

**Applying the principles of *Missio Dei*:
Ministering to the Mozambican migrants in the
North West province of South Africa**

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PREFACE

This dissertation is submitted in partial fulfilment of the requirements for the Master of Arts degree (Missiology) at the Potchefstroom Campus of the North-West University. It contains work done from April 2015 to October 2019.

During the field research and investigation for this dissertation I was assisted by Prof. Flip Buys as supervisor. He helped me to organize and transcribe all data collected during this period.

The material collected during the research resulted in the finalization of this thesis as well as the publication of an article: *Eyes on the Border: The Social and Religious Analysis of the Communities of Mozambicans from the North West Region of South Africa*. Both are the result of visits, interviews and cooperative work with the Mozambican community residing in the North West Province.

Initially the idea was to produce an anthropological study with a cultural and missiological analysis of poor communities in Africa, Paraguay, and Brazil. However, as I am a missionary sent from Brazil to train new Portuguese-speaking Mozambican leaders, my supervisor and I agreed that researching how to apply the principles of Missio Dei in migrant communities in the North West Province could produce relevant and practical material. This research could help my avocation, as well as future missionaries and churches who want to operate in this same region.

With a well-defined objective, we produced this dissertation as the result of much field research and an extensive study of available source material. It was a challenge that required an immersion in the Mozambican communities in order to learn more about the history, sufferings, needs, customs and culture of the Mozambican people.

Producing this dissertation was an arduous task which demanded an unparalleled investment of my time and intellect. This was also an emotional and spiritual journey that helped me understand how hard life within a migrant community can be.

I conclude this task acknowledging the privilege of having participated in such a rich and inspiring project. I had the opportunity to witness the strength of these suffering people who pursue their dreams by facing the many obstacles with determination and resilience.

Francisco Rodrigues Filho

Rustenburg, October 2019.

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ABSTRACT

South Africa is a country rich in minerals, mainly gold and platinum. Workers from various countries from sub-Saharan Africa journey to the country to get a job opportunity in the mining industry. This thesis is a study of Mozambican workers who migrated to South Africa in search of a job opportunity in the underground mines of the North West Province.

The large escalation of migrants from the various provinces of Mozambique to work in these mines has created a congestion of worker demand. This phenomenon has caused overcrowding in the communities around major provincial cities such as Rustenburg and Brits. As a result, Mozambican communities have begun to face very serious social problems affecting the areas of basic sanitation, health, food, education and housing.

In addition to social problems, Mozambican communities also lack spiritual help. Local churches remain weak and face diverse problems such as difficulty in forming new leaders, lack of teachers for Bible schools, obstacles in reaching sinners with the gospel and structural problems in their churches.

This thesis reflects on the actual quality of life of the Mozambican migrants and scientifically analyses their encumbrances. It also provides an assessment of the adaptability and resilience of the residents of these communities when facing the most diverse situations. This paper also presents ideas for solving some of the problems of communities through the contextualized application of Missio Dei and also presents a Biblical foundation for the application of integral mission in the lives of Mozambican migrants living in the North West Province of South Africa.

Key terms: [Migration; Mozambican Community; Gospel; Missio Dei; Compassion; Resilience; North West Province; Local church; Discipleship].

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CHAPTER 1: INTRODUCTION, BACKGROUND AND PROBLEM STATEMENT

1.1 Introduction

The purpose of this study is to conduct a missiological research on missional outreach to migrants from Mozambique in the North West Province of South Africa with the gospel of Jesus Christ according to core Missio Dei principles that they may experience the transforming grace of God.

1.2 Background

New townships and informal settlements are formed around commercial, industrial and even entertainment businesses in South Africa. The North West Province of South Africa is one of these places that attracted thousands of new residents from various neighbouring countries of the African continent who hope to find jobs and sources of income and a better quality of life at the mines in the area.

Reaching out to these people with the Word of God provides significant opportunities to those who sense a call to work with refugees, migrants and illegal residents in South Africa. Reaching these people for Christ and working to improve their quality of life within communities is a challenge which the Church of Christ must be ready to face.

The gospel that transforms the individuals of a society must also improve the quality of life of these individuals and of the whole society, and this is what will be considered in this research. The ministry of the gospel must transform lives, communities, processes and even destructive cultural patterns. With holistic ministry, integrating word and deed, the transforming grace of God may bring people to a saving knowledge of Jesus Christ and shape them to become agents of social, economic and political transformation in their own communities. In this way holistic missional outreach to Mozambican migrants in the North West Province may make a significant contribution to build resilient communities among Mozambican migrants in the North West Province.

The current wave of migration provides a great opportunity for the church to fulfil its Biblical call to be “*a house of prayer for all peoples*”, wrote the prophet Isaiah (56:7).

1.3 Problem statement / rationale

The 21st century has been marked by a global refugee crisis caused by wars, economic crises, unemployment, terrorist actions, tribal massacres, genocides and natural disasters that happen simultaneously in many parts of the world.

In this regard Kibet summarizes:

The current migration scenario worldwide reveals that millions of people have been displaced by war, conflict and persecution. Apart from forced migration triggered off by these circumstances, there is also a wave of international migration of labour involving permanent, temporary, legal, illegal, skilled and unskilled migrants and their families. Incontrovertibly, international flows have, in recent times, become truly global with the spread and advancement of modern communications, expansion of the global economy, and the intensification of regional and international economic and demographic disparities. In the context of Africa, migration trends have been complex and intensive (Kibet, 2013).

These factors that affect the harmony and peace of a nation or populations have led millions of people to seek shelter in neighboring countries, and in a more complex way, in distant countries.

Amidst this quest for an acceptable place the big demand of refugees and migrants has become a problem for leaders of various countries. The large influx of refugees who are scattered across the world invariably leads to a lack of preparedness of the hosting nations to receive these people that are entering their countries in such vast numbers. Profitt (2017:15) points out that in this regard South Africa struggles with 3 major challenges: *South Africa faces a triple challenge of high unemployment estimated at 9 million, poverty and inequality.*

Violence against foreign citizens and African refugees has become increasingly common and communities are divided by hostility and suspicion. According to the Xenowatch website, violence against foreign Africans has increased. Misago & Milo (2019), present disturbing statistics about the growth of xenophobia in South Africa:

Xenophobic violence has become a longstanding feature in post-Apartheid South Africa. Indeed, since 1994, tens of thousands of people have been harassed, attacked, or killed because of their status as outsiders or foreign nationals. Despite claims to the contrary, violence against foreign nationals in South Africa did not end in June 2008 when the massive outbreak that started a month earlier subsided. Hostility towards foreign nationals is still pervasive and remains a serious threat to outsiders' and local communities' lives and livelihoods. It indeed continues to result in rising

cases of murder, injuries, threats of mob violence, displacement, looting and the destruction of residential property and businesses. Since May 2008, attacks against outsiders—most notably foreign shopkeepers and workers—have resulted in an ever-growing number of murders and injuries at the hands of members of their host communities. Ibid

According to the statistics presented in the survey the number of incidents from 1994 to 2018 were 529 incidents, and in 2018 alone 42 incidents were recorded. In these incidents 309 people were killed, 12 of which were murdered in 2018.

Keely states that refugees should not be confused with conventional immigrants. Clarifying who the refugees are, he states:

Any person who, because of well-founded fears of persecution of his race, religion, nationality, association with a particular social group or political opinion, is outside his country of origin and who, because of such fears, cannot return, or because of the gross and widespread violation of human rights, he is obliged to leave his country of nationality to seek refuge in other countries (Keely 1981: 6).

On the other hand, followed by United Nations regimentation Keely says that conventional immigrants *...are all people who have left their countries temporarily or permanently because of motivations or because of natural disasters such as earthquakes, floods, etc.* (Ibid).

The 1967 United Nations Protocol on Refugees considers a refugee as *...every person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country* (Ibid).

This study focuses on the Mozambican people who have migrated from the various provinces of Mozambique to the North West region of South Africa. These people are considered migrants, since their displacement is not because of wars, religious persecution or disasters but rather in search of a better quality of life working in the region's platinum mines.

Among the countries of the African continent, Mozambique has been one of the countries that has exported more labour to neighbouring countries than others. The migratory wave intensified after the signing of an agreement to facilitate the work of Mozambicans in

South Africa in 1964 between the South African and Portuguese states, former ruling power of the former colony of Mozambique.

The history of Mozambican migration to South Africa began in the nineteenth century, then underwent a strong growth that reached its apex in the 1970s, but today it is undergoing a slow decline. According to Sousa:

Historical migration dates back to the nineteenth century, peaked in the 1970s, and is now in a declining phase. The pursuit of "El Dorado" in South Africa marked the economy, society and culture of Mozambique.

The migratory wave, which dates back to the nineteenth century, intensified after the signing of an agreement to facilitate the work of Mozambicans in South Africa in 1964 between the South African and Portuguese states, former power of the former colony of Mozambique (Sousa, 2014).

The quest for the "Great Opportunity" in the neighbouring country has marked the economy, society and culture of Mozambique.

Many Mozambicans left mainly from the rural areas of the provinces in southern Mozambique, Maputo, Gaza and Inhambane. From a Missio Dei perspective we need to ask: *What are the opportunities and the challenges we face in reaching out to them with the good news of God's transforming grace?*

The needs, hopes and expectations of these Mozambican migrants must be understood in order to contextualize the ministry of the gospel to them in such a way that they understand and experience the transforming grace of God in Christ and in this manner enrich their lives. Few cities are able to offer a reasonable quality of life to the foreigners, and for most migrants the realities of life and living conditions are distressing which will be proved later in this study.

Amidst this quest for an acceptable place, the massive demands of migrants have become a huge problem for leaders of various countries, also for South Africa.

On several occasions migrants are thought to be a source of conflict and the cultural differences are exploited to increase the tension between the migrant and host communities (Naicker & Nair, 2000). However, the conflicts between the migrant and host communities are rooted in the competition for jobs by these two groups of people. A good example of the tension between migrant and host communities is the spate of xenophobic attacks that took place in South Africa in mid 2008 (Sigsworth et al, 2008).

THE MINES AND HOUSING CHALLENGES FOR THE MOZAMBICAN COMMUNITIES

With the constant and increasing arrival of migrants coming from Mozambique to work in the mines, housing to accommodate all these people has been insufficient. Although many of these migrants arrive in South Africa on contracts signed by a mining company, i.e. with employment guaranteed by some companies, there are still other factors that cause the presence of Mozambicans to be a concern for the South African government.

The discomfort and indignation of many South Africans with the massive presence of Mozambicans in their country can be easily observed. We can also perceive that this discomfort is due to the presence of workers considered legal in the country, but that is aggravated by the presence of "illegal" workers who are flocking into various places in the streets of cities looking for any work to establish themselves in the North West Province of South Africa.

The latest United Nations estimates put South Africa's population at 58 million. The number of foreigners living illegally in this country may be as high as 10% to 15% of the population. But the very notion of illegal foreigners not only concerns people who are without visas or permits issued in terms of our immigration legislation. The issue is complicated, as there are several different categories of illegality. Some are in possession of fraudulently obtained or fabricated visas, permits or identity documents. Others have legitimate visas but have contravened their terms, such as people who are in possession of work visas permitting them to work for a particular company, but who are employed by another. Another group consists of people who have entered South Africa lawfully — in possession of valid visas — but whose visas have lapsed and not been renewed.

Then there are foreigners that have entered South Africa unlawfully, not via regulated ports of entry. There is yet another category: those that arrive through official ports of entry illegally, particularly at Beit Bridge, where bribes are paid to facilitate the continuous entry and exit of people as "legal ghosts". At other border posts, including airports and harbors, this illicit flow might be facilitated, instead, by criminal syndicates (Eisenberg, 2019).

In their document on Mozambican mineworker's project, the Lawyers for Humans Rights agency states:

Without documents, migrants are subjected to arrest and detention in terms of the South African Immigration Act; Without employment contracts, migrants may be subject to labour exploitation; Undocumented migrants are unable to access essential social services such as health care or other services such as bank accounts (which makes it difficult to send remittances home); Those working unlawfully are seen as unfair competition in the local informal economy and this may

continue to fuel xenophobia and intolerance, which is a serious problem in South Africa (Lawyers for Humans Rights, 2013).

This series of problems that the Mozambican migrant have to face encompasses side effects and severe headaches for the four margins involved in this story: The Government of South Africa, the Mozambican government, the South African people and especially the Mozambican migrants, whether legal or illegal, in the country. Experiencing a series of problems and needs in common lead these migrants to organize themselves in their own communities.

The vast majority of Mozambican migrants living in South Africa are unemployed men, retired people from the mines, and miners who still hold their jobs in one of the dozens of mines in the North West Province of the country. This population often creates large communities to share their problems and efforts to survive in South Africa and also sends some money to their families across the border back to Mozambique.

Most of the time these communities are composed of very simple people living in inadequate housing in neighborhoods near the mines, but far from the cities. It is also common to see about 3 or 4 families living in the same yard and sharing their water and electricity bills. They also share their problems and needs in a mutual aid system among the residents of that place. It is also common to see them sharing the food and especially the fruit of the small gardens they grow.

It is interesting to note how closely linked they are with the culture of their homeland and how they try to preserve it, even though it is far from home. Music, dance, food and religious beliefs have strongly Mozambican characteristics and are practically the same in all Mozambican communities living in South Africa. Even though they are in South Africa, these communities must be treated as a transcultural mission field. There are very peculiar characteristics among these people, and this requires a specific anthropological analysis, cultural sensitivity, and valid Biblically based contextualization during an outreach to them.

Undoubtedly reaching these communities for Christ is one of the missionary tasks of the Church of Christ to be accomplished with well-planned efforts. In the contextualization of the ministry of the gospel to these Mozambican migrants, issues such as the importance of the language Changana (and not, Portuguese) as the vehicle to communicate with the people, the influence of Mozambican culture on people's daily lives, the value given

to Pentecostal preaching and the belief in supernatural events at meetings in evangelical churches, the question of the growth of prostitution in the communities because of the men who arrived in South Africa without their wives, are some of the challenges that have to be considered.

Applying Missio Dei principles implies that the gospel of God's transforming grace must be proclaimed in a holistic way to enrich the lives of Mozambican migrants in the midst of all the challenges they are facing day to day, in such a way that their resilience is strengthened and they are enabled to become instruments of God's transforming grace to others.

This research will consider possible ways to reach out to them

1.4 Preliminary literature study / Conceptual framework

1.4.1 Preliminary literature study

A preliminary literature study revealed that although there are various studies that have been published on the plight of migrants and refugees in Africa, and forced migration in Africa (De Jongh; Kathina, 2009; Keely, 1981; Lusa, 2015; Ocha 2004; Pieterse et al, 2014; Profitt, 2017; Solomon, 1994) nothing could be found that deals with effective missional outreach to Mozambican migrants in the North West Province of South Africa.

1.4.2 Status of research

The aim of an holistic and integral mission is to reach out to people in their specific context, share the good news of God's transforming grace with them and invite them to become followers of Jesus and instruments of the ushering in of his kingdom to build resilient communities and thus provide a foretaste of God's final restoration of the whole of creation.

The available research tends to be mere statistical or deals with social justice issues merely from political or sociological perspectives. Theological perspectives are given on general biblical and ethical instructions in the ministry to migrants (Gorospe, 2015; Adogame et al, 2011).

Attention is given to a number of key issues, including the translatability of the Christian faith, the process of contextualization in various cultures, the place and role of indigenous

agencies, the global impact of contemporary African Christian expressions, its influence on ecumenical relations and inter-religious encounters, and its way of shaping new religious identities and landscapes in response to power relations and artificial boundaries. The concept of diaspora, globalization, deconstructing colonial mission, conversion, African cosmologies, African retentions, and the need for intercultural and interdenominational bridge building is the subject of frequent and intense academic debate and discussion. While much of the deliberation takes on a theoretical and abstract character, the effects of globalization are felt and experienced in the everyday lives of Mozambican migrants. All spheres of life, that is, family, education, government, law, business, media, arts and entertainment, have been impacted on the lives of the Mozambican people and especially on Mozambican migrants who are in the diaspora (WEF, 2019).

1.4.3 Contributions of the study

Why is this study necessary? The basic motivation for this study is to paint a picture of the typical Mozambican migrant communities and propose effective guidelines to Christian churches, missionaries and community development workers to win them for Christ that some may be saved (1 Corinthians 9:16-20).

It does not appear that much research has been done in this specific area.

1.5 Research question, problem, aim and objectives

1.5.1 Research question

What should holistic gospel outreach to Mozambican migrants in the North West province from a Missio Dei perspective look like?

The following questions should be answered to solve the research question:

- What are key biblical and missiological principles in an outreach to migrants from a Missio Dei perspective?
- How should contextual analysis of Mozambican migrant communities in the North West Province be done in order to apply Missio Dei principles?

- What are key aspects of the worldview, culture, living conditions, hopes and aspirations of Mozambican migrants in the North West Province of South Africa?
- What Biblically based model can be presented as a guideline to reach Mozambican migrants in the North West Province to meet the criteria of Missio Dei principles?

1.5.2 Research aim

The research aim is to develop a Biblically based model to reach out effectively in a holistic way to Mozambican migrants in the North West Province from a Missio Dei perspective.

1.5.3 Research objectives

The research objectives of this study are as follows:

- To summarize and discuss key Biblical and missiological principles of outreach to migrants from a Missio Dei perspective.
- To describe and discuss a valid model of contextual analysis of Mozambican migrant communities in the North West Province to meet the criteria of Missio Dei principles.
- To describe key aspects of the worldview, culture, living conditions and hopes and aspirations of Mozambican migrants in the North West Province in South Africa.
- To present a Biblically based model as a guideline to reach Mozambican migrants in the North West Province from a Missio Dei perspective.

1.6 Central theoretical argument

It is necessary to know the context of the Mozambican migrants as a unique people group to successfully reach them with the transforming gospel of Jesus Christ according to Missio Dei principles.

1.7 Research design / Methodology

This will be a combined method of research comprising of literature study and some autoethnographic qualitative research.

1.7.1 Methodology

Through a literature study, published resources (including books, articles, websites) and various assumptions, intentions, attitudes, beliefs and values of Mozambican migrants will be explored. Various approaches of Biblically based models of contextualization in missional outreach to migrants will be compared and discussed. In this regard the underlying principles of some existing outreach programs of churches and missionaries to refugees and migrants will be summarized and discussed with regards to their applicability to Mozambican migrants in the North West Province of South Africa.

Having been intensively personally involved with the Mozambican migrants some autoethnographic research was done. According to Ellis & Bochner (2000:733), autoethnography is a way to understand a certain culture or a group of people through the eyes and perspective of a researcher who is personally involved with the objects of the research. The research is partly based on personal experience, observation and reflection on intense personal involvement with the Mozambican migrants in the North West Province.

The purpose of the autoethnographic qualitative research was to determine the values and principles that support the beliefs, desires and motifs (Ellis & Adams, 2011:275–276) of the Mozambican migrants through incarnational ministry by living among the migrants and sharing in their joy, sorrows and challenges.

