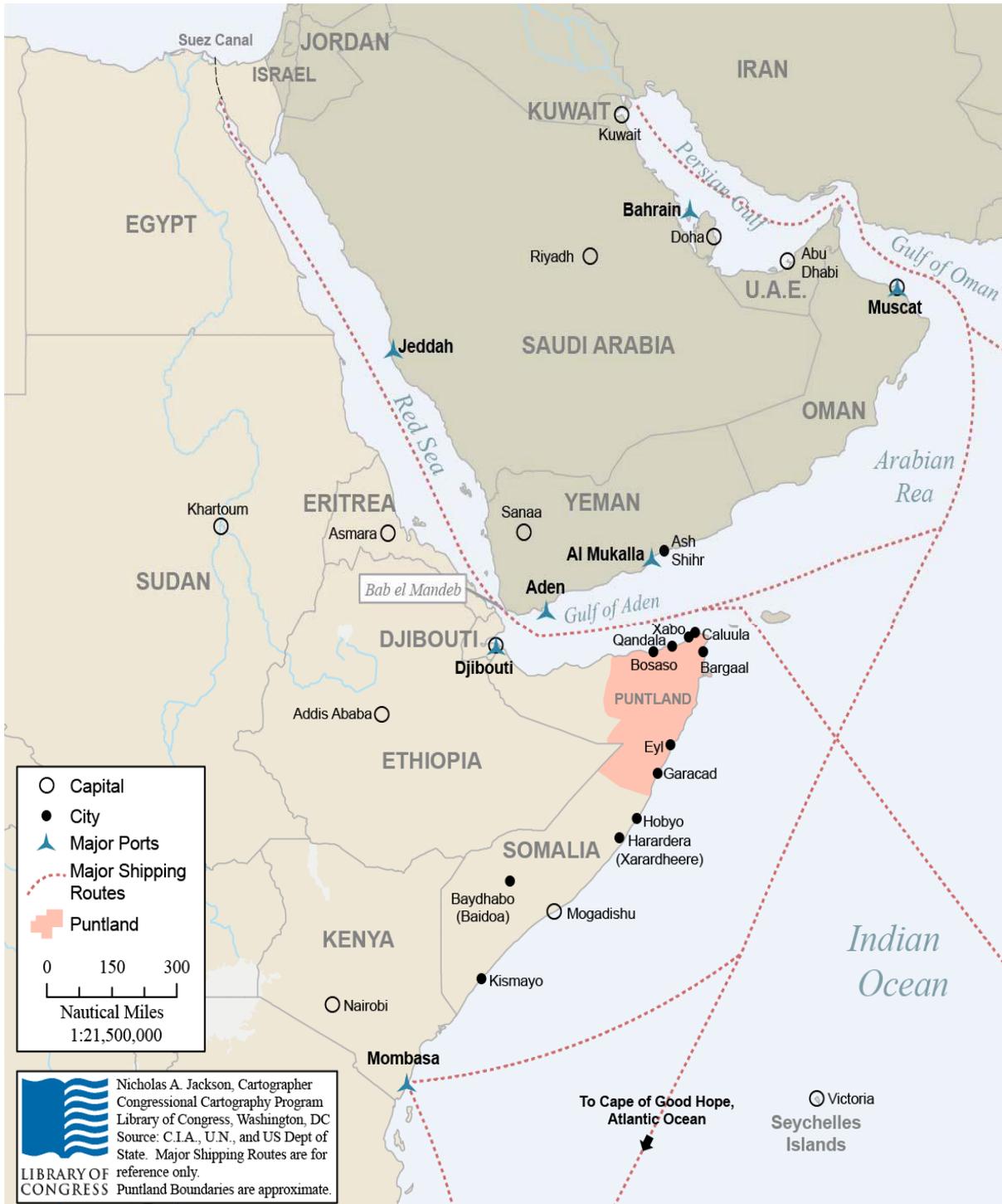
South Africa still magnetises a great number of migrants from other African countries even though they often experience discrimination. The South African government is inclined to manage both refugees and its own population. South Africa is under compulsion to handle the refugee phenomenon since its government signed international treaties concerning refugees such as the 1951 UN Convention, its 1967 Protocol and the 1969 OAU Convention. Being one of the signatories of such documents, South Africa has to commit itself to the protection and assistance of refugees as required by the international law.

Refugees in South Africa have the right to seek employment and avail themselves for basic social services but there is a tremendously high level of unemployment within the refugee community. There seems to be limitations of jobs and services for them (refugees) because the local population is the first priority for any job opportunity. As a result, the level of competition over jobs, business opportunities and certain public services increases. In addition, the question of housing impregnates tension between refugees and the local community – another tension with the potential to turn into an outburst of xenophobic attacks.

Owing to the fact that South Africa is a better off country when compared to many other African countries, most refugees work hard in South Africa so that they can support families back home through remittances. Farrant, MacDonald and Sriskandarajah (2006) in their report on migration and development³⁸ find that the 'diasporic flows' play a major role in the economic, social and political development of their countries of origin. However, the involvement of the diaspora is not only limited on 'social remittances'. It goes even further to being a source of behavioural change, innovative ideas and social transformation. Though some Mozambicans and Angolans still live in South Africa as refugees, a large number of refugees come from the GLR countries (**Fig.4**), the Horn of Africa (**Fig.3**) and Zimbabwe – the leading southern African country in producing refugees.

³⁸ Report prepared by Macha Farrant *et al.* for the International Organization for Migration (IOM), April 2006

Fig.3: Countries in the Horn of Africa (Somalia, Ethiopia, Eritrea and Djibouti)



Source: Congressional Cartography Program.³⁹

³⁹ Congressional Cartography Program; Library of Congress, adapted by CRS Graphics; available at:

<http://www.fas.org/sgp/crs/row/R40528.pdf>

Somalis have been living as refugees for many years due to prevailing hostilities in their country. Recently the UN declared the southern part of Somalia a famine zone seeing that millions of people are in need of life-saving assistance due to the drought. Voice of America (VOA)⁴⁰ reported that the drought in Somalia had ‘forced hundreds of thousands of Somalis to flee their homes in search of food and water’ (VOA August 2011)⁴¹. Many of them go to the camps of concentration in their capital city, Mogadishu, while others flee to the already crowded refugee camps in Kenya or Ethiopia (*ibid.*). This situation has caused (and still causes) thousands of Somalis to seek asylum in the neighbouring countries such as Kenya, Ethiopia and Djibouti. It also creates more reasons for Somalis to come down to South Africa to better their chances of survival.

Fig.4: The Great Lakes Region of Africa



Source: <http://www.who.int/hac/about/donorinfo/greatlakes.pdf>

⁴⁰ That is, Voice of America, an American news agency.

⁴¹ Cf. <http://www.voanews.com/english/news/africa/east/Oxfam-Horn-of-Africa-Needs-Faster-Drought-Aid-126575313.html>

The High Commissioner for refugees' 2009 report on international protection stressed that conflicts in the eastern DRC make the humanitarian condition in that region worse⁴². In addition, *Mail & Guardian Online* (June 2010) declared that the crisis in eastern DRC is one of the worst humanitarian crises in the world along with that of Darfur, in Sudan, and Somalia. Robinson's (2006) article *The Deadliest War In The World* (in *Time Magazine*, May 2006) describes Katanga, one of DRC's richest provinces in minerals, as 'a cursed province', and that the war in the DRC is the deadliest since 'the country remains as broken, volatile and dangerous as ever, which is to say, among the very worst places on earth' (Robinson, S. in *Time Magazine*, May 2006).

Besides, according to the 2012 WDI report, 71.3% of the Congolese population lives below the poverty ratio. DRC, with all its wealth in mineral resources, is now the poorest country in the world (ranked last by both the International Monetary Fund and the World Bank). The ranking considers the country's gross domestic product at purchasing power parity (GDP PPP) of \$348 per capita as of 2011, which indicates the standard of living by Congolese⁴³. In view of this, and the high incidents of rape due to the civil war included, countless Congolese nationals are forced to leave their country for survival; and South Africa is one of their choice destinations.

Several African countries, thus, show little or no developmental progress due to civil wars. Despite the challenges that the hosting countries face relating to the reception and/or protection of refugees, governments cannot avoid asylum seekers or refuse them entry because, on the one hand, it constitutes a violation of their human rights. On the other hand, it is the hosting country that determines the terms and conditions of refugees' stay in the country despite the rights refugees have.

⁴² Extract from paragraph 11 of High Commissioner 's report on the work of the Standing Committee for International Protection <http://www.unhcr.org/4a78441b9.html>

⁴³ Cf. World Development Indicators by the World Bank <http://www.data.worldbank.org/country/congo-dem-rep>; <http://www.data.worldbank.org/sites/default/files/wdi-2012-ebook.pdf>

2.4. Differing aspects of the refugee phenomenon

2.4.1. Generalities

The study, as said, draws attention to the challenges and experiences of forced human migration, and explores the ways in which refugee migrants contribute to the development of South Africa. For that reason, a refugee, as explained already, is someone who has had to leave his/her country due to some serious threats and cannot return there for fear of such threats. In their hosting country, refugees need proper documents that would give them access to specific services. The granting of a refugee status creates a number of rights and obligations although the right to seek asylum is a possibility for any individual.

Refugees have various rights including employment, education, and freedom of movement, amongst other things. This means the legal status of a refugee in the hosting country is a reflection of the actual rights they are entitled to enjoy. Tom Sine (1987:12, 13) suggests that we respond to 'the emerging refugee movements of tomorrow's world'. He believes that,

Refugee movements are a by-product of political destabilization (...). Therefore, we need to analyze the politically unstable regions of the world and identify where the next refugee flows are likely to come from (...). [R]efugee programs need to be developed *in advance* of new refugee movements (*ibid.*).

Sine's statement indicates the possibility of preventing migratory trends. He believes this prevention can be done by identifying areas that are likely to produce the next flows of refugees. However, people leave their countries due to various reasons ranging from abuse to hostilities indicating that such predictions may not necessarily thwart the migratory trends.

Yet, according to the 1951 UN Convention and its 1967 Protocol⁴⁴, refugeeeness is measured only on the basis of a well-founded fear of persecution and depends on a prerequisite to

⁴⁴ The 1951 Convention relating to the Status of Refugees is the key legal document in defining who is a refugee, their rights and the legal obligations of states. The 1967 Protocol removed geographical and temporal restrictions from the Convention. Cf. <http://www.unhcr.org/3b66c2aa10.html>

cross one's national border. That is, without crossing a national border one is technically not a refugee but internally-displaced. However, considering a refugee on the basis of a 'well-founded fear of persecution' is quite ambiguous. It seems to suggest that victims of other social or environmental problems are not to be classified as refugees because their flight was not occasioned by this 'fear of persecution'. This ambiguity gave rise to eventual debates to clarify what refugeeness entails. The 1969 OAU Convention defined the term 'refugee' anew as a person who leaves his/her country due to external aggression, occupation, foreign domination or events that seriously disturb public order in the whole or part of his/her country. This definition is broader and points out issues contextual to African situations; and it is inclusive of those who leave their countries irrespective of whether they are physically threatened or personally in danger of political persecution.

The interpretation of the refugee definition by the 1969 OAU Convention seems to present problems to immigration authorities in many hosting countries including South Africa. It appears that the definition leaves room for 'illegal immigrants' and the so-called 'economic migrants'. Maluwa⁴⁵ (1995:663) observes, however, that making distinctions between genuine refugees and economic migrants is just 'an opportunistic device to mask political biases in accepting or rejecting refugees from one particular country or another'⁴⁶. He argues that even before the Berlin Wall was demolished, many East Germans and other Europeans from Eastern Europe sought asylum in West Germany. The motivation behind their asylum-seeking was the desire to live in the more affluent West Germany, but 'no Western European government ever openly described any of them as economic migrants' (*ibid.*).

Maluwa (1995) also points that for some time the US government denied the refugee status to Haitians but not to Cubans. The apparent reason was that Cubans were regarded as 'genuine' refugees because they were escaping from a communist regime which was

⁴⁵ Tiyanjana Maluwa is Associate Dean for International Affairs and Professor of Law at the University of Pennsylvania State University. He has worked in the office of the UNHCR Human Rights as legal advisor, and has been professor of law at the UCT, amongst others. Cf. https://sia.psu.edu/faculty/tiyanjana_maluwa

⁴⁶ Maluwa, *The Refugee Problem and the Quest for Peace and Security in Southern Africa* in International Refugee Law Journal (1995)

politically at odds with the US government. Haitians who were leaving their country due to a succession of autocratic regimes were being turned away since they were a poverty-stricken people. It can thus be argued that the reason behind the denial of asylum to Haitians was 'the fear of being flooded by migrants from one of the poorest countries in the world' as Maluwa (1995) has found. From this instance, it can be deduced that policies may be used strategically against refugees (e.g. to deny them asylum, certain rights or limit their freedom) just as they may be used in their favour (e.g. to give them asylum and allow them to pursue livelihoods). Either way, the difference between a 'genuine' refugee and an 'economic migrant' by policy makers appears to be arbitrary and biased as Maluwa (1995) observes.

Besides, the term 'persecution' as described in the 1951 UN Convention definition of a refugee has various implications. To a greater extent, persecution is whatever causes threat to one's life and/or freedom. A denial of or threat to one's basic rights (economic, cultural, social, religious, etc.) is persecution. In other words, one does not need to be physically harmed or emotionally deprived to be regarded as persecuted. The lack of basic human rights is also an aspect of persecution. Seeing that a human being has a right to work, to earn a living, to education, to worship, to own land, etc., any denial or threat to such basic rights is deemed persecution. This broader context of the term 'persecution' makes the definition of a refugee even more extensive. Thus, a person who leaves his/her country due to economic crises is also genuinely a refugee and not merely an 'economic migrant'. He/she is persecuted economically and his/her freedom becomes 'unfreedom', to use Amartya Sen's⁴⁷ word in his work of genius *Development as Freedom* (1999). Sen (1999:3) believes development is...

a process of expanding the real freedoms that people enjoy... [through] the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or overactivity of repressive states.

⁴⁷ Amartya Sen is winner of the 1998 Nobel Prize in Economic Science.

Sen's (1999) theory is revolutionary and thus amounts to a paradigm shift in development because it demonstrates that quality of life is to be measured by means of human freedom not by one's opulence. In this regard, one can be deemed persecuted even when public facilities such as lavatories are being neglected by the local government (*ibid.*). When this happens, one's freedom is at stake and the persecuted might consider displacement as a result. Hence, as Maluwa (1995:64) observes, the attempt to draw the line between genuine refugees and economic ones only leads to 'false analogies'.

Dryden-Peterson and Giles (2010)⁴⁸ find that many issues of refugees are often raised by experts and other concerned people but they themselves (refugees) do not have a platform where they can address their own problems. This shows how complex the implications of the life of a refugee are. Ferris (1993:66) points out that people leave their countries because they are either 'unable to survive or afraid to live there'. Similarly, Harzig *et al.* (2009) find that people become refugees because they cannot feed themselves, their families or lead meaningful lives in their home country. These insights indicate that there are times when one's home can become the most dangerous place on earth; and asylum-seeking could be the only life-saving opportunity.

2.4.2. Poverty and unemployment

In *Development as Freedom*, Sen (1999:20) understands poverty as 'deprivation of basic capabilities', and not just the fact of earning less money. He finds that deprivation often ends in early mortality, malnutrition, disease, illiteracy and many other failures (*ibid.*). These deprivations are further reflected in the way income is distributed – which often forces many to seek asylum. In view of this, a refugee could be said to be a poor person. However, refugees are not just 'poor' as most of them just happen to be victims of circumstances that have inflicted neediness, hopelessness and misery upon them. In fact, most refugees are basically capable people who are momentarily without resources and/or opportunities due to certain aspects of 'unfreedom'.

⁴⁸ In Refugee, a Canadian Periodical on Refugees, vol. 27; no. 2

Swanepoel and De Beer (2006) observe that poverty is ill-being. They find that it is 'associated with factors such as poor housing, a lack of safe water, a lack of sanitation services, poor educational facilities and little opportunity for employment (Swanepoel and De Beer 2006:8). Therefore, the poor 'must be given a chance to look after their own wellbeing' through programmes of self-reliance (Swanepoel and De Beer 2006:9). Most refugee migrants are in a similar situation as they lack basic human needs, and find little opportunity for employment in the hosting country. As already alluded to, many African countries are in situations of hostilities or other social, political and economic problems, which cause populations to move across the borders of their countries. As refugees, they often face challenges beyond their capacity, but refuse to remain passive by simply waiting for humanitarian aid. Most of them pursue livelihoods for themselves and thus contribute to the process of development in their hosting country through their involvement in economic activities for survival. They often sell on the street and in the process, raise the level of competition in the micro-economic sector. Here, South Africa is no exception.

Economic activities, such as those highlighted in the previous paragraph, seem to be a threat to the South African citizenry as they often cause various xenophobic problems. BBC News (August 2012) reports that the high rate of unemployment and poverty in South Africa is acute due to immigrants, which often causes 'a wave of violent attacks' against them. However, Daniel Carroll (2008) has a different term for this phenomenon though; he calls it 'nativism'. According to him, nativism is when between the individual *self* and the individual *other* arise tensions of economic concerns and different expressions of national interest. He believes when *self* is driven by the spirit of nativism he/she will have feelings of fear or hatred towards 'a foreign minority that is believed to threaten what is assumed to be the national culture' (Carroll 2008:30). Carroll, however, admits that the tension between the two poles of economics and nativism are not the only ways to which the individual *self* can be responsive to the refugee phenomenon.

In a similar vein, Bragg (1987:33) finds that '[a] growth process that benefits only the wealthiest minority and maintains or even increases the disparities between and within countries is not development; it is [rather] exploitation'. Bragg (*ibid.*) thus believes there is a

greater need for 'another development', which would be a new development strategy. This new strategy would help to eradicate poverty, assist in self-reliant development and intervene in matters of ecology, because 'development is a whole' (*ibid.*).

However, it could be argued that the emergence of capitalism amongst Africans makes fragile the spirit of *Ubuntu* which begets some authentic virtuous codes for sustainability in Africa. *Ubuntu* and human dignity are the two sides of the same coin without which the refugee phenomenon in Africa cannot be addressed properly or done away with. The idea that refugees in South Africa had come to take the jobs of local people insinuates the assumption that their presence increases the level of unemployment and poverty in the country – an insinuation that dirties the mechanics of *Ubuntu* and corrupts the ethics of human dignity.

As said, the majority of the hosting community believes that most foreigners came to commit crimes in South Africa or take the jobs that belong to them. As a result, they (local people) often distance themselves from refugees and in most cases, do not trust them. Consequently, terms like 'illegal immigrant' or 'economic migrant' are often used interchangeably with the term 'refugee' alongside derogatory terms like '*kwerekwere*' to describe refugees. Unfortunately, such name-calling and assumptions on job-taking reinforce the speculation that refugees (and all other African immigrants) are criminals. It therefore goes without saying, that the refugee phenomenon rouses differing reactions and expectations in South Africa and the very presence of refugees upsets many South Africans.

Most refugees are susceptible to discrimination, intolerance and xenophobia. According to a research by Mususa and Nyamnjoh (2010:36) xenophobia is actually increasing in many parts of the world, and South Africa is no exception. This increase is due to the fact that most citizens compete for the so-scarce resources with foreigners in this rapidly globalising environment, which many governments struggle to cope with. In this prospect, refugees are vulnerably held responsible for many of the problems affecting the national economy and the society in particular. Black *et al.* (2006:1) find that forced human displacement has taken various forms as it 'cut across class and skill boundaries, and exists in widely different (...) contexts'. However, Black *et al.* (*ibid.*) observe that forced human displacement 'represents

an important livelihood strategy for poor households seeking to diversify their sources of income'. In view of this, refugees are seen to add pressure on the government for service delivery and other governmental duties toward the local population.

In addition, refugees are highly at risk for human trafficking and sexual exploitation. They are most likely to spread diseases because, on the one hand, they remain untreated due to the undocumented reputation of some (Black *et al.* 2006). On the other hand, refugees do not fit in several programmes of their hosting countries for medical care and/or vaccinations (*ibid.*). This makes it difficult for the local government to deal with transmissible infections that refugees may have (*ibid.*). This is one of the many factors that often cause the government to tighten its policies concerning refugees, either for those who live within its national boundaries or those who are yet to come in. A common misconception amongst ordinary South Africans is that refugees occupy and misuse the land or property meant for them (South African citizens) causing them to shrink into abject poverty.

Arguably, poverty is both a challenge and a problem with life-threatening implications. In Africa, poverty is widespread and in South Africa, like in many other countries, its prevalence is evidenced in the wide gap between the rich and the poor. Poverty thus amplifies the magnitude of people's vulnerability (Black *et al.* 2006). As a result, humanitarian organisations often lead a twofold battle: helping to reduce the effects of forced human displacement in assisting refugees with basic needed services, and trying to alleviate the plight of poverty in partnering with the government on programmes that ensure sustainable development. Black *et al.* (2006:1) believe that we need to understand 'the potentially positive role that migration itself can play in reducing poverty' and explore the possibilities of mobilising the African diaspora in fighting poverty. Since most refugees are survivors of either violence or some other mentally-shocking events, their refugeeeness often results in moral degeneration, criminal behaviour, trauma or some spiritual problems.

Thus, attempts to manage both poverty and the refugee phenomenon require newer strategies that would focus on the whole person and aim at restoring his/her dignity. It could be argued that the refugee phenomenon adds up to the existing local problem of poverty in South Africa due to overpopulation, and taking into account the scarcity of jobs.

In view of this, a partnership between private sectors and the government is *sine qua non* to have the effects of poverty and the chances of human displacement reduced. In the following statement, Dryden-Peterson and Giles (2010:5) explain the link between poverty and the refugee phenomenon in the global economics of wealth:

The location of the majority of refugees in poorer regions of the world demonstrates the linkage between the global economics of wealth and a Western culture of fear. UNHCR has pointed out that 'less-developed countries are both the major source and destination of refugees' [...] Ensuing inequalities have left these regions and peoples of the world exposed to impoverishment and extreme precarity: 'Poverty exacerbates conditions of forced migration and exile, no matter which economic class, ethnic group, or gender is involved'.

This indicates that there is, to some extent, a connection between poverty and the refugee phenomenon in that poverty can be the cause or factor occasioning human displacement just as it can be the outcome of such displacement. Black *et al.* (2006), however, find that the link between poverty and migration should not always be viewed negatively. They observe that, on the one hand, poverty forces people to migrate and, on the other hand, migration helps people out of poverty (*ibid.*) – which is relatively positive. Poverty is mostly measured on the basis of people's basic needs. This is done according to a country's Gross National Product (GNP), which is the value of national production (goods, services, commodities, etc.) presented in terms of *per capita* figures (WDI 2011). The figures of GNP also help to measure the condition of people's health and the dimension of their welfare like life expectancy, child mortality, adult literacy, etc. On the one hand, people's basic needs are fundamental in determining their welfare and the extent of poverty in their midst. On the other hand, the absence of such basic human needs indicates the degree of poverty in a community and the level of people's living standards (*ibid.*).

In this regard, the main challenge is the fact that many African countries find themselves in situations of abject poverty due to the absence of modern tools for agriculture, fishery and/or industry. In addition, the maladministration and accumulation of funds by the local elite increase the level of underdevelopment in the community. That is to say, the elite exploit the needy, which is what reinforces poverty in the community as those in need become dependent of those who have something to offer. Situations like these often cause

people to look for an alternative country to live in. The refugee phenomenon thus presents a dual challenge in South Africa since the country also has socio-economic problems to deal with.

2.4.3. Climate change and subsequent vulnerability

Climate change is a trans-boundary and complex challenge in today's world. According to Simon (2010:34)⁴⁹, the entire world is currently contributing to the increase of greenhouse gas⁵⁰ emissions. On the African continent, South Africa happens to be the main emitter while China has overtaken the USA as the world's main emitter (*ibid.*). In Africa, South Africa (just like any other African country), is exposed to the danger of global warming and the various impacts of climate change. Changes in the patterns of rainfall and those that cause drought or floods affect the agricultural sector, water resources and especially the natural ecosystems. Adaptation to these changes is vital and imperative, and must be included in various national programmes such as those of welfare and development. Simon (2010:34, 35) attests to the fact that Africa is one of the most vulnerable continents to climate change as environmental changes in the continent lead to reduced rainfall and the rising of sea levels.

However, considering the context in which the word 'refugee' has been defined by the 1951 UN Convention relating to the status of refugees and its 1967 Protocol, to describe as a refugee a person who left his/her country due to environmental or climactic problems is somewhat inaccurate. The term 'refugee' is supposedly restricted to those who left their countries due to fear of persecution. In other words, the 1951 UN Convention definition of the term 'refugee' measures refugeeness on the ground of persecution. This implies that those who leave their countries due to natural disasters or any other environmental pressure do not qualify as refugees because they do not fear any persecution. Since this

⁴⁹ David Simon, *The Climate Change Challenges for Regional Integration in Southern Africa*; paper presented at a conference on Peacebuilding in Southern Africa. Cape Town, South Africa, 25-26 February 2010.

⁵⁰ Greenhouse gas is the gas found in Earth's atmosphere often emitted by water vapour, carbon dioxide, methane, ozone, etc. without which the Earth would be about 30 Degree Celsius colder than it currently is. Cf. <http://www.ipcc.ch/pdf/assessment-report/ar4/wg1/ar4-wg1-chapter1.pdf>

traditional definition failed to consider other factors that occasion the refugee phenomenon, the term 'refugee' was not well described. As a result, the Organisation of African Unity (OAU) gathered in 1969 to shed light on the implications of the word 'refugee' in an African context. The new and broader definition described a 'refugee' as someone who leaves his/her country due to external aggression, occupation, and foreign domination or events that seriously disturb public order in the whole or part of his/her country. In this view, a person who leaves his/her country for reasons other than persecution (like natural disasters, climate change and environmental pressures) is also a refugee, the motives of his/her flight notwithstanding.

The earth's climate is changing so rapidly that even ecologists and other scientists like climatologists and meteorologists struggle to predict it (Simon 2010). Some people suffer its negative consequences and are compelled to leave their homes in search of a new one elsewhere. These negative consequences of climate change are numerous and unbearable to many people especially in the developing countries, including South Africa. The consequences are unbearable because natural resources that constitute basic human needs become also scarce or limited. This, to lots of people, becomes a battle for survival and a conscious move to another place becomes an overpowering option if one would not adapt to the new situation.

There are on-going debates whether refugees cause environmental problems; and attempts to suggest that they do are often deemed intolerant (*ibid.*). However, as refugeeness generally results from conflicts, there are instances where refugees can also cause of conflicts in the hosting country because they constitute a threat to the hosting community in various ways. For example, the overall population size of the hosting country suddenly increases by thousands or even millions, which causes an instant demographic change and changes in the patterns of the weather. This climate change caused by their vast influx is likely to have further negative impacts on the agricultural productivity (*ibid.*). Eventually, the entire population becomes exposed to ecological vulnerability and their wellbeing threatened.

This atmosphere is correspondingly integral to a conflict between the hosting community and refugees who are regarded as a total nuisance in this case. It can be deduced that

refugees constitute a threat to the hosting nation in terms of their numbers as the population increases so rapidly – thus, putting additional stress on the local government and its population. On the one hand, one would notice the frustration of South African government's officials on refugees as they reinforce laws that regulate the reception and/or protection of refugees in the country. On the other hand, the local population often takes the law in its hands and acts xenophobically towards refugees as they believe they (refugees) are using their resources at their expense. Arguably, owing to their numbers and their temporary occupation of an area, refugees present certain trends that contribute to environmental unproductivity apparent in shortage of water, deterioration of soil, unavailability of land and/or misappropriation of reserved sites (*ibid.*).