The goal was to determine their worldview, predominant cultural habits and values as well as their challenges, hopes and aspirations and religious involvements.

1.7.1.1 The importance of valid contextualization

Contextualization is a growing global concern in missiology and church planting. The Lausanne (1974), Hiebert (1983), Hesselgrave & Rommen (1989), Gilliland (1989), Flemming (2005), Ott, Strauss and Tennant (2010), Hastings (2012), Keller (2012) and Goheen (2014) all attest to the vital importance of contextualization. The Willowbank Report (Lausanne Movement, 1978) strongly affirms the importance of contextualization. It opens with this statement: *The process of communicating the Gospel cannot be isolated from the human culture from which it comes, or from that in which it is to be proclaimed.* Flemming (2005:25) puts it forthrightly: *The contextualization of the Gospel is inherent to the mission of the church.* Goheen (2014:267) states that it is a critical,

urgent issue for every church in every cultural setting. In his book *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*, Georges (2016:9-33) cites convincing examples of how a failure to apply the core of the gospel to the underlying worldview of people from different cultural backgrounds eventually conveys to their communities a distorted message of God's liberating and transforming grace.

1.7.1.2 The interpretive task: Why is this going on?

A main question raised by a missionary reaching out to migrants is "Why?"¹ This question of *Why is this going on?* will be discussed in Chapter 4 by investigating the main reasons of people who have migrated from Mozambique to the North West Province of South Africa.

1.7.1.3 The normative task: What ought to be going on?

To determine what should be going on, Biblical and missiological principles of reaching out to migrants will be summarized and discussed in Chapter 2.

1.7.1.4 The pragmatic task: How might we improve effective gospel outreach to Mozambican migrants in the North West Province?

This goal will be to enact strategies of action with a desirable outcome. According to Ballard & Pritchard (2001:78) this action flows from the whole process that is based on informed decisions and appropriate initiatives. Although Ballard & Pritchard developed views from a Practical Theological perspective, in the kind of missiological research this study is undertaking the whole goal is eventually to offer practical guidelines for effective holistic gospel outreach to Mozambican migrants in the North West Province from a Missio Dei perspective.

¹ This question "Why this is going on?" is not used here in the same way that Osmer is using this question in Practical Theology. The model set out by Osmer (2008) for Practical Theology, is not totally applicable in missiological studies. Unfortunately, as Smith (2010: 112) has pointed out, Osmer relies more heavily on theological concepts and on theories from the arts and sciences to guide practical theological interpretation than on in-depth study of scripture principles. The "why" question in this research refers to the main reasons that Mozambican refugees are coming to the North West province of South Africa. With Smith (2010: 113), I am also uncomfortable applying the label „normative“ to new understandings of God or Christian life and values, derived by observing contemporary models of good practice.

The information gathered in the previous chapter will be analysed, interpreted and synthesised to formulate a guideline for improving missional outreach to Mozambican migrants currently living in the North West Province in Chapter 5.

1.7.2 Method of data collection

As stated, the study will make use of collecting data from documents, such as; books, articles, research previously carried out in different migratory communities, interviews with immigrants residing in the North West Province of South Africa, and also data collected in documents from the mentioned governments. It means that, the study will gather information by focussing on various types of written communication that may be applicable to the investigation.

1.7.3 Trustworthiness

During data collection, care will be taken to ensure factual correctness of the various data collected. It is important to collect data from reliable sources and that the data collected is valid by not only making sure that an in-depth literature study is done but also that conclusions and inferences drawn are sound. To ensure the trustworthiness of the research, the real-life conditions and experiences of Mozambican migrants will be gathered from reliable literature and then be discussed and reflected on from the perspectives of evangelical Reformed Missiology.

Quotes used to support an argument or an author's take on a matter will be handled with care as to not use it out of context. This can be avoided by reproducing enough of the text to ensure that the author's idea is correctly conveyed.

1.7.4 Data analysis method

The gathered data will be analysed by making use of valid Biblical hermeneutics to understand the meaning of textual data. Literature will be investigated, interpreted and explained to gain an understanding of concepts.

1.8 Ethical considerations

As mainly a literature study, the estimated risk level of the research will be minimal. The main risk will be the availability of research and the interpretations done by the

researcher. However, considerable care will be taken with the information gathered and presented to ensure the trustworthiness of the study.

CHAPTER 2: KEY BIBLICAL AND MISSIOLOGICAL PRINCIPLES OF OUTREACH TO MIGRANTS

2.1 Introduction

Analyzing the Scriptures, we can see that the Bible is a book full of references and quotations to migratory movements in different places and with different characters. It is also easy to see that the migratory movements of the people of God, and even of other peoples, are part of the divine plan of salvation of the human race. *Mission thus implies migration and vice versa. Migration brings Christians to other believers but also brings other believers to Christians* (Baggio, 2008: xviii).

Observing this same migratory movement from a missiological perspective, we can understand that God has used and still uses the world's migratory movements so that the most varied peoples and nations may know Him more deeply through the relational witness of his people. About this Scheepers says:

Migration waves may include a significant proportion of Christians: Christians also participate in, or get caught up in, worldwide waves of migration. In some cases, this seems like an obvious statement (e.g. Zimbabwean mass migration to South Africa). We should, however, also take careful note of the fact that Christian migrants may also be significantly represented in migration waves from mostly non-Christian societies. Christians are, for example, disproportionately represented among migrants from the Arab World (Scheepers, 2011:75).

The main responsibility for witnessing the good news of the gospel and the expansion of the Christian faith depends on every Christian's informal witnessing with word and deed. Wherever they go, they must live and share their convictions of faith with others. Interestingly, the relationship between a life of faith and physical mobility is one of the major themes of Scripture. Examples of people who shared their faith while they were pilgrims, such as Abraham and Noah in the Old Testament, are found in the New Testament. In the book of Acts (8:4-7) of the Apostles we read:

Now those who were scattered went about preaching the word. Philip went down to the city of Samaria and proclaimed to them the Christ. And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did. For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed. So, there was much joy in that city (Bible: 2011).

Very often, the Biblical characters were individuals who traveled long distances, lived as nomads, either because of a divine calling, in search of new job opportunities, or because of pressures from difficult circumstances. This displacement was wholly acceptable to the Jews for the fact that God's own people considered themselves as pilgrims on the earth. In the book of Hebrews (11:13-16) we read:

These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore, God is not ashamed to be called their God, for He has prepared for them a city (Bible, 2011).

This divine effort, which sometimes leads his people to the nations and at other times brings the strangers to the coexistence in a common place with the people of God, is easily interpreted as a divine missionary strategy for the name of God to be known. The purpose of this chapter, therefore, is to present clearly through the Scriptures this relationship between the Biblical and missiological foundations for reaching the migratory communities, regardless of where in the world these communities are being formed.

2.2 The Bible and the outreach to migrants.

In addition to being the express Word of God for men and a guide to spiritual life, the Bible is also a book with great historical and geographical richness. The book of Genesis chapter 10, for example, reports the formation of nations descended from Noah after the flood. Genesis chapter 11 describes the dispersion of peoples across the Earth after the confusion of languages (the tower of babel) in Shinar (Bible, 2011).

Among the many teachings of Christian faith principles and sacramental and liturgical teachings, we can find precious historical and geographical accounts of the people of Israel in their pilgrimages among the primitive nations, also through Egypt, the holy land and the places of their own diaspora, pilgrimage and slavery confirmed through the book of Exodus (12: 40-41) and also on the speech of Stephen in the book of Acts (7: 6); (Bible, 2011). So, we note that the Bible is a book of immigrants who somehow contributed to the propagation and advancement of God's sovereign plan for mankind.

In the Old Testament God instructs the Israelites to welcome the strangers who journeyed through their lands, leading them to reside among them. Curiously, most of these

references appear in the Torah - the collection of the first five books of the Old Testament. This means that there was much emphasis on the Law given to the people of Israel regarding love and care of strangers. In the book of Exodus (22:21-24) we read:

You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. You shall not mistreat any widow or fatherless child. If you do mistreat them, and they cry out to me, I will surely hear their cry, and my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children fatherless (Bible 2011).

In the book of Leviticus (19:33,34), God places even more emphasis on the care to be given to the foreigner. He recommends that they should not be mistreated, given the same rights as an Israelite, and be loved as a native of the land: *When a stranger sojourn with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God* (Bible, 2011).

Perhaps somehow, in the beginning, God's people would not have understood the real nature of God's call to his servant Abraham. By transferring the thriving cattle breeder out of his homeland and living with his kin to seek a new, distant, unknown land he still did not know God was putting into practice his plan to make his Name known among the nations through his own people, who would later be known as Israel.

This patriarch of the Israelites, Abraham himself was a pilgrim in a strange land, a true immigrant for most of his life, having lived in tents, spent most of his days walking on those dusty roads of his day, discriminated against for being an outsider, and frequently needed others to be able to survive together with his family and employees.

In the book of Genesis (12:1-3), reporting the journey without a definite destiny for Abraham from his native land, the Bible begins to present a divine plan of outreach to other peoples spread across the then known world. *Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed"* (Bible, 2011).

Apparently, Abraham had no problem with housing or space available in the fields to care for his cattle, so leaving his home to a completely unknown land, moving away from the

family, was not just a leap of faith, but an invitation to an enormous mission which would bless all mankind.

2.2.1 An Immigrant book

In the Bible there are descriptions of the lives of people who were prompted by God and his Word. They were taken to distant places to fulfil divine purposes. This migratory profile of the Bible is perceived in both the New and the Old Testament. *You cannot read very far into the Bible without becoming aware of the fact that the biblical message is not exclusively addressed to settled people, nor does the Bible only describe settled lives* (Scheepers, 2011:1).

God's plan for the salvation of mankind includes men of faith, humble and available to fulfil the divine call and to go to remote places. About the "immigrant book" profile of the Bible, Luiz Sayão, states: *This can be seen in the language of the Hebrews. Hebrew has two words to describe the immigrant: Ger and Toshab. The literal translation is peregrine or foreigner, but in many texts the meaning in the original is exactly: immigrant* (Sayão, 2017).

The execution of God's plan for the redemption of mankind begins with the choice of an immigrant willing to obey Him. *God's eternal purpose was formulated to reconcile people back to God, and to restore people to spiritual fellowship with their Maker. He planned to achieve his purpose through one man, his immediate family, and his descendants* (Means 1984: 21). The task was to leave his native land in search of establishing a new nation whose God would be the King. Abraham, a native of Ur (region of present-day Iraq), obeyed God's call and became an immigrant in Canaan taking with him his wife, servants and all his cattle (Genesis, 12:4). Means writes: *God chose Abraham and his family, not for privilege but for service. They were to be a blessing to all the families of the earth by carrying out God's purpose, and they were to be blessed in the process* (Means 1984:21).

Abraham, like every immigrant, had various kinds of problems in his pilgrimages e.g. his caravan suffered hunger and thirst while crossing arid regions. They had problems with land tenure, family clashes and disputes with the pharaoh in Egypt (Genesis, 12:10-20).

Even after passing and overcoming many difficulties during their pilgrimages, Abraham and his entourage arrived at the land that God had promised him and he established abode there. On this journey Kent wrote: *And Abram believed God, ultimately leaving Ur*

and Haran (not knowing where he was going (Hebrews, 11:8). As Abram followed God's direction, he trekked to a great 800-mile arc that took him east to west across Mesopotamia and down to east end of Mediterranean, where he descended through Damascus into Canaan, which God then promised to him (Kent, 2004: 189).

He and his children thrived on the earth for many years managing animal husbandry. Years later, because of the drought, the descendants of Abraham led by Jacob were forced to migrate again, and they sought refuge in Egypt where Joseph, his beloved son, was established as governor (Genesis, 47:7-12).

Even Joseph, before being recognized as a great leader in Egypt, also was an immigrant and went through many difficulties because of this. He was sold by his own brothers as a slave to the Midianites and later imprisoned in Egypt as a victim of calumnies (Genesis, 37-39).

Contrary to what they contemplated, i.e. that the period of abiding there would be brief and last only until the end of the drought in the region, the Israelites eventually became slaves in Egypt and therefore stayed there for about 430 years (Exodus 12: 40), as God actually foretold it to Abraham (Genesis, 15: 13-16). To free his people from the bondage of Egypt God raised Moses, a young descendant of immigrants reared among the royalty of Egypt, who spent 40 years of his life in the Midian desert, also as an immigrant. Moses as a liberator, guided the people during the migration through the desert in search of Canaan, where he would have been an immigrant but was prevented by God from entering the promised land (Numbers, 20:12).

Returning to Canaan the people of Israel had to regain the land that had once been theirs. They became pilgrims in the land that God had given them through Abraham. When Joshua succeeded Moses as leader, the Jews went to war against the peoples who lived in the region, and to reconquer the land that God had given to the patriarch, Abraham (Joshua,1:1-3). Only after winning several battles against the armies of the then inhabitants of Canaan, the Israelites managed to partially take possession of the land. Full possession of the land was only accomplished during the reign of David, who was a warrior king and conqueror and who guided the people in many battles. But even David, before his reign, was an immigrant for a year and four months among the Philistines during one of his escapes when he was hiding from King Saul to save his life (1 Samuel, 27:11).

It is possible to list several Biblical characters who were pilgrims in a strange land. Some became immigrants by their own desire as they joined other peoples to conquer a new life. There were also those who, by force majeure, were displaced to escape wars, famine or persecution. The Old Testament (Bible, 2011) also shows us that many foreign immigrants were very successful while living among the people of Israel. Some highlights are: Rahab the harlot at Jericho who protected the Israelite spies (Joshua 3: 17-19); Ruth the Moabite girl who became a convicted fearer of God, part of the people of God and the great grandmother of King David and then one of the few females mentioned in the genealogy of Jesus Christ (Ruth, 1-4); Uriah, the Hittite soldier who fought for Israel (2 Samuel 11) and Ornan the Jebusite, owner of land in Israel (1 Chronicles, 21: 18-30).

The Biblical teaching on migration is even more prominent in the Old Testament when we understand that God again sent his people to be immigrants in exile. For the purpose of teaching new and hard lessons to his people, who until then acted in disobedience forgetting the divine commandments, the Lord sent his people in captivity to Babylon under the empire of Nebuchadnezzar (2 Kings. 25).

In the New Testament Christians are called pilgrims, i.e. plain immigrants in a strange land since our "homeland" is in the heavens. In one of the most important events in the history of the early Church, Pentecost (Acts 2), the descent of the Holy Spirit occurred, and this was in a real meeting of immigrants from different countries who spoke several languages. At this time the Holy Spirit descended among the Jews who lived scattered among the Jewish communities and were exiled by the world (Bible, 2011).

2.2.2 Jesus as a Migrant (Matthew 2:12-15)

Among the New Testament writers, Matthew is the one who best details the difficulties that Jesus and his parents went through in their days of pilgrimages. Matthew (2: 12-15) recounts the entire journey the family took to escape to Egypt, where they stayed until the death of Herod, the king:

And being warned in a dream not to return to Herod, they departed to their own country by another way. Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son" (Bible, 2011).

Regarding the incarnation of Christ, it is accepted that the Lord Jesus himself was in some way a pilgrim on earth as an envoy of God to fulfil his mission, and on earth he was an immigrant in Egypt until he was free of the dangers to his life. The Brazilian writer Luiz Sayão states: *In fact, the most impressive of all is that the Lord Jesus Christ himself is the greatest immigrant of all. He left his "original homeland" and came to live among us. Yes, to save us, Jesus "immigrated", for "he became flesh and lived among us" (John 1:14). It was only through Jesus' "immigration" that we were able to receive "heavenly citizenship" (Sayão, 2017).*

While living among human beings, Jesus the son of God, chose to be born among the poor and live a huge part of his life among immigrants. Means states:

Most of Jesus' public ministry was in the Jewish territory. Nevertheless, a surprising number of contacts with Gentiles are recorded in the Gospel. These contacts underscored his desire to draw all people to himself. Jesus was aware that he was to establish a new interracial, international people, the new Israel, destined to become worldwide in scope as a spiritual kingdom (Means 1984:44).

In his direct confrontation with Satan in the wilderness, for example, Jesus refused three times the offerings that were made to him to get rid of poverty and hunger and to receive the power to reign over the nations of this world (Matthew, 4:1-11). In another Biblical passage He himself told Peter that if he wanted, he could ask his heavenly Father to send an army of twelve legions of angels to deliver him from prison (Matthew, 26:53).

These Biblical passages guide us to understand that Christ lived a plain and poor life intentionally for the purpose of fulfilling his mission. Being poor and walking among poverty-stricken people and immigrants was one of the strategies of Christ to reach out to mankind. To the Philippians (2:6-11), the apostle Paul writes:

...who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Bible, 2011).

In carrying out the mission that God entrusted to him, Jesus lived during a part of his childhood as an immigrant in Egypt where He was taken by his parents shortly after his

birth. This Biblical event takes on the appearance that Jesus and his parents were also refugees, since they went to Egypt fleeing from King Herod (Matthew, 2:13-15). However, in his adult life Jesus preached to people who were facing various types of problems and some of them originally came from other nations and were actually immigrants living in Judea, e.g. the Canaanite woman who went to seek Christ for her daughter who was tormented by demons. Matthew (15:21-28) tells us her story:

And Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." And He answered, "It is not right to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly (Bible, 2011).

Jesus took cognizance of the difficulties they experienced living outside their countries of origin. He knew about the economic, social and especially spiritual needs of those people who sought a better quality of life in Israel (Matthew, 25:35,36).

In an especially interesting Biblical passage, a lawyer tries to justify himself before the divine law and men. He asks Jesus who was the "neighbor" Jesus commanded him to love as he loved himself. Perhaps he expected Jesus to reply that he meant only the Jewish people and not the foreigners who lived there. However, in the parable of the Good Samaritan Jesus indicates a foreigner, not only as the protagonist of good deeds, but also as an example to be followed. The Good Samaritan is an example of the treatment that deserves to be given to the fellow man, regardless of his social or religious position or his nation of origin: *Go and do the same* (Luke 10: 29-39).

Throughout the Bible, therefore, in both the Old and the New Testament, the subject of migration is well presented in various stories and teachings. Beyond the escape of the family of Jesus to Egypt, there are many Biblical references about how to treat immigrants, refugees and people moving around, even if these are only temporary displacements.

Samuel Lee (2014: 4) provides five tips to guide us on how to treat immigrants:

- 1) God has a special love for migrants (Deuteronomy, 10:18);
- 2) Migrants should not be oppressed (Exodus, 22:21; Leviticus, 19: 33-34);
- 3) Migrants should enjoy equal protection (Leviticus, 24:22; 25:35, Deuteronomy, 1: 16-17; 24: 17-21);
- 4) Migrants should have the chance to share equal responsibilities (Exodus, 20: 8-10; Numbers, 15:14-16);
- 5) God condemns nations whenever they oppress migrants (Psalms 94: 6; Ezekiel, 22: 7, 29).

Although the guidelines of the Bible address the Christians in a way, these recommendations are also applicable to humanitarian attitudes that fit any belief or government.

2.3 Missiological principles of outreach to migrants

Both Judaism and Christianity were born of a universal vocation, both are rooted in the divine plan to reach the whole world with the Biblical message of reconciliation. As Matthew (28:16-20) wrote:

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw Him, they worshiped Him, but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age (Bible, 2011).

The Scriptures reveal that the divine message should be proclaimed to all peoples and nations without any distinction (Mark, 16: 15-17). Thus, since the fall of man, God has sought through planned and intentional means to lead his people across international, ethnic and cultural boundaries (Galatians, 4: 4-5). *The Missio Dei then is not just about the love of God bringing Creation into existence. It must also be about the redemption, restoration and indeed, further development of human beings and of the world at large* (Nazir-Ali 2009, 10).

In this way the people of God influenced and were influenced by the places where they dwelt, as happened in the transition from their original Jewish cradle to the Greco-Roman world, i.e. the transition from the Old Testament to the New Testament.

When Israel's concern for self-identity became excessive and its sacred institutions of monarchy and temple became corrupt, the challenge of the prophets brought renewed attention to the fringes of Israel's life: the poor, the oppressed, the defenseless. Even the threat of foreigner invasion could be interpreted as the purifying instrument of God's justice on behalf of his people. These thrusts to the outside were sober reminders of God's wider horizons, intuitions of salvation at work beyond the narrow borders of Israel (Senior & Stuhlmüller, 1983:316).

This movement across international borders produced strong influences on the expansion of Judaism in the foreground, and later, on the missionary work of the church. This enormous geographical mobility initiated by the patriarchs, followed by the Jewish diaspora and repeated by the early Christians, was one of the main factors that contributed to the expansion of the Christian faith and to increase the expansiveness of the Word of God among the peoples.

God's desire to reconcile with himself the whole creation and thus restore peace between himself, his people and the whole of creation, has shown us clearly that this movement of migrants is part and parcel of the execution of his Divine plan of salvation. God has sought in an orderly and methodical way to reach the nations with his Word, and this can be defined as a strategy of action based on divine principles. About this Paul writes to the church in the city of Ephesus (2:14-19):

For He himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that He could create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And He came and preached peace to you who were far off and peace to those who were near. For him we both have access in one Spirit to the Father. So, then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God (Bible, 2011).

Perhaps human strategies would have acted differently and engaged other "evangelistic outreach methods," but God's strategy, which takes into account the whole path to be followed and not just the final point of arrival, is completely effective in achieving the desired results.

God ruled history to make his name known and to reach out to people as the Bible shows us. This gives us the necessary elements to understand the divine strategic principles of reaching today's immigrants and refugees. Israel, being the model nation and the Biblical

characters the coadjutants of this missionary work, we can learn from them and draw some interesting principles for our study.

Here are five strategic principles extract from the Bible (2011), for modern missionary work among migrants.

A. The modern migratory movement has two directions

The two directions of world missionary work based on Christ's ordinance to evangelize at the same time in Jerusalem, as throughout Samaria and to the ends of the earth (Acts 1:8).

B. The Gospel communication is strongly relational

Jesus commanded his disciples to preach the gospel to every creature. This indicates to us the need to do this directly and relationally with our target people (Mark 16:15).

C. Immigrant and refugee communities are multicultural and bilingual

In sending his disciples Jesus warned them that it would be necessary to speak in other languages to reach people belonging to different cultures, thus giving a cultural and bilingual perspective to the task of making disciples (Mark 16:17).

D. Mercy ministry is an important part of the process

In addition to preaching the Word, the disciples were charged with exercising the ministry of mercy upon those they might meet along the way, helping them with their needs and infirmities (Matthew, 10:8).

E. It is necessary to disciple and train Christian leadership among immigrants

Making disciples is the strategy that consolidates a good work of evangelization. Jesus commanded his disciples not only to preach the Word but also to teach it to those who were converted to the gospel (Matthew, 28:19-20).

2.3.1 The modern migratory movement has two directions

The Church is not called only to reach out to the migratory movements that are beyond the borders, but also to communicate the Word of God. We are called to preach the gospel to every creature, but on some occasions this call does not mean that we need to

move geographically. In the case of some migratory communities this task can become a strategic effort to work in our own communities. Nowadays, most cities have the possibility of receiving immigrants and refugees from various parts of the world.

About communities that left their countries to achieve greater expansion of the gospel, Souza writes in his article about maritime colonization:

The great navigations and great discoveries made by the Spanish and Portuguese in the 15th and 16th centuries produced a new fact: for the first time in the history of the church, large Christian population contingents moved to other parts of the world and contributed to the expansion of the faith in territories never before achieved. This was the case in many regions of Asia and Africa, and more especially in Latin America. In fact, the conquest and colonization of the latter region was at the same time a political, commercial and religious enterprise. The conquerors were aware that they were expanding not only the territories of their sovereigns but the realms of Christianity. The treatment given to Aborigines and the quality of their Christianization may be questioned, but it is a case in which the clear relationship between immigration and the diffusion of the Christian faith is seen. Thanks to immigration, Protestantism has become the dominant religious expression in many other countries, such as Canada, Australia, New Zealand and South Africa, in which Reformed, Anglican and Lutheran elements have been established, among others (Souza, 2014).

On the other hand, the example of the feast on the day of Pentecost illustrates this possibility of reaching out to immigrants who temporarily or permanently travel to other parts of the world. The Church which was summoned to firstly preach the gospel in the remotest places, reached out to the pilgrims who came to Jerusalem to celebrate the Jewish feast as its first evangelistic experience (Acts 2: 1-41). This experience became even more a missionary task when Phillip was urged by the Holy Spirit to approach the Ethiopian Eunuch's car and preach the gospel to him. After learning the good news of salvation, the Ethiopian was baptized and followed his journey back to his land where he became a preacher of the gospel to his people (SB-ESV, 2008:2097).

2.3.2 Gospel communication is strongly relational.

More than preaching through theological sermons and investing large sums of money in evangelistic work, the presentation of the gospel achieves efficiency through physical approximation. Man is a relational being, i.e. the human being has a preference for physical presence, for dialogue. He values relationships and friendships, and mainly appreciates discussions. It is not possible to argue efficiently without the presence of

healthy dialogues which present beneficial arguments on both sides. On the preaching of the gospel in a more personal and relational way Souza writes:

In the 16th and 17th centuries there were only a few sporadic and limited efforts. However, when these efforts became more organized and consistent, immigration was one of the resources that contributed most to missionary work. A good early example was that of the Moravian brothers who migrated with their families to many difficult and unhealthy regions in order to live among other peoples, to identify with them and to proclaim the gospel to them. However, even before the Moravians, another group of migrants began an experiment that had far-reaching consequences for Protestantism and for Christian missions - the New England Puritans. The Puritans were the English Calvinists who fought for the full reformation of the Church of England. Frustrated in their aims and increasingly repressed by secular and ecclesiastical authorities, they decided to seek other lands to live up to their convictions. After a brief unsuccessful attempt in Holland, they decided to move to the New World, America, contributing decisively to the emergence of the United States (Souza, 2014).

Even in the New Testament the importance of the closeness of relationships is evident both in the incarnation and in the life and teachings of Jesus. This is a quality that we later also notice in the daily life of the early Christian community.

The divine commitment to rescue mankind is linked to carefully respect the forms of cultural diversity. Jesus, the revealed God, e.g. presents himself dressed in human clothing (cape, tunic and belt) and fed on bread, cereals, vegetables, herbs and spices. In addition to speaking the language of his target audience (Hebrew and Aramaic) He used contemporary forms of communication: speeches, parables, walks with the people and informal and friendly conversations.

Thus, Christ in his mission presented his message in a contextualized way. Padilha states: *The incarnation makes clear God's approach to the revelation of himself and of his purposes: God does not shout his message from the heavens; God becomes present as a man among men. The climax of God's revelation is Emmanuel. And Emmanuel is Jesus, the first-century Jew! The incarnation unmistakably demonstrates God's intention to make himself known from within the human situation. Because of the very nature of the gospel, we know it only as a contextualized message in culture* (Padilha, 1985: 83).

-DeVries says: *Contextualization is related to other terms that grapple with similar issues: adaptation, incarnation, possession, and accommodation* (DeVries, 2006:4).

About the Apostles Hesselgrave says: *The apostles were forced to accept cultural differences as soon as the early church began to break the cultural and religious cocoon of Judaism* (Hesselgrave, 1991:131).

More recently, in an article by Douglas Campbell, the researcher Dean Fleming argues that contextualization is therefore quite Biblical and that the New Testament corpus contains Biblical principles and guidelines that should be used by all who seek to share the gospel today (Campbell, 2005).

2.3.3 Immigrant and refugee communities are multicultural and bilingual

Migratory communities consist of people who migrate from a country of origin where they already belonged to a specific ethnicity. These people, when migrating, bring with them their social, cultural and linguistic roots that are peculiar to them and that characterize them. The presentation of the Gospel to refugees and immigrants should seek to facilitate the understanding of the message to be transmitted.

The communication of the Gospel should be an activity performed from the observation and evaluation of the exposure of the message being communicated. The aim of this constant vigilance is to propose a Gospel that can be translated culturally, making sense also for the routine of the life of the one who hears it. It is necessary to make the people realize that God speaks their language, in their culture, in their home, in their daily lives (Lidório, 2017).

The concept of missionary contextualization takes on greater dimensions when the missionary is concentrating his efforts on work in communities of extreme poverty, filled with needs, or on those who are located in isolated areas. For the gospel message to be truly effective and achieve the purpose for which it was launched, it is necessary for a missionary to seek to live in the same context as the people to whom he will preach.

Contextualization is much more than learning customs and repeating words and gestures of the people. The time has passed when the missionary effort was based only on trying to convince the sinner that he would have to convert to Christ so that he could escape from a coming condemnation. In this previous evangelization model many missionaries stayed within their own spaces and would only verbally deal with the people about ecclesiastical and ministerial matters. To join the people and spend time with their customs and traditions was out of the question, because some preachers believed that the natives lived a life of inferior quality comparing to theirs.

To help us understand the path of genuine contextualization, the researcher René Padilha states:

The incarnation makes obvious the approach of God to the revelation of himself and his purposes: God does not proclaim his message by shouting from the heavens; He becomes present as a man among men. The climax of God's revelation is Emmanuel. And Emmanuel is Jesus, a first-century Jew! Ultimately the incarnation shows that God's intention is to reveal Himself from and within the human situation. By virtue of the very nature of the gospel, we only know the gospel as a contextualized message in the culture (Padilha, 1992:93).

Contextualization is something much more personal or practical, and therefore requires much more work from the missionaries involved in the process. There are a number of challenges that need to be addressed if contextualization is to be authentic and effective.

On the other hand, the immigrant arrives in a new country with a desire to acculturate, i.e. to learn more about the culture, customs and especially the language spoken in his new country. In this matter it is very important to remember that communication of the gospel among the migratory communities must be done clearly and faithfully in accordance with the Scriptures. The presentation of the Gospel in refugee and immigrant communities must be objective and clear and respect the limitations of the immigrant and the culture that he brings with him.

2.3.4 Mercy ministry is a vital part of the process

When trying to reach migratory communities with the gospel, it is important to keep in mind that this is a work that goes far beyond the verbal exposition of the Word of God. The concept of Integral Mission must be well explored by churches and mission agencies in their work with immigrants and refugees. Christian institutions should aim to apply the true principles of the Gospel to the most diverse areas of human life, i.e. by encouraging the full proclamation of the Word of God in a way that also offers spiritual, social and psychological assistance to the peoples to be reached. On this the Lausanne Covenant states:

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern

as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty (Lausanne, 1974).

Immigrant and refugee communities are mainly filled with problems of a social nature. When arriving in the new country many immigrants have problems of adaptation, unemployment and housing and still need to learn the language and culture of the country into which they will settle.

Christian and non-Christian organizations, in partnership with local governments, have offered assistance to immigrants who come to the new country to recommence their lives. In this sense, there are already communities with hospitals, language schools, basic health centers, public transport, aid agencies for the unemployed and also centers for collecting donations. Some governments have also provided exclusive offices to assist immigrants in having new documents to be used in the country, thus facilitating the acquisition of employment and citizenship. Integral Mission is a test of true faith. Jesus gave his support to strangers which is one of the vital aspects of the final dividing line between true and false believers. Matthew (25:35-40) wrote:

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me' (Bible, 2011).

2.3.5 It is necessary to disciple and train Christian leadership among immigrants

As presented in the great commission, the evangelistic responsibility of the church is undeniable. Every effort must be applied to the goal of reaching mankind with the gospel. The *Manila Manifesto* gives us a more accurate view of what the Church's duty is toward mankind. *We affirm that God is calling the whole Church to take the whole gospel to the whole world. So, we determine to proclaim it faithfully, urgently, and sacrificially until He comes* (TMM, 1989).

Since bringing people to Christ is the main goal of churches that work among immigrants, evangelization must be accompanied by an intense Christian education. The goal is to

establish a strong and well-structured church among immigrants and refugees, so there is a need for well-designed educational planning. About this Scheepers says: *The best people to reach migrants with the Gospel are other migrants from the same community. They already understand the language, they know the culture and they are often able to articulate the Gospel in ways that will be easily understood within that community* (Scheepers, 2011:84).

Before He left, Christ spoke (Matthew. 28:19-20) emphatically to his disciples about the importance of making new disciples. This care is linked to the continuity of the work which He himself began in his sermons. *Teaching them to observe all that I have commanded you. And behold, I am with you always to the end of the age* (Bible, 2011).

The goal therefore is to successfully establish an active Christian community with investments that seek the accomplishment of a fruitful and permanent action. Also, to harvest fruits requires intensive evangelism and to achieve sustainability intensive teaching is necessary.

According to Matthew, mission has a catechetical character. Christian education is already evangelism and should be carried out evangelistically. It is no less than the evangelization of each generation, learning together the way of the Kingdom, in a community of disciples, at each stage in life and throughout all of the experiences of life, and in each particular context. Disciples are not born, they are made, and it takes a whole lifetime, with no graduation in sight (Nissen,1996:29).

Writing to Timothy (2 Timothy: 2: 2), the apostle Paul who was a strong supporter of the value of Biblical teaching to all God's people, argued that knowledge should be passed on from Christian to Christian as a way of spiritual growth. *And what thou hast heard from me in the presence of many witnesses, which are entrust to faithful men, who shall be able to teach others also* (Bible, 2011). Paul (1 Timothy .3:1-7) also advocated a rigid selection, as well as a rigorous training application for new leadership in local churches:

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore, an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil (Bible, 2011).

Careful criteria in the selection and training of laborers demonstrated by Paul, reveal how much the task of forming a Christian leadership is important for the healthy growth of the gospel in any community. Establishing educational centers, seminaries and Bible schools for the formation of indigenous leadership in migratory communities is essential if they are to achieve ecclesiastical independence. For Scheepers this work can achieve even better results when it comes to the spread of the gospel in immigrants' home countries.

This principle does not only apply to other migrants in the host country but can even be extended to the original country of origin. Many migrants would perhaps be reluctant to move back permanently to their home countries for the sake of missions but that does not prevent them from being involved in ministry there. They can still become involved in online ministry, short term mission, financial support and (in situations where there is severe persecution) advocacy on behalf of Christians in their countries of origin (Scheepers, 2011:84).

Among immigrants and refugees there may be people who are dedicated and others who are ready to assume spiritual leadership in front of their own people. Identifying, training, and empowering new local leaders is also an important part of missionary work among migrant communities.

CHAPTER 3: A VALID MODEL OF CONTEXTUAL ANALYSIS OF MOZAMBICAN MIGRANT COMMUNITIES IN THE NORTH WEST PROVINCE

3.1 A community of great challenges

As a migrant community, the Mozambican community in the North West Province has its own peculiarities. When these migrants arrive in the region, their cultural, linguistic and socioeconomic burdens are brought with them.

The buses and vans that cross the southern border of Mozambique to South Africa (clandestine or not) at dawn bring much more than passengers, luggage and dreams, according to Sousa (2014). These vehicles bring real migrants, i.e. people who will start a new life, challenging their own fortunes that will require much subjugation.

The UN Migration Agency (International Organization for Migration) defines a migrant as any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of the person's legal status; whether the movement is voluntary or involuntary; what the causes for the movement are; or what the length of the stay is (UN, 2019).

These Mozambican migrants are not on their way to realize a dream, they are on their way to a dream that conceivably will come true. When disembarking in various parts of the country e.g. Johannesburg, Pretoria and Rustenburg, the only certainty they have is that the challenge ahead will not be easy for most of them.

When they face the whole reality of immigration life and its challenges, they realize that everything is much harder than they thought it would be. According to Rodrigues (2019:8) the reality of life in the North West Province migrant communities is so difficult that many of those who have been in the country for some time are looking for ways to return to Mozambique. The migrant has to face adaptation challenges, unemployment, homelessness, lack of documentation, and in some cases, danger of death from the waves of xenophobia attacks that have been recurring in the country.

These difficulties are not only unique to migrants living illegally in the country, but some of these difficulties also affect all Mozambicans and other migrants residing in the country, according to BBC News (2019). *Xenophobic violence generally refers to any acts of violence targeted at foreign nationals or 'outsiders' because of their being foreign or*

strangers. It is an explicit targeting of outsiders for violent attacks despite other material, political, cultural or social forces that might be at play. The main characteristics of this violence in South Africa include murder, assaults, looting, robbery, arson attacks, displacement and threats of violence (Misago & Milo 2019).

However, we can see that in these difficult circumstances there are opportunities for the Church to become relevant and even more active among Mozambican migrants in the North West Province. Scheepers makes an important statement about ministry opportunities among migrants:

Many migrant communities, but especially those who are primarily made up of refugees and asylum seekers, have to deal with real deprivation and social exclusion. Responding to the call of Christ to respond to the needs of a variety of outsiders (the poor, the hungry, the outcast, etc.) should therefore be an essential part of Christian interaction with such communities. Some possible areas of involvement include: English teaching, academic tutoring, practical help, counselling to help migrants deal with violent backgrounds, advocacy on behalf of communities and life skills training. These are obviously activities that are worth doing in their own right, but when they are undertaken by Christians, they bring with them the possibility that members of migrant communities will enter into meaningful contact with followers of Christ (Scheepers 2011:81).

Having the ability to make a real *missiological reading* of living conditions within these migrant communities, the Church will be able to act with greater relevance and objectivity to produce an environment of spiritual and human welcome for these migrants within their communities. Oliveira writes: *If we want to do a good job of welcoming and serving the diaspora people that the Lord has brought near us, we need to understand certain realities that affect this work* (Oliveira, 2017: 94).