Taking everything into account, the refugee phenomenon could be viewed as one of the triggers of poverty owing to the various environmental problems associated with it. This is however very much debatable as some proponents of refugees' rights argue that environmental conflicts between refugees and local populations can be manageable (Brown 2008, Simon 2010). Thus, the question of ecosystem versus the refugee phenomenon should be used to mend the ills of management in environmental resources and foster perceptions of mutuality. This again, calls for education on the mechanics of *Ubuntu* and related spheres of influence such as human dignity.

Oli Brown (2008) in his report prepared for International Organization for Migration (IOM)⁵¹ notes that the world will be much hotter in the future – on average, between 1.8°C and 4°C than it is now. The patterns of rainfall are expected to change as the rain is more likely to fall in floods, which would 'wash away the soil' (Brown 2008:16). This heralds the frequency and severity of extreme weather conditions such as droughts, storms and floods in the future. The sub-Saharan African region will be more affected by this weather condition given that crop-growing is generally rain-fed (Brown 2008). This simply shows that many African countries will have serious problems as climactic patterns pertaining to the rainfall will affect food security on the continent while the sea level will also rise.

⁵¹ *Migration and Climate Change (2008)*, a special report prepared for the International Organization for Migration (IOM) by Oli Brown – available at http://publications.iom.int/bookstore/free/MRS-31_EN.pdf

In the midst of such changes in weather patterns, poverty will have taken its course and would likely push people away from their homelands. Food production and crop-growing will have been affected by such an environmental crisis. In this regard, given its economic and relative political stability when compared to other African countries, South Africa is likely to be the destination for many.

When refugees are placed in a camp of concentration, they often make use of environmental resources for their survival. They tend to cut trees and use wood as sources of energy for cooking. In practice, that causes environmental degradation. However, despite its environmental implications, the use of energy for cooking is a basic need to them. The cutting of trees is very common for firewood and/or charcoal even for building houses, which has been the case in many refugees' camps in Africa. One could argue that the cutting of trees by refugees in the camps can be observed and assessed from a socio-economic perspective rather than just environmental. In South Africa, it is slightly a different scenario as refugees are not confined to camps of concentration. They live with the local population in the towns and use what local people use. Thus, as Simon (2010:34, 35) warns, climate change should be 'addressed within the context of poverty and deprivation in Africa' because it has already had 'a negative impact on human security and peace-building in the Sub-Saharan region' (*ibid.*).

2.4.4. Refugees and biodiversity

In order to develop responses to the refugee phenomenon in South Africa, it does not suffice to merely understand its fundamental causes, but also the mechanisms through which it impacts the country's biodiversity. As discussed above (cf. **2.2.2.3. Other dynamics**), the key factors of the refugee phenomenon are divided into 'Push Factors' and 'Pull Factors' according to Lee's (1966) *Demography*. Of these factors, some are purely economic (e.g. money-making opportunities) whilst others are non-economic (e.g. security or freedom). On that basis, it emerges that the ability to migrate depends on various factors such as the distance of the possible destination or the means of transport.

The question of land distribution is one of the contentious issues that affect many. In South Africa, the land has been used by a few privileged elite for some developmental projects or for business purposes such as farming or the construction of edifices. This has seen people displaced from their domicile to the margin (Blavo 1999). At times, such marginal areas they happen to occupy as an alternative is poor productively and hardly enough for any livelihood activities to take place. Due to the dire living conditions such as lacking basic human needs, the population that is forcibly pushed in the margin cuts down trees to help themselves with firewood for survival – a practice that causes environmental problems (*ibid.*). On one side a great loss of ecological connectivity occurs while on the other, developmental activities carry on –concluding the vicious circle.

As people move to the margin or toward a *de facto* area⁵² looking for new opportunities to explore (especially agricultural opportunities), at times, animal life gets destroyed in the process. This also results in complex impacts on the country's biodiversity. Blavo (1999) observes that, the ability by the populace to extract mineral resources in refugee-producing countries is by far another cause of human displacement and asylum seeking. In the eastern DRC for instance, coltan, a mineral used to make parts of some electronic devices such as cell phones and computers, is reportedly dug for by different rebel groups. This has drawn the population living near the area into a situation of landlessness since they would not live on a site where mineral extraction happens on a daily basis. As a result people relocate – and a possible destination would be outside their country in quest of new opportunities.

Besides, new programmes for development also force people to migrate. A typical example is, when new roads are built in a particular region, those living in the neighbourhood would start accessing the places that these new roads link since they were previously unreachable. Once they start going to these new places they also start to settle there in an attempt to explore new opportunities that come along with the new developments.

⁵² As refugees travel in search of a new place to call home, a 'de facto' area is often the place where they feel safe and, perhaps, a place where their children can go to school. They are always in desperate need of settlement and/or new pastures, thus, South Africa is often a *de facto* area in Africa due to its economic position, political stability, infrastructural facilities, etc. However, some people question this kind of asylum-seeking and call those in this category 'economic migrants' rather than refugees or asylum seekers. This too is an on-going debate in the study of forced human displacement or refugee phenomena.

2.5. Women and the refugee phenomenon

2.5.1. Victimisation

Crush and Williams (2005) find that the migration and poverty have been feminised in South Africa. They observe that this feminisation results in cases of victimisation *vis-à-vis* labour and commercial agriculture. Because many women and girl children are raped and/or experience other forms of victimisation such as sexual exploitation and harassment prior to their escape, when they run away from such situations to a foreign country, they do not expect to be in any condition that would bring the memories of their horrific past back. Often, the treatments they get in the hosting countries make them believe their past is following them; their present is a failure and their future hopeless. For instance, women carry their children on their backs with food or their little possessions on their heads during their flight. This indicates how much the refugee phenomenon renders women vulnerable, not only in their place of origin or destination, but also during the course of their flight to a place of safety (*ibid.*). Refugee women are thus mostly vulnerable and this vulnerability seems to stick with them in the hosting country.

According to Crush and Williams (2005), women often struggle to find work in the hosting country for the mere fact that they are women and that the workplace is predominantly male. Their abilities and experiences are often not acknowledged (*ibid.*). Their competencies are often reduced to nothingness since they are women and, at worst, refugees. This gender-based discrimination comes with a strong sense of humiliation, which indicates that refugeeness often comes with embarrassment and leads to one's loss of dignity. As a result, most refugee women end up doing undignified jobs and some of them engage in prostitution for survival.

CoRMSA (2009), a consortium for refugees and migrants who live in South Africa, understand that assessing and monitoring the development of women is as crucial as building a community because women in development are an asset of sustainability. They uphold and promote the survival and education of children more than men do. Thus, women contribute more in literacy, human empowerment and other community development matters. Unfortunately, the question of women in community development is

one of the most neglected although their participation in politics, economy, social affairs, etc. is always a critical aspect in welfare and development.

In addition, CoRMSA's (2009) report points that the impacts of the refugee phenomenon are numerous and even worse when it comes to women. However, international communities have been silent or simply gender-blind for such a long time on issues pertaining to refugee women. A better understanding of what the refugee phenomenon does to women is a bigger step towards a fuller understanding of its dynamics. In this respect, those who do research on issues about refugees need to look at certain issues occasioned by the refugee phenomenon through the lenses of gender.

Women seek asylum because they are survivors of certain abuses such as rape and/or sexual discrimination, amongst other things (Crush and Williams 2005). Seeing that the 1951 UN Convention Relating to the Status of Refugees does not refer to rape and sexual discrimination as forms of persecution, refugee women find it difficult to report the abuse due to the stigma attached to it. International laws regulating the questions of refugees do not seem to recognise a woman who runs away from sexual and/or domestic abuses as a refugee. Even though a woman could 'use' her case of abuse or rape to get asylum, there would be little chance that she could be granted it. Thus, in line with the UN description of a refugee, rape and other sexual abuses do not fall under, nor fit in the 'persecution clause' of its 1951 Convention.

2.5.2. Health challenges

According to Black *et al.* (2006:113), 'migration is a key feature of the [HIV/AIDS] epidemic' and it has played a role in its spread in the Southern African region. Yet, most public administrators and, at times, even health professionals do not always know how to deal with cases that concern refugees (cf. **Box1**). In South Africa, it is even worse when it comes to dealing with refugee women. They often go through many health challenges compared to other women in general. According to a research conducted by Gagnon, Merry and Robinson (2002), the challenges that refugee women go through are in five different groups: (i) fertility and family planning, (ii) sexually transmitted infections, (iii) sexual and/or gender-

based violence, (iv) pregnancy and childbirth and (v) availability and/or use of health services (*ibid.*).

Box 1

I am a doctor in a state facility in South Africa.

Please advise (sic) on this legal matter.

Are refugees entitles (sic) to all aspects of medical care that South African citizens are afforded [?]. For example, our hospital has dialysis facility for just 100 patients for our PROVINCE (+/- 7 million people). If we have a refugee who needs dialysis, does he qualify? Or is he entitles (sic) to basic health care? Obviously if we accept the refugee we must refuse the next South African citizen if dialysis slots are FULL. Any response would be appreciated.⁵³

The query by this professional medical doctor (cf. **Box1**) tells of the obliviousness of some South Africans on issues pertaining to refugees, even those with higher educational qualifications. This lack of knowledge is partly attributed to the failure by concerned institutions (Civil Society, government, etc.) to educate the population and raise awareness about the refugee phenomenon and the rights of refugees in a hosting country.

With regard to their health conditions, most refugee women are forced to have sexual intercourse by their partners more than often not only to satisfy their sexual desire but also with the intention to 'replace' the children or relatives who had passed away as a result of the refugee phenomenon. In such instance, education on family planning or fertility regulation appears ineffective to refugee women and their sexual partners. Likewise, BBC News (2012)⁵⁴ suggests that military interventions in most war-torn African countries have been associated with rape and other sexual violence towards women. Refugee women thus happen to be at greater risk for STIs and/or HIV.

Besides, some women migrate without their partners or husbands. This increases the possibilities of having their sexual desire satisfied outside established relationships and, at times, promiscuously with multiple partners. Those who have survived sexual and/or gender-based violence (SGBV) remain hopeless, helpless, and in desperate need of support.

⁵³ Comment on the article posted by [Immigration South Africa](http://www.immigrationsouthafrica.org/blog/refugees-in-south-africa/) titled *Refugees in South Africa*. Available at, <http://www.immigrationsouthafrica.org/blog/refugees-in-south-africa/> (Accessed 3 May 2012)

⁵⁴ DRC profile – available at: <http://www.bbc.co.uk/news/world-africa-13283212>

As a result, they tend to be involved in sexual activities for money in order to survive, which often leads to many other social ills including human trafficking.

As for the pregnancy and childbirth, Gagnon *et al.* (2002:7) claim that the outcome of pregnancy in refugee women is so poor compared to other women 'although few data are available to refute or support this claim'. However, there is some truth in this claim in the South African context seeing that most refugee women do not go regularly to clinics during pregnancy due to discriminatory and xenophobic behaviours of some of the health workers. In this sense, the pregnancies of some refugee women are poorer than other women since there lacks a proper clinical care of their pregnancy's progress for a safer childbirth and motherhood. Like any other woman, refugee women also need proper health care services for better childbirth and motherhood. However, this remains a challenge in South Africa since even some of the citizens lack basic services of health care.

2.6. Summative note

The experiences that refugees go through are usually treated as atypical events, which are part of a common phenomenon that re-emerges in a variety of contexts. The refugee phenomenon does not quite fit into a specific sphere of influence or discipline, which is why most of the research studies on this subject have the benefit of scholarly collaboration from academics with different skills. So, due to its complexities, the refugee phenomenon requires an 'inter-cross-trans-multi-disciplinary' approach to arrive at long-lasting solutions.

In this chapter different perspectives of forced human displacement and particularly the refugee phenomenon were explored. We placed its genesis in three dynamics: socio-political dynamics, economic dynamics and 'other' dynamics. We also indicated that although the refugee phenomenon is a challenge to Africa, it could be an opportunity for change and socio-economic growth in a hosting country.

We highlighted that globalisation is a driving force behind the refugee phenomenon just as it is a path to human development in regional geopolitics in that it leads to transformation and stability. We also indicated that globalisation encourages individualism – a culture foreign to African spirituality. In light of all this, we briefly explained how globalisation

interrupts the traditional way of living and promotes a materialistic monoculture which eventually leads to a very shallow cultural lifestyle and a loss of spirituality. Globalisation has also been shown to increase pressure to people's existing challenges resulting to potential ecological disasters like global warming, climate change, environmental pollution, etc.

Having indicated that the study draws attention to the challenges and experiences of forced human displacement, we explored the ways in which refugees in South Africa contribute to the development of the country despite their vulnerability. In the light of its complexity as a research phenomenon, we suggested that the study of human displacement calls for questions that need constant evaluation and re-assessment.

The next chapter is a shift from the general to the specific. It highlights the role of the church and practical theology in the refugee phenomenon. The chapter thus gives pointers to why the question of refugees in South Africa concerns the church, particularly in relation to practical theology.

The Christian faith does not lend itself to much preaching or talking.

It is best propagated by living it and applying it.

[So,] when will you Christians really crown [Jesus Christ] as the Prince;

and proclaim him through your deeds

as the champion of the poor and the oppressed?

Mahatma Gandhi

CHAPTER 3

PROBLEMATISATION OF THE REFUGEE PHENOMENON IN PRACTICAL THEOLOGY AND CHURCH MINISTRY

3.1. Overview

This chapter reviews literature on the refugee phenomenon from a theological perspective. It approaches the question of refugees as a problem that concerns practical theology and church ministry. The purpose of the chapter is to concretise theologically the existential aspects of the refugee phenomenon in order to allow new perspectives of hope to emerge. The chapter conceptualises and contextualises practical theology in a way that presents the refugee phenomenon as a real problem that necessitates newer reflections and practical actions. The chapter also brings insight on why the church problematises the manifold cases of refugeeness, which makes the refugee phenomenon an object for thought in theology. Also, the mechanics of African *Ubuntu* are herein regarded as God's design for communal living. At the end of this chapter, the reader should be in a position to think problematically about the impact of the church on refugees and understand why the refugee phenomenon is a problem of the church in South Africa.

3.2. Practical theology and the refugee phenomenon

3.2.1. Understanding practical theology

It is important to explain the concept 'practical theology' in order to challenge the view that it is a mere discipline within the field of theology before we look at its practicality in the question of refugees. Newer interpretations show that all theology is practical. Bevans and Schroeder (2004: xix) assert that '[t]heology is always a communal enterprise'. This shows that the spiritual edge of a Christian church is activated through the practicality of its theology. Thus, the particularisation of theology in segments that isolate its practical side from the rest does not do justice to church ministry. A fresh understanding of practical

theology therefore ought to defamiliarise us with our common sense in order to critically engage with the politics of theology in the society.

According to Richard Osmer (2008), practical theology has four 'core tasks' that relate to and answer the following four questions: descriptive-empirical task or priestly listening, which answers the question, *what is going on?* Interpretive task or sagely wisdom, *why is this going on?* Normative task or prophetic discernment, *what ought to be going on?* And finally, pragmatic task or servant leadership which answers the question, *how must we respond?* Osmer emphasises that practical theology is used to shape a given context through the spirituality of congregational leaders who are expected to lead the community of faith with integrity, as a result (*ibid.*).

Practical theology mediates reconciliation processes between groups that are different in terms of their social class, racial grouping, religious affiliation and/or national citizenry. Through practical theology Christian leaders attempt to eliminate different stereotypes for the betterment of local communities. This means theology is a contextual practice because the very act of doing theology is to theologise in the public domain (August 2009). As a result, practical theology is both a public and Bible-grounded exertion. It diagnoses and, at the same time, addresses 'the manifold ways in which human dignity is threatened in contemporary culture and society' (Soulén and Woodhead 2006:1).

August (2009:17) draws attention to the fact that theology is always a public matter. He believes it is always done the 'public way' because it is 'neither private nor [...] a distinctive communal identity' (*ibid.*). Here, August (2009) highlights the fact that practical theology is not only about theologians practicing theology in its narrowest context of congregational milieu. Rather, it is also about doing theology in the public arena for the Christian message to have global relevance to all, even to those at the public square. Practical theology should therefore not be viewed only within the pulpit-and-pew context because its relevance goes beyond the walls of church buildings.

Louw (1998:16) believes theology literally means reflecting on God to understand and know Him better. That is to say, theology is the discovery of the ultimate truth, on the one hand, and the quest for truth concerning issues of global relevance, on the other. Louw (1998) also

suggests that theology happens within a unique field of tension: a tension between faith (the spiritual) and reason (the rational). The chief end and essence of practical theology is therefore to minimise this tension involving the spiritual and the rational by building a bridge of agreement between the man of faith and the one inclined to reason. In other words, practical theology is actualised when the concept of theology becomes a public practice and its 'publicness' becomes practical – implying a theological merging of theory and practice.

In his editorial note on *Practical Theology*, Nel⁵⁵ (2012) concurs with both Louw and August⁵⁶ when he points out that the old understanding of practical theology was solely limited to its 'disciplinarity'⁵⁷. However, the new way of approaching practical theology is to see it not only as an academic discipline but also as an applied 'reflection on the practical reality of theology as a whole' (Nel 2012). Practical theology is therefore foundational to the practical reality of all theology.

3.2.2. Practicality of theology in ministry to refugees

As already discussed, practical theology is not just a discipline within theology that is used in isolation of other disciplines. Rather, it is a reflection which is grounded in the practical interest of theology that emerges out of the church's vision on the Christian life in general (Nel 2012). In view of this, theology as a whole is a practical discipline and, as such, it contributes immensely to everyday realities of the society. In this regard, the question of refugees is therefore a problem of practical theology. In other words, practical theology

⁵⁵ Professor Malan Nel is Practical Theology Editor in the *HTS Teologiese Studies/Theological Studies* – a South African theological journal.

⁵⁶ Professor Karel August also believes that practical theology does not refer only to a specific discipline within theology. His understanding is that everything within theology is practical, and without this practicality nothing would be deemed theological. Professor Malan Nel shares similar views in his editorial note on *Practical Theology* in which he says Osmer and Gräß's (1997:1-10) reasoning resonates with this conception. Cf.: <http://www.hts.org.za/index.php/HTS/issue/view46>

⁵⁷ The 'disciplinarity' of practical theology is when practical theology is regarded as just a discipline of study with mere applications and techniques to follow or a specific discipline within theology. However, most modern practical theologians refuse to regard it as such but in the broader context of theology as a whole since theology cannot be done in isolation of its practicality.

problematizes the refugee phenomenon in the church. Indeed as August (2010) asserts, the church enters the public arena because it is mandated to do so by Christ in the Great Commission. Its primary concern should not be church growth in order to fill the pews of the sanctuary but rather the proclamation of God's Kingdom (*ibid.*).

Stemmett (2008) argues that the Bible was written by refugees, and for refugees. His view is strongly held by Joan Maruskin⁵⁸ in *Immigration and the Bible* (2012). Maruskin (2012:1) finds that the Bible is 'the ultimate immigration handbook written by, for, and about migrants, immigrants, refugees, and asylum seekers'. He understands that the Bible 'gives directions for responding to sisters and brothers from around the world who come to a land seeking safety, sanctuary and sustenance' (*ibid.*). He supports his strong arguments with the following assertion:

The Bible begins with the migration of God's Spirit and ends with John in exile [and] between those two events, the uprooted people of God seek safety, sanctuary, and refuge, and the living God gives [them] directions for welcoming the stranger (Maruskin 2012:1).

On those grounds, Maruskin (2012) finds that the story of humanity is a story of migration. Both Stemmett and Maruskin's claims are evidenced in the fact that most biblical characters in the Old Testament had experienced life in exile as refugees on the one hand, and the New Testament message is centred on the person of Jesus who also was once a refugee at some point in his life, on the other. In view of this, it is manifest that most narratives in the Bible relate to the refugee phenomenon. A few examples here may illustrate this more:

Because of fear, Adam and Eve departed from their original home where they enjoyed a glorious relationship with God and a harmonious living with both flora and fauna. As a result, they went to live as a displaced people away from their home (cf. Genesis 3)⁵⁹. Also, due to a family conflict between a shepherd younger brother and his farmer sibling, Cain

⁵⁸ Rev. Joan M. Maruskin is the representative of the Church World Service Immigration and Refugee Programme in Washington.

⁵⁹ The displacement of Adam and Eve to hide from the presence of God is, in my opinion, a form of refugeeness. Though it is theologically debatable, this displacement is an indication of a people who happen to have crossed the borders of their original dwelling and gone to an unfamiliar place. In the context of Genesis 3, it took God himself to go 'out there' and look for them (cf. *missio Dei*).

murdered Abel and ran away. He became a refugee in a distant land, far away from his parents (Genesis 4).

Due to the changes in weather patterns (environmental problems); Noah took refuge from the Flood. He left his home with a few of his family members aboard the Ark he had built himself (cf. Genesis 5) with wood⁶⁰. He only 'returned' when it was safe to do so.

Abraham left his own people and home in Ur of the Chaldeans. He became 'homeless' pending the provision of a land promised by his religious supreme being (YHWH) whose command he followed (cf. Genesis 12). The story of Abraham continues and, in Genesis 23:4, he calls himself 'an alien and a stranger'. These terms are akin to 'refugee' and 'asylum seeker' in the modern context of forced human displacement.

Joseph was sold by his siblings to some foreign businessmen, the Ishmaelites. The Ishmaelites took him to Egypt where they sold him (a form of human trafficking). In Egypt, Joseph experienced almost all that refugees experience today. He worked as a slave for a local rich man (Potiphar). There he experienced sexual harassment and was unfairly sent to jail, as a result. However, after his release Joseph was very useful for his hosting country and contributed greatly to its socio-economic development and to the welfare of the entire population (cf. Genesis 37). Later on, Jacob sent his family to Egypt due to famine, where they reunited with their brother Joseph (cf. Genesis 46).

In the New Testament, we find that Jesus was also a refugee at some point in his life. He was displaced with his parents for 'fear of persecution'. They left their home due to Herod's search for Jesus, which was being effected through the murder of infants in the country. As a result, they went to seek asylum in Egypt (cf. Matthew 2).

⁶⁰ The building of Noah's Ark involves lots of environmental issues despite the fact that he built it to escape from the catastrophic flood that was going to destroy every living creature on the earth, and on God's instruction. Surely, Noah might have cut down lots of trees to build such a big 'ship' as described in the book of Genesis. The cutting of so many trees in this regard is not an eco-friendly thing – especially since there is no record that Noah had planted other trees. Yet again, all that remained was destroyed by the waters; so, one could argue that it would have been unnecessary for Noah to plant trees even after cutting so many.

These and many other biblical stories attest to the claim by Stemmett (2008) and Maruskin (2012) that the Bible is a book written by refugees, and for refugees. The Bible refers to Christian believers as alien people in the world because their original and eternal home is not here on earth, but in heaven. In other words, they are in the world but not of the world. Daniel Carroll (2008:71), affirms that ‘immigration is not only about the reasons and mechanics of the move to another place; it is [also] about life in that new setting.’ He says the migratory movements recorded in the Bible are today’s version of the refugee phenomenon (*ibid.*).

The biblical story is, in many respects, an account of refugeeness. God kept reminding the Israelites that they were once foreigners and, for that reason, they were to treat foreigners amongst them with dignity and respect (cf. Deuteronomy 24:17, 18; Leviticus 19:33). In this regard, the church in this global generation is called to evangelise the world with all its (i.e. the world’s) uncertainties, imperfections, weaknesses, violence, etc. It is in this same context (of uncertainty, vulnerability, poverty, imperfections, etc.) that the church can speak of the issues facing Christianity today. The church must therefore witness about Christ to refugees in today’s perspectives of refugeeness. The foundations of its ministry must be solidly grounded in biblical theology because ‘refugees are people [who are] caught up in the trials [and] tribulations... of life’ (Carroll 2008:87). The basis of church theology on the question of refugees is to be constant in every context in order to proclaim the centrality of Christ with relevance.

3.3. Foundations for ministry to refugees: Four Constants; Two Contexts⁶¹

Bevans and Schroeder (2004) in their book on theology of mission, *Constants in Context*, introduce the notion of constants in the many contexts of Christianity. They understand constants as questions that will ‘remain ever present and ever urgent, because how they are answered is how Christianity finds its concrete identity’ (Bevans and Schroeder 2004:34). These constants are, actually, questions that Christianity needs to always answer in specific

⁶¹ The theory of ‘Constants in Context’ was developed by Stephen B. Bevans and Roger P. Schroeder.

contexts, in that they shape the way the church preaches, serves and witnesses in the world (Bevans and Schroeder 2004).

Using Bevans and Schroeder's theory of constants in context, we believe there are four constants within practical theology which need to be observed in specific contexts *vis-à-vis* the refugee phenomenon. Groody (2009)⁶², a professor of theology at the University of Notre Dame, refers to these four constants as *theological foundations*. He believes that these foundations are fundamental for the church in its ministry to refugees. The four constants are: *Imago Dei*, *Verbum Dei*, *Missio Dei* and *Visio Dei*.

To serve the purposes of this research, we have grouped these four constants in two contexts of the church: *the church as a sanctuary*, and *the church as a reconciler*. The four constants within theology that we will observe in the two contexts of the church in ministry to refugees explain why the church should get involved in social affairs. These four constants make the church find its real identity in the refugee phenomenon. The church as a sanctuary provides refuge to refugees and as a reconciler it brings together the insider and the outsider (*self* and the *other*). That is, it reconciles the local population and refugees. This dichotomy of context in ministry to refugees (i.e. church as *sanctuary* and as *reconciler*) is certainly a paradigm shift in theology of development. It challenges the traditional views of *theology of otherness*⁶³.

⁶² Daniel G. Groody, CSC. *Crossing the Divide: Foundations of a Theology of Migration and Refugees*; in *Theological Studies* Vol. 70 (2009). Daniel Groody is Assistant Professor of Theology at the University of Notre Dame; and was a visiting research fellow at the Refugee Studies Centre, Oxford University. He has written a lot on the subjects of globalisation, immigration and theology. This section *Foundations of Church Ministry to Refugees* is influenced by Groody's paper; above-mentioned.

⁶³ The traditional view of 'theology of otherness' is believed by many to be negative. It is regarded as a 'theology of apartness' or 'theology of difference', which preaches the importance of being different and, thus, promotes the separation of human beings as in separate development. The traditional view distinguishes *self* from the *other*. However, in this research, *theology of otherness* promotes unity in diversity, and encourages communal living and fellowship of one another. Our understanding of *theology of otherness* is that it is a theology after which one would see oneself in others before even noticing their apartness. That is, in our view, *self* is *other*. Therefore, *theology of otherness* is not an exclusive radical theology but it is also inclusive of all – even *self*. In other words, *other* is not only 'them' but also 'us' because *self* can only realise how different he/she is by recognising and respecting the otherness of *other*. So, *theology of otherness* cannot be regarded only as a theology of apartness or theology of difference; its implications can be broadened beyond the narrowest divisive ways. This understanding is a paradigm shift

Table 1: Four Constants; Two Contexts

Two Contexts (of the church)	Church as sanctuary (Providing refuge to refugees) Ministry of hope and love		Church as reconciler (Uniting <i>self</i> and the <i>other</i>) Ministry of peace and forgiveness	
Four Constants (of practical theology)	<i>Imago Dei</i>	<i>Verbum Dei</i>	<i>Missio Dei</i>	<i>Visio Dei</i>
	(Constant of Restoration)	(Constant of Proclamation)	(Constant of Participation)	(Constant of Transformation)
Key references	Genesis 1:26, 27	John 1:1-3	Matthew 28:19	Matthew 5:8

3.3.1. The church as a sanctuary: bringing hope and showing love

The notion of sanctuary in the Bible is very complex yet central to understanding certain realities of the Christian life and the church. There is certainly a need to explore the manner in which the church operates in this generation with all the challenges and opportunities of globalisation. The context of the church as a sanctuary gives refugees homely warmth away from their respective homes. Of the four constants, *Imago Dei* and *Verbum Dei* portray the church as a sanctuary – a place of hope and love for refugees.