The formation of the Mozambican migrant community in the North West Province has therefore brought social and evangelistic challenges to the Church of Christ. Reaching these Mozambican migrants with relevant work is a bit more complex than reaching the South African people who live in their own country. As Baggio (2006:1) states: *Many times, local Churches seem unprepared to deal with a phenomenon that, by definition, is ever changing.*

Living far from home, away from family, and living life with many limitations theoretically makes Mozambican migrants much more sensitive and therefore more open to receive the Gospel. This openness to the Gospel should lead the Church to rethink how these communities act. A more missiological outlook is needed on the daily needs of these

communities and their members, whether these are social or spiritual needs. Scheepers states:

Migrants obviously come from all over the world and bring with them a vast array of experiences, cultures, worldviews and pre-existing religious commitments. Any church attempting to reach out to a specific migrant community should work hard to find out as much as possible about that community. A high level of understanding of 'what makes a community tick' will greatly assist such a church in the development of an evangelistic strategy. Research can take the form of reading up on the country of origin, attending community events and especially interviewing Christians from that community (Scheepers 2011:77).

By utilizing this analysis, I want to indicate the points of social conflict these migrants experience more clearly. It is an analysis to help us also understand the most critical needs of the individuals and the wider community.

3.2 Contextual analysis

A project that wants to reach the Mozambican migrants from the North West Province must join efforts to reach this community comprehensively, i.e. to reach the migrant as a human being in all its forms: physical, spiritual and social interaction. This will only be possible with a true and contextual interpretative analysis of the individual, spiritual and social lives of members of these communities.

Baggio says: *On the level of action, the migrant ministry urges the local Churches affected by migration to initiate specific coordinated actions. Overcoming differences and antagonism, the communities of origin and arrival are called to begin a constant dialogue in pursuit of the spiritual and material welfare of a portion of the flock entrusted to both. The following actions are some concrete examples of cooperation among Churches in the migrant ministry* (Baggio, 2006:1).

This study aims to point in this direction through data and information gathered from the Mozambican communities in the Rustenburg region (Rodrigues, 2019:8).

3.2.1. Common individual physical needs

Most of the difficulties that Mozambican migrants encounter in the North West Province are common among most of them, that is, many are experiencing the same difficulties, but use different resources to overcome these situations. By surveying the common

individual physical needs, it is clear that few of these difficulties are chronic or difficult to meet or incorrigible as in cases of serious accidents.

In the area of health, cases of accidents in the underground mines causing mutilation of limbs, tuberculosis and contamination with the AIDS virus are those that need the most help and specialized attention. *Mining is physically hard work that carries health risks. Tuberculosis, due to dust, and HIV / AIDS are the diseases that most affect and worry the mining community*, says economist Luiz Magaço (Sousa, 2014).

Cases like these can be considered chronic and of limited assistance, but as in any case the Church must come forward to help the needy as a response from God to the need of the poor.

A. Employment

Unemployment has certainly been a major challenge among the Mozambican communities of the North West Province. This is one of the individual needs that is most evident when entering one of these communities. Many Mozambicans who arrived in the region years ago no longer work in the mines. Some have been laid off, others have retired and others have suffered some type of job accident that renders it impossible to perform any duties within the mine.

They share street space with those who have already come from Mozambique with no employment offer. As some of them have no documentation or visa to stay in the country they try to make a living doing small temporary jobs, others become street vendors or street mechanics.

This picture of unemployed people scattered throughout the cities gets even worse when we add the numbers of unemployed migrants from other countries who are also trying to live in the North West Province.

B. Housing

The housing problem of Mozambican migrants starts early, right at the beginning when they arrive in South Africa. Many of them do not have a place to stay until they get some money or makeshift place to stay for a while. Most Mozambican migrants in the North West Province live in precarious conditions, living in zinc shacks in outlying areas of cities.

These shacks are rather small, uncomfortable and uninsulated buildings in which whole families sometimes live together.

Among those who work in the mines, few seek a good home to live in. As they are mostly men living alone, they prefer to live in shacks and send much of their salary to their families who stayed behind in Mozambique, so that their wives and children can have a better quality of life.

C. Health

Among the many problems that the Mozambican migrants from the North West Province are struggling to resolve, health is one of the areas that mostly affect them. Among the causes of this health care deficiency is the fact that many are in South Africa without legal migration documents. This leads them to another problem because without the required documentation these migrants do not have access to governmental health clinics and cannot get preventive health care given by the government. In this case many migrants are afraid to disclose their immigration status to government agencies which can lead to deterioration in health and consequently to future complications or even death depending on the seriousness of their health. Some do not know that there are some health services that they can use without compromising their situation in the country.

When migrants are legally employed in the mines, they may have company-paid health insurance or even financial conditions to cover their medical expenses and use of medicine, which is very positive.

D. Food

Despite being very creative in agricultural work and possessing a certain skill in home-grown food, the Mozambican migrants also suffer to feed themselves and their relatives who are with them. With few job openings available in the region, many of them cannot find work every day. They run out of money to buy their own food and are then forced to seek food donations elsewhere.

In some cases, the action among the Mozambicans themselves and the help raised by Catholic and Evangelical churches support families who are literally starving. Missionary agencies also save many families from extreme hunger due to poverty.

When a Mozambican family owns a piece of land to grow some vegetables, the difficulty they experience is alleviated. However, as much of the year is dry weather in the North West Province region, they use much of the land for root planting, mainly cassava.

3.2.2 Common spiritual needs

The human need for a relationship with God through the atoning work of Christ is a reality proven by Scripture and easily discernible in ordinary humans because of its apparent degeneration. Paul (Romans 3: 23-25) affirms; *For all have sinned and fallen short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith* (Bible, 2011).

The Church as God's established institution on earth as the Bride of Christ, and therefore his representative, has a responsibility to be the contact link for reconciling man with God. The apostle Paul (Romans 5: 18-20) states: *All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting us with the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God* (Bible, 2011).

Partnerships between churches and mission agencies operating in needy communities, can function as the Body of Christ by extending an evangelistic arm to reach the persons in need so that they can receive the Word of God. The Lausanne Pact makes a very clear statement about the seriousness and importance of partnerships between the churches and support for evangelization and missionary work:

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus, a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other

specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission (Lausanne,1974).

In migrant communities in the North West Province these partnerships between churches, and partnerships between mission agencies and churches are partially successful, and some results can already be realized. Work done through partnerships between local churches and missionary institutions has been established for the opening of new churches, has formed new local leaders and also sponsored outreach work. However, much can still be done and improved in these communities.

A. Actions of evangelism

The large numbers of people, the freedom of preaching anywhere in the villages and the openness migrants present in receiving the Gospel establish the communities of Mozambicans in the North West Province as an excellent place for evangelism. The communities are composed of people who have a very noticeable respect and fear of God that seems to have been an inheritance from their Mozambican heritage.

The Mozambican migrant has a fervent desire to seek God and to be involved in church activities. They like to be known as Christians and practice Christianity in some way, even if superficially or nominally.

To preach the gospel to the Mozambican migrant is to touch its religious roots inherited from their homeland. Many of them are people who have abandoned evangelical or Catholic Christianity and know that they must make a decision to return to church at some time in their lives.

Even with this religious profile that encourages churches to do evangelistic work, we see a weak evangelistic action conveyed in these communities. Churches and mission agencies can begin spirited work to reach migrants to Christ and those who are strayed from the churches for some reason.

The need for evangelistic work has allowed some Mozambican communities to be enveloped by the darkness that surrounds and oppresses the people with violence, prostitution, gambling, drunkenness, depression, and hopelessness.

The profile of these communities itself launches the evangelistic models that could be implemented but are being neglected:

- 1) Individual or door to door evangelism.
- 2) Creative evangelism through movies, plays and music.
- 3) Social evangelism (in this modality there are already some actions); health, education, food and clothing donation services.
- 4) Weekly evangelistic visits to the homes of people in the community.
- 5) Communion groups; the brethren of the church opening the doors to home services.

All of these evangelistic tools, with one or another exception, are being neglected in Mozambican communities, but can be implemented through partnerships between churches and mission agencies.

B. Drug abuse assistance service

Even though drug problems are not one of the biggest problems in the Mozambican communities and the number of cases of people with drug addiction is relatively low, the need for a drug rehabilitation treatment center is urgent.

With ease of purchase and low product prices, alcohol addiction has affected Mozambican communities even more badly than illicit drugs. As most communities are men who live far from their families, alcohol is often consumed on friends' wheels and inside bars in the outlying areas of the city.

Addictions of all kinds can become the trigger that initiates or causes even greater social problems in communities, such as violence, gambling, theft, idleness and lack of personal purpose in the lives of young people.

The church and mission agencies can take action to help these migrants who are involved in various types of addictions and consequently suffer many social problems.

C. Biblical seminaries / Institutes for theological formation

In the communities of Ga-Luka, Boitekong and Ikageng on the outskirts of Rustenburg, mission agencies have established a good relationship with local churches. These agencies send itinerant teachers who apply basic theology classes to train new leaders

for local churches. This is a first effort, but there are no seminaries or Bible institutes founded in the region yet.

Even with the help of mission agencies, there is still a very large deficit in the formation of new Christian leaders in the Mozambican communities. As there is no way to form local leaders, some denominations receive leaders sent from Mozambique to lead their churches. Even with this collaboration, the churches lack well-prepared teachers and workers to teach and assist in herding the flock.

D. Conservatory of Christian music

The musical potential among churches in the Mozambican communities in the North West Province is very large. It is easy to notice that music in general is much appreciated by the residents in these communities. However, the amount of investment in qualification and training of musicians and instrumentalists is very low, virtually nonexistent. Despite the beautiful voices, and the ability to improvise music, there is no significant investment in music bands, singers, choirs and even musical instruments. It is clear that these musicians are doing everything for love and the desire to honor God with their gifts.

The implementation of an annual course to teach singing and how to play some basic musical instruments, or the establishment of a conservatory to train musicians, would be very helpful to fill this need. Courses such as these would equip the church, provide better conditions for those involved in church music ministry, and could still be the gateway for those who wish to assist in church service through worship.

E. Discipleship program

Churches of Mozambican communities in the North West Province do not have constant practice time when training new members through discipleship courses. The churches summarize their Sunday morning worship activities and prayer meetings on a specific evening of the week. There are no home or sanctuary meetings to prepare the new converts for their journey with Christ.

One can easily observe the limited Bible knowledge that many church members have. Few of them can pronounce a Biblical statement with coherence and confidence.

Without real Biblical and spiritual preparation for the Christian life, the new convert becomes an easy target for the traps of the adversary and the charms of this world. The

result of a church without serious discipleship work is the production of unprepared Christians to testify of Christ and to stand firm in the Christian life.

These churches need to be assisted in setting up a discipleship program that will lead them to grow in faith and strengthen their Christian convictions. A mission agency would be able to do a job like this because of its ease in dealing with different denominations.

F. Reform and construction of sanctuaries

Despite the joy, spontaneity, and strong spirituality shown during the services, most church buildings in the Mozambican migrant villages do not inspire any euphoria. These are badly damaged buildings and unfit for meetings. Most of them are makeshift buildings, old and some are already in ruins.

By observing the structural composition of some church buildings, it is clear that they may present some physical danger to visitors as well as cause health problems, as they do not have an adequate ventilation system or protection against the penetration of sunlight.

3.2.3 Common social needs

In general, communities located on the outskirts of South Africa's cities are places filled with social challenges. South Africans living in poor regions of the country lack a basic sanitation program, clean water and many lack medical and dental care. In the Mozambican communities that are located in the villages of the North West Province these and other social problems eventually escalate and take on much larger dimensions. *They set up their metal houses on the roadside, near the companies, surviving in ungrateful conditions: without water or electricity and subject to the robberies and violence of dangerous groups, often armed, who illegally exploit gold* (Sousa, 2014).

When the need for housing is met, migrants begin other stages of adaptation in the country. In this new phase the search for means of survival begins. It is necessary to find a formal or informal job, which is very difficult for those who entered the country without a promise of employment.

We can see, for example, that many of those who came on their own without a contract with a mining company live in precarious conditions and with very limited resources. Because they have no steady work, they are easily found sitting on the edges of city streets asking for a job opportunity. These Mozambicans are willing to do whatever kind of job they can get to receive a daily wage (Rodrigues, 2019:12).

Even after adapting to the country, migrant problems and challenges remain, e.g. difficulties with communication due to the various languages spoken in the country, problems with racism and xenophobia that occur in almost all provinces, lack of basic medical and dental care services, and problems that appear individually in each family.

A. Migrant support office

At first the biggest concern of the Mozambican migrants is the delay in the process of legalization in the country and the release of their documents. Among Mozambican migrants coming to the North West Province, many are struggling to obtain their documentation.

These documentation problems do not allow the migrant to move on and solve other areas of his life in the country, such as getting formal employment, having access to social services in South Africa and the possibility to buy goods that will help him to settle in the country.

The lack of migrant support in the communities brings even more suffering to those who need agility and speed to address priority issues for their lives and their families.

B. Community schools and kindergartens

There is a great need for day care centers and schools that can care for and educate their children.

It is a concern for parents to find vacancies for their children in schools or day care centers, as they do not want to leave them indoors or out on the streets. Only with the help of caregivers or teachers they can prevent children from being easily prey to sexual abuse by criminals and even be abducted for human trafficking.

Due to unemployment, parents cannot afford to keep their children in schools or day care centers in the communities where they live. In some cases, there are no schools or kindergartens in these communities, as in the case of Ikageng in the outskirts of Rustenburg, which has no school near the community.

As we can see there is much social and spiritual work to be done in the Mozambican communities in the North West Province. These activities cannot simply await

government actions, and it is important to note that many of these actions are the responsibility of ecclesiastical entities rather than the South African government.

Many of these activities can be carried out through partnerships between the many local churches, and between churches and mission agencies already operating in these migrant communities. However, we realize that there is a lack of financial investments, real interest in the condition of the people and a common understanding of the priorities of what needs to be accomplished. These problems will be analyzed in the next chapters of this document.

CHAPTER 4: KEY ASPECTS OF THE WORLDVIEW, CULTURE, LIVING CONDITIONS, HOPES AND ASPIRATIONS OF MOZAMBICAN MIGRANTS IN THE NORTH WEST PROVINCE IN SOUTH AFRICA

An important matter to better understand the real needs of a community and to understand the aspirations of a people is to make a correct analysis of their culture and worldview. However distant the migrant is from his country of origin, he certainly carries with him all the cultural baggage acquired in his homeland, especially during his childhood and adolescence.

The culture of people is then its total equipment of ideas and institutions and conventionalized activities. The ethos of a people is its organized conceptions of the Ought. The national character of a people, or its personality type, is the kind of human being which, generally speaking, occurs in that society. The "worldview" of a people, yet another of this group of conceptions, is the way a people characteristically look outward upon the universe. If "culture" suggests the way a people look to an anthropologist, "worldview" suggests how everything looks to a people, "the designation of the existent as a whole..." (Hesselgrave 1991:197).

Culture and customs acquired throughout life become part of the individual formation of the human being and assist him to live in a society of collective values and principles. Therefore, all knowledge and life experience of a person directly form the individual as a person so that he can live in society. *The worldview of a people is their way of looking at reality. It consists of basic assumptions and images that provide a more or less coherent, though not necessarily accurate, way of thinking about the world* (Hesselgrave 1991: 198).

Social work carried out by governments or nongovernmental organizations that seek to reach migrant communities need to understand that this work will only be effective if it addresses the real and deepest needs of these communities in a humane and contextualized way. *It is clear, therefore, that contextualization is not to follow culture; is to live in culture and use culture in communication ...* says Burns (2010). Work done by governments, nongovernmental institutions, churches and missionary agencies should offer the migrant a new opportunity of life that produces dignity, respect, and especially self-love.

Analysing the cultural and worldview profile of a society in a profound and valid way is not an easy task to accomplish. Each society has some characteristics that are very

peculiar to them, and that in some cases are characteristics that are indicative of a certain pattern of social behaviour and value system.

The number of dialects derived from the linguistic trunk Tsonga (Rodrigues, 2019: 9) spoken in the communities, the way of dressing, the type of food made with maize and cassava as raw material, the admiration for songs sung in the Portuguese language, the disposition to face great challenges to carry out hard work, are some of the cultural and ethnic characteristics that we can perceive in the Mozambican people in the North West Province.

For example, the fact that Mozambican migrants from this region are mostly from the southern provinces of Mozambique is a cultural feature which is easily discernible within the urban characteristics of these migrants (Andersson 1992: 118). This cultural perception can be translated into ideas and new projects so that institutions, ecclesiastical or governmental organizations can best reach these Mozambican migrant communities.

A research that takes a correct reading of the culture and worldview of the South African society living in the North West Province will certainly help in the success of social and evangelistic work by churches and mission agencies. This preliminary research can help to define cultural characteristics, and also help to understand the aspirations and dreams of these migrants. Missionary work aimed at leading a community to Christ must have a correct evangelistic view of culture, as the tenth affirmation of the Lausanne Covenant mentions:

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture.

Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and

enrich culture, all for the glory of God (Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5); (Lausanne, 1974).

4.1 A worldview built through history

After 90 years of Portuguese official colonization, Mozambique became independent from Portugal on June 25, 1975 (Hoile:1994, 1). According to the publication of the website Thoughtco, the Portuguese exploration of the country began in the early sixteenth century. Portugal explored the Mozambican lands unofficially until 1885 when the Berlin Treaty was signed, which officialised the responsibility of Portugal over Mozambique and gave it the right to exploit Mozambique ahead of other European nations. The Berlin conference also assured Portugal the military direct over the Mozambican lands (Boddy-Evans, 2019).

The period of European exploration in Mozambique brought a great cultural weight to the nation. The Portuguese, like other exploiting colonial regimes of the time, brought their own customs, religion, and cultural influence to their colonies, and did so intentionally as a form of intellectual imposition on the dominated colonies. Even today these cultural traces left by the Portuguese are easily perceived in Mozambican culture through clothing, food, education and religion, says the Unesco World Heritage portal (UWH, 1991).

However, Mozambican culture is not only a reflection of Portuguese culture, quite the contrary, Mozambican society is a society that carries much deeper cultural and historical traits.

4.1.1 Mozambique through its chronological history

As the *Portal do Governo* (2015) reports, the primitive peoples who inhabited Mozambican lands were hunters and nomads. With the great migrations between 200 and 300 AD of the Bantu peoples who had warlike habits and originated in the Great Lakes region, these primitive peoples were forced to escape to the poorest regions without resources, and thus only these tribes, Bantus and Swahilis, began to inhabit that region.

Later, before the seventh century, trade repositories were set up by the Arab-Swahili on the coast of Mozambique to exchange products from the interior, primarily gold and ivory, for articles of various origins. At the end of the fifteenth century the Portuguese merchant

penetration began, mainly due to the demand for gold that would be used for the acquisition of Asian spices. Initially, the Portuguese settled on the coast where they built fortresses (Andersson,1992: 9). Only later through processes of military conquest supported by missionary activity and merchants did they penetrate into the interior.