3.3.1.1. *Imago Dei*: the restoration of God's image

According to Bragg (1987:39), 'God's purpose for humanity is that men and women be the *Imago Dei*'. As such, humanity would be living as God's image in the world and stewards of His creation (*ibid.*). The passage 'God created man in his image...' (Genesis 1:26, 27) is the theological crux of human dignity. It shows that all of humanity is the *Imago Dei* (God's image) despite the fact that the background and/or physical characteristics of the individual *self* differ from those of the individual *other*. The constant of *Imago Dei* brings up a clear understanding of humanness and the realisation that all forms of discrimination (racial, gender-based, social, etc.) go against God's purpose for humanity – in fact, human

and, thus, revolutionary in a sense that it challenges the traditional views of *theology of otherness*.

Throughout this chapter (and the whole study of course) this is how we use this concept.

discrimination undermines the very dignity of God because it is nothing else but dehumanisation. To counter this, the church assumes the responsibility of bringing into God's kingdom those who feel dehumanised by human structures and/or policies. This practical responsibility of the church shows the indivisibility and inseparability between God and humanity – hence, the verticality of our relationship with God which exhibits the truth that God's love surpasses by far what humanity can offer. It is due to the constant of *Imago Dei*, that God sees divine traits and potentials in humanity.

Leviticus 19:33 suggests that citizens should treat refugees in the same way they treat their fellow citizens. In this context, a refugee is regarded as a human measurement for one's dimension of love. By welcoming or caring for a refugee, *self* passes the test of love toward the *other*. As such, a refugee is unquestionably a foreigner and, thus, different as a person. It is this difference that compels the church to lay emphasis on a theology of otherness. These differences (of character, background, language, dressing codes, etc.) are *sine qua non* in determining how far the church can go in loving those who are characteristically different. The more *self* understands this, the more *self* values the *Imago Dei*; and the more the 'us-and-them' syndrome would get healthier.

The constant of *Imago Dei* also brings the question of human identity into perspective and with a different tone. Traditionally, the concept 'otherness' indicates that individual *other* is different from individual *self*; and this suggests that *other* is foreign. That is, the individual *other* is from 'there' and the individual *self* is from 'here'. However, the constant of *Imago Dei* clearly demonstrates that being from 'there' or from 'here' is not a qualification to be human; it does not constitute a reason to divide people; and it does not set up any foundation for social classification. In fact, the constant of *Imago Dei* indicates that foreignness is what constitutes human identity, implying that humanity is from 'there' and not from 'here'. Therefore, the word 'foreigner' should not be used as a discriminatory description since all humanity is from 'there'.

The church is a sanctuary from the experiences of refugeeeness because the constant of *Imago Dei* establishes the ethos of human dignity. The understanding of *Imago Dei* in the church indicates that the community of faith believes all people should have all the basic needs in order to lead a meaningful life in the society. Humanity ought to lead a life that is

truly human and have what is necessary to survive holistically. This includes enjoying respect from others, having the guarantee to eat something on a daily basis, having the right to education and employment, amongst other things. These enjoyments and entitlements are also inclusive of the individual *other* as much as they are of the individual *self*.

The constant of *Imago Dei* gives practical theology the cutting-edge it needs for the promotion of human dignity. In addition to its social tendencies, *Imago Dei* has a strong spiritual dimension: it is a double-edged sword that 'positively functions as an affirmation of the value and worth of every person and evaluates and challenges any tendencies to dominate or oppress the poor and needy' (Groody 2009:648). This explains why human discrimination is sinful, and sin dehumanises as well as disfigures the *Imago Dei*.

3.3.1.2. *Verbum Dei*: the proclamation of God's word

The constant of *Verbum Dei* is about crossing the divide (Groody 2009). The Old Testament concept of *Imago Dei* is concretised in the New Testament by Christ, the *Verbum Dei*, who crossed the divide between deity and humanity. On that ground, he alone is able to help humanity migrate back to God (*ibid.*). So, it is Christ who restores the *Imago Dei* through the ministry of reconciliation which is carried on by the church. This kind of migration is verified by the Incarnation which is Christ's movement from deity to humanity. Christ's incarnation is special though as he kept both his divine nature and human identity. By becoming human, he never ceased to be divine as he was always God although in bodily form. In his gospel narrative, John (John 1:12) makes it clear that *Verbum Dei* 'became flesh' and dwelt with humanity albeit 'through him all things were made [and] without him nothing was made' (John 1:3). The purpose of Christ's incarnation was to reconcile humanity to God. In this view, Groody (2009:649) believes that 'no aspect of a theology of migration is more fundamental [and] challenging... than the [I]ncarnation'.

This is explained further by Paul in his epistle to the church at Philippi. Paul introduces the Incarnation with a different tone through *kenotic theory* (Philippians 2:7). *Kenosis* is the action by which Christ 'emptied' himself and took the form of a servant. This 'emptying' of Christ to take a human servant form denotes the crossing of the divide between humanity

and God, which can be simply referred to as divine migration⁶⁴. The Incarnation or Christ's *kenosis* is the greatest migratory movement as it indicates the movement of God 'in love to humanity' (Groody 2009:649). Hence, the chief end for the migration of *Verbum Dei* is to reconcile humanity back to God. The church as a reconciler therefore partakes in God's work of reconciliation by crossing the divide and reaching out to the *other*.

Groody (2009:649) believes that *Verbum Dei* is *par excellence* the Son of God who 'became flesh and dwelt amongst us' (John 1: 12). The Son of God sojourned amid controversies that unfold the dynamics and experiences of forced human displacement whilst on earth. For instance, Mathew 2:13, 14 records that Jesus experienced refugeeness as an infant. Not long after his birth, his parents fled with him to Egypt escaping from a planned persecution and/or execution of infants by King Herod. This passage puts great emphasis on Jesus the refugee.

Verbum Dei is also a revelation of God's mystery eternally manifested through *Rhema* and *Logos* by the Holy Spirit⁶⁵. It is the same *Verbum Dei* that was involved in the work of creation according to Genesis 1:26, 27 and John 1:3. This validates the prominence of *Verbum Dei* in the life and ministry of the church to refugees in the process of reconciling the individual *self* with the *other*. This ministry of reconciliation is the heart of church praxis and a step forward towards bringing humanity closer to God as John (1 John 4:20) declares:

If anyone claims 'I love God' yet hates his brother, he is a liar; for anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

This passage compels the individual *self* to love the *other*. In fact, John here alludes to the fact that loving the *other* is a measuring rod for all claims about loving God who is unseen. The church is therefore the reconciler between 'us' and 'them'. On the one hand, it is the

⁶⁴ The divine migration is simply the migration of God. Although this may raise questions on the omnipresence of God, the idea here is to show that God crossed the 'barrier' between himself and mankind through the incarnation of Christ (and this crossing of barrier is a terminology mostly used in the studies of human migration). So, it is divine displacement as opposed to human displacement.

⁶⁵ *Rhema* is the living Word of God mostly associated with Christ's very utterance to someone's heart; while *Logos* is referred to Jesus himself or the inspired word of God. Today's theologians define *Rhema* as 'a word from the Word'. In view of this, *Rhema* is the revealed word of God that a believer obtains while/after reading *Logos*, the written, inspired word of God.

embodiment of the *Verbum Dei* (that is, it represents the body of Christ) and, on the other hand, *Verbum Dei* is the reason for refugees' hope and the source of their dignity. The church, in this secularised and globalised world, requires a cutting-edge perspective through practical theology if it were to revive the authenticity of Christianity in the life of the followers of Christ. In other words, the community of faith is called to practice theology according to the current demands of globalisation and be a faithful representative of God's kingdom. The use of the *Verbum Dei* approach for church ministry implies that there is no boundary that cannot be crossed by God – whether within Himself or in the world He created (Groody 2009). Following the incarnation of the *Verbum Dei*, August (2010) believes the church is a valued catalyst for development due to its incarnational nature.

Understanding the incarnational notion of the *Verbum Dei* is essential to proclaiming God's word. It is when the Incarnation has become a reality in the life of the individual *self* that he/she will be committed to the proclamation of the truth imbedded therein. The life of the individual *self* is about relationships: relationships with others and relationship with God. One of the guiding biblical principles appearing on the horizon of the Christian life is the double commandment of love which is, to some extent, the duplication of a single command. It is love established both vertically and horizontally – that is, towards God, the Ultimate Truth, and towards the individual *other*. In view of this, *self* can be detached neither from the *other* nor from God, the Ultimate Truth.

The mission of the church, in this regard, is to proclaim the Word of God in this world so as to impregnate happiness to both the individual *self* and his/her *other* counterpart. The *Verbum Dei* is the proclamation of the Word of God for salvation. This task aims at making the world (and in particular, the individual *other*) believe and hope. It is noteworthy and explicit that the 'world' (cosmos) is not exclusive of the *other*. That is to say, the world of the individual *self* includes that of the individual *other*. Therefore, the proclamation of God's word is not to be restricted to those akin to *self*.

Proclaiming the word of God as *Verbum Dei* is, in this respect, to translate the words and deeds of Jesus, the *Verbum Dei*, in ways that reflect his earthly ministry. This proclamation may or may not be conveyed orally because God speaks to humanity even through deeds or

social actions (i.e. *diakonia*), which result from the Christian faith. *Verbum Dei* as the proclamation of God's word answers the questions that the individual *other* has about God and the Christian faith in particular. Such proclamation shows the individual *other* that God intervenes in all circumstances. It also shows that a human being is fully human irrespective of age, origin and/or religious affiliation. These resonate with the question of refugees in relation to the church. In this regard, *Verbum Dei* as the proclamation of God's word promotes human dignity.

3.3.2. The church as a reconciler: seeking peace and preaching forgiveness

The ministry of reconciliation is central to the church. In the refugee phenomenon, reconciliation results from a healing process that prompts peace and forgiveness. August (2010) believes churches need to set an example in accepting neighbours, strangers, and all those who are suffering – which involves speaking against, amongst other things, racism, sexism and xenophobia. In this regard, the church is being challenged to promote peace, to bring about peace and to keep peace (August 2010). The church thus must seek to reconcile the individual *self* with the individual *other* and partake in God's redemptive plan of reconciliation. Of the four constants, *Missio Dei* and *Visio Dei* bring to light the reconciling ministry of the church by promoting peace and forgiveness between individual *self* and the *other* through involvement in God's mission and holistic transformation of humanity.

3.3.2.1. *Missio Dei*: active participation in God's mission

It is God's desire that 'social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all' (Bragg 1987:39). This 'free participation' that benefits all entails partaking in God's activities and allowing the individual *other* to partake in the activities of *self*. The mission of the church is the mission of God or *Missio Dei*. It is active involvement or participation in the mission of God; and at the heart of God's mission resides the task of reconciling humanity to Himself. The church is therefore sent out to do this task and, thus, partake in God's mission.

Mission is the very nature of God and it is Trinitarian. God sent Jesus to reconcile humanity to Himself and Jesus sent the Holy Spirit as a helper to believers upon his ascension. The

first act of God to reconcile humanity to Himself is seen in Genesis when He sought for Adam after the Fall. It was the first missionary initiative of God to restore His own image. Thus, there is a coherent link between *Missio Dei* and *Imago Dei*. The church is in *Missio Dei* as an instrument through which the *Imago Dei* would be restored in Christ. The church's mission is to restore the originality of God's image which had been marred by sin. Participating in the mission of God (*Missio Dei*) is an active involvement in God's initiative of restoring His image (*Imago Dei*). It can be deduced that *Missio Dei* is about the church going all over the world to proclaim with perfect relevance the redemptive work of Christ and God's justice to all the nations. The famous Great Commission (cf. Matthew 28:19) is generally about *Missio Dei*. In the Great Commission, Jesus commands all believers to leave their comfort zones and go 'out there' to win souls for him. This going of the church is a movement that could be compared to human displacement or migration. The Great Commission thus illustrates the migration of the community of faith into the world to meet the spiritual needs of the *other*, which is pivotal in theology of otherness.

The theology of otherness is of essence in *Missio Dei* because it emphasises the church's participation in God's salvific plan in a way that loosens all 'human constructions that divide the insider from the outsider' (Groody 2009:653) – the individual *self* from the individual *other*. The church uses *Missio Dei* in practical theology to challenge human structures and tendencies that dehumanise the *other*. For this reason, Bosch (1991) describes *Missio Dei* as God's movement into the world through the church. This means it is God who moves in the world through the community of faith as a channel. The church therefore exists because there is *Missio Dei*. Human participation in *Missio Dei* can thus be viewed as the active involvement in God's love towards people (Bosch 1991).

The understanding of *Missio Dei* in the church has to be based on the premise that, the church ceases to be church once it ceases to be a church after *Missio Dei* (Bosch 1991). In fact, throughout his book, Bosch (1991) emphasises that *Missio Dei* is not an activity the church plans to do or a programme it aims to accomplish (i.e. *missio ecclesiae*); rather, it is God's doing. *Missio ecclesiae* is the activity of the church that 'takes its existence from its participation in God's mission' (Bevans and Schroeder 2004:290). Thus, *Missio Dei* is God's activity and initiative. Like *Imago Dei*, *Missio Dei* also involves both vertical and horizontal

relationships between individual *self* and God or between individual *self* and the *other*. The main purpose of *Missio Dei* is therefore to translate the attitude of God towards humanity into service towards the *other*. It serves to signal the essence of the community of faith as partakers of or participants in God's salvific work – which is being a missional church. In this prospect, *Missio Dei* is a Constant in practical theology – the natural identity of the church.

The constant of *Missio Dei* is participatory because it also has a holistic approach. August (2010) affirms this when he observes that the followers of Jesus Christ who engage in social action should never choose between satisfying physical hunger and spiritual hunger, or between healing bodies and saving souls; the love of God (*agapé*) should lead the Christian to serve holistically. For this reason, Bosch (1991) points out that a paradigm shift is always part of a series of previous shifts that led to new opportunities. Here, *Missio Dei* becomes the transformational practice of God through the church. Practical theology is now understood from the perspectives of both the Bible and the circumstances of life on a daily basis, which is why it is both public and contextual. In respect of this paradigm shift, today *Missio Dei* gives practical theology a cutting-edge by placing the biblical reality with perfect relevance in our everyday context. It is this biblical reality that makes church ministry find resonance in refugeeness.

Similarly, Jesus' ministry was inclusive. It broke down boundaries to include everyone – even those who were regarded as enemies like the Samaritans. Through *Missio Dei* the church reaches out to those whose dignity is at stake and brings them into the community of faith for a protection in the sanctuary. This restores their dignity and makes them realise they are *Imago Dei*.

3.3.2.2. *Visio Dei*: God's vision for holistic transformation

According to Bragg (1987:39), 'transformation is to take what is and turn it into what it could and should be'. That is a process leading to reconciliation. Reconciliation is important in ministry to refugees because it is related to the promotion of peace and forgiveness. The oppressor and the oppressed need to be reconciled; those who come from war-torn countries need to be reconciled; the victims of violence and survivors of all sorts of abuse need to be reconciled; refugees and asylum seekers need reconciliation too. It is the task of

the church to preach the grace of reconciliation for peace to reign again between two parties. The ministry of reconciliation is about transformation. Bragg (1987:39) defines transformation as 'God's continuing action in history to restore [and reconcile] all creation to himself'. Thus, 'the goal of transformation is that God's purposes be realized, as is revealed in the Old Testament concept of shalom – harmony, peace, health, well-being, prosperity, justice – and in the New testament image of the kingdom, which is both present and coming' (Bragg 1987:39).

Holistic transformation becomes a possibility when the agent of development sees the community in need of transformation through God's eyes – that is, with the eyes of God. Seeing the *other* with the eyes of God is to use the vision of God (*Visio Dei*). So, *Visio Dei* (the vision of God) introduces the theological notion of anthropomorphism and alludes to the concept of corporeal deity. The Bible is loaded with anthropomorphic terms that ascribe to God various parts of the body to give Him a possible human shape (e.g. the hand of God, the eyes of God, the heart of God, etc.). But the notion of corporeal deity does not mean God is a physical being with a physical body. It proves that the human is not capable to grasp the fundamental nature of the divine but can participate in the divine activities (*Missio Dei*). This participation of the human in the divine activities or *Missio Dei* is made possible through the seeing or encounter of the divine (*Visio Dei*). *Visio Dei* is therefore the anthropomorphic visualisation of 'God's face'.

This visualisation of the divine is spiritual – a beatific experience which leads to spiritual insight. In other words, the *Visio Dei* experience is a spiritual encounter between the human and the divine, which brings spiritual relevance to the life and ministry of the church. The constant of *Visio Dei* is transformational because human *self* cannot see God and remain the same. God's plan for humanity is to create a *Shalom* community 'where all relationships are being transformed and redeemed' (Bragg 1987:39).

Visio Dei is founded on the Matthean beatitude: 'blessed are the pure of the heart for *they shall see God*' (Matthew 5:8 *italics mine*). Unless *self* has had an encounter with God (i.e. unless you have seen Him), the other three constants (*Imago Dei*, *Verbum Dei* and *Missio Dei*), will have no spiritual implication. *Visio Dei* is such a basic requisite for church ministry in the refugee phenomenon. The chief end of church ministry to refugees is not to 'seek the

Visio Dei in heaven [but] to see things... as God sees them' (Groody 2009:660). In other words, when the church perceives things through God's eyes, it means the church has God's vision. The vision of God brings about social transformation and influences 'the way we understand migrants and refugees [because] a theology of migration seeks to articulate a renewed vision of God and human life' (Groody 2009:660).

Visio Dei gives the church a better perspective on how to perceive the *Imago Dei* 'in those whose dignity is often disfigured' by dehumanising acts of individual selves or structures of this new age (Groody 2009:661). The church through the constant of *Visio Dei* imitates its Founder and serves everyone notwithstanding their background or origin. The constant of *Visio Dei* is not based on the geography of *self's* place or the religion of the *other's* preference but on 'divine initiative and openness of heart' (Groody 2009:661). This leads to a different perception of the *other* as *Imago Dei*. In this way, when the church welcomes someone as *Imago Dei*, it is because it has envisioned him/her with *Visio Dei*. This act of seeing the *other* through God's eyes is transformational in itself. It seeks to correct the evil structures prevailing in the world.

In the theology of human displacement, the constant of *Visio Dei* therefore challenges the church 'to move beyond an identity based on a narrow sense of national, racial, or psychological territoriality' (Groody 2009:663). The church brings reconciliation between *self* and the *other* through 'the positive dimensions of globalization that foster interconnection' (*ibid.*). As a result, the church would use soteriology⁶⁶ primarily to open the eyes of *self* so that *self* may be able to visualise the *other* through *Visio Dei*. The use of soteriology in ministry is vital because it aims at restoring the sight of those who have lost sense of *Imago Dei* for themselves and for others. This restoration of sight is made possible through the finished work of *Verbum Dei*. In other words, the work of salvation is reconciling, and this salvific reconciliation starts by breaking the barrier that divides *self* and the *other* and creates a bridge of understanding between them. This is certainly a better view of theology of otherness and, therefore, the thrust of church ministry to refugees.

⁶⁶ The doctrine of salvation

As already illustrated, the church is a sanctuary for refugees and the reconciler between them and the local population. The church being a community of faith, members of the community see the *other* as *Imago Dei* with *Visio Dei* to partake in the divine activity that *Verbum Dei* continues in the world through *Missio Dei*. Seeing the *other* with *Visio Dei* is to appreciate *Imago Dei* and to respect their dignity.

Considering these four constants and two contexts, the church is called to contextualise Christianity by theologising along the lines of African spirituality. Such a theological practice is inculturation. Inculturation helps to understand better the ethos of *Ubuntu*, and *Ubuntu* encourages the fellowship of one another while the fellowship of one another strengthens unity in diversity. The first Christians lived in unity while maintaining their diversity. That is to say, they lived communally; selling what belonged to the individual *self* and sharing the income with the individual *other* to meet the needs of everyone.

3.4. *Ubuntu*: God's design for human living

3.4.1. General perspectives of *Ubuntu*

August (2010) acknowledges that culture is always a very controversial subject. Some modernists tend to think traditional societies are 'underdeveloped' as their values and traditional practices cause underdevelopment. For this reason, even the practice of *Ubuntu* is often regarded by some modernists as being too traditional that it cannot be related to Christian spirituality. However, he (August) acknowledges that we are living in a context of multiculturalism and that all cultures are interdependent. That is, *Ubuntu* as an African tradition is connected to other cultures.

But what is *Ubuntu*? The word itself has a diversity of meaning ranging from real unity of individuals in a given African community (i.e. social cohesion) to the very spirituality of its practitioners. This means *Ubuntu* is a philosophy of African humanism, on one extreme, and a theology of African spirituality, on the other. The concept is deemed African due to its communality as compared to the Western individuality. However, one might argue that *Ubuntu* is God's design for human living notwithstanding one's cultural background or social upbringing. The notion of community is crucial to appreciate *Ubuntu* because communalism

determines interdependence and indicates communal living in an African society (Murithi 2006). That is, an African person believes he/she exists because others do, and others exist because he/she does. It means existence in Africa is being both the product and the custodian of the *other*.

The meaning of *Ubuntu* is a perfect example of diversity. It is as diverse as the books and articles written on the topic, and can be explored within a vast variety of contexts. Because of that, all the attempts to define or describe *Ubuntu* often fall short. Although it is loosely translated as 'humanness', Archbishop Tutu (1999) finds that *Ubuntu* is a concept so difficult to translate in human language especially a western one. It is a practical but complex notion to grasp – difficult to describe with precision. Despite its complexities, *Ubuntu* is a practical way of life and an act of being human to an African person.

The African worldview is basically reflected in various ways but there are some common traits with regard to values, beliefs and practices. These common traits mirror what it means to be human as an African. They form part of the spirit of *Ubuntu*. Although Africans come from different backgrounds, a lot is shared in common. Africans, for example, share similar worldviews about the universe and understand life and death almost the same way. In addition, African societies are structured in almost a similar way (Murithi 2006). This sharing of common values and/or similar concepts is part of Africans' ability to coexist. In other words, being African is ascertained by and built on coexistence, which creates a balanced way of life. For that reason, *Ubuntu* is the embodiment of togetherness and solidarity; and having the spirit of *Ubuntu* is living as a human being. This is to say that both the personality and the spirituality of an African person are shaped by *Ubuntu*. In this same context, O'Donovan (2000:156) explains how life in Africa is shaped by the spirit of *Ubuntu*:

In Africa, the life and well-being of the extended family is all important to the life and well-being of the individual. Therefore the individual has unconditional loyalty to his extended family, clan and tribe.

O'Donovan's statement verifies the famous Nguni adage *umuntu ngumuntu ngabantu*, which can be literally translated as '*a person is a person because of persons*'. The interpretation of this adage could be thus: a person exists because others exist (that is,

because he/she is surrounded and, thus, supported by others) or a person exists for others (that is, to be around others and, thus, support them). This is coexistent living. It explains African communality after which a child belongs to the whole community.

However, it could be argued that the scarcity of human basic needs in Africa is a major factor that contributes to the solidity of *Ubuntu* as things (food, livelihoods, etc.) are shared in the African community due to shortage of such things or poverty. This argument recognises that sharing in the spirit of *Ubuntu* consolidates collective unity but refutes the motive for this sharing. Nevertheless, the spirit of *Ubuntu* goes beyond socio-economic dynamics. It is a way of life that upholds the virtues of humanness and which regards a human being with high esteem than any other factor. This means *Ubuntu* could still be the measuring rod for African living even if all the communities were deemed better off.

Considering that *Ubuntu* promotes a value system that regards highly communal welfare than the welfare of an individual, the development of some depends on the development of all others. Bevans and Schroeder (2004: xviii) perhaps explain this best in their observation that 'when one crosses into another context – cultural, racial, religious or gender – one inevitably learns not only about the other but – and perhaps most important – about oneself'. To this they (Bevans and Schroeder) add that the story, the struggles and the joy of the *other* are actually a part of *self's* own story, struggles and joy (*ibid.*). Thus, the spirit of *Ubuntu* leads to intercultural interaction and caring actions of one another. It reinforces people's interrelatedness. In other words, being African is being in community – something that challenges the West's individualistic lifestyle. The spirit of *Ubuntu* is therefore essential for participatory development and human empowerment in Africa. This is why August (2010) is convinced that transformational development must always be appropriate to the culture which is to be transformed.

3.4.2. Theological perspectives of *Ubuntu*

3.4.2.1. *Ubuntu* as spirituality

The spirituality of *Ubuntu* is built around the concept of coexistence and community. Based on this concept, the church can be said to be a community of faith made up of people who

coexist. This coexistent living denotes communal living. In this context, the concept 'church' could be viewed as an assembly of those who keep up with the spirituality of *Ubuntu* in Christ. Therefore, to understand the deep mystery of the concept 'church' in Africa, one is to appreciate the spirituality and value of communal living as emphasised by *Ubuntu*. It is by appreciating this spirituality of communality that one realises the connectedness between *self* and the *other*. To an African Christian, the practice of *Ubuntu* is a form of spirituality. In view of this, *Ubuntu* theology calls for unity because there can only be unity where there is diversity; and this unity in diversity brings up harmonious living in the society.

Ubuntu as Christian spirituality is also a practical fusion of solidarity and cooperation. The practicality of this spirituality entails that one's relational ties spring from the closest family to the whole community. This spells out the fact that *Ubuntu* is more practical than theoretical – which explains the difficulty to define it in plain words. In this regard, policies of the local church for a holistic transformational development are to be compatible with the spirituality of *Ubuntu*. *Ubuntu* therefore creates an attitude of trust in the church and a spirit of wanting to live and work together.

Johan Cilliers⁶⁷ (2008) takes the concept of *Ubuntu* even further and says that *Ubuntu* is about trust, helpfulness, respect, sharing, caring, unselfishness, etc., and that it is rooted in interconnectedness and interdependence. It means when the community of faith upholds *Ubuntu* for spirituality purposes, the unity of members would be affirmed and the diversity of cultures endorsed. In addition, Cilliers (2008:9) argues that xenophobia is *Ubuntu* reversed because 'in *Ubuntu* we face one another [but] in xenophobia we turn our faces from one another'. That is to say, an African person deems xenophobia inhuman because it goes against the ethos of *Ubuntu* and, at worst, dehumanises the individual *other*.

Ubuntu as Christian spirituality dictates the activities and doings of *self* toward the *other*, which leads to unity in the community and a reconciling compromise between *self* and the *other*. Lewis (2010:72) attests to this view in asserting that 'the road towards healing and

⁶⁷ Professor Johan Cilliers is lecturer of Homiletics and Liturgy, and current Head of the Department of Practical Theology at the Faculty of Theology, University of Stellenbosch, South Africa. The paper *In Search of Meaning Between Ubuntu and Into: Perspectives on Preaching in Post-Apartheid South Africa* was delivered at the 8th international conference of Societas Homiletica in Copenhagen, Denmark, 19-25 July 2008.

reconciliation must also be taken by all members of the community', which alludes also to the community of faith. The inference of Lewis' statement is that *Ubuntu* is a 'road towards healing and reconciliation' (*ibid.*). This shows that *Ubuntu* as Christian spirituality brings wholeness and a sense of unity to all the members in the community of faith. It also shows that *Ubuntu* is an epitome of *Imago Dei* as it makes the individual *self* to be aware of the individual *other* appreciatively.

It needs not be overemphasised that there is a coherent link between Christian values and African spirituality, and this coherence is a shared identity of Christianity and *Ubuntu*. Hailey⁶⁸ (2008:7) believes *Ubuntu* 'helps individuals value their own identity through their relationship with the community'. Hailey's assertion lays emphasis on the identity of individual *self* and his/her ability to relate with the *other*. This, according to him, is vital in 'building civil society' [and] 'enhancing community relations' [or] 'promoting social cohesion' (Hailey 2008:10). *Ubuntu* as Christian spirituality thus resonates with church praxis in the society.

Bevans and Schroeder (2004) believe the church is to remain constant in today's context by means of inculturation, which is a prophetic dialogue between the insiders and the outsiders (that is, *self* and *other*). According to them, it is all about 'letting go' and 'speaking out' whereby one is to let go of his/her pride, superiority complex, power, etc. and start speaking out by finding possible ways of encounter between the constant of gospel and the currency of context.

It can also be said that *Ubuntu* spirituality matches up with the theology of otherness. As such, it underpins the dogma of love and care for the individual *other*. In the theology of otherness as in *Ubuntu*, when the individual *self* meets the individual *other*, the individual *self* sees not the individual *other* but the individual *self* – even before realising their differences. This means human *self* is akin to human *other*. Thus, *Ubuntu* as Christian spirituality is a model for devoted and healthy relationships. Individual *self* is expected to care holistically about the individual *other* – to care about his/her past, present and future

⁶⁸ John Hailey is a visiting Professor at City University's Cass Business School in London. Cf.: http://www.tutufoundationuk.org/documents/UbuntuLiteratureReview_JH_Dec08.pdf

aspects of life; and about his/her soul, emotions, and body. That is to say, in the *Ubuntu* spirituality a healthy relationship of the individual *self* and the individual *other* is very basic and matters most. A healthy and devoted relationship between *self* and *other* helps both parties to cope with the pressures and deal with their possible failures, and/or temptations. *Ubuntu* therefore resonates with African theology by bringing relevance to Christian spirituality in the African context.

Arguably, *Ubuntu* as Christian spirituality is the appreciation of *Imago Dei* in the *other*, which results in acts of solidarity and social cohesion. Upholding *Ubuntu* in the community of faith is a major step towards eliminating socio-economic discrimination, stereotyping and/or dehumanising attitudes of the individual *self* in relation to the individual *other*. In fact, it promotes social cohesion. *Ubuntu* champions the ideals of human dignity for all, which is core for practical theology and Christian spirituality.

3.4.2.2. *Ubuntu* as *koinonia*

According to the New Testament Greek Lexicon (NTGL), the converted word *koinonia* (from the original *koinwnida*) means 'fellowship'. In its broader context, the word can also mean community, association or participation⁶⁹. The NTGL shows that the word *koinonia* cannot be defined accurately in English due to the depth and richness of its meanings. This indicates that it is a complex and rich approach for community building. *Koinonia* describes well the relationship that the early believers had with one another and the kind of community they lived in. Writing on the unity of Christian believers, Kuzuli Kossé (2006:1288) says thus:

Unity may be defined as the condition in which something forms as an organic whole. Although different elements are involved, the whole is characterized by agreement and internal coherence. This definition also applies to the unity of believers to the extent that they share a common foundation of faith and practice.

Luke chronicles that the early believers devoted themselves to the apostles' teaching and to *koinonia* (Acts 2:42). This is the scriptural point of reference for *Ubuntu* as a theological

⁶⁹ Cf. The New Testament Greek Lexicon (NTGL) Online. Available at <http://www.studylight.org/lex/grk/view.cgi?number=2842> Strong's Number 2842

concept similar to *koinonia*. The context of this passage explains *koinonia* as the Greek prototype of African *Ubuntu* and, thus, God's mandate for our everyday living.

The Bible teaches Christian believers to live as a community in fellowship with one another (horizontal fellowship) and with God (vertical fellowship). This horizontality of fellowship (*koinonia*) typifies generosity, humanity and love for one another, amongst other things. It is through this *koinonia* that unity in the community of faith is built up.

In the book of Acts, Luke points out some *koinonic* virtues that early believers lived out. He laid emphasis on virtues like generosity, care and willingness to help the *other*. For instance, the socio-economic system of the Early Church was *koinonic* as believers had all things in common. In other words, they had a policy of shared resources or common funds. With this policy, early believers shared everything and made sure the needy amongst them were being taken care of (cf. Acts 2:44, 45).

Peter also speaks of another *koinonic* virtue of the individual *self* towards the individual *other*: hospitality. He encourages believers to love one another genuinely and to open their homes happily and without grumbling in order 'to serve others' (cf. 1 Peter 4:8-10). In this view, Daniel Carroll (2008:93) affirms that 'hospitality to the stranger is a virtue'. Christian believers are therefore expected to live in *koinonia* with everyone by being hospitable and sharing food with others.

In the book of Hebrews, the writer reminds his readers to always welcome strangers as by so doing, some had welcomed angels unknowingly (Hebrews 13:2). This passage eliminates the vice of stereotyping and clearly shows that not all strangers are criminals; some of them are actually angels. This reminder is of essence because it leaves no room for xenophobia.

Likewise, Paul urges believers in Rome to live out hospitality by sharing what they have with the needy amongst them, living in harmony with one another and associating even with those who are at the lowest position in social hierarchy (cf. Romans 12:13-16). Daniel Carroll (2008:98) sums up this by pointing out that even in the Old Testament the Israelites were hospitable and their stance towards refugees was part of their ethical life. In fact, 'it was part of the ethos of what it meant to be the people of God.' This is a call for social cohesion and communal living – a call for *Ubuntu* in the community of faith.

All these passages emphasise Jesus' command to 'love one another' (John 13:34, 35). Thus, *Ubuntu* as *koinonia* is God's mandate for Christian living. It is Christian spirituality. Christian believers are called to live communally. This includes loving others and associating with them. Daniel Carroll (2008:125) aptly sums this up when he says that, 'Jesus's (*sic*) actions and attitudes transcend cultural identity; they also help define what it means to be his follower.' In fact, the Trinitarian theology indicates God's communal life. It is a life of unity in diversity where *self* is intertwined with the *other* – just as it is with *Ubuntu*. Similarly, the *koinonia* of believers can be seen as a kind of unity that is nurtured and made possible by the work of the Holy Spirit. That is to say, it is the Holy Spirit that 'transforms believers into brothers and sisters in Christ and also into brothers and sisters to each other' (Kossé 2006:1288).

A Christian is someone who follows Christ and believes the Bible is the living word of God. The Bible guides Christian believers in all aspects of life and all matters of faith since it contains values that are relevant today. These values exemplify the way a Christian should live. In view of this, we draw from the Bible a pattern for how we should live in our context. Not living according to these values violates God's mandate for *koinonia*. Most guidelines for *koinonic* living are akin to those of *Ubuntu*. Thus, *koinonia* is Greek for fellowship; *Ubuntu* is its Nguni equivalent – hence, God's original plan for living as one human family.

3.5. Summative note

The broader understanding of Practical Theology is that it is an applied science. As such, it explores the realities of our societies and determines better alternatives for holistic transformation and development. Therefore, it applies the principles of theology in everyday life. The church is a divinely-instituted body and cannot be the soul of discretion before social problems. It must be the sanctuary for refugees and the reconciler between them (refugees) and the local population. This means the church has to be proactive rather than just reactive to the ills of the society in order to effect transformative change.

The refugee phenomenon often grows within socio-religious tensions *inter alia*, and it is mostly grounded in the dynamics of violence and/or poor leadership of the elite. The church

through practical theology plays an important role in inspiring biblical values to survivors of such terrible deeds. Therefore, Practical Theology is a significant tool and a powerful force in many people's lives.

The theology of displacement has been explored using the four constants of Practical Theology and the two contexts of church ministry, namely the church as a sanctuary (*Imago Dei and Missio Dei*) and the church as a reconciler (*Verbum Dei and Visio Dei*). The chapter demonstrates how these foundations reflect both the verticality and horizontality of our relationships (with God and with the *other*). The four constants and two contexts resonate with the biblical narratives on exodus, exile, strangers, etc. which could be equated with today's experience of migrants and refugees. The concept of four constants and two contexts can contribute a lot to our understanding of God, humanity, and the relationship between the two. The aim was to emphasise the salvific universal plan of God which includes also refugees. The church is therefore expected to use theological concepts and reflect on how to be of service to the poor and/or refugees in this context. The two contexts of the church (church as sanctuary and church as reconciler) challenge a sedentary church in the community.

The chapter also presents reflections on the broader context and understanding of *theology of otherness*, with the emphasis that it should not be viewed as a theology of separateness but as a theology that seeks to appreciate the *Imago Dei* after which *self* is *other*. The theology of otherness happens when *self* sees *self* in the *other* and vice versa – an ideal that is reflected in the *Ubuntu* spirituality.

Finally, scriptures have been used exegetically to show that *Ubuntu* is a Bible-grounded way of life that could be equated to the biblical concept of *koinonia*. *Koinonia* (and thus, *Ubuntu*) have been explored as God's original and ideal plan for living in community as one family. Both concepts (*koinonia* and *Ubuntu*) encourage hospitality, love, helping and caring for one another, kindness, etc. *Ubuntu* can therefore be seen as God's mandate for communal living, which is not merely a 'footnote' in African Christianity. It is God's measure for human living.

The next chapter gives an in-depth discussion of the research methodology employed in the execution of this study. It particularises the methods and the instruments that helped to collect data from participants along with those used to analyse such data.

Research is to see what everybody else has seen;

And to think what nobody else has thought!

Albert Szent-Györgyi⁷⁰

⁷⁰ Hungarian physiologist and Nobel Prize winner

CHAPTER 4

RESEARCH METHODOLOGY

4.1. Overview

This chapter pays particular attention to the research's *modus operandi*. It presents and explains the framework within which the research has been conducted, and tells of the methods and instruments used to collect data from participants together with those used for analysis. The main purpose of this chapter is (i) to explain how information was gathered; (ii) to tell how participants from whom this information was gotten were selected, and (iii) to describe the instruments that were used to gather and analyse that information. Also discussed in this chapter are the research design, the approach adopted in this study and the justifications for the choices made.

4.2. Research design

First and foremost, research involves searching for unknown or misinterpreted information. It is this 'unknownness' or 'misinterpretedness' of information that makes researchers probe for fuller understanding (Blaxter *et al.* 2000). In other words, research is a pursuit for new knowledge or truth. It is being on a mission for scientific discovery. Although the research method and question shape the design, it is the researcher who ultimately creates his/her own research design (Barbour 2008). For this reason, a research is to be designed in such a way that the question posed becomes a researchable project because the best design depends on the 'researchability' of its question and the applicability of its methods (*ibid*). The research design therefore directs the pace and structures the phases of research *en route* to finding answers to a specific question. So, a research project is to be carried out within the framework of its design to serve its intended purposes.

4.2.1. Qualitative vs. Quantitative research

According to Silverman (2006; 2012), there are two main types of research designs: fixed and flexible. A fixed design features lots of *quantitative* elements as compared to its flexible counterpart which is more *qualitative*. A quantitative research focuses more on statistics since it analyses 'causative variations between variables' (Louw 1998:7) and not the processes or meanings of a specific phenomenon. This is equally echoed by Silverman (2006:43) that 'quantitative researchers are rightly concerned to establish correlations between variables'. In a quantitative study, researchers attempt to statistically determine a specific trend thus explaining why participants are asked similar, closed-ended questions (Silverman 2006; 2012). To some extent, the inflexibility and monotony of a quantitative study's questionnaire are its strength and advantage because they allow meaningful comparison and evaluation of responses.

Louw (1998:5) finds qualitative research more 'ideological' as it cannot be measured in terms of numbers. However, it 'moves to the field of research... to assess the value of phenomena' (Louw 1998:5). For this reason, 'qualitative researchers study things in their natural settings attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them' (Louw 1998:5). Louw's (1998) assertion is that qualitative research aims at exploring an on-going process of a particular phenomenon and, hence, a qualitative researcher focuses on understanding why people behave the way they do. In view of this, the question is posed differently and a different answer is expected to enhance the quality of findings in a qualitative research.

Barbour (2008:11) concurs with Louw's (1998) affirmation that 'qualitative research answers very different questions from those addressed by quantitative research' (Silverman 2006; 2012; Flick 2007). This explains why qualitative researchers probe to understand the pattern of behaviour, attitudes and beliefs considering the type of questions they are to answer (Baker 1994; Barbour 2008; Flick 2007; Silverman 2006). Qualitative researchers gather comprehensive information on human beings to 'understand apparently illogical behaviours... [and] explain apparent discrepancies' (Barbour 2008:13, 14). In other words, qualitative research has a greater level of flexibility that enables naturalness from

participants and allows an open exchange of ideas; making the relationship between the researcher and the participant less formal.

Briefly, in a qualitative design quality is essential. It reflects the soundness of the entire research and makes it a point of reference in future studies since it is the research design that gives direction to the entire study and determines its shape (Flick 2007; Silverman 2006). This means that a research can be either quantitative or qualitative but still accommodate methods akin to both designs for data collection. For instance, a qualitative research can use some methods of quantitative research alongside its typical methods to get the needed information. This practice is called *triangulation* (Flick 2007; Cohen *et al.* 2000).

4.2.1.1. Triangulation: a quantitative-qualitative dichotomy

There seems to be an on-going debate within the academia as to which is the best approach between quantitative and qualitative research⁷¹ and, as Flick (2007:7) says, ‘there is a clear rejection of the other approach on both sides of the divide.’ Trochim (2006)⁷², a professor of social research at Cornell University, believes this debate is ‘much ado about nothing’ because saying one or the other is better is just an attempt to trivialise what is already by far a ‘more complex topic than a dichotomous choice can settle’ as both approaches repose on ‘rich and varied traditions that come from multiple disciplines’. In fact, in almost every research there is always value in combining both approaches because there is always an intimate connection between them (Trochim 2006; Baker 1994, Barbour 2008).

Notwithstanding the on-going debates, most researchers have indicated that both are good approaches and are effective in research. In other words, qualitative and quantitative methods complement each other and can be used in conjunction with one another as a ‘mixed-methods approach’ or triangulation. Triangulation often happens when a researcher

⁷¹ <http://writing.colostate.edu/guides/research/gentrans/pop2f.cfm> or <http://www.jstor.org/stable/pdfplus/590553.pdf?acceptTC=true>

⁷² William M K Trochim is Professor of applied social research at Cornell University. He is the author of a comprehensive ‘web-based textbook’: *Research Methods Knowledge Base*. Cf. <http://www.socialresearchmethods.net/kb/index.php>

applies different methods of research (from both the quantitative and qualitative designs) for data collection. Triangulating in qualitative research has become an approach that most researchers use, albeit unknowingly for some, following the nature of most studies nowadays.

There are researchers who triangulate their research methods to get access to the information they need from different sources by using different methods, perhaps due to the interdisciplinarity of their area of interest (Flick 2007; Baker 1994). Nevertheless, it should be noted that triangulation is used within a specific design but, in most cases, it is used to collect data in a qualitative research. Flick (2007:37) describes triangulation as:

[A] concept that is *often taken up in qualitative research* [emphasis mine] when issues of quality are discussed. The major link between triangulation and quality of qualitative research is that triangulation means extending the activities of the researcher in the process beyond what is 'normally' done, for example, by using more than one method.

In the above statement, Flick draws attention to the fact that qualitative researchers often triangulate their research methods to enhance the quality of their research. Thus, different empirical methods should not be seen as competing; they can be used *in tandem* as complementary strategies to improve the quality in qualitative research. As a matter of fact, even a supposedly purely qualitative study may still include some quantitative aspects at one point or another.

4.2.1.2. The relevance of triangulation in this research

Quoting David Silverman, Barbour (2008) says that most researchers tend to choose a qualitative approach because they avoid certain problems associated with quantitative research during the collection or interpretation of data (e.g. avoidance of statistical analyses). That is to say, they do not choose qualitative research on account of what it would help them accomplish but because they do not want to engage with the sort of statistical analysis that come with quantitative research. But Cohen *et al.* (2000:112) argue that the advantage of using both methods (triangulation) is the confidence that 'the data generated are not simply artifacts (*sic*) of one specific method of [data] collection.'

The rationale behind the choice of triangulation in this research, on one side, was to allow more flexibility during interviews and a meaningful comparison of responses from the fixed questionnaire. On the other side, it was because the nature of the research required different methods of data collection in order to adequately answer the research question. As the research deals more closely with issues that people are doing and/or going through, triangulation brought much relevance and was disposed to fulfilling the expected goals.

Flick (2007:38) adds that triangulation happens ‘when qualitative research is combined with quantitative approaches in order to *give its results more grounding*’ [emphasis mine]. So, we used triangulation during information gathering because empirical results of a social reality have ‘more grounding’ when qualitative and quantitative methods are used not in isolation but in a complimentary role with one another. Triangulation provided us with deeper understanding on the dynamics of the refugee phenomenon in South Africa through the use of methods akin to both qualitative and quantitative approaches to research. The use of triangulation gave our results ‘more grounding’ and much reliability. According to Flick (2007a, 2007b) triangulation is very common and prominent in qualitative researching these days although most researchers do not actually use the term. Besides, triangulating can be in terms of *data source* (place, time, people, etc.), *data type* (qualitative or quantitative), *methodology* (survey, interviews, questionnaire, etc.), and even *researcher* (investigator A, B, etc. or co-researchers) (Miles and Huberman 1994; Cohen *et al.* 2000). In this study, we triangulated the data type where both qualitative and quantitative data was gathered, and methodological triangulation through the use of questionnaire and interviews for data collection. Since this is a qualitative study, but employing some aspects of quantitative approach, both open-ended and closed questions were included in the questionnaire.

Just as in any qualitative research that uses triangulation of methods in the collection of data, the challenge in this research lied in managing the diversity of the whole research process from the inclusion of potential participants to the selection of empirical material and the interpretation of data. Nevertheless, as Flick (2007a, 2007b) puts it, triangulation improves the quality of research since it gathers a variety of data in one’s own proceeding. Triangulation in this research helped us ‘go beyond the knowledge made possible by one approach [or method] and thus contribute to promoting quality in research’ (Flick 2007:41).

4.2.2. Research setting and process

The term 'scope' involves not only the geographical area covered by the research but, also, the area of interest within science which the research covers. In other words, a scope is not only about the 'where' of the research but also the 'who' and 'what'; the 'how' and 'when' of a research study. In this view, the geographical setting of this research was within South Africa and its scope *personae* consisted of both refugees and non-refugees.

The research was conducted in areas where refugees and asylum seekers are found in their thousands but the following five cities were preferentially selected: Cape Town, Port-Elizabeth, Durban, Johannesburg and Pretoria. The choice of these five cities was based on two criteria: (i) the refugee community is highly populated in cities than in rural areas and (ii) refugee reception centres were initially located in those five cities. So, the target population in the cities was deemed more accessible for sampling purposes.

The research process had different stages logically linked to one another so as to arrive at better and reliable results. **Table 2** shows the different stages of this research study as processed by the researcher:

Table 2: Research design as processed by the researcher

No.	Account	Action
1.	Setting up and planning	(1) To set up the scene, we picked an area of interest for the research and chose a suitable topic.
		(2) We identified the main problem and posed a researchable question.
		(3) We reviewed existing materials with relevance to the research topic for literary knowledge.
2.	Preparation	(1) We chose to employ a qualitative approach but also triangulate both quantitative and qualitative research in order to enhance the quality of our research

		(2) We identified appropriate methods of data collection that suited our research approach: One-on-one (= semi-structured) interviews, survey (the use of a questionnaire) and biblical exegesis
		(3) We decided on sampling methods that are most effective to identify and select participants in a triangulated qualitative research: snow-balling, quota and random sampling.
		(4) We reflected on the relevance of ethical dimensions in the research before going into the field.
3.	Operationalisation	(1) Pilot study: we collected a few data from one of the identified research sites as part of a pilot study to test our methodology.
		(2) The main research: we conducted an on-field data collection in Cape Town, Port-Elizabeth, Durban, Johannesburg and Pretoria.
4.	Analysis, interpretation and implementation	(1) We categorised the information based on an agreed upon criteria as revealed by the data
		(2) We did analysis of data by simple statistical procedures.
		(3) We did the interpretation and presentation of results.
		(4) We developed a framework for capacity building in support of refugee migrants.

The research consisted of four main stages as summed up in the introductory chapter and detailed in **Table 2** above. In a nutshell:

- (a) We first identified factors of the refugee phenomenon through a review of literature after having identified the real problem and set up the scene for the research.

- (b) We did an on-field collection of data, of which the methods and instruments are explained in this chapter, below.
- (c) We analysed and interpreted all the data collected. The method used for data analysis and interpretation is explained in the next chapter.
- (d) Lastly, we developed a framework for capacity building to facilitate the merging of theory and practice for ministry to refugees.

4.3. Research methods

The methodological techniques that were used in this research were effective for providing answers to the research question. The following methods were articulated to achieve data completeness:

4.3.1. Methods of data collection

Qualitative data is basically extensive and is collected to maximise the empirical value of a qualitative research study. According to Trochim (2006), it includes almost any obtainable information which is not numerical in nature. Blaxter *et al.* (2000) believe this information varies in characteristics as it appears in the form of numbers or words (spoken or written); or can be a combination of the numerical, the verbal and the written. In this research we captured all data using the following carefully-selected instruments:

4.3.1.1. Analysis of existing written documents

In research, various documents are reviewed and analysed to provide data. The review of literature for research purposes is very important because no research is ever new; there must have been someone who has researched on a similar topic before. This is why it is expected of a researcher to read, study, analyse and even critique the writings of others (Blaxter *et al.* 2000; Baker 1994). When a researcher goes through such a review of existing documents, they acquaint themselves with the whole body of knowledge and load their research with academic credence.

In this research we used different documents for content analysis; amongst them were books, journals, articles, newspapers, and websites. We categorised all information captured from literature review as follows:

- **Theology of development**

The following are some of the books we used in this category:

(a) God of the Poor⁷³

The book applies the principles of God's kingdom to critical issues of development which are prevalent in the so-called Third World countries. The book develops a biblical approach to poverty by emphasising the effects of population growth and environmental degradation as the two main causes of mass poverty.

(b) What Do You Say to a Hungry World?⁷⁴

This is quite a challenging book. It deals with the human aspect of famine and challenges people to move from mere discussions on hunger to actual involvement if we are to find sustainable solutions.

(c) God for a Secular Society⁷⁵

In this book the main argument is that freedom and equality are the two elements that boost and characterise people's modernity. Because there would be no peace between people without social and political justice, development will be certain when peace is prevalent in the society.

- **Theory of development**

Because the theory of development is very much broad, we carefully selected only books that brought valuable contribution to the body of knowledge. The following were among those reviewed:

⁷³ Hughes and Bennett, 1998

⁷⁴ Mooneyham, WS., 1975

⁷⁵ Jürgen Moltmann, 1999

(a) People First⁷⁶

This is a guide to a self-reliant participatory development. Here, the author suggests that development comes from the people at the bottom. In other words, development must encourage self-reliance to avoid dependent relationship. That is, it must enhance global interdependence. The book presents a practical education on the role of change agents; how to recruit, train and support them – which is critical for self-reliant development.

(b) Where Needs Meet Rights⁷⁷

The book explores the dynamics of sustainable development and promotes a broader recognition of economic, social and cultural rights. The authors develop alternative approaches and/or new strategies to the problems people encounter. Such approaches regard poverty, violence and wars not just as crises that need to be solved by governments or community workers but as a reality for millions of people – which calls for our immediate response.

(c) Development as Freedom⁷⁸

This is a work of genius and a better tool for community workers and academics. It compares the concept and practice of development with freedom. Anything that does not contribute to the welfare and development of a person is said to be 'unfreedom'. Briefly, in this book the author presents, defends, and analyses a particular approach to development seen as a process of expanding significant freedoms that people have.

- **Refugee phenomenon as a social concern**

This category engaged, *inter alia*, the following literatures:

⁷⁶ Stan Burkey, 1999

⁷⁷ Goldewijk and Fortman, 1999

⁷⁸ Amartya Sen, 1999

(a) Development and Displacement⁷⁹

The book reveals emerging social challenges related to several forms of displacement in our modern world and links them to theories and practices of development.

(b) Go Home or Die Here⁸⁰

It is a book that reflects on the xenophobic attacks which happened in May-June 2008 in South Africa since the incident, unpleasant as it was, had social repercussions.

- **Ethical theories**

The books on public ethics were several and the following are a few of them:

(a) What Are They Saying About Scriptures and Ethics?⁸¹

This book examines how theologians select and interpret biblical material for Christian living. It emphasises that the different ethical systems and Christologies of Christians shape their understanding of the passages they select.

(b) The Responsible Self⁸²

The book speaks about the importance of Christian ethics. It stresses that theology is to reflect on the action and nature of God, while ethics is to reflect on the response of man to this action and nature of God. The book highlights the ethical demands of responsiveness and responsibility.

(c) What is a Good Life?⁸³

The book deals with critical queries about life to identify with people's quest for truth. Questions such as, 'what is a good life?' or 'what is life all about?' are dealt with. Often such

⁷⁹ Jenny Robinson *et al.*, 2002

⁸⁰ Edited by Shireen Hassim *et al.* (eds.) (2008)

⁸¹ William C Spohn (1984)

⁸² By H Richard Niebuhr (1963)

⁸³ Edited by Louise Kretzschmar *et al.* (2009)

ethical questions are asked in times of trouble. This book makes it clear that for the world a good life is a comfortable life, a life full of pleasure and free from pain; but for Christians, a good life is a life with God.

- **Theories of qualitative research**

(a) Practical Theology and Qualitative Research⁸⁴

This is a tool for research to any theologian as it presents theoretical foundations for both Practical Theology and qualitative research. The book answers the question ‘how can qualitative research be used effectively to provide data for theological reflection?’

(b) Qualitative researching⁸⁵

In this book Jennifer Mason gives various insights on the practice of research in a qualitative study. The book highlights certain questions that researchers should be asking themselves during qualitative research. It also attempts to give practical answers to those questions so that the researcher could move from principles to actual practice.

(c) Interpreting qualitative data⁸⁶

This book gives methods for analysing data collected in qualitative research. It provides researchers with practical skills to undertake and carry out their own qualitative research.

4.3.1.2. Survey research

According to Trochim (2006), survey research is divided into two main categories: interviews and questionnaires. The former type of survey (interviews) is basically completed by the interviewer and the latter (questionnaire) by the interviewee. However, Trochim (2006) admits that it is sometimes hard to distinguish the one from the other. In this research we used both types of survey as instruments to access data from participants.