The *Portal do Governo* (2015) states that, the goal of the Portuguese kingdom changed when besides controlling the flow of gold, Portugal came to dominate access to gold producing areas. According to official publication this phase of mercantile penetration is designated as the golden phase. The other two last ones were designated by a phase of ivory and a phase of slaves. The products most sought by mercantilism were exactly the ivory and the slaves respectively.

The flow of these products ended up being affected through the system of *prazos*. The *prazos* were a kind of fiefs of Portuguese merchants who occupied a portion of land donated, bought or conquered. The abolition of the system of time limits in 1854 created conditions for the emergence of military states that were primarily engaged in the slave trade, even after the official abolition of slavery in 1842 according to Frelimo (1971, 48).

In the Mozambican context the Macua-lómué populations were the most sacrificed for slavery. Many of them were exported to the Mascarenhas, Madagascar, Zanzibar and Persian Gulf islands. However, Brazil and Cuba constituted the main slave market.

According to Fisher (2015), with the advent of the Berlin conference (1884/1885), the colonizing countries made a certain share of the African continent, and thus, Portugal was forced to carry out the effective occupation of the Mozambican territory. According to the *Portal do Governo* (2015), given the Portuguese military and financial incapacity, the alternative found was the lease of sovereignty and powers of various territorial extensions to majestic companies and lessees.

The oppression suffered by Portuguese colonialism would eventually force the Mozambican people to fight for independence (Frelimo 1971, 67). The fight for national liberation was led by Eduardo Chivambo Mondlane, leader of FRELIMO (Liberation Front of Mozambique) and began in September 1964 in the province of Cabo Delgado (Andersson 1992:14). However, only Mondlane's successor, Samora Moisés Machel, proclaimed the country's independence on June 25, 1975, according to the information available on the Mozambican Government Portal (*Portal do Governo*, 2015).

According to Cabrita (2001) from the beginning of the 1980s, the country experienced an armed conflict led by RENAMO (National Resistance of Mozambique). The conflict that took many lives and destroyed many economic infrastructures only ended in 1992 with the signing of General Peace Agreements between the FRELIMO Government and RENAMO, the opposition movement and resistance to the government. In 1994, the country held its first free and multiparty elections.

In short, the history of Mozambique is a story of conquest, exploitation, wars, suffering, and finally freedom. This background helped the country to form itself as the nation it is today, and it helps us to understand more clearly the worldview of this people.

4.1.2 The Mozambican cultural formation

As we have seen, like many other African countries, Mozambique has a history of suffering and difficulties throughout the centuries. It was a country threatened by tribal wars, subjected to European colonization and its natural wealth was plundered and taken to international trade. Its people were taken to be sold as slaves to other colonies of European empires, according to Gorgão (2016).

Frelimo says that despite all this history of submission to the Portuguese empire, Mozambique is a country that historically arose from brave peoples, initially by hunters and later by Bantus and Swahili warrior peoples. They established agricultural communities and societies based on hunting and grazing livestock. They also had the ability to develop their own casting technology and wrought iron. *The majority of the Mozambican people are of Bantu origin. The name Bantu means people or beings. It is the same word as “antu” in Sena, “wantu” in Nhanja, “vantu” in Maconde, “wantu” in Ndau, “vanhu” in Shangana, Ronga, and Xitswa, “bantu” in Zulu and Xosa. Bantu is just the name of groups of languages that we speak. It is not the name of a race or a tribe. ‘We are of the black race’* (Frelimo, 1971: 1, 12).

Years later, in the process of its formation as a nation, Mozambique conquered its own geographical expansion on the African continent. The country was also able to create its own scheme of international trade with other African countries and with the mercantilist countries of Asia, mainly with India. Newitt says that *between the 7th and 11th centuries, a number of Swahili port towns developed, which contributed to the development of a distinct Swahili language and culture. At the end of the medieval period, these cities were*

frequented by traders from Somalia, Ethiopia, Egypt, Arabia, Persia and India (Newitt, 2017).

Before being subjugated by Portuguese colonialism, Mozambique possessed vast mineral reserves for the extraction of raw material, with the highlight being the exploitation of gold. Ivory was also a product much explored by the country and that later aroused the interest of the Portuguese colonizers (Frelimo, 1971:1).

The arrival of the Portuguese explorers completely changed the course of the nation. The fact that they had to be subjugated to Portugal frustrated the hopes and dreams of the Mozambican people to develop a prosperous and independent nation. The period of European exploitation was a period of many losses for the nation as the exploiters plundered much of the country's wealth, among these were gold, ivory, spices and ores in general. Frelimo writes: *The period of decline (1500-1600) does not mean a demise of grassroots civilization. We will see how this civilization will continue to develop despite the harmful influence of the Portuguese who at the beginning of this century reached the coast of Mozambique* (Frelimo, 1971: 21).

Among the greatest hardships that the Mozambican people suffered after the arrival of the Portuguese explorers is the beginning of the slave trade in the country. At that time Portugal began to export millions of Mozambicans to its other colonies around the world, such as Brazil. *There are no reliable data on the number of slaves who left Mozambique, but the historian gives examples that give an idea of the size of the traffic: in one year 15,000 slaves were reported. 'Generally, we can say that in the first years of the nineteenth century there was a massive slave-leaving.' The Mozambican zone represented, moreover, almost 5% of trade ...* (Gorgão ,2016).

The fact that the government of Portugal was forced by the Berlin Conference to establish Mozambique as one of its official colonies in Africa did not bring as much benefit to the country as had been expected. After many years of exploitation of the natural wealth of Mozambique, the Portuguese government implemented a system of colonial administration in the country. This led the population to promote various rebellions and demonstrations against the country's administration:

With the active colonization that Portugal was doing in Brazil the Portuguese labor force was not enough for a colonization in two different regions. For this reason, the individuals who first received the *Prazos* in Mozambique were the Indians, especially from Goa, who had converted to the

Christian religion. They came to settle in Mozambique, to live there, often marrying African women (Frelimo, 1991: 48).

Mozambique was under the influence of Portuguese rule for almost 500 years (1498-1975) since Vasco da Gama's passage through the region and the actual possession of the land until the end of the last century. This Portuguese influence brought many cultural elements that established themselves as part of the Mozambican culture. However, in addition to cultural influence, Portuguese colonization left strong marks on the formation of the Mozambican people and transformed it into the shape it is today. *In Mozambique there are dances and mimics linked to colonization*, says Mozambican historian Joana Gorgão Henriques (Gorgão, 2016). These marks left by Portuguese influence in Mozambique are on social, religious, economical and especially psychological terrain.

Like other African nations, Mozambique began to seek autonomy and fight for its political and economic independence from Portugal. *However, as communist and anti-colonial ideologies spread throughout Africa, many clandestine political movements were established in support of Mozambican independence* (Dinerman, 2017).

Mozambique's independence came to fruition on June 25, 1975 after 10 years of war (Hoile, 1994: 1) between the Portuguese administration and the Mozambican resistance guerrilla group that sought to establish a local government composed of Mozambican politicians. *After 10 years of sporadic warfare and major political changes in Portugal, Mozambique became independent on June 25, 1975. FRELIMO quickly established one-party Marxist state and outlawed rival political activity*, according to the US Department of the state (2009).

Secular oppression and colonial Portuguese fascism would eventually force the Mozambican people to fight for independence, says the *Portal do Governo* (2015). Even with the end of Portuguese rule over the country, Mozambique's situation has worsened. After undergoing 10 years of war against the invading country, the Mozambican people faced another 12 years of civil war between the new communist government and the resistance forces of the opposition. From the beginning of the 1980s, the country experienced an armed conflict led by RENAMO (National Resistance of Mozambique).

The conflict that claimed many lives and destroyed many economic infrastructures would only end in 1992 with the signing of the General Peace Agreements between the Government of FRELIMO and RENAMO, according to *Portal do Governo* (2015).

The Mozambican civil war brought many deep scars to the Mozambican people. In addition to the great number of dead the war divided and spread the people in several directions. *It is estimated that one million Mozambicans died during the civil war, and 1.7 million took refuge in neighboring states and several million were internally displaced* (Andersson, 1992: 110). Many of these remained in Mozambique in isolated villages in pacified provinces, but others who decided to leave the country, took refuge in neighboring countries and many arrived in South Africa in search of shelter and political refuge (Andersson 1992: 110,114).

4.1.3 Migration: Carrying cultural luggage

In the process of migration to neighboring countries, Mozambican migrants brought with them something far beyond their suitcases and the hope of a better life for they carried a bag full of cultural heritage. A luggage made up of many historical elements that have been rooted in their culture through the centuries, elements that they will always take with them, regardless of where they are going to start over. *Mozambique has always affirmed itself as a cultural center with outstanding international interventions in the fields of architecture, painting, music, literature and poetry* (Portal do Governo, 2015).

The culture of Mozambique is an amalgamated culture. It is the consequence of several external influences, mainly of the inheritance left by the Bantu and Swahili, as well as the influence of the culture of the Portuguese colonizer, that remained even after the independence. *The culture of Mozambique is an amalgam, mainly deriving from its history of Bantu, Swahili, and Portuguese rule, and has expanded since independence on June,1975. The large range of cultural, linguistic and religious diversity makes Mozambique an impressive and culturally rich place*, states the Unesco World Heritage (UWH, 1991).

The great native, linguistic and religious diversity that Mozambique possesses qualifies the country as a nation of strong artistic and cultural expressions. There are, for example, cultures grouped with that of Swahili and their language, Islamic culture and Bantu language groups living in the north and central regions. The official language, and most spoken in the country is Portuguese, spoken by 50.3% of the population, however Mozambique has a very large linguistic variation. Most Mozambicans living in the cities speak Portuguese as their first language. The Bantu-group languages of Mozambique

that are indigenous to the country vary greatly in their groupings and in some cases are rather poorly appreciated and documented (UEM Núcleo de Estudo, 1989).

Apart from its lingua franca uses in the north of the country, Swahili is spoken in a small area of the coast next to the Tanzanian border; south of this, towards Moçambique Island, Kimwani, regarded as a dialect of Swahili, is used. Immediately inland of the Swahili area, Makonde is used, separated farther inland by a small strip of Makhuwa-speaking territory from an area where Yao or ChiYao is used. Makonde and Yao belong to a different group, Yao being very close to the Mwera language of the Rondo Plateau area in Tanzania (Harries, 1950). Prepositions appear in these languages as locative prefixes prefixed to the noun and declined according to their own noun-class. Some Nyanja is used at the coast of Lake Malawi, as well as on the other side of the Lake.

Somewhat different from all of these are the languages of the eMakhuwa group, with a loss of initial k-, which means that many nouns begin with a vowel: for example, epula = "rain" (UEM Núcleo de Estudo, 1989).

There is eMakhuwa proper, with the related eLomwe and eChuwabo, with a small eKoti-speaking area at the coast. In an area straddling the lower Zambezi, Sena, which belongs to the same group as Nyanja, is spoken, with areas speaking the related CiNyungwe and CiSenga further upriver.

A large Shona-speaking area extends between the Zimbabwe border and the sea: this was formerly known as the Ndaue variety but now uses the orthography of the Standard Shona of Zimbabwe (Doke, 1931). Apparently similar to Shona, but lacking the tone patterns of the Shona language, and regarded by its speakers as quite separate, is CiBalke, also called Rue or Barwe, used in a small area near the Zimbabwe border.

South of this area are languages of the Tsonga group, which are quite different again. XiTswa or Tswa occurs at the coast and inland, XiTsonga or Tsonga straddles the area around the Limpopo River, including such local dialects as XiHlanganu, XiN'walungu, XiBila, XiHlengwe, and XiDzonga. This language area extends into neighboring South Africa. Still related to these, but distinct, are GiTonga, BiTonga, and CiCopi or Chopi, spoken north of the mouth of the Limpopo, and XiRonga or Ronga, spoken in the immediate region around Maputo. The languages in this group are, judging by the short

vocabularies, very vaguely similar to Zulu, but obviously not in the same immediate group (UEM Núcleo de Estudo, 1989).

There are small Swazi- and Zulu-speaking areas in Mozambique immediately next to the Swaziland and KwaZulu-Natal borders. Arabs, Chinese, and Indians primarily speak Portuguese and some Hindi. Indians from Portuguese India speak any of the Portuguese Creoles of their origin aside from Portuguese as their second language (Mugoti, 2009:383).

Among the Mozambican people there is a common theme of dynamic and creative cultural expression in music, oral poetry and dance. In spite of the great variety and mixture of languages and social relations, artistic traditions, clothes and patterns of ornamentation are similar in all regions.

There is not a very large variety of religions in Mozambique. *In relation to religion in Mozambique, Roman Catholicism, Islam, non-Catholic Christian religions and some other indigenous religions are present. Among the religions practiced in Mozambique, 30% are Christians, mostly found in the south. In the North, 27% of Mozambicans are Muslims*, according to the Unesco World Heritage portal (UWH, 1991). The rest of the population practices different religious beliefs. Arab traders brought Islam and Christianity was brought by the Portuguese.

Even though it is a Bantu custom, there is no apparent veneration to the spirits of the dead or ancestors among the residents of the North West Province. Spiritualist meetings, witchdoctor consultation meetings and the use of witchcrafts are quite discreet and are practiced by a small portion of the population. Rodrigues writes: *However, it is important to say that the number of practicing occultists is very small. Even though everyone knows that they exist and are active, practitioners of these religions do not openly declare their religious option before the community. Perhaps this is due to the fact that even among the Mozambicans these pagan religions are no longer well accepted or are classified as religions of evil* (Rodrigues, 2019:16).

4.1.3.1 Art and culture of Mozambique

Mozambican artistic traditions include music and dance. Performative arts are deeply in relation to daily religious and social practices. In Mozambican culture music can serve many purposes, ranging from religious expression to traditional ceremonies (Gorgão,

2016). Musical instruments are usually made by hand. Some of the instruments used in Mozambique's musical expression include drums made of wood and animal skin. There are also wind instruments made from animal horns or wood. The Unesco World Heritage portal (UWH, 1991) describes the Mozambican culture:

The music of Mozambique can serve many purposes, ranging from religious expression to traditional ceremonies. Musical instruments are usually handmade. Some of the instruments used in Mozambican musical expression include drums made of wood and animal skin; the lupembe, a woodwind instrument made from animal horns or wood; and the marimba, which is a kind of xylophone native to Mozambique.

The dances are very complicated due to the highly developed traditions in Mozambique. Depending on each tribe, there are many different types of dances which usually have links to religious rituals or tribal rites of passage.

Some regional traditions are well accepted throughout the country and even in other countries. Some wood-sculpted masks similar to people's faces, a tradition from northern Mozambique and Tanzania, are used in traditional dances. These wooden carvings are often referred to as "genealogical trees" because they tell stories from many generations. *Also, important and representative of the artistic and creative spirit of the Mozambican people is the craftsmanship that is manifested in several areas, especially the blackwood sculptures of the Macondes from northern Mozambique*, according to the Portal do Governo (2015).

During the last years of the colonial period, Mozambican art reflected the oppression suffered by the interference of colonial power and became a symbol of resistance. After independence in 1975, modern art developed into a new phase. In addition to this, the country produced a lot of post-independence art during the 1980s and 1990s which reflects the political struggle, civil war, suffering, hunger and struggle of a people, according to Unesco World Heritage Portal (UWH, 1991).

In terms of comparison, it is perceived that the Mozambican migrant from the North West Province is a person who carries with him his own peculiar characteristics. Looking at the whole historical trajectory of this people, it became more understandable and easier to find cultural elements of the Bantus and Swahili tribes, the European clothing influence, the Portuguese heritage in the official language and education and some explanations about the social-economic conditions of the country and the people.

About the Bantus Ciriaco writes: *These peoples were excellent farmers, blacksmiths, potters, and weavers; the family structure was simple, based on lineages, recognizing the figure of a chief, a feature that is still maintained today in various regions of the country* (Ciriaco, 2017). Nowadays, in addition to the linguistic heritage, we can easily find Mozambican artisans selling their handicrafts by the roadside of the North West Province. We also realize how the Mozambican community in the region seeks to have a plot of land to plant a small subsistence crop and raise animals for their own consumption. This happens a lot in Ga-Luka and Boitekong in the Rustenburg region.

Augustyn states: *Mozambique was ruled by Portugal, and they share a main language (Portuguese) and main religion (Roman Catholicism). But since most of the people of Mozambique are Bantus, most of the culture is native; for Bantus living in urban areas, there is some Portuguese influence. Mozambican culture also influences the Portuguese culture* (Augustyn, 1999). Much of the Mozambican migrants in the North West Province are evangelical Christians who follow the European style of dress for their meetings, with suit, ties and long dresses. They also worship following a liturgy within the Presbyterian and Methodist standards. During the meetings they present classical songs taken from European hymnbooks, expository preaching and seek to preserve order and reverence at the time of the exposition of the Word of God.

The history of Mozambique helps us understand the trajectory of the nation in its migrations. We comprehend the reasons why some migrated within the country, that is, from one province to another while other migrants decided to leave their country and reached other African countries, such as South Africa seeking work and refuge. Frelimo in its publication says: *We can divide the reasons into two groups: positive and negative. Those who attracted the populations are positive motives, and the negative ones are those that caused the populations to leave the country* (Frelimo, 1991).

The country is located in southeastern Africa. Mozambique is bordered by Tanzania, Malawi, Zambia, Zimbabwe, South Africa and Swaziland, and these countries have become a route of escape and migration for the Mozambican people during the wars and famine that hit the country. In 1992 the historian Hilary Andersson described the size of this Mozambican exodus: *There are about 72.000 of these Mozambicans refugees in Tanzania, 25.000 in Zambia, 65.000 in Swaziland, 84.500 in Zimbabwe, 250.000 in South Africa, and, by far the largest number, 940.000 in Malawi* (Andersson, 1992: 112).

The history of the slavery of the Mozambican people also indicates how they were spread throughout the world by the Portuguese empire as many were sold to work in Portuguese and Spanish colonies as slaves, and so they also arrived in Brazil and Cuba. US Department of the state writes:

When Portuguese explorers reached Mozambique in 1498, Arab trading settlements had existed along the coast and outlying islands for several centuries. From about 1500, Portuguese trading posts and forts became regular ports of call on the new route to the east. Later, traders and prospectors penetrated the interior regions seeking gold and slaves. Although Portuguese influence gradually expanded, its power was limited and exercised through individual settlers who were granted extensive autonomy. As a result, investment lagged while Lisbon devoted itself to the more lucrative trade with India and the Far East and to the colonization of Brazil (US Department of the state, 2009).

The Mozambican migrants who came to the North West Province in South Africa are the result of this history. Consequently, they bring with them the entire Mozambican culture and worldview formed within a context of exploitation, loss, slavery and wars (Andersson 1992: 76,93).

4.2 The main aspects and characteristics of Mozambican migrants in the North West Province

The Mozambican migrants who chose the North West Province to recommence their lives, came to this region basically for one secondary and two main reasons. Some migrants who arrived in South Africa were motivated in search of refuge to escape civil war, plagues and poverty (Andersson, 1992: 110). Others came motivated because of the South African government commencing to receive Mozambican labor to work in the region's gold and platinum mines. The Governments of South Africa and Mozambique on 20 July 1994 entered into the Agreement for the Joint Permanent Commission for Cooperation, allowing the entry of workers into South Africa, according to Department International Relations and Cooperation (2003).

There are also those who arrived in the region, moved by the desire to join their friends and family who are already well established in the region. They came without any formalized work contract (Rodrigues, 2019:13).

Obtaining a brief analysis of these three groups we can form a cultural, socioeconomic and religious profile of the Mozambican migrant living in the North West Province region of South Africa.

4.2.1 A vision on culture, customs and cosmovision

Among the characteristics presented by Mozambican migrants from the North West Province was found that they came largely from the southern provinces and the central region of Mozambique. Therefore, many of them come from Maputo (Capital), from Gaza and from Inhambane (Rodrigues, 2019: 8). It was also verified that many have Portuguese as a language of literacy due to colonization, and as second language they are mostly speaking the Tsonga language, which is inherited from the Bantu people (Rodrigues, 2019:9).

Mozambican cuisine greatly appreciates root-based foods, such as potatoes and cassava, from which they produce many derivatives. The different types of flour made from corn, wheat and cassava are also very appreciated by the Mozambican people. Due to the long seacoast, facing the Indian Ocean, the Mozambican population has a strong tradition of consuming seafood.

Today many of Mozambique's inhabitants are very poor. The country is recovering from wars and natural disaster and many people do not eat healthy meals every day. This is especially the case further inland in the rural communities. There people's daily diet is less varied. However, along the coast the cuisine is largely based on fresh seafood. The staple food of Mozambique is a maize porridge and meat or vegetable stew. However, many different styles of cuisines are enjoyed throughout the country (Polana, 2017).

As the goal is to save money and reduce costs, many migrants living in the North West Province have an outside area in their homes where they plant and harvest their favorite foods and spices.

Music also plays an important role among the forms of expression in Mozambican culture. The percussion instruments are most customary. This is part of traditions inherited from Bantu and Swahili cultures, which strongly influence Mozambican music. This cultural characteristic was also exported to other countries along with the Mozambicans taken to be slaves in other Portuguese colonies. About Mozambican music, the Unesco World Heritage published:

The traditions of Mozambique include music and dance. Performance arts are deeply in relation with daily religious and social practices. The music of Mozambique can serve many purposes, ranging from religious expression to traditional ceremonies. Musical instruments are usually handmade. Some of the instruments used in Mozambican musical expression include drums made of wood and animal skin; the lupembe, a woodwind instrument made from animal horns or wood; and the marimba, which is a kind of xylophone native to Mozambique (UWH, 1991).

Concerning religion, the migrants of the North West Province brought with them a small part of the Mozambican religious traditions. Like the language, Mozambique received its influence from the Portuguese religion. Catholicism was the official religion established by the settlers, but historically Mozambique was also influenced by other religions. Among these religions are Indian Islam, a bit of Dutch Protestantism and the strong influence of primitive tribal religions, inherited from the Bantus and Swahilis. *During the colonial era, Christian missionaries were active in Mozambique, and many foreign clergy remain in the country. According to the national census, about 20%-30% of the population is Christian, 15%-20% is Muslim, and the remainder adheres to traditional beliefs. Under the colonial regime, educational opportunities for black Mozambicans were limited, and 93% of that population was illiterate. In fact, most of today's political leaders were educated in missionary schools,* according to The US Department of the state (2009).

Despite this variety of religions and creeds, the residents of the North West Province, for the most part, are evangelical Christians and attend churches of Pentecostal roots. Many of the elders come from Mozambique, but there are communities full of Christians converted in South Africa to churches led by Mozambicans. The presence of followers of other religions among these Mozambican migrants is very small or non-existent (Rodrigues, 2019:15).

With this historic Catholic and Protestant roots in their religion, Mozambicans demonstrate a strong belief in the doctrines of the coming life, the value of repentance and faith, and the importance of attending weekly services, even though they are not actual members of a church (Rodrigues, 2019:17).

4.2.2 An analysis of living conditions, hopes and aspirations

Mozambique is a country that neither offers many resources nor a good quality of life for a large part of its population. This is because of the economic stagnation that the country has been experiencing since before its independence. *At the end of the civil war in 1992,*

Mozambique ranked among the poorest countries in the world. It still ranks among the least developed nations with very low socioeconomic indicators. In the last decade, however, it has experienced a notable economic recovery. Per capita GDP in 2000 was estimated at \$222; in the mid-1980s, it was \$120. With a high foreign debt (originally \$5.7 billion at 1998 net present value) and a good track record on economic reform, Mozambique was the first African country to receive debt relief under the initial HIPC (Heavily Indebted Poor Country) Initiative, according to the US Department of the state (2009).

And, like life in Mozambique, migrants living in the North West Province cultivate a simple life without major acquisitions of goods and property. Many of them live in shacks made of zinc or in houses without any comfort or luxury (Rodrigues, 2019: 14). Sousa (2014) writes: *They set up their roadside houses on the roadside, in the vicinity of the companies, surviving in ungrateful conditions: without water or electricity and subject to robberies and violence by groups of dangerous bandits who make illegal exploitation of gold.*

Another risk for Mozambican migrants living in the North West Province is that of the AIDS virus contamination. Sousa (2014) writes: *The spread of the HIV virus in Mozambique reached a disturbing peak in the 1990s and 2000s. One of the factors that most contributed to the spread of the virus in the country was the mobility of workers such as miners and truck drivers. 'The miners go and are alone, the families are here. And they ended up having relationships with infected women, so many workers also ended up becoming infected and transmitting the virus to their family in Mozambique,' says Mozambican economist Luís Magaço.*

In order to minimize housing costs, many workers share the same piece of land on which they build their homes. As most of them are men who left their families in Mozambique to come to work in South Africa, they share the land they live on and other expenses such as water and electricity bills. There are even a few cases where they share the house between two or three men (Rodrigues, 2019:12).

Even those who have their jobs guaranteed in platinum mines and receive good salaries choose to live in simple houses with the objective of making financial remittances to their families in Mozambique (Sousa, 2014). Among these, some are even small entrepreneurs in Mozambique, have real estate and own small businesses managed by the family.

Although the vast majority of the population in Mozambique live in rural areas, another characteristic of these migrants is that most of them have urban habits. As we have already mentioned, the Mozambican migrants in the North West Province came from the provinces of southern and central Mozambique, from Maputo (Capital), Gaza and Inhambane. Despite this, many of them are accustomed to agricultural work and living with little material and financial resources.

Immigration of Mozambicans to the North West Province has declined in recent years due to the new employment policies adopted by the South African government. In recent years the government sought to preserve the few jobs available to the South African workers, according to Soami (2013). However, many Mozambicans still migrate to South Africa for an opportunity, even if it is in informal work, without receiving the rights that a labor contract would guarantee them as immigrants. *The Republic of South Africa itself has tightened somewhat its protectionist policies on the employment of its citizens and this has in fact imposed certain restrictions on the recruitment of foreign labor, not only of Mozambican workers, but of workers of other nationalities such as Lesotho, Botswana and Swaziland* (Sousa, 2014).

This is because the Mozambicans who arrive in the North West Province still have the opportunity to gain a better life for themselves and their families in this region, according to Soami (2013). The hope of getting any work in South Africa fuels the desire to conquer goods and a better quality of life that, at the moment, Mozambique cannot offer due to the current economic situation that the country is going through.

Some arrive in the North West Province without any promise of employment and seek to survive in informal trade and car maintenance. These offer their services, with cheaper labor but of inferior quality, in the neediest communities, just so that they can get the necessary money to buy food for the day (Rodrigues, 2019:15).

Like migrants from other countries, the number of people working informally has been increasing due to the number of miners who lost their jobs in the platinum mines. *Despite its high unemployment rate, South Africa has the highest number of migrants in the Southern African Development Community*, according to Soami (2013). They do not want to leave the country hoping to get a new job or resist informal work in South Africa, and thus remain distant from the crisis in Mozambique (Rodrigues, 2019:12).

However, it is important to note that the Mozambicans employed in the mines residing in the North West Province are almost unanimous in saying that they would return to Mozambique as soon as the country's economic situation has improved (Rodrigues, 2019: 11).

Those working in the informal sector say they are highly discriminated against and suffer from xenophobia and racism by South Africans of all classes and races. They say they are willing to return to Mozambique once they have enough money to pay the costs to return to their provinces in their home country. Sousa (2014) writes: *The Mozambican economist Luís Magaço analyzes the following: In the meantime, it slows down the migration of miners to South Africa. However, for the country's economy (Mozambique), the future will have to take advantage of the experienced workforce for the province's coal mines central part of Tete. For coal is currently the main export product in Mozambique.*

In general, Mozambican migrants in the North West Province do not have many financial ambitions or aspirations for possessions in South Africa. It is clearly visible in the way they live and how they manage their finances that they have dreams and longings that are directed towards Mozambique. Only a small group of them have plans for their children to be educated and to remain in South Africa (Rodrigues, 2019:12).

The hope of seeing his country rebuilt and economically structured fills the heart of the Mozambican migrant residing in the North West Province (Hanlon, 1991: 1). The dream of the Mozambican migrant is one day to return to Mozambique and resume their lives together with their own family in a peaceful and prosperous country (Rodrigues, 2019: 15).

The hope for economic growth in Mozambique lies not only in the heart of Mozambican migrants but also among the nation's intellectuals and sociologists. Anderson writes: *Mozambique's changes towards capitalism, as they were engaged in deliberately and as a consequence of fundamental criticism of the old methods, represent a hope that capitalism can bring to Mozambique an economic growth that Mozambique can participate in. The importance of agriculture to the ERP, and the nature of South African investment indicate that Mozambique's hope could be realized* (Andersson, 1992:172).

4.2.2.1 Social vulnerability in communities

The many limitations experienced by residents of Mozambican communities in the North West Province, coupled with high levels of poverty, cause other even worse social predicaments.

Because sanitation in some places is poor and in others non-existent, community residents are vulnerable to all kinds of diseases and health problems.

A. Low hygiene conditions

In some places the sewage is completely exposed, which facilitates the accumulation of insects and rodents which are possible transmitters of serious diseases such as malaria and leptospirosis. Another problem is the lack of treated water supply. This in turn leads to the possibility of contamination by the use and consumption of contaminated water and increases the possibility of contracting stomach ailments.

In these conditions children are more vulnerable than adults and are easily affected by various types of diseases. But there are other dangers that lash out at everyone in the community due to poor living conditions. In these communities, there are several problems with food-related illnesses such as diarrhea, malnutrition and dehydration. It is also very common to find children and adults who develop problems related to scalp diseases.

B. Increasing HIV / AIDS case rates

Prostitution is also the source of many health problems among adults and adolescents in these communities. Fueled by the fact that many men are unaccompanied by their wives living in South Africa, the pursuit of prostitution has become a dangerous habit among Mozambican miners. According to the economist, Luís Magaço: *Miners go and are alone, families are here (Mozambique). And they eventually had relationships with infected women (South Africa has the highest rate of HIV / AIDS infection), so many workers also became infected and transmitted the virus to their families in Mozambique. There were years when there was a negative population growth due to the death of heads of households first, after infected wives and children* (Sousa, 2014).

In addition to increasing the number of sexually transmitted diseases, prostitution is one of the main factors that increase the rates of HIV / AIDS transmission in these

communities. The proliferation of AIDS in South Africa and the African continent, especially in sub-Saharan Africa, has become an epidemic problem. *Currently, 70 percent of all HIV cases are in sub-Saharan Africa, but the disease is spreading all over the globe, including developed countries. Unlike other disasters, AIDS is taking more lives, impacting the health of more people and leaving more homeless orphans than any hurricane, earthquake or tsunami* (Buys, 2008).

As a moving population, Mozambican migrants who are possible carriers of the HIV / AIDS virus theoretically help the virus cross borders, contributing to the spread of the disease. In this way the disease reaches children of all ages, produces orphans and destroys African families.

C. Child abuse

Child abuse is another chronic problem that concerns the authorities of African countries. The South African government has been promoting campaigns to assist society through awareness and prevention. However, the problem is getting worse, particularly prevalent in immigrant and refugee villages, and is a recurring problem among the poorer population.

In the build-up to the 2018 Child Protection Week, statistics released in the South African Parliament showed that at least 41% of all reported rape cases from the past three years involve children. In the same period, more than 2,600 children were murdered. Add to this the tens of thousands of babies abandoned across the country (two out of three of whom are reported to have died), and revelations from a 20-year investigation that 99% of the children studied had witnessed violence or been a victim of it, and it is not surprising that global humanitarian organization World Vision recommends that violence against children be treated as a national disaster. (Voster & Magnes, 2018).

Authorities describe child abuse as: *Any interaction or lack of interaction by a parent or caretaker which results in the non-accidental harm to the child's physical and / or developmental state.*

It is understood that *the term child abuse therefore includes not only the physical non-accidental injury of children, but also emotional abuse, sexual abuse and neglect. Therefore, abuse can range from habitually humiliating a child to not giving the necessary care* (Childline, 2019).

This problem has been constant in the communities of Mozambicans in the North West Province, mainly due to the fact that many parents go to work and leave their children at home alone or in the company of malicious family members. In the case of Mozambican communities, sexual abuse and child neglect have been the most recurrent problems.

4.2.3 Resilience

Observing at the history of the Mozambican people, we can see that the entire nation has gone through many situations of intense difficulties. Resilience is certainly one of the most striking characteristics of this people. *Psychologists define resilience as the process of adapting well in the face of adversity, trauma, tragedy, threats or significant sources of stress — such as family and relationship problems, serious health problems, or workplace and financial stressors. As much as resilience involves "bouncing back" from these difficult experiences, it can also involve profound personal growth* (APA, 2019).

The mere fact of being a foreigner in a distant country already brings many complications for any migrant. These occur because many are alone away from their homeland and family. When arriving in South Africa, the Mozambican migrant must quickly find a home to live in and if he has no friends or relatives already living in the country, this may take some time to resolve.

Another issue that he will need to urgently address is the issue of work. If he did not come from Mozambique hired by a mining company, this could become his most important problem as it is not easy to find a job in South Africa, especially if he does not have the required documents. Even if he has housing and work issues resolved, the Mozambican migrant will have many other issues to address.

At some point the migrant will be forced to seek services offered by the government, and for this he will require documents and attendance before authorities and public agencies. If the migrant has children, he will need to enroll the children in day care centers or schools. When someone in the house is sick, they will need medical or dental care as well.

In addition to facing these social and financial difficulties, he will need to go to government offices to request documents that legalize his stay in South Africa, so that he can stay in the country without fear of retaliation. Living illegally incites a constant fear of being caught by immigration agents and eventually be deported from the country. Lee briefly describes the drama of illegal immigrants:

In the past year, I myself have witnessed how many have been brutally arrested and deported to their native countries; worst of all, they were treated as criminals. I regularly visit some homes and what I see is terrible: at least six to eight people live together in a house with only one room. All over the floor there are blankets, pillows, etc. Once someone rings the doorbell, fear fills these people's hearts—it could be the immigration police! Or, when someone even looks at them a bit suspiciously, their knees shake out of fear (Lee, 2014:11).

However, what Mozambican migrants in South Africa fear most is the possibility of being attacked by groups that encourage violence against African immigrants. Xenophobia, which in this case we may call “Afrophobia”, has intensified in South Africa and has caused many victims, especially among Mozambicans, Zimbabweans and Congolese. *In recent times, more restrictive immigration policies reveal worrisome manifestations of xenophobia and racism, raising questions about the international community's commitment to building a “global village” capable of appreciating differences while celebrating the unity of humankind* (Baggio, 2010:1).

These numerous obstacles could be the reason for the withdrawal of many Mozambican migrants from South Africa, but most of them prefer to continue to pursue the dream of working and building a better life in the country. It is interesting to note that the Mozambican migrant in the North West Province is characterized by his ability to bravely face the most adverse situations.

With a lot of effort and creativity they always find a way to overcome the most intense difficulties. This ability seems to be a cultural heritage brought from Mozambique. We note that resilience is one of the strongest characteristics of the Mozambican people. Historically they have experienced so many problems, but they managed to overcome them all. *It is no wonder why resilience, or the ability of Mozambican settlements to withstand and to recover quickly from any plausible hazards, should increasingly weigh in the country's development strategy and planning* (Mutemba, 2017).

In analyzing the history of the people of Mozambique we note that they have resisted many tragedies as a nation. They have already endured tribal wars, invasions of their lands by looters and settlers, civil wars, were taken as slaves around the world, their mineral wealth was taken from the country, and they went through natural disasters (WEF, 2019). The United States Agency for International Development highlights the resilience of Mozambique's economy despite many difficulties:

Following a long civil war, Mozambique has made the transition to peace, stability and sustained economic growth, providing an essential link between landlocked neighbors and the global marketplace. Its ties to South Africa's industrial heartland underscore the fact that the country's economic, political and social progress is vital to the interests of the region. Despite its economic progress, the high prevalence of HIV/AIDS, malaria and other diseases, as well as high infant mortality, have resulted in the distressingly low life expectancy of just 50 years (USAID, 2019).

The resilience of these people is easily perceived by the way they overcome the difficulties to survive in South Africa. When they have no formal employment contract in a mine or any other company, they are willing to do any kind of work to get money to survive. Many of the men work as street mechanics, others work in small jobs, some become street vendors on the city streets, and others plant small vegetables patches to sell in town to earn a living for their families.

This resilience establishes Mozambican migrants in the North West Province as one of the groups that decided to remain in South Africa. The number of Mozambicans in the communities is gradually decreasing, but they claim that those returning to Mozambique do so either because they miss their family or because they believe Mozambique's economy is starting to grow. *The fact that only 9% of Mozambican migrants want to stay in South Africa shows that they remain in the country fighting against their own desires. According to them, at the first sign of economic development in Mozambique a good part of these workers would return to their country in an attempt to restart their lives with the family* (Rodrigues 2019:20).

If they can be reached with the gospel of God's transforming grace while they are in South Africa and be grounded solidly in sound Biblical teachings and doctrines, they may be *missionaries* and church planters when they return to their homeland in Mozambique.