⁸⁴ By Swinton and Mowat, 2006

⁸⁵ By Mason, J (2002)

⁸⁶ By Silverman, D. (2006) 3rd edition

- **Interviews**

Furthermore, Trochim (2006) believes interviews are among the most challenging and, at the same time, achieving forms of data collection due to their sensitivity, adaptability and ability to acquire information. They are far more personal seeing that the interviewer works more closely and directly with the interviewee. So, an interview is an interaction that takes place between an interviewer and an interviewee which can be either structured or unstructured. Interviews are said to be structured when they do not allow the interviewee to express themselves freely as the questions asked therein are often close-ended. They are unstructured when they allow the interviewee to give their opinions and express themselves freely (Henning 2004; Blaxter *et al.* 2002; Baker 1994; Trochim 2006).

Because the acquisition of knowledge is never through documented writings or written texts alone, conducting interviews was a very effective way to acquire information in this research. We conducted interviews to serve the empirical purposes of the study because, according to Mason (2002:63), 'interviews are one of the most commonly recognised forms of qualitative research method'. Accordingly, Henning (2004) believes it is important to conduct lots of interviews with various people and at different times because 'there may be more and more reliability of data [since] the interviewer is a neutral facilitator' (Henning 2004:3, 4) during an interview.

In this regard, before an interview took place, a Consent Form and a sheet of information were handed to the interviewee. These documents offer the interviewee the right to discontinue the interview at any given time in case of discomfort (the Consent Form) and explain clearly the reason they are eligible to take part in the research (the Information Sheet). We conducted all interviews in private (i.e. individually, not in groups) and in the interviewee's own home or place of their choice. Also, we conducted all interviews in person (i.e. face to face), not telephonically, in order to build up a rapport and earn the interviewee's trust.

The questions were wide-ranging and were conceived in a way that allows the interviewee to express their opinions freely and at length. The questionnaire was being filled out by the interviewer (researcher) during the interviews. The fact that the refugee phenomenon is a

sensitive reality in South Africa and the majority of participants were refugees themselves, the interviews were essentially practical and interviewees were being asked to talk more about and/or comment on their personal experiences rather than giving generalised statements. We paid attention to what they had to say, engaged with them according to their individual personalities and encouraged them to give details on their answers to gain additional information therein.

- **Questionnaires**

As said above, a survey research is mainly divided into interviews and questionnaires. A questionnaire is a data collection instrument that is filled out by research participants (Trochim 2006; Baker 1994; Blaxter *et al.* 2002). The questionnaire that we designed served the ends of this research. It made the research systematic, thoroughly conducted and ‘accountable for its quality and its claims’ (Mason 2002:7). The questionnaire was exclusively distributed to non-refugee participants⁸⁷ in order to explore more about the experiences of refugees’ life in South Africa from a different point of view.

4.3.1.3. Exegetical analysis

Since this research is conducted within the frames of practical theology, theological insights were used hermeneutically where and when it was necessary. The exegesis of biblical texts in this regard involved searching the scriptures from the Bible itself, and using Bible commentaries or dictionaries.

4.3.2. Methods of data analysis

According to Hennie Boeije (2010:93, 94) data analysis is all about ‘segmenting and reassembling the data in the light of the problem statement [...] with the aim of transforming the data into findings’. Seeing that data was collected through triangulation, the method of data analysis was also triangulated. That is, various methods were used

⁸⁷ They were selected randomly, but only those who work with/for refugees in South Africa were eligible for this selection.

altogether to during data analysis. The following methods were used to analyse the data gathered from both the interviews and the questionnaires:

4.3.2.1. Typology

We used *typology* as method of analysis. According to Sapsford and Jupp (2006:277) ‘a typology of documents’ classifies patterns or data with similar types of information into themes. Typology may distinguish, for instance, ‘private’ from ‘official’ documents; official documents may, in turn, be classified into ‘state’ and ‘personal’ ones, etc. (*ibid.*). Typology comprises *inter alia* the method of *analytic induction*, which was used in this research. David Thomas (2003) understands that analytic induction or the inductive approach (which is the most used typology method in qualitative data analysis) categorises various patterns of data into subcategories in order to interpret raw data and develop theories.

These various types of themes are often presented in codes and/or categories. Flick (2007:100) sees coding and categorisation as ‘ways of analyzing that can be applied to all sorts of data and are not focused on a specific method of data collection.’ Flick continues that coding and categorisation are not the only ways of analysing qualitative data but they are definitely the most prominent ones especially if the data to be analysed result from interviews. Miles and Huberman (1994) understand that codes are ‘tags or labels’ assigned to units of the information compiled during a research study, which help to organise data into various types.

4.3.2.2. Descriptive statistics

We provided statistics to various data gathered. The method of *descriptive statistics* presents statistical evidence of the information obtained without making conclusion (Trochim 2006) out of the data. In this regard, descriptive statistics allowed us to present and interpret data in a more meaningful way. This we did through tables and graphics with explanatory comments so as to put into words what the data was actually saying through the tabulated and graphical descriptions.

4.3.2.3. Hermeneutical analysis

We also made use of hermeneutics to analyse the information obtained in the form of written texts (i.e. questionnaires). According to Miles and Huberman (1994) the purpose of hermeneutical analysis method is to make sense of or understand textual data, where the question to be answered is: what does this text mean?

4.3.3. Sampling methods

Sampling, according to Trochim (2006), is the process of selecting units from a target population so that by studying the sample one may fairly generalise the results back to the population. In other words, it is not necessary to collect data from each and every person on a field of research to get correct and/or justifiable findings even though it was possible to do so. This is why scientific research requires that a subset from the population of interest be recruited (Trochim 2006; Blaxter *et al.* 2002; Mason 2002). The size and the diversity of our population of interest determined the sample and how we selected the participants.

4.3.3.1. Population size

A brief description of how and why participants were selected clarifies the *raison d'être* of a research and the expectations thereof. It is ideal, in this case, to know that many of those who come to seek asylum in South Africa are from African countries. Stemmett (2008) observes that after South Africa opened its doors for refugees in 1993, immediately tens of thousands of people began to enter the country each year to seek asylum and most of them came from the GLR and the Horn of Africa.

In Southern Africa, most asylum seekers and refugees at that time were Angolans and Mozambicans. It is only by the late 90s and early 2000 that those from Zimbabwe started to come in great numbers (*ibid.*). Crush and McDonald (2002:3) summarise this state of affairs as they point out that '[b]etween 1998 and 2002 the majority of asylum seekers [in South Africa] came from three countries: Somalia, DRC and Angola'.

The figures of refugees explain how extensive the scope of human displacement on the global scale is. The 2011 UNHCR Global Appeal (UNGLA) on South Africa's operations profile

accounts that in the year 2009 alone more than 222,300 individuals applied for asylum in South Africa; and 207,000 applied in 2008⁸⁸. According to the report, this is ‘a four-fold rise’ compared to the figures of the year 2007.

The report also reveals that as at December 2011 there were 494,800 refugees and asylum seekers residing in South Africa. We used these official figures of refugees to determine the sample size of this research. Below is the 2011 UNGLA report on facts and figures of refugees in South Africa⁸⁹:

⁸⁸ 2011 UNHCR Global Appeal (Update) - country operations profile: South Africa, cf. <http://www.unhcr.org/4cd96a569.html>

⁸⁹ Cf. *supra*. <http://www.unhcr.org/4cd96a569.html>

Fig.5: UNHCR Global Appeal Report on the state of refugees in South Africa

SOUTH AFRICA



Working environment

• The context

South Africa received more than 207,000 individual asylum applications in 2008 and a further 222,300 in 2009, representing nearly a four-fold rise in both years over the levels seen in 2007. These dramatic increases have resulted from the flow of Zimbabweans into South Africa and mixed movements from the East and Horn of Africa and Great Lakes regions that include many asylum-seekers, but also other individuals seeking to regularize their stay in South Africa for reasons not related to protection.

South Africa's Department of Home Affairs has now established seven Refugee Reception Offices in the major cities around the country to increase its asylum processing capacity. But the backlog of pending applications has increased nonetheless, due to the sheer numbers. In April 2009, the Minister for Home Affairs suspended deportations to Zimbabwe and announced a special dispensation for Zimbabweans to regularize their stay, while keeping the asylum door open for those seeking international protection. While this scheme was not implemented, a new one has been announced in September 2010.

Planning figures for South Africa

TYPE OF POPULATION	ORIGIN	JAN 2011		DEC 2011	
		TOTAL IN COUNTRY	OF WHOM ASSISTED BY UNHCR	TOTAL IN COUNTRY	OF WHOM ASSISTED BY UNHCR
Refugees	Somalia	21,300	4,300	22,700	4,500
	Dem. Rep. of the Congo	11,200	2,200	12,000	2,400
	Ethiopia	5,000	1,000	6,500	1,300
	Various	15,600	3,100	16,900	3,400
Asylum-seekers	Zimbabwe	261,500	45,300	266,500	46,200
	Malawi	33,100	4,900	40,100	5,000
	Ethiopia	22,600	4,300	27,600	4,400
	Various	100,500	18,600	102,500	18,600
Total		470,800	83,700	494,800	85,800

4.3.3.2. Sampling process

There are various sampling techniques that are available for qualitative researchers' use. Most researchers (Blaxter, *et al.* 2000; Cohen, *et al.* 2000; Trochim 2006) divide them in two main groups: *probabilistic* and *non-probabilistic*.

- **Probability and non-probability sampling**

In a *probability sampling*, every individual or object in the population of interest has an equal chance of being chosen for study (Blaxter *et al.* 2000; Cohen *et al.* 2000). Some of the most used probability sampling methods are *simple random sampling* through which participants are randomly selected; *systematic sampling* which qualifies every *n*th person as a sample; and *stratified sampling* which involves dividing the population of interest into homogenous groups where each group contains similar characteristics (Cohen *et al.* 2000; Blaxter *et al.* 2000; Trochim 2006).

A non-probabilistic framework does not give the population an equal chance for selection because, according to Blaxter *et al.* (2000:81), 'the researcher lacks a sampling frame for the population in question [or] believes a probability sampling approach is not necessary'. The most common non-probability sampling methods are *purposive sampling* through which the size is determined by hand-picking typical or interesting cases that would be included in the sample (Blaxter *et al.* 2000:79; Cohen *et al.* 2000:103); *snowball sampling* which builds up a sample size through informants and/or social networks. Often this method is used because participants are not easily accessible through other strategies but only through the use of informants who would identify eligible participants and put the researcher in touch with them; and *quota sampling* which uses a convenient sample within the population (Cohen *et al.* 2000; Trochim 2006; Blaxter *et al.* 2000).

- **Triangulation of probability and non-probability sampling methods**

Quota sampling, as said, uses a convenient sample from within the population to gather data. The sample is said to be convenient because participants must have specific characteristics (strata) and/or meet certain criteria (such as age, place of residence or origin, gender, social status, etc.) for inclusion (Flick 2009; Cohen *et al.* 2000; Blaxter *et al.* 2000). In

addition, Flick (2009) concludes that selected people in quota sampling often know about or have experienced what is being researched on.

As for *snowballing*, it is useful when the topic appears sensitive to some people or it is a bit difficult to identify eligible individuals for sampling. In this case, informants are used to pinpoint the sample and refer them to the researcher for interviews. However, in snowballing '[t]he task of the researcher is to establish who are the critical or key informants with whom initial contact must be made' (Cohen *et al.* 2000:104).

The method of randomisation requires that each member of the population of interest gets an equal chance of being selected at random. Due to probability and chance, *simple random sampling* obtains the sample that contains the characteristics of the wider population (i.e. some men, some women, some twenty-something young people, some old folks, some rich guys, some poor people, etc.) (Blaxter *et al.* 2000; Cohen *et al.* 2000; Trochim 2006; Flick 2009)

We used *simple random selection* (a probability approach), alongside *quota sampling* and *snowball sampling* (non-probability approaches) to identify and build the sample of this research. The sample size (quota) was fixed and the criteria for inclusion (strata) were determined *a priori*. Refugees had the same chance of being selected (simple random selection). Non-refugees were identified by key informants (snowballing) having a recommended size in mind (quota sampling). We therefore triangulated the sampling technique due to the nature of this research and, as Blaxter *et al.* (2000) say, because the sampling approach to use depends on the researcher's knowledge of the population and the resources at his/her disposal.

As said, the quota of the recommended sample size was calculated *a priori* with the help of the Centre for Statistical Consultation at Stellenbosch University. The calculations to determine this quota were based on the population of interest. The sampling procedures required a margin of error and the amount of uncertainty we could tolerate, which were all pre-calculated. After all the calculations, the sample size was eventually determined: 271 participants. The results of this research therefore come from a sampled population of 271 from whom information was obtained.

As discussed, we triangulated a method of probability sampling (*simple random selection*) with two of non-probability sampling (*quota sampling* and *snowball sampling*). However, seeing that the refugee participants (whom we selected at random through probability sampling) were extensively high as intended compared to non-refugees (whose selection was non-probabilistic), the results of the main sample (refugee participants) represent the wider population of interest (refugees in South Africa) but that of the minor sample (non-refugee participants) do not represent the wider non-refugee population in the country. In view of this, albeit triangulated, the research leans toward a probabilistic sampling method.

The triangulation of *quota sampling*, *snowball sampling* and *simple random selection* was effective insofar as the refugee sample was representative of the wider refugee population.

4.4. Summative note

In this chapter we have explained the research approach, design and the methods used during the course of data collection, the instruments that served this end and the methods that were used to analyse the data. We said that this research is qualitative despite the few quantitative elements which helped in the process of data collection and analysis thereafter. This mixture is called triangulation.

We said the instruments of research were books and other literary materials that helped with literature review. We then explained how the body of knowledge was classified in different categories. Semi-structured interviews were conducted with refugee participants except those who preferred to fill the questionnaire. The questionnaire was used mainly with the non-refugee participants and the few refugee participants who shied away from interviews and opted for the questionnaire. However, since the study's influence is theological, we also made use of theological insights for data collection.

We also explained the methods used to select participants and statistically revealed the margin of error that we tolerated during the sampling process and data analysis. In addition, we said that the strategies we used for sampling were also triangulated: a little bit of probability, a little bit of non-probability. We used *simple random sampling* to select refugee participants (probability) and, in that way, every refugee had a possible chance to

be randomly selected and be part of the sample. But, non-refugee participants were selected non-probabilistically through *quota sampling and snowball sampling* approaches. That is, their selection was not done at random; we targeted a certain number (quota) of a particular group of the wider population – those who work with/for an organisation that assists refugees, then we used informants to identify them and put them in touch with us (*snowballing*). As a result, not every non-refugee qualified for selection (non-probability).

The chapter that follows explains the data analysis procedures employed in this research study. The chapter also presents the findings and interpretations reached from the analysis of the data.

It requires a very unusual mind
to undertake the analysis of the obvious

Alfred North Whitehead⁹⁰

⁹⁰ English mathematician and philosopher

CHAPTER 5

DATA ANALYSIS AND INTERPRETATION

5.1. Overview

This chapter focuses on the results of the survey conducted in the five cities that made up our field of research. The chapter helps us to evaluate the findings of the research and transform the information obtained from the participants into reliable scientific evidence that sheds light in the understanding of the refugee phenomenon generally and South Africa in particular. The process of data analysis was done by triangulation of methods (cf. section 4.3.2. *Methods of data analysis*) as the data we had was collected by triangulation. The chapter opens with a discussion of how that data was organised through coding and categorising information before proceeding with the actual interpretation.

5.2. Organisation of data

5.2.1. Coding

The coding system in this research was very open as most of the attributes we assigned to different variables had letter values. Firstly, we used well known codes for the cities where the research was conducted: **CTN** = Cape Town, **PE** = Port Elizabeth, **DBN** = Durban, **JHB** = Johannesburg and **PTA** = Pretoria. We also used a coding system for the participants to make the variables easily recognised: **Rp** = refugee participants and **n-Rp** = non-refugee participants.

To distinguish the variable of men participants from that of women participants (for statistical purposes only), we prefixed the letters **M** (for male) and **F** (for female) to the code of participants, **Rp** or **n-Rp**. So, **M-Rp** represents a male refugee participant and **F-Rp** a female refugee participant. Similarly **Mn-Rp** represents a male non-refugee participant and **Fn-Rp** a female non-refugee participant.

Because we used 'mean' in analysing the data, to indicate the mean of the population we used the letter **M** (for mean) as a prefix of **pop** (for population). Thus, **Mpop** would simply refer to the population mean or the average of people sampled. The codes were of help during the process of analysis but would not feature much in this report.

5.2.2. Categorisation

Data was categorised in different major groups according to the meaning and relevance they brought to the study. In other words, we grouped similar responses into categories to identify common patterns that would help us derive substantial meaning from responses that were seemingly unrelated.

This categorisation brought much relevance, efficiency and effectiveness on the findings of the research. The survey focused around the following categories or parameters which relate to the plight of refugees in South Africa:

- Country of origin
- Age category
- Gender
- Type of documentation
- Type of accommodation
- On education and employment in SA (e.g. daily activity or occupation)
- Motive and time (year) of coming to South Africa
- Experiences of life in general as a refugee
- Treatment and services offered
- On acceptance or rejection by the hosting community
- Documentation processes at the DHA
- On xenophobia in SA
- On repatriation, resettlement and integration
- Their impact on and contribution to SA's welfare and development
- The role and contribution of the church in their everyday life

These areas were the main parameters on which we focused. They contributed to the ‘scientification’ of the research process during analysis.

Besides, the following countries were represented in this survey, and participants from there were divided in four different groups or regions which are:

- **GLR** (Great Lakes Region): Democratic Republic of Congo (DRC), Burundi and Rwanda
- **Horn of Africa**: Somalia, Ethiopia, Eritrea
- **Southern Africa**: Zimbabwe, Mozambique, Angola, Malawi, Zambia
- **Other**: Republic of Congo, Kenya, Uganda, Cameroon, Nigeria, Togo

5.3. Presentation of data

As already discussed, data was collected by means of interviews (with refugees) and a questionnaire (to non-refugees – those who work with/for organisations that assist refugees). Based on the wider population of interest (that is, 494 800 recognised refugees in South Africa as of December 2011)⁹¹, the sampling quota was calculated at 271 participants accessible from the five cities in which refugees live *en mass*.

We accepted 5% as margin of error which is mostly accepted in qualitative research. In other words, we expected and were prepared to tolerate that amount of error from all the participants in order to have the research results more reliable and representative. For that reason, we set our confidence level at 90% to allow tolerance of uncertainty. This brought the minimum recommended size of this research at a sampling quota of 271 participants across the country⁹².

⁹¹ That’s according to the latest statistics by the UN Global Appeal on the state of refugees in South Africa. Cf. *supra* Fig. 5.

⁹² We used the Raosoft® Sample Size Calculator for all these statistical calculations. All the calculations are statistically justified and accurate. cf. <http://www.raosoft.com/samplesize.html>

5.3.1. General presentation of data

Most refugees mentioned that they are always victims of discriminatory policies in South Africa. They felt that they compete with everyone – which increases animosity between them and the local population the majority of whom suffers the ordeal of poverty too. However, the survey showed that not all refugees are unemployed. Most of them are actually doing something to pay their rents – either in the car/security-guarding industries or in the micro-finance/small trade industry. It emerges that the security and the car-guard industries are the leading employers of refugees from the GLR countries whilst others from the Horn of Africa are more into business (small shops) and those from Southern Africa (in majority Zimbabweans) work in restaurants or vend at traffic lights. In other words, the majority of refugees, regardless of their origin, do certain activities to survive in South Africa.

Most refugees indicated that they struggled (and some still do) to adapt to a foreign lifestyle and culture. Those who come from non-English speaking countries (e.g. GLR and the Horn of Africa) also struggled a lot with the English language. All these challenges are an obstacle to starting a new life in South Africa and they contribute to problems that refugees do not often address. This adds up to their frustrations and disappointments although most participants said they always try to stay positive as a strategy for survival. In other words, the majority of refugees feel unsafe and helpless in South Africa. A respondent in Cape Town had this to say:

The majority of South Africans don't know what is happening on the continent with their fellow Africans. And the worst, no South African [thinks] there is a white refugee. This [thinking that whites are not refugees] will create future problems [and damage] the image of South Africa in other African countries. The politicians must work towards uniting people [rather] than making the gap bigger – for the sake of a peaceful and prosperous Africa and the world at large.

With regard to employment, most refugees said they are only afforded opportunities to do casual jobs such as car-watching or be employed by a security company as guards. This leaves them feeling they are not being recognised as human enough. According to them,

even those who are lucky to get employed somewhere, they get paid very little compared to their South African colleagues.

On xenophobia and the refugee phenomenon, most participants indicated that xenophobia is a reality in South Africa but only applies to black Africans. Some of the non-refugee participants however seemed to be in denial that xenophobia really exists and indicated that those involved in xenophobic attacks were just criminals and should be treated as such. In the interviews, many refugees recalled the incidents of May-June 2008 which saw thousands of refugees being displaced and others murdered across the country. Refugees do not seem to forget as they vividly recounted their experiences. The fear of future recurrence of xenophobic attacks was evident as something that refugees live with on a daily basis.

5.3.2. Statistical presentation of data

5.3.2.1. Participation

The Figures and Tables below show the demographic representations of both refugees and non-refugees in this survey. According to the laws of probability, the results or the findings would, therefore, represent the wider refugee population in the field of research. That is, the results or findings of the survey can be literally generalised in reference to the wider refugee population in South Africa. Below, **Table 3** shows the number of refugees who took part in the research while **Table 4** shows how non-refugees also participated by city.

Table 3: numerical representation of refugees by city and gender

City	Number of participants		Total
	Men	Women	
CTN	30	12	42
PE	34	22	56
DBN	34	27	61
JHB	14	11	25
PTA	17	13	30
TOTAL (Mpop)	129 (25)	85 (17)	214 (42)
Ratio (%)	60.2	39.7	–

Table 4: numerical representation of non-refugees by city and gender

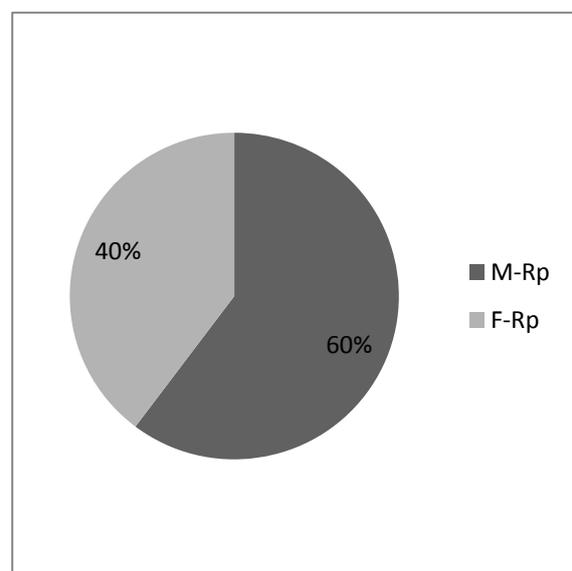
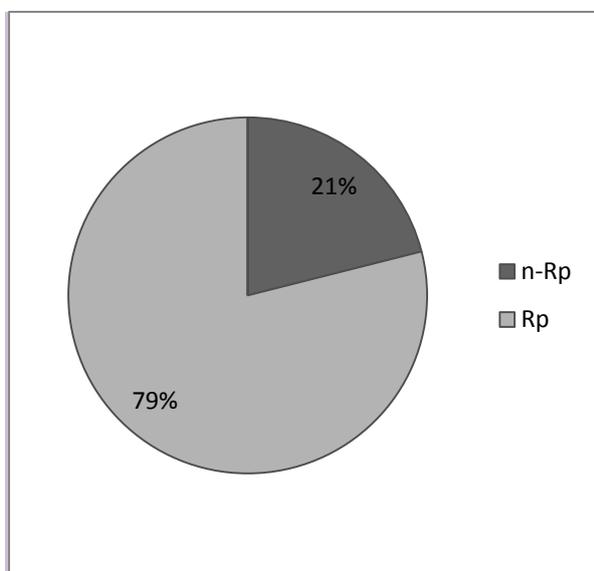
City	Number of participants and gender parity		Total
	Men	Women	
CTN	2	3	5
PE	7	5	12
DBN	8	6	14
JHB	9	7	16
PTA	6	4	10
TOTAL (Mpop)	32 (6)	25 (5)	57 (11)
Ratio (%)	56.1	43.8	–

As we see in **Table 3**, 60.2% of refugee participants sample were male, while 39.7% were female. **Table 4** indicates that non-refugee participants sample comprised 56.1% men and 43.8% women.

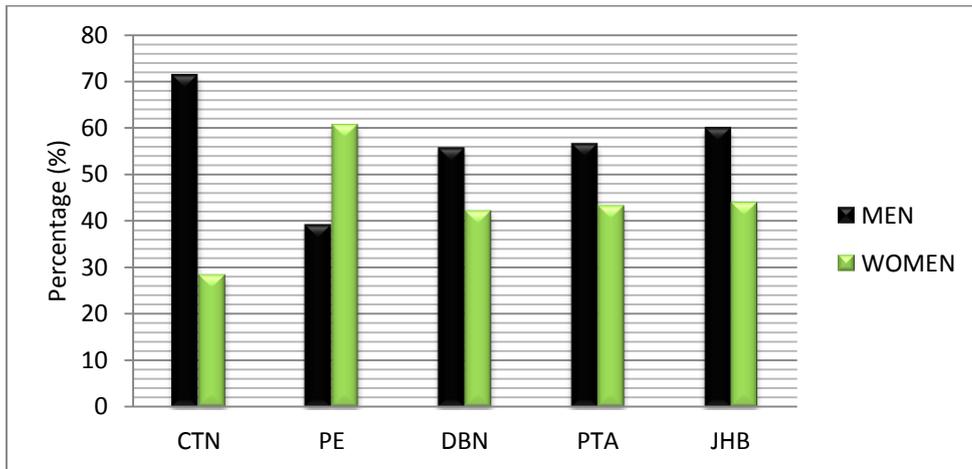
These indices above show how strongly represented refugees were (as expected of course) in the research, when compared to non-refugees as shown below in **Fig.6**. However, as **Fig. 7** also indicates below, this strong representation of refugees in the research was heavily leaning towards male participation.

Fig.6: Ratio of Rp and $n-Rp$ representation

Fig.7: Ratio of Rp representation by gender

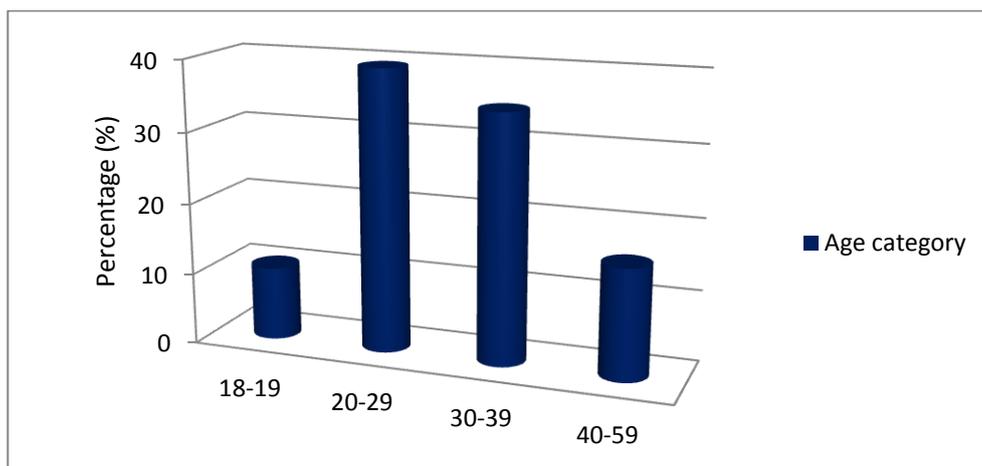


However, the detailed representation of refugee participants (Rp) by city and by gender (cf. **Fig.8**) indicates a high representation of women (circa 60%) in Port Elizabeth (PE) when compared to men. This high representation of women in PE (**Fig.8**) was possibly due to the fact that men were often unavailable for interviews most of them were often 'out' at work. For this reason, women availed themselves more for interviews and/or the filling of questionnaires.