CHAPTER 5: A BIBLICAL BASED MODEL AS A GUIDELINE TO REACH MOZAMBICAN MIGRANTS IN THE NORTH WEST PROVINCE EFFECTIVELY

As we have seen before, migrant and refugee communities are very difficult missionary fields. According to Baggio (2008:8), *modern migrations, often marked by injustices, abuses, exploitation and human trafficking, pose new challenges to the migrant community. Economic interests and political and cultural considerations tend to view migration solely as an economic process; in such scenario, migrants are just factors of production and not subjects of human rights and agents of dialogue among cultures and societies.*

However, these communities are also very promising places to be explored by churches and mission agencies. Taking the gospel to these communities is a great opportunity to present Christ to people who are really in need materially and spiritually, people who are weakened by the hardships and shortcomings they are experiencing. *This transient population presents an amazing opportunity for Christians and churches to access the people on the move* (Profitt, 2017: 43).

Because they are trying to find a new life outside their countries of origin, migrants face situations of housing shortages, food, medical care and even spiritual shelter. Consequently, these migrants and refugees are naturally more open to receiving any help from established institutions such as governments, churches, missionary and health agencies (Oliveira, 2017: 101). In fact, the migrant becomes dependent on the help of agencies, government and nongovernmental organizations which arise to offer various forms of help.

Christians who minister to migrants may meet people who are in the country illegally or who are experiencing significant physical and/or emotional suffering. Hard questions will have to be answered from the Bible. Questions like: What does the Bible teach about the relationship between sharing the Gospel and alleviating physical need? Should we associate with, or provide assistance to people who are breaking the law by their mere presence? and Should we as Christians lobby for migration policies that reflect Biblical principles? One implication of the issues raised above is the fact that we should pursue different strategies for reaching out to Christian and non-Christian migrants (Scheepers, 2011:76).

With the objective to assist the church and missionary agencies Jairo de Oliveira lists some advice on how they can help the migrants: *Teaching the language, helping with translation, explaining aspects of local culture, teaching how life happens in the new context, helping with transportation, making phone calls, cultivating friendship, creating a network of relationships, sponsoring educational activities and presenting the gospel* (Oliveira, 2017: 90-91). These tips can be applied in different contexts and locations, including the Mozambican communities of the North West Province.

The church must understand that this opportunity that migrant communities offer should not and cannot be neglected. Bringing the gospel to these communities without thinking about the many possibilities that can be applied in the lives of these people is to miss the opportunity to accomplish the Integral Mission of the Church and thus reduce the possibility of success and efficiency of the full message of Christ. Citing the importance of integral mission as a way of implementing the Kingdom of God Padilha says:

Because the Kingdom has been inaugurated in Jesus Christ, the mission of the church cannot be properly understood apart from the presence of the Kingdom. The mission of the church is an extension of the mission of Jesus. It is the manifestation (though not yet complete) of the Kingdom of God, through proclamation as well as through social service and action (Padilha, 1985: 192).

The role of the church is to present a holistic gospel, a gospel that brings with it a life project clothed with the love of God to reach man fully. Heimbürger says:

The Lord wants people who love like the Lord does: loving those who come from outside, who lack home or family. These are the very people that God cares for, both in a physical and in a spiritual sense. Thanks to the mercy of Jesus Christ, members of every people in the world can join in being a new people, God's people. 1 Peter makes clear that for those of us who are in Christ, the church is our nation (2: 9). Those who are part of God's nation hear a very different story about migrants: God has loved them immensely to the point of migrating with them, and in response they are to love the migrant (Heimbürger, 2016).

This gospel should lead the human being to salvation, but it must also lead him to an evolution in the context in which he lives, enriching his quality of life, seeking to give him a certain dignity and to present actions to value him as a human being, son of God and citizen.

Using the theme *For the World to Hear His (God) Voice*, the Lausanne Congress (Lausanne, 1974:5) was responsible for changing the way the Reformed churches viewed and did missionary work through the Integral Mission movement. From this vision

of the Church's mission, we must understand that God is redeeming the human being, the human spirit, and He is using his Church for the remission of all his creation. In general, we can say that churches and missionary agencies must exert themselves to find solutions for the various conflicts and shortcomings in the lives of these human beings and not only meet their spiritual needs. Samuel Escobar writes:

The following year (1969) in Bogotá, Colombia, the Latin American congress on Evangelism concluded that true evangelism could not take place without adequate reference to social and political context within which it is done. Those attending indicated clearly their unanimous approval of statements like the following: 'To discuss whether we should evangelize or promote social action is worthless. They go together. They are inseparable. One without the other is evidence of a deficient Christian life. So, we must not try to justify service for our neighbor by claiming that it will help us in our evangelism. God is equally interested in our service and in our evangelistic task' (Escobar, 2003: 146-147).

To apply the Word of God in a holistic way in a refugee or migrant community, we can use examples and references in the Word of God and thus reach these communities effectively. By carefully analyzing the Bible we can find principles that can be applied and that will help these people in a pragmatic and Biblical way to face their daily challenges and problems (Oliveira, 2017:90-91). In general, migrants face similar problems in different contexts, and certainly so do the Mozambican migrants in the North West Province.

5.1 The challenges of the Mozambican communities in the North West Province

Being a migrant and trying to start a new life away from your homeland and family is a challenge accepted by few. In fact, the challenge of leaving one's own country and going on to another nation to restart life is accepted by those who are willing to face many barriers in order to overcome an unsustainable situation in their countries of origin.

Many migrant communities, but especially those who are primarily made up of refugees and asylum seekers, have to deal with real deprivation and social exclusion. Responding to the call of Christ to respond to the needs of a variety of outsiders (the poor, the hungry, the outcast, etc.) should therefore be an essential part of Christian interaction with such communities. Some possible areas of involvement include: English teaching, academic tutoring, practical help, counselling to help migrants deal with violent backgrounds, advocacy on behalf of communities and life skills training. These are obviously activities that are worth doing in their own right, but when they are undertaken by Christians, they bring with them the possibility that members of migrant communities will enter into meaningful contact with followers of Christ (Scheepers, 2011:81).

According to the International Organization for Migration (IOM) which is part of the United Nations Organizations, most migrants change their country because they are fleeing from war, poverty, hunger, unemployment, and even catastrophe (IOM, 2018: 14, 15). According to Rodrigues the profile of the residents of the Mozambican communities of the North West Province is not far from this reality. Many came to the region in search of a dream to provide a better quality of life for their families, both those who accompanied them on this journey to South Africa, and those who stayed in Mozambique waiting for the possibility of receiving some financial remittances that would help them to have a better quality of life (Rodrigues, 2019: 13).

However, among the Mozambican migrants in the region of the North West Province are people who came from different Mozambican provinces, belong to different cultures and ethnicities of Mozambique and consequently came from different family backgrounds. There are, besides the workers at the platinum mines, those who immigrated to try to escape the poverty that oppressed them in their native land. These migrants came without any guarantee of direct or indirect employment in the mines; they also came without any professional qualification to help them get a job (Rodrigues, 2019:10). In addition, most of these migrants arrive with a passion to work, but with many limitations in several areas, such as education, housing and language skills.

In addition to financial barriers and cultural difficulties, Mozambican migrants in the North West Province face racial threats. The different waves of xenophobic violence have generated fear and apprehension among Mozambicans who are accused of taking over the jobs of the South Africans in the labor market. *The quality of life in South Africa of a refugee (and immigrant) is not easy. While they have the right to some work, their effort in providing for their families is viewed as competition among the locals. They are seen as opportunists, increasing the crime or taking jobs away* (Profitt, 2017: 29).

Reaching followers of traditional and animistic beliefs should also be considered as one of several challenges facing local churches in the Mozambican communities. The fact that they are scattered and do not express their beliefs publicly makes these Mozambican migrants a challenge for local churches. Although they have no scientific proof of their spiritual practices, traditional healers still have followers who consider them as a kind of faster and easier resource to help them with their needs.

Magical *enchancements* promise to perform miracles of physical healing, spiritual liberation, painless abortion, easy enrichment, and solving love problems. Another issue is the worship and celebration of the dead that these religions preach and encourage. Many follow these practices because of a lack of knowledge and not of a desire to do evil. Although it may seem purely spiritual, certainly many migrants would not seek help from these practices if they had their material and spiritual needs met.

The Church must manage efforts to reach these communities directly, reaching the heart of all these problems that Mozambican communities present; reaching man in his human and spiritual needs. Certainly, the Church and its institutions are the divine answer to these communities and must reach them strategically.

While many of these challenges are barriers to the permanence of these immigrants in the region, the help they seek in churches and mission organizations is not so difficult to achieve. Conducting a realistic and workable proposal for integral mission within these communities will, in fact, meet the greatest humanitarian and spiritual demands they ever need. According to the survey (Rodrigues, 2019:19) the help they most request from churches and missionary organizations is decent health and social services, provision of childcare, schools, and continuing Bible teaching for their families.

5.2 A Christian response to reach Mozambican communities in the North West Province

The Bible is a book full of the histories of families and migrant peoples. In these histories we can find guidelines according to the Word of God on how to deal with migration issues. This is the first step the Church should take to deal with Mozambican communities in the perspective of the *Missio Dei*.

The Church must understand that for its mission to be truly integral, she must assist these communities in integrating social work with spiritual work, always performing one without neglecting the other. *According to the World Council of Churches, migration raises new economic, political, cultural and ecclesial concerns in today's globalized world. New forms of migration, including trafficking and development-induced displacement, threaten the human dignity of millions of people. Identify the challenge of the church concerning migrants, in three important areas: Recognition, Evangelization, Social Justice* (Lee, 2014: 6, 7).

Relief to Mozambican migrant communities can not only be social work but must also aim at the implementation and principles of the Kingdom of God in the lives of every person involved in this process of community aid.

On the other hand, the Mozambican communities of the North West Province have their difficulties and peculiar characteristics that must be respected (Anderson, 1992: 116,117). Cultural, linguistic and ethnic manifestations must also be well explored by projects carried out by churches and missionary organizations, and this must be done through the light of the Scriptures (Oliveira, 2017: 95).

In analyzing the needs of Mozambican migrants and carefully considering their difficulties and grievances, we are able to outline the ministerial possibilities that churches and missionary institutions can apply in these communities to effectively help these people overcome their daily difficulties. In the North West Province, welfare services, new schools, and Bible teaching are the needs that the Church of Christ cannot neglect (Rodrigues, 2019: 23). Besides these needs being among the most requested by the Mozambican people in the region, they are clearly efforts for the emerging of the Kingdom of God in the community.

5.2.1 Reaching the Mozambican migrant as a human being

An effective Biblical model of community work to reach Mozambican migrants should be based on the principle that this is a Christian ministry exercising mercy toward another person who is not necessarily a brother of the faith and can perfectly be a non-Christian person. *One of the greatest challenges of the church is how to become a voice for the voiceless, in this case, for the migrants* (Lee, 2014:10).

God (Deuteronomy, 10: 17-19) himself, declares his sovereignty over everything and everyone and makes it clear to his people through Moses that the determining factor in the treatment of a stranger is love: *For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. I have executed justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt* (Bible, 2011).

When considering the migrant as *the neighbor*, the human being in need of help, the first step is to remove cultural, racial and nationalist barriers in caring for the needy. God here

reminds the people of Israel that they themselves were aliens in Egypt (Deuteronomy, 10:19), and that this should be considered when the people of God treat pilgrims.

Creating ways to approach migrants is to take positive steps toward fulfilling God's will in the relationship with the migrant. Baggio says:

Rooted in the uncertainties and dangers of nomadic life, the duty of hospitality is an important element in the moral code of most ancient philosophies and religions. The presence of God in the foreigner to be welcomed represents the added value of the Christian interpretation of the duty of hospitality. The fear of difference and the loss of personal/group identity constitute a major obstacle in opening up to and welcoming foreigners. Paradoxically, it is in the encounter with others that personal/group identities are reaffirmed. From a Christian perspective, the encounter with others is also an encounter with God, the "totally Other", mystically present in the foreigner. And the more the others are different (migrants, foreigners, aliens) the more they mediate the totally other (Baggio, 2008:xii).

One of the complaints most often presented by migrants from Mozambican communities is the poor reception they suffer upon arriving in South Africa. This situation is exacerbated by the fact that many feel unwanted by South African nationals. Reports of racism and xenophobic attacks spreading throughout the country further prove these grievances they have presented.

All these problems that migrants face are in conflict with God's Word and God's purpose for his church. According to Dr. Samuel Lee:

God has His own statement about migrants. He loves them. He cares for them and asks the Church to do the same. In the Bible God's desire for migrants can be summarized in five major points in the Bible: 1) God has a special love for migrants (Deut. 10:18); 2) Migrants should not be oppressed (Exod. 22:21; Lev. 19:33–34); 3) Migrants should enjoy equal protection (Lev. 24:22; 25:35, Deut. 1:16–17; 24:17–21); 4) Migrants should have the chance to share equal responsibilities (Exod. 20:8–10; Num. 15:14–16); 5) God condemns nations whenever they oppress migrants (Ps. 94:6, Ezek. 22:7, 29); (Lee, 2014:4).

The Catholic professor and researcher VanThanh Nguyen says: *Hospitality to strangers was a highly regarded virtue worldwide in antiquity and by many religions*. Certainly hospitality should be one of the characteristics present in our societies as it was present in ancestral peoples as VanThanh mention: *Greeks, Romans, Hebrews, Asians and Arabs* (Nguyen, 2010). About traditions and hospitality VanThanh says:

The world's great religious traditions have long affirmed the connection between religion and hospitality to strangers. The Judeo-Christian tradition specially highlight this motif, not only moral responsibility but as spiritual practice, a way of life or a *habitus*. Since hospitality is love in action it is the most appropriate response to the immigration and migration issue today (Nguyen, 2010).

In an analysis of this theme in the parable of the prodigal son (Luke 15: 20-32), in the New Testament, Baggio draws attention to the fact that Biblical hospitality is accompanied by compassion and quality in the service offered: *Two essential attitudes of Christian hospitality are underlined here: reaching out to those who need hospitality, without waiting for their request, and giving them the best robe and food that the house can offer* (Baggio, 2005: 18).

According to Scheepers, migrants are trying to deal with deprivations and real needs. Areas of need may be physical lack of adequate food, shelter, and clothing or emotional needs e.g. solitude, dealing with the effects of trauma or interpersonal needs e.g. relationship differences between parents (not integrated into society) and children (already integrated), feelings of alienation from current society, or needs in areas of life skills, such as lack of language skills, lack of knowledge about the host society. Dealing with these needs should be an integral part of attempts to accommodate migrant Christians in the church and community (Scheepers, 2011:83,84).

5.2.1.1 Social projects applicable to the Mozambican migrants in the North West Province

Understanding that the goal is to reach them for Christ and improve the quality of life of Mozambican migrants living in the North West Province, the most coherent attitude is to help them get started in their new country. As we discussed earlier in this study, steps need to be taken to make migrants more receptive as soon as they reach their new home. This kind of help may be seen by some as unspiritual steps, but they certainly serve to demonstrate God's love for the needy in the midst of their affliction (James 2:14-26).

A. Migrant support center

This support center will be able to focus on services that will help the migrant become familiar with the bureaucratic issues of the new country.

1. In this center it would be possible to apply for all migrants' documentation required by the South African government in the process of legalization to stay in the country.
2. A support center would also be able to help the migrant find access to the other services he will surely need, such as health, education and safety.
3. Basic social services could also help the migrant to adapt. The support center could be a place where migrants can find clothing and shoe donation services offered by community and church residents, volunteer hairdressers, counseling services and legal aid services so that they can understand and demand their own rights.
4. Migrant support centers can also become like support bridges for the unemployed. The goal would be to direct the migrant to a job vacancy in various ways, such as assisting them in drafting their CV's, trying to contact companies that have vacancies available, and even offering some basic vocational courses such as bricklayer, painter, baker, cook, gardener and hairdresser.
5. Language classes, mainly English and Afrikaans. Knowing how to speak the language of the local people is a tool that can open many doors and will even help in adapting to the new country.

B. Drug rehab center

As many Mozambicans arrive in this region without their families, many seek prostitution, alcohol and drugs. A drug and alcohol addiction recovery and rehabilitation center would be a good opportunity to bring people to Christ and offer them a new opportunity in society.

C. Food and clothing distribution center

The church could lead a food collection and distribution service with the help of church people and the community. The book of Deuteronomy (10:18-19) guides the people of Israel about God's care for sojourners; *He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt* (Bible, 2011). Unemployment is one of the huge dilemmas of new migrants and without money to buy food, many resort to criminal activities in order to feed themselves.

D. Temporary shelters for families

Temporary shelters for those who do not have a place to live can be erected because many migrants from different countries have no place to live during the first days of their arrival. A place that welcomes new migrants for a week would help them get started.

E. Child abuse awareness campaigns

Child abuse can be prevented through awareness and prevention campaigns. As there is a high rate of sexual and emotional abuse against children in Mozambican communities, raising awareness is a very positive action. Professionals from various areas, such as teachers, educators, psychologists and social workers can be involved. This work can be done through partnerships between ecclesiastical institutions and the South African government.

As the community of Mozambicans in the North West Province is large and needy, social actions like these could bring the church closer to these people. For those who are far from the family, alone in a strange land, these services can help in a fresh start and give even greater dignity and pride to the migrant's heart.

5.2.2 Reaching the Mozambican migrant according to the teachings of Christ

As an example of the guidance presented to the people of God in the Old Testament, in the New Testament we can see that Jesus has always been interested in offering merciful protection to strangers. Scheepers writes: *This theme is picked up in the New Testament where Jesus makes it clear that concern for, and action on behalf of, outsiders should be a key part of our response to His message (cf. Matthew 25: 35-40). It is also clear that the Gospel of Jesus Christ is an 'international Gospel'. A message that should go out to the 'ends of the earth' (Acts 1: 8; Scheepers, 2011:72).*

From the earliest days of his life on earth, Christ himself sustained the difficulties that migrants experience on their pilgrimages. Jesus and his family fled to a foreign land, Egypt, and so Jesus survived the slaughter of babies ordained by Herod. Therefore, Jesus and his parents lived temporarily as refugees in foreign lands. They lost their homes, the connection with family and friends, and they still had to depend on the kindness and hospitality of strangers to survive in the places through which they passed.

This situation persisted until Herod's death when Joseph and Mary resolved to return to the land of Israel. Matthew (2:13-23) tells us the journey made by Joseph's family:

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt I called my son."

Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more."

But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." And he rose and took the child and his mother and went to the land of Israel. But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene (Bible, 2011).

Already in his adult life, Christ wandered from city to city while daily exercising his ministry throughout Galilee, Judea, and Samaria. Moreover, He himself encouraged his followers to live a life of pilgrimage and renunciation in this world (Mark 10: 28-31; Luke 9: 57-59). *Consequently, Jesus knows and feels what it is like to be the marginal paroikos - stranger, foreigner, or immigrant - in this world* (Nguyen, 2010).

Coherently, Christ's ministry included plenty of actions and messages that emphasize divine care for the stranger. VanThanh Nguyen says, *He used parables to emphasize the importance of hospitality in the kingdom of God: the friend at midnight (Luke 8: 5- 8); the Wedding Banquet (Luke 14: 15-24); the lost sheep, the lost coin and the Prodigal son (Luke 15: 1-32); and the Rich Man and Lazarus (Luke 16: 19-31);* (Nguyen, 2010).