Fig.8: *Rp* participation by city and gender

5.3.2.2. Age composition

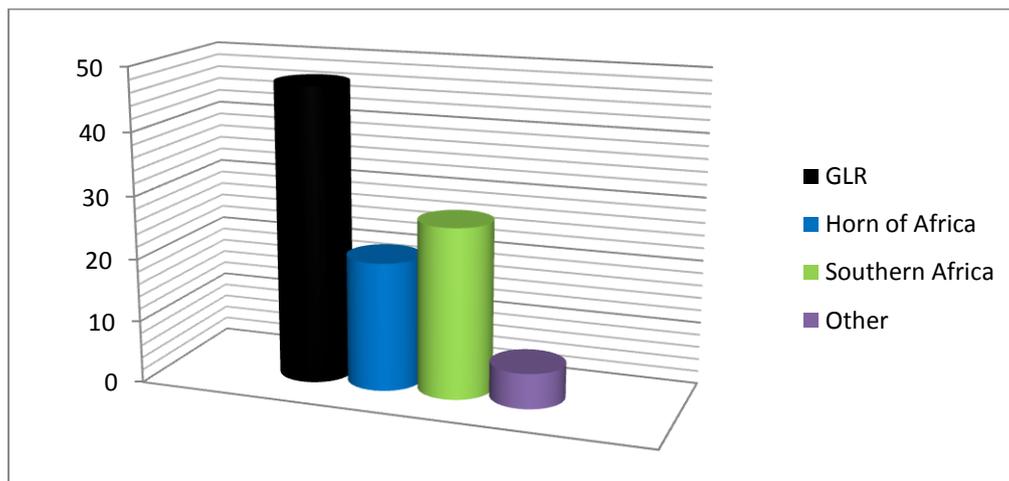
The composition of age among refugee participants (**Fig.9**) was concentrated around the category of young adults (i.e. 'twenty-something' age category). That is, there were many people in their twenties who took part in this research than any other age category. The fact that there are many people in this age category, it can be deduced that they still can achieve their goals because age is on their side. These young men and women have potential that can be explored to benefit the community.

Fig.9: Participants' age composition

5.3.2.3. Provenance

The survey did not target any specific group within the wider refugee population. The interviews were conducted with and questionnaires distributed to whoever was willing to be part of the research. Amongst the participants, there were those whose place of provenance is the GLR (Great Lakes Region of Africa), others were from the Horn of Africa, while still others were from Southern Africa. The latter category was dominated by the presence of Zimbabweans. However, there were other refugee participants from countries like Kenya, Uganda, Cameroon, Togo, etc. who made up the category 'other' because they could not fit in any of the above categories and seeing that they were not so many. **Fig.10** below indicates where the participants originate.

Fig.10: Participants' origin (%)

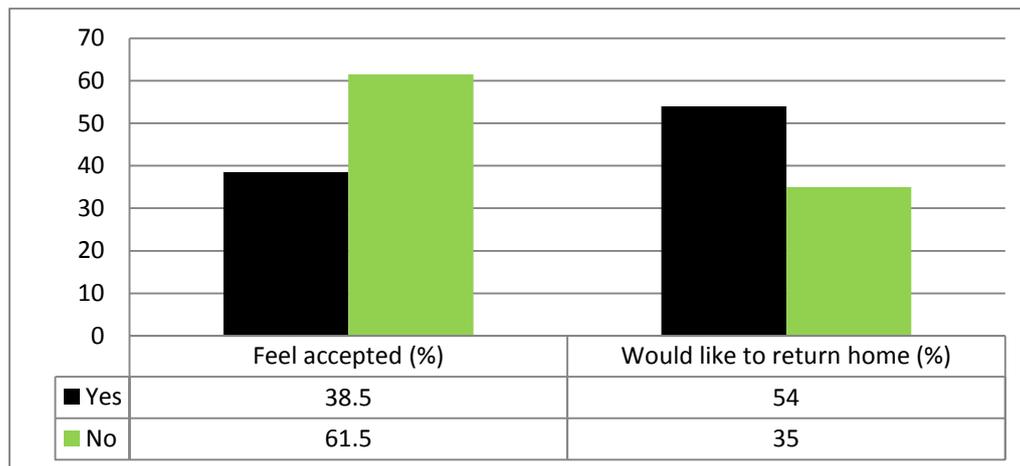


As the chart (**Fig.10**) shows, 47% of the participants came from the three GLR countries: DRC, Rwanda and Burundi. Refugees from the Horn of Africa (Somalia, Eritrea and Ethiopia) made up 21% of the participants. Refugee participants from Southern African countries (predominantly Zimbabweans) had 27% of representation. There were also other refugees from various parts of Africa (i.e. from East Africa, West Africa, etc.) who spoke to us; they were *circa* 6% of the sample.

5.3.2.4. Acceptance vs. rejection

The majority of refugees feel unloved. According to the survey, 61.5% of refugees think they are not accepted by ordinary South Africans. This shows refugees encounter antipathy from the local population. In other words, the influx and the presence of refugees inhibit the ease and contentment of the local population. In this regard, refugees become a pain in the neck to some and, to others, a threat. As a result, ill-feelings intensify, which increases the degree of xenophobic attitude in the country. This eventually erupts into verbal or physical attacks on the refugees by the locals. Below, **Fig.11** shows how refugees feel – whether accepted or rejected by the local community.

Fig.11: Feeling of acceptance and willingness to go home



Refugees feel unwelcomed or unwanted in South Africa as illustrated in the chart above (**Fig.11**). Despite this feeling of rejection, refugees have the resolve to fight for their survival. In this survey, 41% of those we spoke to were self-employed while the unemployed made up 26% of the participants (*cf.* **Fig.12**). However, as we did the interviews, most of the participants indicated that 'home is best' and they were willing to return to their respective home countries (*cf.* **Fig.11**); albeit later than sooner due to the socio-political challenges (i.e. wars) in most of these countries. This indicates that refugees live in a dichotomy of challenges: enduring the effects of xenophobia in the hosting country or returning home to face the various forms of persecution and/or 'unfreedom'. However, 35 of the 57 non-refugee participants (i.e. 61.4%) of this survey said South Africa is not a xenophobic country.

This claim contrasts that of most refugees as illustrated in **Table 5** below. As earlier indicated, these live in denial of the reality of xenophobia in South Africa.

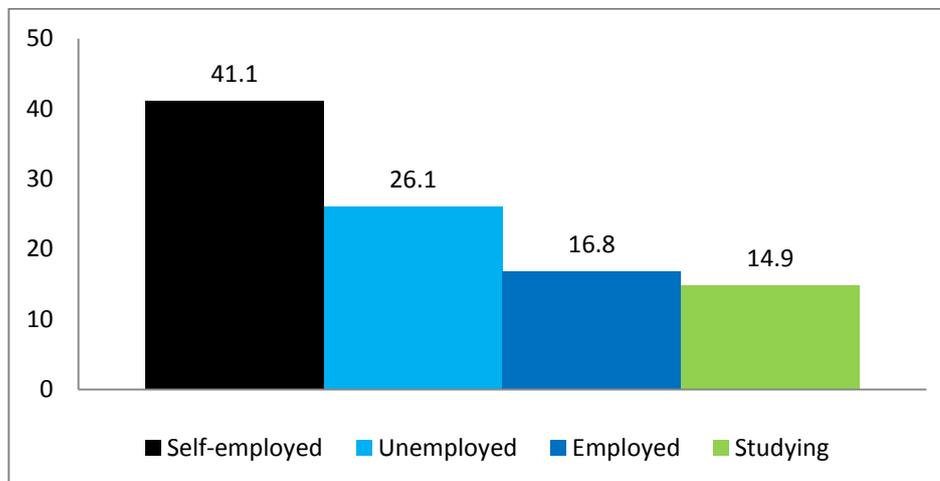
Table 5: Opinions on xenophobia

	YES	NO	NOT ALL OF THEM
Refugees (ratio %)	180 (84.1)	14 (6.5)	20 (9.3)
Non-refugees (ratio %)	7 (12.2)	35 (61.4)	15 (26.3)

5.3.2.5. Socio-economic condition

Due to various reasons, refugees end up being their own bosses in that most of them work for themselves or are self-employed. **Fig.12** gives a statistical synopsis of refugees' social and economic situation based on this survey.

Fig.12: National index of refugees' socio-economic conditions (%)

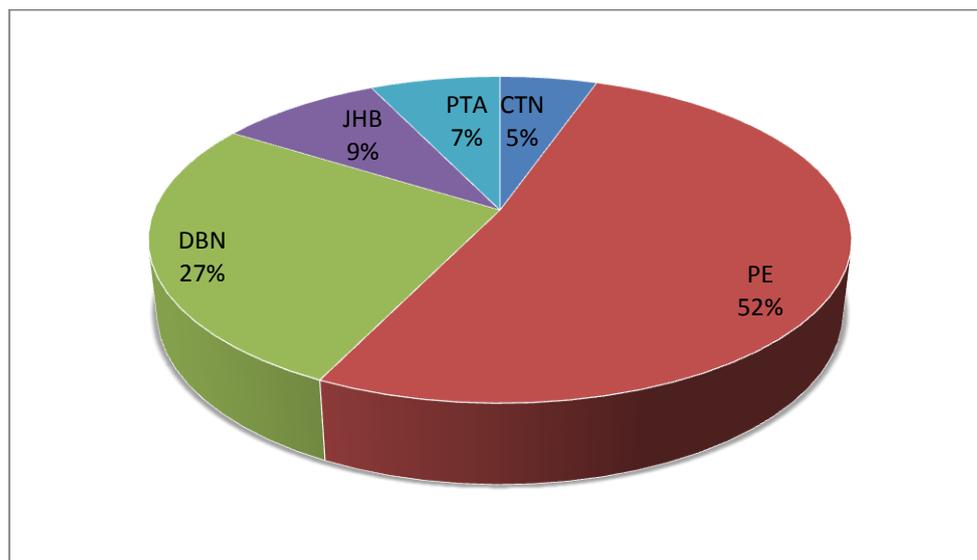


Skill is essential in the world of business. To acquire this, one needs to be trained in order to get some experience in entrepreneurship. However, refugees who trade informally on the street or have small shops are often untrained. As a result, they generally do not understand the practicability of doing business and the adequacy of production or marketing along the lines of the international market. Refugees are allowed to work and study. As it were, finding a job in South Africa has become an enigma to most people even to the local population – thus, a challenge above which the government strives to rise. Because of that,

when there is any job opportunity, often it is the local applicant who gets preferential privilege. This explains the rate of unemployment amongst the refugee participants (*cf.* **Fig12 & Fig.13**).

Nevertheless, refugees, like any other human being, have responsibilities that require financial strength. Even when salaried employment is not forthcoming, their financial burdens push them to find something to do by engaging in some form of self-employment. According to the survey conducted, 41% (*cf.* **Fig.12**) of the refugee participants that we spoke to were working for themselves: hair-salons, vending on the streets, parking lot car-guarding (especially those from the GLR countries), Spaza shops (especially those from the Horn of Africa). Those who manage to get 'employed', it is mostly in security companies as guards. As a result, only few refugees get a chance to pursue their academic dreams by studying at universities or tertiary colleges (*cf.* **Fig.12**).

Fig.13: Rate of unemployment by city



5.3.2.6. Treatment and services received

Most participants highlighted a number of challenges they face in their day-to-day lives. Some indicated that they are at times turned away when they need medical attention because they do not have 'proper documents'. This does not mean they are undocumented, though, or they have fake documents; it simply means their documents are different (i.e. they don't have the green South African I.D.). It was also established that most refugees

from the GLR countries and those from the Horn of Africa struggle to communicate using English. This implies communication difficulties when explaining to health workers the state of their health or what is ailing them.

Such misunderstandings may result in wrong or poor diagnosis. Some participants reported that at times, health workers would just give them ‘paracetamol’ and tell them to go home. One respondent from Durban believes ‘the worst places [to go] are the hospitals because of nurses’ bad attitudes toward refugees whose English is very poor’. Nevertheless, 59% of the respondents believe hospitals are doing a great job. A female participant from Cape Town had a slightly positive opinion. She said, ‘I acknowledge getting health care for free at the hospitals. But these days, hospital sisters have become a bit difficult with us though they continue to treat us’.

It also emerged that most refugees do not visit health centres because of how they are treated by the nurses there. Some refugees reckon they are received with an attitude that suggests both apathy and antipathy. For instance, one respondent indicated that a hospital sister once told her that she [the hospital sister] could not speak to her in English because she is not white. ‘You must learn [the African language]; why did you start learning English when you came here? Why didn’t you learn [the African language⁹³]?’ the respondent recounts with grief. It would appear that there is a demand on the refugees to speak in an African language, not in English, in order to get any attention or help. When this happens, many refugees may opt to just stay at home and not seek medical attention or do self-medication. Notwithstanding such negative treatment, majority of refugees believe hospitals are doing well compared to other institutions. The survey indicated that 76% of refugees are not happy with the services offered by the DHA (**Fig.14**) while, despite the strong views of some, 59% appreciate the services of the hospitals.

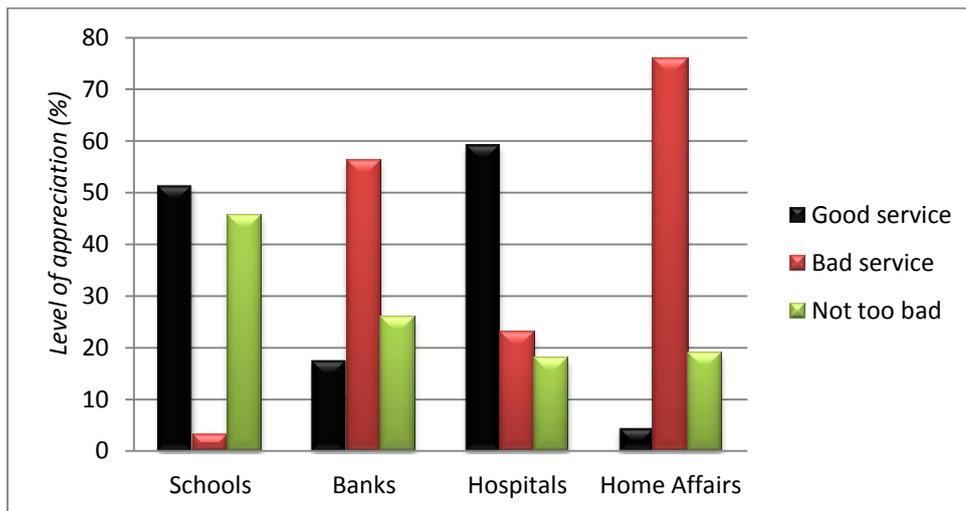
As for the banks, most refugees complained about the fact that their documents are not recognised. In the words of one respondent from Cape Town the banks are ‘the most harassing places for refugees here in South Africa’ because when he goes there they make

⁹³ For the sake of anonymity and ethical considerations we keep both the language and the city, in this case, confidential.

him feel like a criminal and that he is not welcome in this country. This indicates that the services of most institutions need to be improved especially when dealing with refugees.

Fig.14, below, illustrates how refugees think of the services offered to them by various institutions.

Fig.14: Appreciation of services offered by various institutions



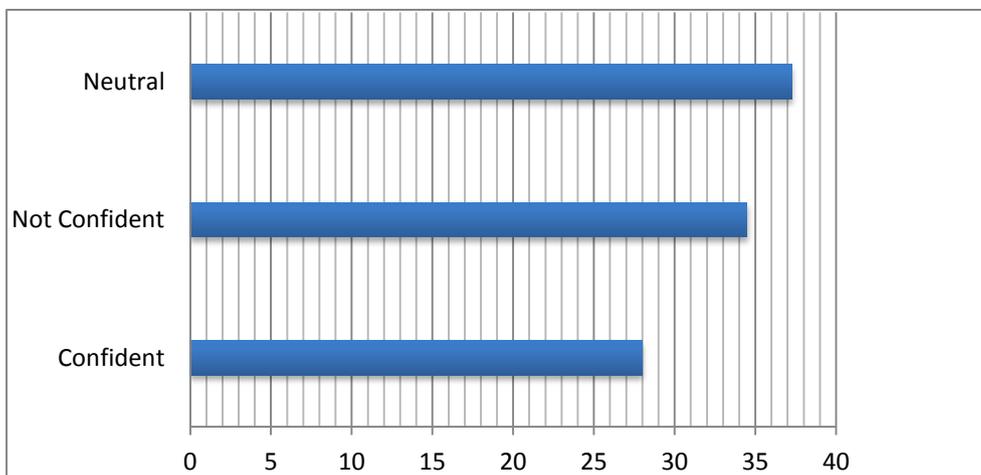
5.3.2.7. South African Police Service (SAPS)

As already discussed, refugees do not seem to be fond of the SAPS. Most of the participants were either silent or using the 'no comment' approach on the question of the SAPS. As a result, 37% of the participants were 'neutral' on that matter. Most of them said they didn't want to be in trouble with 'those people' (the policemen). Besides, 35% of the participants made it clear that they did not trust the SAPS because they do not like foreigners. Some accuse the SAPS of taking bribes and being the most corrupt officials, while others accuse them of favouring South Africans over them when there is clash between members of the two communities. One of the participants in Cape Town said the following concerning the police: "If you tell them your problem, they don't take it normal like someone who have (*sic*) a South African I.D". So, there are mixed feelings concerning the services of SAPS. Still, 28% of the participants had faith in and confidence with the SAPS. A participant in Pretoria had this to say on the SAPS:

The police also are doing their job because if a refugee is in a situation of irregularity, there the police will do all they can because the person is not in order with the state.

This shows it is not all refugees who dislike the services of the SAPS. In fact, one participant in Cape Town even mentioned that the SAPS should work hand in hand with refugees so that they (refugees) could help them hunt down foreigners who commit crime in South Africa. He said, 'very good. However, for the police to be successful they should get foreigners to their side to get rid of refugee criminals.' Below, **Fig.15** illustrates refugees' level of confidence with the SAPS.

Fig.15: Level of confidence with the SAPS (%)



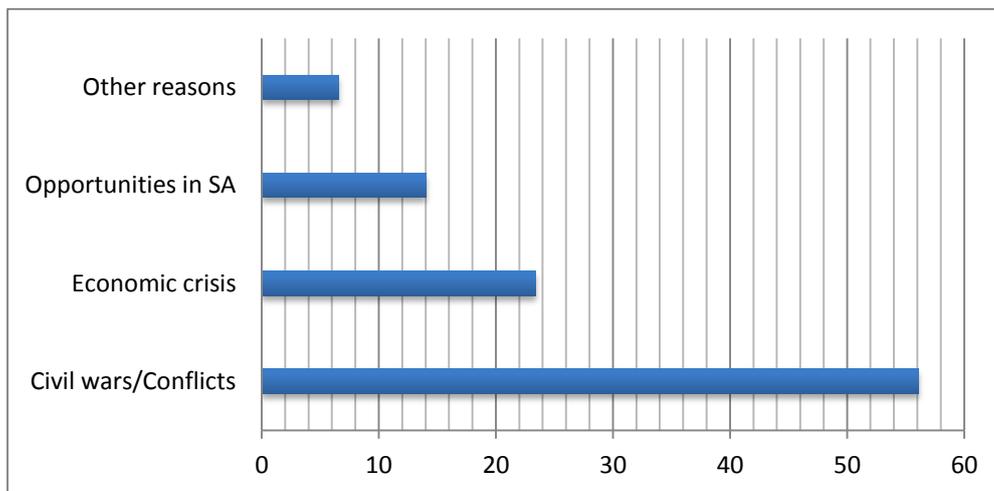
5.3.2.8. Main reasons refugees leave their countries

South Africa attracts a large number of African migrants. Refugees, however, are not just migrants; they are governed by the laws and regulations of both the country and the UNHCR. The coming of refugees to South Africa happens to be a subject of controversy among the local population. For example, there are those who believe that refugees come to South Africa for the sole purpose of rummaging around for greener pastures.

This study however indicates that 56% of refugees left their countries due to civil wars, ethnic/religious conflicts or violations of human rights, amongst other things. This is justified, in many instances, seeing that the majority of the participants in this survey were from the war torn countries in the GLR and the Horn of Africa, where the situation in some

of these countries is still unpredictable. However, there was a good number of respondents who admitted that they were ‘pulled’ by opportunities for jobs in South Africa. They believed once one was in South Africa, one had a better chance of finding a better paying job when compared to their own countries. In this category are those who were specifically called by their friends or families to come and try their luck down here. The figure below (Fig.16) shows the main factors that push (or pull) refugees to South Africa.

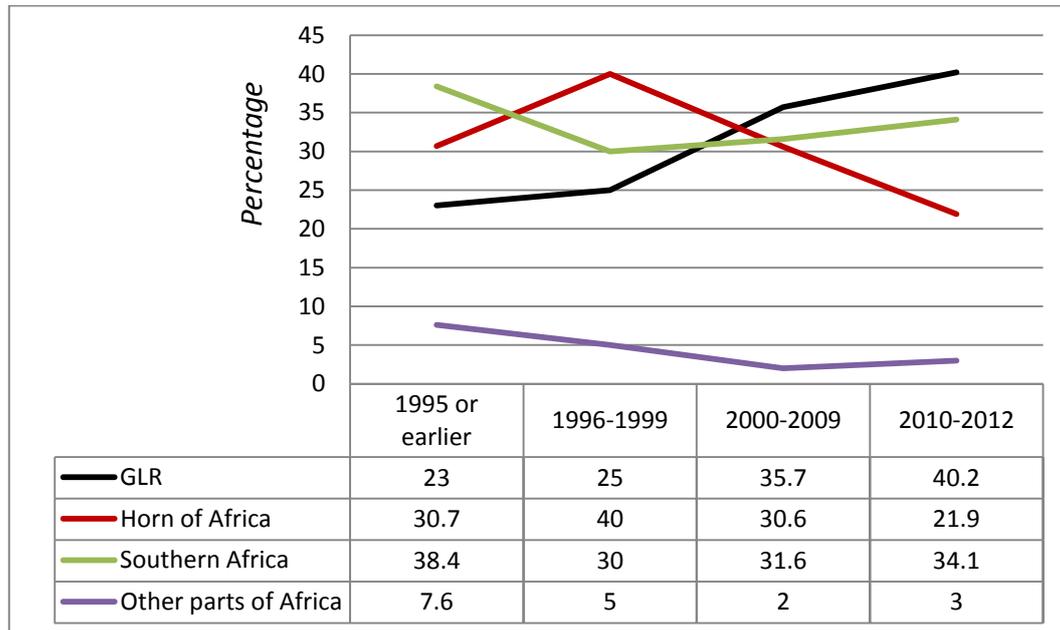
Fig. 16: Main reasons refugees leave their countries



5.3.2.9. Arrival in South Africa

In the figure above, we see that many refugees left their countries due to civil wars, conflicts, and other abysmal economic situations. Besides, refugees have been coming to South Africa over the years. The survey shows that most of the participants came during the previous decade, 2000-2010. Prior to the previous decade only a few of them were here.

Some participants from the GLR countries arrived in SA in mid-nineties after the genocides in Rwanda and in Burundi. Then those from the DRC also followed shortly after that. However, among the refugees from the Horn of Africa especially Somali, there are those who have been around since early nineties. The chart below (Fig.17) gives details of when the refugee participants to whom we spoke arrived in SA.

Fig. 17: Arrival of refugees in South Africa (%)

As soon as they arrive in South Africa, asylum seekers are expected to go to the nearest refugee reception centre (RRC) to make a claim for asylum. These RRCs were initially five in South Africa, located in the five major cities from which the participants in this study were drawn. Some of these reception centres have however been recently shut down. The decision to close these offices *ad infinitum* results from courts' rulings after complaints by business communities around the areas that those centres were becoming a nuisance. For example, the North-End refugee office in Port Elizabeth was closed in November 2011; the Crown Mines refugee office in Johannesburg was closed in May 2011 and the Maitland refugee office in Cape Town was closed in June 2012⁹⁴. This leaves only two fully operational RRCs at the moment in South Africa: the Umbilo office in Durban and the Marabastad office in Pretoria. What this means is that, refugees will now be travelling to either Durban or Pretoria for their documentation.

⁹⁴ Cf. <http://www.news24.com/SouthAfrica/News/Refugees-demand-reopening-of-centres-20120619> ; <http://www.news24.com/SouthAfrica/News/Refugees-march-to-Parliament-20120620-4> ; or <http://www.cormsa.org.za/2012/07/20/civil-society-makes-another-litigation-attempt-to-stop-the-closure-of-rros/>

5.3.2.10. Documentation

Refugees need proper documents that would give them access to specific services. However, the granting of a refugee status creates a number of rights and obligations even though the right to seek asylum is a possibility for any individual. Refugees have various rights including employment, education, and freedom of movement, amongst other things. However, one needs a proper document for employment. This means the legal status of a refugee in the hosting country is a reflection of not only the asylum-granting but also the actual rights they are entitled to enjoy.

When asylum seekers arrive at the RRC, their fingerprints are taken and their personal records filled out in a form. Among the questions asked on that form are the country of origin and the reasons for coming to South Africa. This is often considered as the first interview. Then they are given a temporary permit (i.e. asylum seekers' permit or Section 22)⁹⁵ which would allow them to do a second interview to obtain a refugee status (Section 24 permit) renewable every second year⁹⁶.

However, most respondents had an aversion to the whole process of documentation. They indicated that they have to return to the RRC several times before having their application for a refugee status approved. Most applications are rejected, eventually, and the victim gets *circa* three weeks to appeal. Lawyers for Human Rights always intervene in cases such as these in order to have refugees' rejections overturned.

Additionally, asylum seekers have to wait for a very long time to become refugees after having been given a temporary permit. It shows there are many challenges about the documentation of refugees in South Africa. Nevertheless, South Africa being a signatory of international treaties, its government is under obligation to protect and assist refugees.

⁹⁵ The duration of a temporary permit varies. It takes anything from one week to (only recently) six months. Section 22: the Refugees Act No 130, 1998. Cf. <http://www.info.gov.za/view/DownloadFileAction?id=70666>

⁹⁶ As of 2011, a refugee status is now given for a period of four years. It's only when you get this 'status' that you are a recognised refugee (and no longer an asylum seeker). Section 24: the Refugees Act No 130, 1998. Cf. <http://www.info.gov.za/view/DownloadFileAction?id=70666>

However, this does not give refugees a guarantee of protection and assistance as the majority of participants reported cases of several violations of these rights by most public officials.

In view of that, one of the respondents in Port Elizabeth said the following concerning his documentation:

There is poor [system of] documentation and that creates chaos. As a refugee I can't open a bank account. I'm forced to keep my money in my pocket. When robbers know this, they target us to steal. The bank refuses to accept my refugee status as a legal document due to the reason that home affairs couldn't give the necessary information with regard to my refugee status.

In a similar vein, a respondent in Cape Town reported that:

[The system of documentation] affects me negatively. Because with the A4 size temporary permit [you get] no job; even with the Status and I.D; no professional job. That is why I do not do my professional job.

These sentiments become more and more sensitive as the following refugee who has been in South Africa for 12 years says: 'I have been trying to get an I.D book since 2005 but they [the home affairs] never responded without any reason'.

From these respondents' excerpts, the message is clear, that most refugees struggle to access certain services due to the lack of communication between the DHA and service providers concerning the validity of refugees' documents. This results in refugees being professionally discriminated against by being issued with supposedly legal documents but which are not practically accepted by the same government that issues them. In other words, it matters less whether someone is still an asylum seeker or is already recognised as a refugee in the country because, quite frankly, it does not make a difference. Most South Africans, even professionals, do not know the difference – and this lack of knowledge dictates the way they view and treat refugees. The following chart (**Fig.18**) indicates the status of documentation of the refugee respondents in this survey.

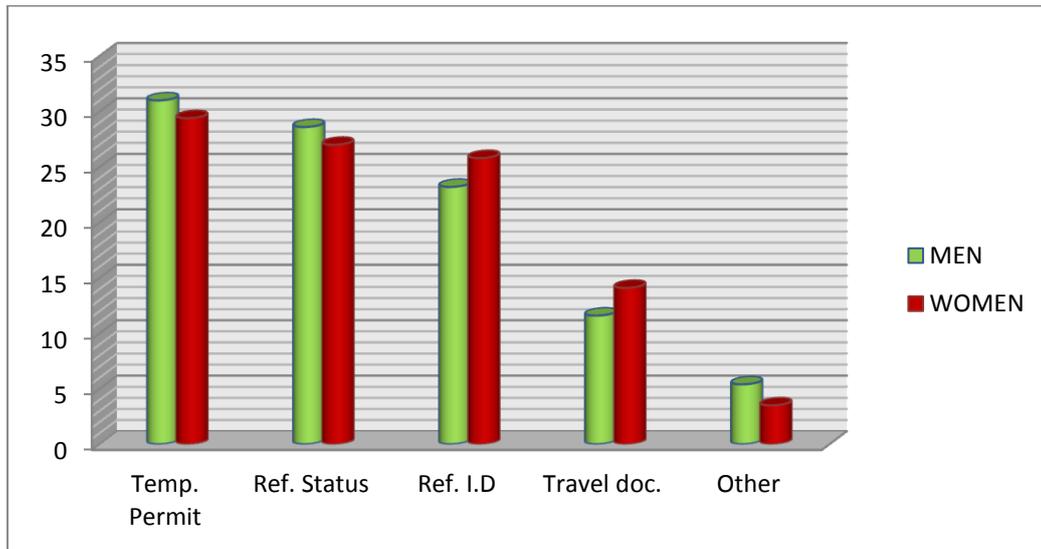
Fig.18: Index of refugees' documentation by gender (%)

Fig. 18 above illustrates clearly the state of refugees' documentation. As can be observed from the figure, the graph goes high on the Temporary Document. This demonstrates that refugees have to go regularly to the nearest DHA for extension of their temporary asylum seekers' document.

5.3.2.11. The church

None of the respondents was a nonbeliever. That shows refugees are generally religious people. Though religious affiliation was not a criterion in this survey, we asked respondents to tell in general what they thought of the church in South Africa. Even the seemingly non-Christian community (i.e. Somali) took their time to answer this question. However, as **Table 6** indicates, refugees are overwhelmingly comfortable with the church. A few remarks were noted, however, on the language used in some Christian congregations (which they thought it is a way of keeping non-South Africans away) and/or the attitudes of some members towards refugees who attend 'their churches' as most respondents were referring to the church in South Africa.

Table 6: Degree of happiness with the church (%)

	Refugees' feeling toward the church	
	Happy	Not happy
MEN (ratio)	105 (81.3%)	24 (18.6%)
WOMEN (ratio)	70 (82.3%)	15 (17.6%)

To show his excitement on what the church did (and still does), a respondent in Cape Town said: 'Wow! If it wasn't for the church, it would have been very difficult [for me]. They fill my hope and make me go far positively. They energized me in everything.' This statement justifies the degree of happiness with the church as shown in **Table 6** above.

5.4. Summative note

Following the findings of the research, refugees and local citizens should take pleasure in each other's company for a common goal: the welfare and development of the country. In Africa, millions have left their countries and are scattered all over the world due to a range of combined factors, and until today many have never returned home. Hundreds of thousands are in South Africa. They chose to become refugees rather than living in a place or situation that puts their lives in danger. However, official policies welcome them and seem to recognise their contribution, but they are not always welcomed by some members of the local population. The church should therefore be a place providing them that homely warmth and addressing their situation since both its nature and function go beyond cultural boundaries.

In this chapter we presented the analysis and interpretation of the data gathered. We found that refugees started coming to South Africa straight away after the country became democratic in 1994 – although most of the respondents arrived here between 2000 and 2009. On the one hand, the survey shows refugees are convinced that they are not welcome in South Africa and they are not appreciated. On the other hand most of the non-refugees who took part in the survey seem to harbour a different opinion. They think South Africa

belongs to all and South Africans love foreigners; xenophobic acts are just unfortunate incidents carried out by criminals.

We found that, in addition to their critical state of affairs, refugees are often subject to xenophobia and social discrimination in the labour market which often creates income inequality amongst employees. The survey shows that refugees struggle to find jobs just like it is with anyone else in South Africa. Even when this happens, refugees still find something to do especially through self-employment in the business sector to pay their bills and, most importantly, their rental fee for accommodation. We mentioned that the majority of those who are actually employed are either security or car guards while most women are street vendors or hair braiders.

Having established the state of the refugee phenomenon in South Africa as revealed by the respondents in this study, the following chapter suggests a framework that the church could use in engaging in ministry to refugees for community empowerment.

Now all has been heard; here is the conclusion of the matter:

Fear God and keep his commandments,

For this is the duty of man.

Ecclesiastes 12:13

CHAPTER 6

TOWARDS THE MERGING OF THEORY AND PRACTICE FOR MINISTRY TO REFUGEES

6.1. Overview

This chapter is the concluding remark of this study. The chapter wraps up everything that has happened this far – from the literature review to the analysis and interpretation of data. The chapter tells of how the church could be the catalyst for change by empowering refugees as well as the local population at the same time. It starts by giving a conceptual framework (model) which is a new approach that merges theory and practice for the purpose of community empowerment and, particularly, in ministry to refugees. The model answers the research question of this study by indicating the role of the church in the process of restoring and promoting human dignity. It also indicates the church's role in helping refugees contribute to the process of development in the country. The chapter closes with a few practical recommendations about the refugee phenomenon in South Africa and a suggestion for further research in the light of the findings of this study.

6.2. Developing a conceptual framework for community ministry

6.2.1. Introducing the framework

The person of a refugee has turned out to be, on one side, the object of many writings and, on the other side, the subject of countless theorisations within the theological spectrum. Yet, there seems to be less or no result due to the lack of action and implementation. A theory must be converted into concrete actions to serve as praxis. The church must be committed to assisting refugees by fostering self-sufficiency and successful integration into the local community. It must be committed to offering access to available opportunities and promoting awareness of unity in diversity for the benefit of the entire community. In other

words, much more work still needs to be done by the church in the area of capacity-building and community empowerment in relation to ministry to refugees.

Ann Morisy (1997) in *Beyond the Good Samaritan* emphasises that the new approach to mission is community ministry. That is, the church after *missio Dei* must have a philosophy of doing ministry in the world. Morisy (1997:5) believes thus:

The full expression of community ministry involves a process which has a number of features or stages. The most obvious aspect is that of responding to an issue of local concern. Such issues might include a growing level of debt in a neighbourhood, the need to provide additional support for people with mental health problems, or the need to provide support for single parents.

This statement clearly indicates that the church needs to do ministry in the community. It has to use community involvement and social action 'as a method of sharing the faith' (*ibid.*). Faith as a pillar of the Christian life is demonstrated not only in words but also in deeds – that is, through *kerygma* and *diakonia*. The kerygmatic aspect of the gospel is therefore the proclamation of good news as does a herald. The diakonic aspect of the gospel is nothing else but community involvement or service. So, it is diakonic for the church to be of service to the poor and, in the light of this study, to refugees.

The refugee phenomenon is among the world's most serious problems. It involves issues of social injustice and even cases of crime against humanity. However, the humanitarian role of the church is very unique since the church is established at the centre of local communities and has global relevance. In other words, the church is locally-based yet far-reaching. The large constituency of the church and its global reach provide it with the ability to play an influential role in advocacy, public awareness and in building partnerships with other role-players. The church's presence in the community, even in the farthest places of a country, puts it in the position of taking actions that benefit the local community, the soonest, in cases of emergency. A local church is often among the first to respond to the needs of affected people when a humanitarian crisis arises. However, in many instances, the church has become 'the sleeping giant' and does not realise its full potential. In order for the church and faith-based organisations to fully realise their potential in humanitarian services, an approach or framework that merges theory and practice should be implemented. The

concept of merging theory and practice in ministry is praxis. Morisy (1997:45) refers to it as a way of 'linking action and reflection'. However, as Bosch (1991:15) warns, it is only when one has read the scriptures that he/she can 'exegetically develop a theory or a theology of mission'.

6.2.2. PRAISE: a framework for capacity building in ministry⁹⁷

The PRAISE framework, as conceived, is set to respond to the social needs of the community and fulfil God's concern to the poor and those who are oppressed by the human structures of this order. It encourages transformational development and fosters capacity building by getting the church actively involved in the real issues of our time and, specifically, in the everyday life of refugees. If followed, the framework could contribute to the perpetual quest for durable solutions and turn the problems and challenges that come with the refugee phenomenon into opportunities to be explored for the benefit of the entire community.

The PRAISE framework would help to alleviate poverty and restore the dignity of refugees because it is a response to the humanitarian enigma that South Africa faces today. By using the PRAISE framework, the church (together with faith-based organisations) would be contextual in ministry to refugees. This fusion of theory and practice develops a serious hunger and thirst to act against injustice in the light of what Jesus encourages (cf. Matthew 5:6 NLT). In other words, PRAISE reveals the truth that refugees are not just passive recipients of charitable giving but they are also important contributors in the socio-economic sector of the hosting country.

⁹⁷ Conceived, designed and elaborated by the researcher

Table9: PRAISE – the merging of theory and practice for capacity building

<u>P R A I S E</u>					
Promoting	Responding	Advocating	Identifying	Supporting	Encouraging

Following this framework, which is not sequential in practice, the church that has a heart for refugees would be expected to:

Promote human dignity for refugees

Respond to refugees' needs

Advocate peace and reconciliation

Identify areas of need and potential partners

Support the vulnerable amongst refugees

Encourage self-sufficiency in the refugee community

As hinted above, the sequence of this framework could be decided by the user. However, identifying areas of need and potential partners is an element to begin with in practice. It is only after identifying that one can proceed with other areas of choice following the context of the agent of change or the church ministry. The idea is to make PRAISE a part of the church practical ministry, and not merely a theory for missionary activities.

6.2.2.1. Promoting human dignity

The principle of human dignity comes from God himself. The church is therefore expected to endorse the ethical demands of human dignity because, essentially, a human being has transcendent worth from God. When the church promotes the values of human dignity for refugees, the refugee community would be equipped with a guideline for actions and a tool for conscience formation. The dignity of a human person is evidenced by the fact that human beings are not the same as other living things. In this view, believing in and

promoting human dignity is basic for morality since dignity is not dependent of any human quality or individual merit. The chief end of transformational development is to transform both the social and the spiritual conditions of the community. Likewise, the chief end of human dignity is to appreciate the image of God (*Imago Dei*) that a human person bears. In this regard, the church is well positioned to help refugees restore this dignity. Thus, as Bragg (1987:42) puts it, 'true transformation depends on the establishment of all people's dignity and self-worth [because] people need self-esteem to be fully human'.

A church that is concerned about the dignity of the individual *other* is God-honouring, Christ-centred, Spirit-led, faith-grounded, and people-focused. This is not, however, a question of Christian humanism, which stresses the life of Jesus *vis-à-vis* individual freedom and dignity without believing in the existence of God⁹⁸. The PRAISE framework makes a Christian believer not only a doer of routine liturgies but one committed to restoring the dignity of the individual *other* holistically, which is an act that honours God. Promoting human dignity helps the individual *other* to discover some potential that are hidden within and develop the ability to achieve better and sustainable results. In this view, the promotion of human dignity by the church suggests that it (the church) looks beyond human characteristics and focuses only on the humanity of people. It shows that the church stops stereotyping and focuses just on the *Imago Dei*. Certainly, when human dignity is promoted by the local church, there would be strategies and structures in place to facilitate the process.

6.2.2.2. Responding to refugees' basic needs

According to Morisy (1997:125), globalisation leaves people 'powerless to resist its momentum'. Thus, it is the task of the church to respond to the needs of 'those whom the global economy leaves behind' (*ibid.*). Most refugees live in situations of poverty and powerlessness, and their lives express a constant struggle. The church has to ensure that an integrated programme for holistic transformation is carried out because there is coherence between *missio Dei* and *diakonia* – that is, social involvement in the local community. When

⁹⁸ <http://www.christianhumanist.net/>

the church responds to the needs of refugees in community, it simply confirms that there is a place for the poor and the powerless in God's purpose. Then, meeting the basic needs of refugees becomes a process that leads to the strengthening of their humanity and the restoration of their dignity. In this way, the church would be contributing in alleviating poverty and suffering.

It is vital, in this regard, to understand that 'evangelism and social action are inseparable' (Chester 2009:65), which explains why the church is required to do theology socially by caring for the needy. Therefore, as Hughes (1998:154) puts it, 'a human life that begins to flow from the heart of God will not be content with the injustice in the world which keeps people in poverty'. In other words, the church should not only tell refugees that Jesus came to set the oppressed free, that he came to open the eyes of the blind, that he came to declare the year of God's favour, etc. (cf. Luke 4:18); it needs to be practical with them by actually responding to their needs. Without being practical, the love of God will not be understood by refugees who live in dire situations of poverty.

The famous quote by James Yen (in August 2010:iv) puts this into perspective:

Go to the people; live with them, love them, learn from them, work with them, start with what they have, build on what they know; and in the end, when the work is done, they will rejoice: 'we have done it ourselves'!

Therefore, the promotion of human dignity needs to be accompanied by concrete actions. The church is to be responsive to the needs of refugees in ways that show holistic care and love. This responsiveness may entail, on one side, spending some time to look at how one could help or, on the other side, joining an organisation or starting a project that assists refugees. One could also respond to the needs of refugees by purchasing the things refugees make or vend.

6.2.2.3. Advocating peace and reconciliation

The community of faith should not be silent or discreet like the underground church⁹⁹. Advocating peace and reconciliation among refugees themselves and between them and the local population proves that the church takes its rightful position as peacemaker. The church contribution in the processes of finding peace can be through community education, service and/or research. The church can make peace in the community an everyday reality. It suffices to deduce that peace does not come as a result of the signing of agreements between two antagonistic elites; it is a result of mutual understanding between ordinary members of the two groups. The church therefore needs to establish bonds of trust and interdependence between refugees and the local population as a way of advancing peace in the community. When peace reigns, everyone will be provided with opportunities to pursue livelihood and live with dignity.

Put differently, without peace human lives are vulnerable and the prospects for sustainable development weaken. That is to say, where there is no peace the processes of transformational development and capacity building are all affected. This is why the church which is established in the innermost part of people's lives is to take initiative in peace-making, peace-building and peace-keeping. Advocating peace involves building a culture of peace and reconciliation by educating the community because living at peace is much deeper than just the absence of conflict. The building of this culture of peace and reconciliation entails pro-activity in promoting the ethos that refuse and values that defuse violent behaviours.

The church is therefore a peace-making community expected to advance affirmative actions by building trust and advancing the processes of peace for sustainable development in the community. In the context of the refugee phenomenon, advancing peace or building a culture of peace may also mean advocating the cause of refugees. This advocacy may

⁹⁹ An underground church is a church that operates clandestinely for fear of facing arrest and/or imprisonment. A typical example of the underground church is the church in China where freedom of religion is extremely limited and, thus, all churches are neither registered nor recognised officially. The leaders of the underground church are frequently harassed by government officials because the church operates illegally, outside government regulations.

involve writing letters to concerned people and/or calling relevant offices and pleading with them to make decisions or policies that benefit refugees. In this regard, the voice of the church would be heard as the catalyst for transformational development.

6.2.2.4. Identifying areas of need and potential partners

One of the ultimate goals in strategic planning that the church needs to undertake is to identify areas of needs in the refugee community. The church should make great efforts to identify the needs that refugees have and specific conditions of vulnerability among them. This identification of needs enables the church to set up priorities and reach out to the community with much care. However, identifying community needs is best done through joint efforts – and that is where partnership comes in. There is partnership because the local church cannot do it all alone. Partnership is intended for mutual identification of and finding solutions to the problems. When a church is in partnership with other churches or organisations, its programmes for capacity building are often a success because there is a network of support. With partnership there is exchange of resources and ideas, as well as mutual cooperation and coalition. A partnership is to be a permanent venture to make the joint effort stable. In such a partnership, the other role players can assist the local church to better identify the needs of the community and deal with common challenges that are beyond the ability of the local church alone.

The identification of areas of need is all about studying the situation of the community and gathering all the possible information. The partnership with other role-players involves the establishment of rapport and a network of relationships with people in the community and elsewhere. A partnership relationship can be accomplished through information networking or through the sharing of experiences in various activities. It can also be through cooperation where the relationship between members would be much stronger than just when there are joint activities that require both parties to get involved. Such cooperative partnerships go beyond mere information sharing.

Partnership-building is a process that enshrines mutuality and solidarity between members – which means, readiness to act in response to various needs of the community. With partnership and commitment, it is easy for the church to tackle the causes of the problems

in the community. Thus, partnership among churches within the context of the refugee phenomenon is not just a theory; it is a practical responsibility of the church. It is actually a response to the real needs that refugees have in the community.

When a local church is in partnership with other Christian institutions, it shows that it has built bridges rather than walls. Partnership, therefore, is about building bridges whereas resistance to partnership or congregational centredness would be synonymous with building walls. In partnership-building, key role-players in this context may be other congregations locally or globally, or faith-based organisations. By building these partnerships, the local church will know, for instance, what others are praying for concerning the refugee phenomenon.

In this regard, the local church will find time to pray for refugees and the situations that made them leave their countries. By praying for refugees, the church will definitely pray for the countries that are affected by the refugee phenomenon – both the refugee-sending countries and the refugee-receiving ones. Also, by praying for refugees the church would particularly remember to pray for those who are helping them and ask God to take care of their everyday needs. The praying ministry avails much in the quest for sustainable solutions for refugees.

6.2.2.5. Supporting the most vulnerable

It is well known that refugees are amongst the most vulnerable people in the world. This explains why they deserve the same kind of treatment that others enjoy. The support the church can offer in this regard can vary from food, housing, employment, counselling to facilitate the move toward self-sufficiency. Here, the church has at its disposal various ways of supporting the most vulnerable of refugees – from assisting them with material things or provisions to giving them orientation or advice. It shows that supporting vulnerable refugees in the community does not only mean assisting them financially because what they may be in need of might only be moral support.

For this to happen, the church has to realise that refugees might need the support that only the church can offer, which might be simply helping them adapt to life in the new country.

The whole purpose of supporting the vulnerable is to deal with the socio-political injustices and consider the needs of the people of the community concerned. In other words, the church supports the most vulnerable in the refugee community in order to let them develop their knowledge and skills for self-reliance *a posteriori*. However, supporting the vulnerable is also to introduce circumstances that allow people to participate in the process of transformational development.

Support to a refugee can be done in different ways. It can be done financially on a regular basis; it can be done anonymously through donations; it can be done in many other ways as explained. However, the most important thing is to make it a ministry. Supporting vulnerable people (not only refugees for that matter) is *sine qua non* for a missional church (a church after *Missio Dei*). With regard to this, individual members of the church do not just have to support refugees; one can make it a ministry to invite refugees over for lunch or dinner at his/her home. Opening one's house for a refugee is supportive and, at the same time, transformational.

6.2.2.6. Encouraging self-sufficiency

The climax of community empowerment should be self-sufficiency or self-reliance. This is needed in order to prevent a situation where assistance becomes a form of perpetual dependency. Self-reliance results from a process of human empowerment, and it is not a mere stoppage of support as that could aggravate misery and suffering in the community. When the church puts in place a strategy for helping the refugee community with self-dependence, the community will have the ability to produce eventually. They would generate income and contribute in socio-economic activities of the hosting country. As a result, the refugee community would be a self-sustained community that provides opportunities to all. In other words, encouraging self-reliance is to promote co-existence.

In view of this, transformational development does not only target a specific group of people in the community. When the church assists a particular community, the assistance is simultaneously directed to all without discrimination. Assistance that aims at developing a community is integrated assistance. It focuses on programmes that benefit both the refugee community and the hosting country's citizenry. These programmes of self-sufficiency are

apparent in the opportunities and/or trainings offered by the church. The integrated nature of transformational development contributes in changing the common social view and political stance on refugees in the country. In encouraging self-sufficiency by means of integrated programmes of development, the church would be contributing to the promotion of human dignity for all and the empowerment of the entire community.

Community empowerment is not only about providing people what they need to have; it is also (and most importantly) about providing them with what they need in order to have what they need. It is about equipping people with the skills, the knowledge and/or the expertise that will enable them to provide for themselves what they need. However, this does not rule out the material. To equip people with the skill to plow, it suffices to offer adequate tools for agriculture to begin with. To equip them with the knowledge of animal husbandry, it would be prudent to provide what is necessary for shepherding. The ultimate goal of community empowerment should be self-sustenance or self-reliance.

The church needs to be in touch with refugees by connecting with them in order to encourage self-reliance in their community. Connecting with refugee could be in the form of engaging with them and giving them undivided attention. By engaging with refugees, the church comes to understand untold stories the mass media has not broadcast before. It is only when the church engages with refugees that it will seek to satisfy their unmet needs. Through the PRAISE approach the church provides refugees with a greater vision of life that includes spiritual care and physical rebuilding. It is by being with refugees that the church can have a long-term strategy for self-dependence. Thus, engagement with refugees encourages self-sufficiency and mends community relationships. Self-sufficiency requires that the agent of development (or, in this context, the church) allows the people (or, in this context, refugees) to participate in the activities of development and the processes of community transformation. Bragg (1987:44) believes that when someone participates 'in the process of their own transformation it becomes meaningful, effective and lasting.'

6.3. Conclusion

Because of its identity – that of being God’s people sent out in the world, the church does not exist for itself. It surely exists for a purpose. Its upward purpose is to bring honour and glory to God; its outward purpose is to be a witness to the world; and its inward purpose is to fellowship with one another in unity and love. The outward purpose of the church is multidimensional and ranges from proclamation of the good news in word (*kerygma*) to ministry toward the *other* through service (*diakonia*). That is to say, the church exercises its God-given gifts within the community of faith¹⁰⁰ and glorifies God by being salt and light¹⁰¹. This means, influencing the society so that it becomes inclined towards a structure that is more just, compassionate, and godly. God’s people are to serve beyond the boundaries of their confined buildings by strengthening the knowledge and skills of those who are in a position of powerlessness. The church is to help institutions alter their structures in order to meet the expectations of those at the grassroots sustainably.

The question of refugees is often perceived negatively, and commented on in different ways from different perspectives. Hordes of accusations weigh heavily on refugees as they are often blamed for environmental degradation, accused of spoiling the ozone and causing air pollution. They are also judged as being a heavy burden on the hosting government.

It could be deduced that inequality in South Africa is one of the factors that make ordinary South Africans feel threatened by refugees. Therefore, when inequality in South Africa is dealt with, the question of refugees will be partly dealt with as well. Unemployment, for instance, is so serious in Africa that African governments (including the South African one) hesitate to decide whether refugees should be given managerial posts in spite of their qualifications or bursaries intended for citizens in spite of their aptitude. As a result, refugees often live in a situation of limbo – not knowing where they stand legally and/or

¹⁰⁰ The primary function of the church is to build one another in faith before going into the world (Cf. Galatians 6:10).

¹⁰¹ The idea of being ‘salt and light’ (Cf. Matthew 5:13) is transformational too. Salt does not leave food with the same flavour; it has the power of transformation. Likewise, where there is light darkness disappears; which means light has also the power to transform. Therefore, the biblical analogy of ‘salt and light’ entails social ministry to the world for the purpose of community empowerment or transformational development.

socially. It is for this reason that the church is to be a voice for such people to give them a sense of belonging and self-worth.

The church has a responsibility to ensure sustainability in the local community by helping refugees contribute to the process of development. The micro-economic sector of South Africa, for instance, is often boosted up by small businesses of which refugees are among the main traders. Hence, it is part of the church's responsibility to join the civil society groups in their attempts to raise awareness on how to treat refugees with human dignity. Refugees' involvement in small businesses indicates that they contribute to the developmental process of the local community and the economic growth of the country as a whole. They also add up to human resources in the country and, therefore, contribute to the sustainability of its economy.

Likewise, the concept of human displacement in the Bible has specifics related to the contemporary views on the commitment towards aliens and strangers. Thus, the thrust of practical theology in the context of the refugee experience is to form and establish theological ethos of the refugee phenomenon, which could construct ethical analyses of contemporary trends of people on the move. This construction of theological ethos of human displacement is due to the fact that the question of migration in the Bible is never isolated from the theological or religious experiences of a migrant people. In other words, it is the canonical heritage of the scriptures that nurtures the ethos of human displacement. There are suggested imageries of a displaced people and a mobile God throughout the Bible – which lie beneath the ethical imperatives of hospitality towards those in quest of a home for protective purposes. This truth suggests that Practical Theology makes a Christian believer not only a practitioner of routine liturgies but also one who gets involved in the daily lives of the *other*. It highlights that Practical Theology is, on one hand, faith-grounded (vertical relationship) and, on the other, people-focused (horizontal relationship). This two-fold nature of Practical Theology is never fragmented. Hence, no church of Christ can claim to be holding onto one aspect of relationship without regard for the other.

The findings of this research have shown that some departments, organisations and individuals have now accepted the truth concerning xenophobia in the country; but the majority of the population in South Africa still denies this fact. This denialism impedes the

process of peace-making in the country, which calls for alternative solutions to improve the quality of life. These alternatives have a liberatory dimension with the capacity to give the voiceless a voice and to ensure sustainability in the community. Churches must get involved in the social affairs of the community to cultivate the spirit of communal living (*Ubuntu*) because that is the backbone for holistic transformation and development.

The love and care that the church in South Africa provides to refugees today is necessary and good, but it is not enough to transform the community in furtherance of God's Kingdom. The PRAISE model brings together the social responsibility of the church and its active involvement in community. It does so in a way that protects and cares for those in need. It provides the church with a strategic paradigm for *missio Dei* and equips individual Christian believers with spiritual tools to restore the *Imago Dei*. The church is therefore expected to use the PRAISE model for community empowerment and capacity building to feed people's imagination with the right attitude towards the *other* so that the whole Gospel could be proclaimed to the whole person and be a force for positive change and transformational development in society.

6.4. Recommendations

The recommendations given here bring into effect a sequence of complex issues to the government just as they do to refugees, the church and the Civil Society. They draw attention to the fact that the concerned bodies need to ensure the safety and protection of refugees in all aspects of life. These recommendations indicate that we have to fight for alternatives when things are not right in our societies. We hope the following recommendations will be taken seriously by the concerned entities as practical alternatives for durable solutions in dealing with the refugee phenomenon:

6.4.1. Conventional alternatives for durable solutions

6.4.1.1. Voluntary repatriation

The government must establish proper structures and develop programmes to identify refugees who want to return home. After this identification, the government should repatriate them in a dignified manner rather than deporting them *manu militari*.

6.4.1.2. Local integration

Integration means refugees can be allowed to stay and settle in the hosting country if returning to their countries of origin is not envisaged in the near future. It is therefore imperative that the government puts in place a strategy to integrate refugees locally if they are not yet ready to return to their countries of origin.

6.4.1.3. Third-country resettlement

If both voluntary repatriation and local integration are a challenge to the government, relocating refugees to settle in a third-country should be considered. However, this should be done with the consent of the refugees.

6.4.2. Other recommendations

6.4.2.1. On the DHA and the process of documentation

- The process of documentation (application for refugee Status, I.D., travel document and permanent residence) should be a trouble-free possibility for all refugees.
- The RRCs that have been closed across the country, namely, Maitland office in Cape Town, North End office in Port Elizabeth and Crown Mines centre in Johannesburg should be reopened.
- More RRCs should be opened and more trained staff added to facilitate an easy flow of services to refugees and make the possibilities of applying for documents a stress-free process.

- The DHA needs to communicate thoroughly with the financial institutions and other service providers on the legality and validity of refugees' documents to facilitate an easy access of the services they are entitled to.

6.4.2.2. On the rights of refugees and the treatment they receive

- Refugees should be entitled to equal rights and basic needs that each one enjoys in the country.
- Refugees' access to legal assistance and the justice system should be improved.
- Basic services should be provided to refugees without discrimination.
- The SAPS should improve their efforts in defending refugees and protecting their rights.
- Both the government and the civil society (including the church) have the responsibility to educate all the people on the rights and obligations of refugees in a hosting country.

6.4.2.3. Miscellaneous

- The government needs to assist other African countries in consolidating democracy, peace and good governance to avoid new trends of human displacement..
- The church, the government and all civil societies should promote a peaceful co-existence between refugees and the local population.
- Support for developmental and self-reliance programmes should be provided.
- The church should give refugees an opportunity to start all over again.
- The church should follow the PRAISE framework if it were to effect change in the life of refugees for the purpose of capacity building.

Suggestions for further research

This research focused on specific aspects of the refugee phenomenon notwithstanding its multidisciplinary nature. We suggest, therefore, that more research be conducted on the practical strategies that would help not only to merge theory and practice, but also to put this merging into concrete action (i.e. implementing the PRAISE framework). That would be a grand furtherance of this study and would deepen the understanding of refugeeness in developmental theology.

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Appendices

Appendix I: Ethical Clearance



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Approval Notice New Application

10-Aug-2012
MSABAH, Anzuruni Barnabe

Protocol #: HS658/2011

Title: Exploring the Dynamics of the Refugee Phenomenon and its Relevance in South Africa's Development: Towards the Merging of Theory and Practice for Ministry to Refugees

Dear Mr Anzuruni MSABAH,

The **New Application** received on **26-Aug-2011**, was reviewed by Research Ethics Committee: Human Research (Humanities) via Committee Review procedures on **25-Aug-2011** and has been approved.
Please note the following information about your approved research protocol:

Protocol Approval Period: **22-Nov-2011 -21-Nov-2012**

Present Committee Members:

Van Wyk, Berte B
Hattingh, Johannes JP
Thesnaar, Christoffel CH
Theron, Carl CC
Somhlaba, Ncebazakhe NZ
Bitzer, Elias EM
Engelbrecht, Sidney SF
Van Zyl, Gerhard G
Gorgens, Gina G
Beukes, Winston WA

Standard provisions

1. The researcher will remain within the procedures and protocols indicated in the proposal, particularly in terms of any undertakings made in terms of the confidentiality of the information gathered.
2. The research will again be submitted for ethical clearance if there is any substantial departure from the existing proposal.
3. The researcher will remain within the parameters of any applicable national legislation, institutional guidelines and scientific standards relevant to the specific field of research.
4. The researcher will consider and implement the foregoing suggestions to lower the ethical risk associated with the research.

You may commence with your research with strict adherence to the abovementioned provisions and stipulations.

Please remember to use your **protocol number (HS658/2011)** on any documents or correspondence with the REC concerning your research protocol.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

After Ethical Review:

Please note that a progress report should be submitted to the Committee before the approval period has expired if a continuation is required. The Committee will then consider the continuation of the project for a further year (if necessary). Annually a number of projects may be selected randomly for an external audit.

National Health Research Ethics Committee (NHREC) number REC-050411-032.

This committee abides by the ethical norms and principles for research, established by the Declaration of Helsinki, the South African Medical Research Council Guidelines as well as the Guidelines for Ethical Research: Principles Structures and Processes 2004 (Department of Health).

Provincial and City of Cape Town Approval

Please note that for research at a primary or secondary healthcare facility permission must be obtained from the relevant authorities (Western Cape Department of Health and/or City Health) to conduct the research as stated in the protocol. Contact persons are Ms Claudette Abrahams at Western Cape Department of Health (healthres@pgwc.gov.za Tel: +27 21 483 9907) and Dr Helene Visser at City Health (Helene.Visser@capetown.gov.za Tel: +27 21 400 3981).

Research that will be conducted at any tertiary academic institution requires approval from the relevant parties. For approvals from the Western Cape Education Department, contact Dr AT Wyngaard (awyngaard@pgwc.gov.za, Tel: 0214769272, Fax: 0865902282, <http://wced.wcape.gov.za>).

Institutional permission from academic institutions for students, staff & alumni. This institutional permission should be obtained before submitting an application for ethics clearance to the REC.

Please note that informed consent from participants can only be obtained after ethics approval has been granted. It is your responsibility as researcher to keep signed informed consent forms for inspection for the duration of the research.

We wish you the best as you conduct your research.

If you have any questions or need further help, please contact the REC office at 0218089183.

Included Documents:

Consent Form HS658/2011

Survey 3 HS658/2011

Application Form HS658/2011

Information Sheet HS658/2011

Survey 1 HS658/2011

Research Proposal HS658/2011

Survey 2 HS658/2011

Sincerely,



Sidney Engelbrecht

REC Coordinator

Research Ethics Committee: Human Research (Humanities)

Appendix II: Consent Form

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Consent Form to participate in a research study**Title of the research**

*Exploring the Dynamics of the Refugee Phenomenon and its Relevance in South Africa's
Development: towards the merging of theory and practice for ministry to refugees*

You are asked to participate in a research study conducted by **Anzuruni Barnabé Msabah** [DipTh (BIEC), BTh (UFH), PGD (US), and MTh in progress (US)] from the department of Practical Theology and Missiology: Community Development, at the University of Stellenbosch. The results of this study will influence the researcher's thesis and contribute to the final marks. You were randomly selected as a possible and eligible participant in this study because of your status as a refugee/asylum seeker in South Africa or, as someone who works with/for refugees. Your participation will play a part in addressing refugees' problems, restoring their dignity and/or help various institutions to revise their policies on refugees. Besides, your participation is the basis of your personal capacity as a refugee/asylum seeker or someone who works with/for them. Thus, your views will not represent those of any individual or organisation. Also be informed that this research study has been approved by the **Research Ethics Committee: Human Research (Humaniora)** at the University of Stellenbosch and will be conducted according to internationally accepted ethical standards and guidelines.

1. Purpose of the research

The purpose of this research is to provide practical information to various fields of expertise, including church theology, on the question of refugees and asylum seekers. The study will also motivate various institutions to speak on human acceptance and human dignity or even tolerance between refugee migrants and local citizens. This will promote the spirit of *Ubuntu* and encourage living together in the society as one human race.

2. Procedures of the research

If you volunteer to participate in this research, we would ask you to do the following few things:

- a) Answer the questionnaire herewith
- b) Ask questions whenever possible if something is not clear

- c) Talk about anything that has to do with refugees and asylum seekers in South Africa as confidentiality is assured

3. Potential risks and discomforts

There are no potential risks associated with this research. If you experience discomfort or any strong emotions during the research, please notify the researcher immediately in order to terminate the session without delay and/or make arrangements for counselling or other support that you may require. Herewith attached is a list of counsellors in your area that you may contact any time of the day during or after the research if you are in need of any support. Their services will be free of charge. Besides, the participant is assured that no information gathered in this study will in any way be conveyed to any authority.

4. Potential benefits to the participants and/or the society

This research helps to improve the living conditions of refugees by addressing their problems. It will also be beneficial to the whole South African society as it aims at promoting human dignity and a culture of peace and reconciliation between refugees and local people.

5. Payment for participation

No payment will be made for participating in this research.

6. Confidentiality

Data will be collected in such a way as to protect the participant's confidentiality. In this way, any information obtained in this research which can be identified with the participant will be disclosed only with the participant's permission. Otherwise, information gathered in this study will not be revealed to anybody; and no authority will have access to it in any way. Confidentiality will be maintained by keeping the name of the participant anonymous. All data will remain private and confidential; kept in a password-protected database for safeguarding purposes to avoid any possible leak. On completion of the research, all data will be destroyed.

Because the findings of the research will feature in the researcher's thesis, access to this information will be restricted only to the researcher's study leader and/or to the senior members of the research team whose details appear in paragraph 8 of this Consent Form. In case the results of the research are published on the web (or even when they appear in the researcher's thesis); no names or identities of participants will be revealed.

7. Participation and withdrawal

The participant can choose to be involved in this research or not. If he/she volunteers to participate, he/she may withdraw at any time without consequences of any kind. He/she may also refuse to answer any questions that he/she does not want to answer. The researcher may withdraw the participant from this research if circumstances arise which warrant to do so.

Actions that could lead this research study in disrepute or not cooperating with the researcher, etc. are some of the reasons which may cause the researcher to withdraw the participant without notice.

8. Identification of investigators

If you have any questions or concerns about the research, please feel free to contact one of the following:

- 1) Prof. K T August, researcher's study leader: 021 808 3856 or kta@sun.ac.za
- 2) A B Msabah, researcher: 072 627 5932 or 16404971@sun.ac.za
- 3) B Sangara, co-researcher: 078 156 8103
- 4) B P Mudekere, co-researcher: 076 097 8000

9. Rights of research participants

You may withdraw your consent at any time or discontinue your participation without any penalty whatsoever. You are not waiving any legal claims, rights or remedies because of your participation in this research. If you have questions regarding your rights as a participant, contact Ms. Malène Fouché – Division for Research Development, University of Stellenbosch: mfouche@sun.ac.za or call her on 021 808 4622.

• Signature of research participant

The information above was described to me, _____,¹⁰² by _____¹⁰³ in _____¹⁰⁴ and I am in command of this language or it was satisfactorily translated to me. I was given the opportunity to ask questions and these questions were answered to my satisfaction. I hereby consent voluntarily to participate in this research.

Signature of participant

Place and Date

¹⁰² Name of the participant

¹⁰³ Name of the investigator

¹⁰⁴ The language in which the information was presented

- **Signature of research investigator**

I declare that I explained the information in this document to _____¹⁰⁵
clearly. He/she was encouraged and given a chance to ask me any questions. The
conversation was conducted in _____¹⁰⁶ and no translator was used /
was translated into _____¹⁰⁷ by _____¹⁰⁸.

Signature of investigator

Place and Date

¹⁰⁵ Name of the person to whom information was presented (participant)

¹⁰⁶ The language in which the conversation was conducted

¹⁰⁷ The language into which the conversation was translated (if applicable)

¹⁰⁸ Name of the person who helped with the translation

Appendix III: Consent Form (French Version)UNIVERSITEIT · STELLENBOSCH · UNIVERSITY
jou kennisvenoot • your knowledge partner**Formulaire de Consentement pour participer à une étude de recherche****Titre de recherche**

Exploration des Dynamiques du Phénomène des Réfugiés et sa Pertinence dans le Développement de l'Afrique du Sud: vers la fusion de théorie et pratique pour le ministère aux réfugiés.

Vous êtes demandé(e) de participer à une étude de recherche menée par **Anzuruni Barnabé Msabah** [DipTh (BIEC), BTh (UFH), PGD (US), et MTh en cours (US)] du département de Théologie Pratique et Missiologie: Développement Communautaire, à l'Université de Stellenbosch. Les résultats de cette recherche vont influencer la thèse du chercheur et contribuer aux points finals. Vous avez été choisi(e) au hasard comme participant(e) possible et éligible dans cette recherche en raison de votre statut de réfugié/demandeur d'asile en Afrique du Sud ou, comme quelqu'un(e) qui travaille avec/pour les réfugiés. Votre participation jouera un rôle dans la résolution des problèmes des réfugiés, la restauration de leur dignité et/ou aider différentes institutions à revoir leurs politiques sur les réfugiés. En outre, vous participez dans cette recherche en fonction de votre capacité personnelle. Ainsi donc, vos opinions sont personnelles et ne représentent pas celles d'une autre personne ou organisation. Soyez aussi informé(e) que cette étude de recherche a été approuvée par le comité de recherche, **Research Ethics Committee: Human Research (Humaniora)**, à l'Université de Stellenbosch et sera menée conformément aux normes et critères éthiques internationalement acceptés.

1. But de recherche

Le but de cette recherche est de fournir des informations pratiques aux différentes disciplines (la théologie de l'église y comprise) sur la question des réfugiés et demandeurs d'asile. La recherche devra également motiver différentes institutions à parler sur l'acceptation et la dignité humaine, et même sur la tolérance entre les immigrants réfugiés et la population locale. Cela permettrait de promouvoir l'esprit d'*Ubuntu* et d'encourager à vivre ensemble dans la société comme une seule race humaine.

2. Procédures de recherche

Si vous vous portez volontaire de participer à cette étude de recherche, nous vous demandons de vouloir faire ce qui suit:

- a) Répondre au questionnaire ci-joint
- b) Poser des questions chaque fois que possible au cas où il y avait des ambiguïtés
- c) Parler de n'importe quoi concernant les réfugiés et les demandeurs d'asile en Afrique du Sud comme la confidentialité vous est assurée.

3. Risques potentiels et gênes

Il n'y a pas de risques potentiels associés à cette recherche. Si vous ressentez une gêne ou des émotions fortes lors de la recherche, veuillez aviser le chercheur immédiatement pour mettre fin à la session sans délai et/ou faire des arrangements pour des conseils ou un autre support que vous pourriez avoir besoin. Trouvez ci-joint une liste des conseillers dans votre région que vous pouvez contacter à tout moment de la journée, pendant ou après les recherches si vous êtes dans le besoin. Leurs services seront gratuits. Sinon, vous êtes assuré(e) qu'aucune information recueillie dans cette étude sera en aucun cas transmise à une autorité.

4. Avantages potentiels pour les participants et/ou la société

Cette recherche contribue à l'amélioration des conditions de vie des réfugiés par adresser leurs problèmes. En outre, elle sera bénéfique à toute la société Sud-Africaine comme elle cherche à promouvoir la dignité humaine et une culture de la paix et la réconciliation entre les immigrants réfugiés et la population locale.

5. Paiement pour la participation

Aucun paiement ne sera effectué pour participer à cette recherche.

6. Confidentialité

Les données seront recueillies de manière à protéger la confidentialité du (de la) participant(e). De cette façon, toute information obtenue dans cette recherche qui peut être identifiée avec le (la) participant(e) ne sera divulguée qu'avec la permission du (de la) participant(e). Sinon, les informations recueillies dans cette étude de recherche ne seront révélées à personne; et aucune autorité n'en aura accès en aucun cas. La confidentialité sera maintenue en gardant le nom du (de la) participant(e) anonyme. Toutes les données resteront privées et confidentielles; sauvegardées dans une base de données protégée d'un mot de passe pour éviter toute fuite possible. A l'issue de la recherche, toutes les données seront détruites.

Vu que les résultats de la recherche apparaîtront dans la thèse du chercheur, l'accès à cette information ne sera limitée qu'au superviseur du chercheur et/ou aux membres supérieurs de l'équipe de recherche dont les détails figurent dans le paragraphe 8 du présent Formulaire de Consentement. Dans le cas où les résultats sont publiés sur le web (même quand ils

apparaissent dans la thèse du chercheur), aucun nom ou identité des participant(e)s ne sera dévoilé.

7. Participation et retrait

Le (la) participant(e) peut choisir d'être impliqué(e) dans cette recherche ou pas. S'il/elle se porte volontaire de participer, il/elle peut se retirer à tout moment et sans conséquences de toute nature. Il/elle peut aussi refuser de répondre aux questions auxquelles il/elle ne veut pas répondre. Le chercheur peut retirer le (la) participant(e) de cette recherche si les circonstances permettent de le faire. Les actions qui pourraient entraîner cette étude de recherche dans le discrédit ou la non-coopération avec le chercheur, etc. sont quelques-unes des raisons qui peuvent provoquer le chercheur à retirer le (la) participant(e) sans préavis.

8. Identification des enquêteurs

Si vous avez des questions ou des préoccupations au sujet de la recherche, s'il vous plaît n'hésitez pas à contacter l'une des personnes suivantes:

- 1) Prof. Karel August, Directeur d'étude: 021 808 3856 ou kta@sun.ac.za
- 2) AB Msabah, chercheur principal: 072 627 5932 ou 16404971@sun.ac.za
- 3) B Sangara, co-chercheur: 078 156 8103
- 4) BP Mudekere, co-chercheur: 076 097 8000

9. Les droits des participants

Vous pouvez retirer votre consentement à tout moment et/ou cesser de participer sans aucune pénalité. Vous ne renoncez pas à n'importe quelle réclamation juridique, droits et recours à cause de votre participation à cette recherche. Si vous avez des questions concernant vos droits en tant que participant(e), contactez Mme Fouché Malène - *Division for Research Development*, Université de Stellenbosch: mfouche@sun.ac.za ou appelez au 021 808 4622.

- *Signature du (de la) participant(e)*

Les informations ci-dessus étaient décrites pour moi,
 _____, ¹⁰⁹ par _____ ¹¹⁰ en
 _____ ¹¹¹ et je maîtrise cette langue ou elle m'a été bien traduite. J'ai
 eu l'occasion de poser des questions et ai reçu des réponses à ma satisfaction. Je consens
 volontiers de participer à cette étude de recherche.

 Signature du participant

 Place et Date

- *Signature du chercheur*

Je déclare avoir expliqué clairement les informations contenues dans ce document à
 _____ ¹¹². Il/elle a été encouragé(e) et a reçu une opportunité
 de poser des questions. La conversation a été faite en _____ ¹¹³ et
 aucun traducteur n' a été utilisé / a été traduite en _____ ¹¹⁴ par
 _____ ¹¹⁵.

 Signature du chercheur

 Place et Date

¹⁰⁹ Nom du (de la) participant(e)

¹¹⁰ Nom du chercheur

¹¹¹ Langue utilisée

¹¹² Nom du (de la) participant(e)

¹¹³ Langue utilisée

¹¹⁴ Langue dans laquelle la conversation fut traduite

¹¹⁵ Nom de la personne qui a traduit la conversation

Appendix IV: Information Sheet



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Information Sheet

This project is a research study conducted by MSABAH, Anzuruni Barnabé – Master’s student at Stellenbosch University (Department of Practical Theology and Missiology: Community Development). The project is entitled: ‘*Exploring the dynamics of the refugee phenomenon and its relevance in South Africa’s development: Towards the merging of theory and practice for ministry to refugees*’. The purpose is to provide developmental theology with practical information on the question of refugees and asylum seekers. Besides, the research will challenge and, at the same time, motivate community workers to talk about human acceptance and promote human dignity for all. Your participation will be of assistance to address the problems of refugees in South Africa in an attempt to restore their dignity and help various institutions to reassess their policies on refugees. In this regard, data will be collected through questionnaires, interactions and/or interviews with refugees and those working with/for refugees in various sectors.

This study has three stages:

- 1) Identification of factors relevant to the refugee phenomenon which was done through an interdisciplinary review of literature.
- 2) Collection of data from the field through questionnaires and/or interviews which we are now doing.
- 3) Finally, the research findings will be analysed, presented and then included in the researcher’s thesis with anonymity of the participant’s personal identity.

Be also informed that this project has been approved by the **Research Ethics Committee: Human Research (Humaniora)** at the University of Stellenbosch and will be done according to internationally accepted ethical standards and guidelines.

Thanks for your collaboration

A B Msabah

Appendix V: Information Sheet (French Version)

UNIVERSITEIT · STELLENBOSCH · UNIVERSITY
jou kennisvenoot · your knowledge partner

Fiche d'information

Ce projet est une étude de recherche menée par MSABAH, Anzuruni Barnabé – étudiant en Maîtrise à l'Université de Stellenbosch (Département de Théologie Pratique et Missiologie: Développement Communautaire). Le projet est intitulée: *‘Exploration des Dynamiques du Phénomène des Réfugiés et sa Pertinence dans le Développement de l’Afrique du Sud: vers la fusion de théorie et pratique pour un ministère aux réfugiés’*.

Le but est de fournir des informations pratiques à la théologie de développement sur la question des réfugiés et des demandeurs d’asile. A part cela, la recherche mettra au défi et, en même temps, motivera les travailleurs communautaires de parler sur l’acceptation de l’homme et de promouvoir la dignité humaine pour tous. Votre participation aidera à régler les problèmes des réfugiés en Afrique du Sud pour tenter de restaurer leur dignité et aider les différentes institutions à réévaluer leurs politiques à l’égard des réfugiés. Dans cette perspective, les données seront recueillies au moyen des questionnaires, des interactions et/ou des interviews avec les réfugiés ou ceux qui travaillent avec/pour les réfugiés dans divers secteurs.

Cette étude comporte trois étapes:

1. Identification des facteurs pertinents pour le phénomène des réfugiés à travers une révision de littérature durant la première partie de l’année en cours.
2. Collecte de données au moyen de questionnaires, d’interactions et / ou d’interviews que nous faisons maintenant sur le terrain.
3. Enfin, les résultats des recherches seront analysés, présentés et ensuite inclus dans la thèse du chercheur tout en gardant l’identité personnelle du participant anonyme.

Soyez également informé(e) que ce projet a été approuvé par le comité d’éthique, **Research Ethics Committee: Human Research (Humaniora)**, à l’Université de Stellenbosch et se fera selon les normes éthiques universels.

Merci pour votre collaboration

A B Msabah

Appendix VI: Questionnaire 1

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Survey on the dynamics of the refugee phenomenon in South Africa¹¹⁶

(Answer these questions **only if you are a refugee¹¹⁷** in South Africa)

1. **Country of origin:** _____
2. **SA city in which you live:** _____
3. **Age category** (tick one that applies):
 - a) 18-19 (teenager) _____
 - b) 20-29 (young adult) _____
 - c) 30-39 (middle-aged adult) _____
 - d) 40-59 (adult) _____
 - e) 60+ (elderly) _____
4. **Gender:** M _____ F _____
5. **Which document do you have?**
 - a) Temporary Permit _____
 - b) Refugee Status _____
 - c) Refugee Identity Card _____
 - d) UN Convention Travel Document _____
 - e) **Other (specify)** _____
6. **What kind of accommodation do you live in?**
 - a) Own house/flat _____;
 - b) A rented house/flat _____;
 - c) A rented and shared house/flat _____;

¹¹⁶ Conducted by Anzuruni Barnabé Msabah

¹¹⁷ Here the term 'refugee' is inclusive of asylum seekers.

d) Other (specify) _____

7. What do you do on a daily basis?

a) Student _____

b) Employed _____

c) Self-employed _____

d) Other(specify) _____

8. Briefly tell why and when you left your country

9. Now that you are in South Africa, how do you feel?

10. What are your experiences about being a refugee in South Africa?

11. How have you been treated by the following South African institutions:

a) Schools:

b) Banks:

c) Churches:

d) Hospitals:

e) Home affairs:

f) Police:

12. Do you feel welcomed in South Africa and appreciated/accepted by ordinary South Africans?

- a) Yes _____
- b) No _____

13. How do the procedures of documentation at the Home Affairs affect you?

14. Would you like to go back to your country?

- a) Yes _____
- b) No _____

Justify your answer:

15. Any other comment?

Signature of Investigator

Date

Appendix VII: Questionnaire 1 (French Version)

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Enquête sur les dynamiques du phénomène des réfugiés en Afrique du Sud¹¹⁸

(Répond à ces questions **si seulement vous êtes réfugié¹¹⁹** en Afrique du Sud)

1. **Pays d'origine** _____
2. **Ville Sud-Africaine dans laquelle vous vivez:** _____
3. **Catégorie d'âge**
 - a) 18-19 (adolescent/e) _____
 - b) 20-29 (jeune adulte) _____
 - c) 30-39 (adulte d'âge moyen) _____
 - d) 40-59 (adulte) _____
 - e) 60+ (personne âgée) _____
4. **Sexe:** M _____ F _____
5. **Quel document avez-vous?**
 - a) Permis Temporaire _____
 - b) Statut de Réfugié _____
 - c) Carte d'identité pour réfugié _____
 - d) Document de voyage selon la Convention de l'ONU _____
 - e) **Autre (spécifiez)** _____
6. **Vous vivez dans quelle sorte de logement?**
 - a) Maison/appartement à soi _____
 - b) Maison/appartement loué(e) _____
 - c) Maison/appartement loué(e) et commun(e) _____
 - d) Autre (spécifiez) _____

¹¹⁸ Menée par Anzuruni Barnabé Msabah

¹¹⁹ Ici, le terme 'refugié' inclus les demandeurs d'asile

7. Que faites-vous comme activité quotidienne?

- a) Etudiant(e) _____
- b) Travailleur (euse) employé(e) _____
- c) Travailleur(euse) indépendant(e) _____
- d) Autre (spécifiez) _____

8. Dites en bref pourquoi et quand vous avez quitté votre pays

9. Etant maintenant en Afrique du Sud, comment vous sentez-vous?

10. Quelles sont vos expériences sur le fait d'être réfugié en Afrique du Sud?

11. Comment avez-vous été traité(e) par les institutions Sud-Africaines ci-après:

a) Les écoles:

b) Les banques:

c) Les hôpitaux

d) Les églises:

e) Le département des Affaires Intérieures (Home affairs):

f) La Police

12. Est-ce que vous vous sentez reçu(e) en Afrique du Sud et apprécié(e)/accepté(e) par la communauté locale?

a) Oui _____

b) Non _____

13. Comment les procédures de la documentation des réfugiés par le département des affaires intérieures vous affectent?

14. Voudriez-vous rentrer dans votre pays?

a) Oui _____

b) Non _____

Justifiez votre réponse:

15. D'autres commentaires

Signature de l'enquêteur

Date

Appendix VIII: Questionnaire 2

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Survey on the dynamics of the refugee phenomenon in South Africa¹²⁰

(Answer these questions if you are **not a refugee but works with/for refugees** in South Africa)

16. City in which you work: _____

17. What is your overall impression on the life of refugees in South Africa?

18. Please tell what you like most, and what you don't like about refugees

19. What is your opinion on the claims that refugees are not accepted by the general public in South Africa?

20. Do you think the Home Affairs' procedures on the documentation of refugees are good enough? (tick one that applies)

a) Yes _____

b) No _____

If 'no' please justify your answer

¹²⁰ Conducted by Anzuruni Barnabé Msabah

21. What is your greatest challenge when working /dealing with refugees?

22. How do you think the presence of refugees affect:

a) The small businesses in South Africa

b) The life and interests of South African citizens

c) The South African economy in general

23. Do you think South Africans are xenophobic? (Please tick one)

a) Yes _____

b) No _____

c) (i) Most of them _____

(ii) Some of them _____

(iii) Only in some cases _____

Appendix IX: Map of migrations within and from Africa (1970-2005)