Observing the parable of the Good Samaritan, we can see that it illustrates in a clear and practical way the treatment that the Christian should apply to the care of foreigners. In this parable Luke (10:29-37) tells the story of a Jewish man who was traveling from Jerusalem to Jericho when he was attacked by thieves.

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii[c] and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise" (Bible, 2011).

Historically, that road was already reputed to be a dangerous place, and in the middle of the road the man was stopped by thieves who stole his belongings and beat him severely (SB-ESV, 2008:1976). While he was unconscious and lying in the middle of the road, the religious leaders did not want to help him because they feared the danger this place represented to travelers.

The only one who passed by and stopped to help was a traveler from Samaria, and the Samaritans were traditionally opponents of the Jews. According to Father James Martin, by using the example given by the Samaritan in this parable, Jesus teaches some interesting lessons about helping migrants (Martin, 2017).

First, Jesus teaches us that we are called to help the stranger, even if there is risk involved in the situation, or even if it is inconvenient for us to help the needy. The second lesson that Christ teaches us is that we should help the migrant even if this foreigner belongs to another religious, cultural or ethnic group that is not ours. According to Father Martin the third lesson is that in the parable of the Good Samaritan Jesus calls us to show mercy regardless of any external or human factors involved in the situation (Ibid).

5.2.2.1 Body of Christ actions applicable to Mozambican migrants in the North West Province

Surely the church is the strongest expression of Christ's work on earth. The Church is the Bride of Christ and therefore the Church has all the authority to represent Christ through her actions and can still show his love through these actions. The apostle Paul (Ephesians, 2:10) writes; *For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them* (Bible, 2011).

One of the questions that must be present in the decisions of the leadership of Christ's Church is to know what Christ himself would do in the face of difficult decisions and situations. The current world migration crisis is considered by some to be a God-permitted situation for his Son Jesus to be revealed to the least reached and unreached people through the preaching of the gospel, and this is no different in the outreach to Mozambicans living in the North West Province. So, we can consider some ideas that are very pertinent to this region.

A. Migrant reception programs

As the Church of Christ, we should be an institution consisting of welcoming people, and the temple should be a welcoming place, as Luke tell us (Acts 4:42); *And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers* (Bible, 2011). Creating a welcoming environment for the migrant seems like an insignificant step, but it means a lot to those for whom Jesus died. In parts of the country, Mozambican migrants are not welcome in some communities because of racial and labor issues. Among the communities In the North West Province some have communication and document difficulties. The church needs to be a place of protection where the migrant can find support and help to move forward. Ideas like creating home visiting teams for new migrants, establishing a responsible person to make phone calls to those who first visited the church and trying to involve the migrants in church activities will help them feel part and parcel of a community and remain firm in the faith.

B. Specific evangelistic actions

Churches may carry out specific evangelistic work for the North West Province Mozambicans. A church that has Mozambican cultural characteristics and can offer meetings in the original languages of immigrants will help them to feel more comfortable, as if they were in their own country. *And when they heard that he was addressing them in the Hebrew language they became even more quiet* (Acts 22:2).

C. Evangelism of followers of traditional beliefs

Although small, the number of followers of traditional religions and ancestral beliefs also deserves special attention by the local church. Evangelism aimed at reaching out to these people can change the lives of many who live in darkness by bringing deliverance into Christ. This group of Mozambicans involved in witchcraft, worshipping the dead and

necromancy will require prior training to be evangelized. Mission agencies can assist with this.

Some denominations, such as the Assemblies of God, already have specific work aimed at reaching Mozambicans and this is possibly one of the reasons they are the fastest growing and most prosperous churches in these communities. Other denominations should start new Mozambican churches to reach migrants who have different theological perceptions. There is a need for new churches and space for all denominations to reach these people.

5.2.3 Reaching the Mozambican migrant in the perspective of missionary expansion of the Kingdom of God

The lack of ministers and leaders in Mozambican migrant communities is not an imposing problem to be faced. The need for pastors and ministers for the churches has been tackled and fulfilled basically in two ways. According to Rodrigues, some leaders of these churches were sent or migrated from their countries in order to accompany them spiritually and to be pastors for their countrymen who are in South Africa (Rodrigues, 2019: 18).

But there are also those who have been trained in theological courses offered in their own communities by the churches and missionary agencies. For example, the Assembly of God has its own basic courses for the formation of new workers for its churches in the Ga-Luka village near the city of Rustenburg. The missionary agency SIM (Serving In Mission) and the agency IMM (International Miners Ministry) work in partnership with small churches to train their new pastors in poorer communities. These students, even during their studies in the theology course, carry out their ministry work and later assume spiritual responsibility in community churches (Rodrigues, 2019: 19).

This formation and preparation of new priests for the ministry in the migrant churches by the missionary institutions is an essential part of integral mission in these communities. Samuel Lee, tells us about the importance of training new pastors and leaders in migrant communities. *Migrants who are already Christians as well as migrants who convert to Christianity desperately need education, they need theological education that will help them rediscover Christ in their own cultural and social context* (Lee, 2014:10).

However, regardless of the origin of the theological formation of these leaders, both have their value for the growth of the Kingdom of God, and both are equally well recognized by the communities where they work. But it is important to highlight the value of this process of migrating priests to the growth of the Kingdom of God among migrants and local people. Lee, tells us about the importance of training new pastors and leaders in migrant communities. Migratory movements have always been, and always will be, excellent opportunities for the expansion of the kingdom of God on earth, whether by receiving migrants, or by receiving preachers and priests. About this Baggio writes:

In the Old Testament, migration is frequently presented as an opportunity to spread the revelation of the true God all over the world. The frequent displacements and exiles marking the history of the People of Israel brought about the establishment of many Jewish colonies outside Palestine. The reconstruction of a community, faithful to the covenant, represented a living witness of the oneness of the God of Israel (Baggio, 2005:31).

When there is no need for cultural, linguistic and doctrinal adaptation it certainly establishes a certain advantage for the "migrant Minister" over the local South African preacher. Moreover, there is still some distance between the migrant churches and the native churches, which makes it even more difficult to carry out cooperative work among them. Lee writes:

Unfortunately, I can say this out of experience that the relationship between migrant churches and native churches is very limited. They may co-exist in the same town or city, yet they know less about each other. The native churches do not know much about what the migrant churches are going through, what they feel and how they try to survive (Lee, 2014:9).

A good response to the need for new priests and ministers for the migrant church is the performance of preachers who are well aware of their needs and feelings while living in a foreign land. Amongst some Biblical examples we can highlight Philip's (Acts 8: 26-40) approach to the Ethiopian traveler. This Biblical passage illustrates the missiological potential of sending a messenger to preach the good news to his own people (Bible, 2011).

Analyzing Paul's apostolic ministry, we realize that even though he was known as the apostle to the Gentiles, Paul was a constant presence in the synagogues of Jews in gentile cities. Some time after having established churches in various cities, the apostle Paul himself returned to visit, teach and strengthen the churches formed between the Gentiles and Jews in the diaspora (Acts 20: 1-6). This presence of an apostle coming

from Jerusalem strengthened the spirit of the brethren and helped them to stand firm in the faith.

Ministers who have migrated to work among their own people convey greater security and confidence to their fellow countrymen and are also excellent influencers to their fellow countrymen who are not yet Christians or are still deciding to receive Christ as their Savior.

One strategy that should certainly be encouraged in the Mozambican communities in the North West Province is the arrival of Mozambican preachers to work with their migrant compatriots. About this kind of ministerial exchange Scheepers writes:

The best people to reach migrants with the Gospel are other migrants from the same community. They already understand the language; they know the culture and they are often able to articulate the Gospel in ways that will be easily understood within that community. Churches working towards welcoming Christian migrants should, therefore, place a great deal of emphasis on mobilizing and training such migrants for Gospel ministry among their own people. This principle does not only apply to other migrants in the host country but can even be extended to the original country of origin. Many migrants would perhaps be reluctant to move back permanently to their home countries for the sake of missions but that does not prevent them from being involved in ministry there. They can still become involved in online ministry, short term mission, financial support and (in situations where there is severe persecution) advocacy on behalf of Christians in their countries of origin (Scheepers, 2011:84).

This “importation” of Mozambicans pastors and leaders is a very important resource to begin the process and establish a church in the community, but training and preparation through courses for the education of new gospel ministers to work among Mozambicans always will be necessary for the establishment of a healthy church in the community and also for the ministerial training of the body of Christ. *Migration usually occurs from less developed to more industrialized countries. Between the former and the latter there is a 'natural' gap in access to financial resources, which is also notable at the ecclesiastical level. In a coordinated migrant ministry, the principle of reciprocity should be integrated with the principle of 'financial subsidiarity,' according to which the most resourceful community would assist the less resourceful one in case of necessity* (Baggio, 2006:2).

From a Catholic perspective, Baggio writes about the Church's neglect concerning the countries of origin of refugees and migrants. He says: *Catholic migrants are not ashamed to reveal their spiritual and material needs but Missionary agencies are great partners of*

the churches in social work, they also work in evangelism and in some countries with Bible translation (Baggio, 2006:1). Many agencies are working directly to open new churches in needy and distant communities. Missionary agencies are generally non-profit organizations and offer help in a variety of ways without compromising church finances or bringing new costs and expenses to the community.

Committed to the call to go and make disciples, *Go therefore and make disciples of all nations* (Matthew, 28:19), mission agencies are able to gain the trust of both local churches and people in the communities. In the North West Province, missionary organizations are doing some work to help the Church and workers in the platinum mines, but these organizations can do more.

Catholic migrants are not ashamed to disclose their spiritual and material needs, but they sometimes feel neglected by the Church of origin and ignored by the Church of the arrival. In many cases, the problem is to define who would be responsible for the people in movement. On the one hand, geographical distance separates migrants from the Church of origin, who may feel somehow relieved of their responsibility (Baggio, 2006: 1).

5.2.3.1 Missionary actions applicable to Mozambican migrants in the North West Province

A. Discipleship programs

Mission agencies may offer training courses and discipleship for new leaders "...teaching them to observe all that I have commanded you" (Matthew, 28:20). The Mozambican communities in the North West Province do not have training courses for new local pastors. Creating theological seminaries to train workers within the community will help those who want to work in ministry but do not have the time or money to pay for a course in other cities or provinces. In addition to theological training courses, vocational training courses can also help community residents overcome the difficulty of getting a new job.

B. Social welfare services

Missionary organizations can initiate social work to help communities with their weaknesses and needs (Matt. 25:35-45). Mozambicans living in these communities have no assistance from government agencies. Establishing new schools, kindergartens and health centers would be actions that would really help these communities.

C. Distribution of books and bibles

Distributing Gospel literature such as evangelistic books, Bibles, and booklets helps with the work of evangelization and also with the edification of Christ among migrants. *My people are destroyed for lack of knowledge* (Hosea 4:6). Mission agencies can help in the Christian education of migrants and still use this strategy to reach non-believers in the community.

CHAPTER 6: SYNOPSIS, FINDINGS AND RECOMMENDATIONS

6.1 Synopsis

The history of migrating workers who have moved from various provinces of Mozambique to settle in the North West Province is very old. It began in the early part of the last century with the establishment of bilateral cooperation agreements between the governments of Portugal and South Africa. *“Relations between South Africa and Mozambique have their historic origin as far back as 1928 when South Africa and Portugal entered into a Convention which regulated labor; transport and commercial matters between South Africa and the colony of Mozambique (Department International Relations and Cooperation, 2015).*

In the beginning the goal was to form a partnership that would help the two economies grow. Through these and other agreements made by Portugal, Mozambique would strengthen its economy by bringing dividends from the neighboring country through exported labor and South Africa would be able to meet its manpower needs for hazardous work in the underground gold and platinum mines, which South Africans did not want to risk at that time. *The migratory wave, which dates back to the nineteenth century, intensified after the signing of an agreement to facilitate the work of Mozambicans in South Africa in 1964 between the South African and Portuguese states, former power of the former colony of Mozambique (Sousa, 2014). The Governments of South Africa and Mozambique on 20 July 1994 entered into the Agreement for a Joint Permanent Commission for Cooperation, thereby providing the mechanism for further cooperation (Department International Relations and Cooperation, 2015).*

Over the years, migratory waves from Mozambique to South Africa have declined slightly. This small decrease occurs for several reasons, including the low demand for platinum in international trade. Another reason is the tightening of South African worker protection laws established by the South African authorities to ensure employment for their citizens. *Historical migration dates back to the nineteenth century, peaked in the 1970s and is today in a downward phase... And the tendency is to continue to decline, not because of lack of interest, but because the Republic of South Africa itself has tightened their protectionist policies for the employment of their citizens and this has in fact imposed certain restrictions on the recruitment of foreign labor. (Sousa, 2014).*

South Africa has experienced a surge of immigrants since democracy. Immigrants play a major role in the labor market. On the one hand, they can create employment by increasing demand for goods and services and consequently increasing demand for labour. On the other hand, they are accused of swelling the pool of labor, thereby displacing natives in the labor market and depressing wages. As a result, the South African authorities have strongly restricted immigration policies since the transition in 1994. Indeed, policy-makers do not appear to view immigration as a policy tool that could benefit South Africa (Soami, 2013).

This decrease in job opportunities for foreigners, especially Mozambicans, has not reduced the number of new migrants from Mozambique hoping to find any kind of job in South Africa. Mozambican immigrants continue to arrive in South Africa, especially in the North West Province. This is because the dream of achieving a better quality of life by migrating to South Africa has become one of the most popular ways to be successful in life and to help the family in Mozambique. *Throughout the twentieth century it was an honor for a family to have a child who was going to work in the mines of South Africa* (Sousa, 2014).

In pursuit of this dream, many Mozambicans cross the border to reach South Africa even without a job offer by mining companies or other companies. In these cases, the migrants do not have the necessary documentation to stay in the country and then seek informal jobs so they do not need to present the necessary documentation of their legal residence in the country.

With the arrival of more Mozambicans, with or without promise of employment, a belt of Mozambican communities was created on the outskirts of the cities of the North West Province. As the rates of unemployed people in the communities are high, these migrants began to live in precarious and dangerous situations. Communities are marked by poor quality of social life. Lack of sanitation, quality schools, medical care and housing occurs. *In our research we found that most of them live in shacks that they built themselves with sheet metal. We have found that many mine workers also do the same to save money so that they can send to their families in Mozambique. We observed, for example, that many of those who came on their own without a contract with a mining company live in precarious conditions and with very limited resources* (Rodrigues 2014:12). In addition, as a consequence of poverty and unemployment, these communities are marked by other problems such as violence, gambling, inebriation and idleness among young people.

The purpose of this study, as its title proposes, is to make an analysis to find out what are the best actions to be applied according to the principles of Missio Dei in the ministry dedicated to Mozambican migrants living in communities in the North West Province. Therefore, we presented an analysis of the main challenges and difficulties facing Mozambican migrants arriving to work in this region. We also present some proposals for the work done by churches and mission agencies to be productive and effective in reaching these communities in their needs. Scheepers talks about the importance of ministering to human needs as a way of presenting Christ to migrants:

Minister to human needs: Many migrant communities, but especially those who are primarily made up of refugees and asylum seekers, have to deal with real deprivation and social exclusion. Answering the call of Christ to answering the needs of a variety of outsiders (the poor, the hungry, the outcast, etc.) should therefore be an essential part of Christian interaction with such communities. Some possible areas of involvement include English teaching, academic tutoring, practical help, counseling to help migrants deal with violent backgrounds, advocacy on behalf of communities and life skills training. These are obviously activities that are worth doing in their own right, but when they are undertaken by Christians, they bring with them the possibility that members of migrant communities will enter into meaningful contact with followers of Christ (Scheepers, 2011:81).

Mozambican communities that are scattered along the northern border of South Africa have many problems ranging from lack of basic social services to lack of adequate spiritual care. During the development of this research it became even clearer and more noticeable how large and deep the social and spiritual gap is that needs to be filled in these communities. And this is a task to be done partly by the government of South Africa, but mainly by ecclesiastical institutions such as Local Churches and Missionary Agencies.

The Church, as an institution established by Christ, is entrusted with the responsibility of carrying out his purposes in whatever fields of work. Missionary agencies are evangelistic arms that come from the Church to achieve God's purposes for the fulfilment of his mission. Thus, ecclesiastical efforts to reach Mozambican miners in the North West Province must aim at applying Missio Dei principles in all its spheres, that is, going far beyond preaching the gospel, to being an instrument of God's action in the community. *So, the church's mission is a subset of a larger whole mission that is both part of God's mission to the world and not the entirety of God's work in the world* (Arthur, 2015).

This thesis constitutes that integral mission projects in the Mozambican communities of the North West Province may be the closest form of church work to apply *Missio Dei* in these communities. The goal is to rescue man completely: the human being, the spiritual being and the social being, for this is more compelling than the preaching of the gospel. It is essential to reach and rescue man from all his needs: spiritual, physical and social.

6.2 Findings

As this study focused on a specific South African community, the North West Province resident Mozambican migrant community, this research seeks to set aside the details of the migratory process and life of Mozambican migrants who settled in the Gauteng region or other South African provinces even though there are a large number of Mozambicans working in cities and gold and platinum mines. *In times of further development of the mining partnership, that in the 1970s, South Africa's mining industry employed some 120,000 workers from various parts of Mozambique, at that time it was estimated that there were about one million miners working across the country* (Sousa, 2014).

This research established that the migrant group that moved to the North West Province to work in the more than 45 platinum mines spread throughout the region came mainly from the provinces of southern Mozambique. About 81% of respondents came from Inhambane, Maputo and Gaza (Rodrigues, 2019:8).

In order to do a sampling search, we chose the Rustenburg region, villages and the surrounding cities such as Britz, Mooi-nooi and Marikana, all belonging to the North West Province, also called Bojanala Platinum District. Without doubt, the largest number of Mozambican communities is concentrated in the Rustenburg region in South Africa, therefore these communities were analyzed and most of the data were collected there.

Rustenburg is the largest producer of platinum in the world. Previous studies show that movement has been occurring between other places and Rustenburg villages and townships around the mines have been the main receiving areas. People migrate to Rustenburg because they are attracted by the rapidly growing mining and tourism activities in the area. Using migration figures from the 1996 and 2001 censuses into Rustenburg based on usual and previous place of residence, the study established that the majority of the migrants are from within the province. The circulation of workers between their tribal areas and commercial/industrial enterprises is a familiar phenomenon. The study recommends that in order to reduce negative impacts of migration such as social, political, economic and health challenges, factors that trigger migration ought to be addressed (Kibet, 2013).

A few kilometers from the center of Rustenburg most of Mozambique's migrant villages are situated. These villages are located in various communities scattered around the city, but the villages are concentrated especially in three large communities: Ga-Luka, Boitekong and Ikageng. All these villages experience the same problems and have the same needs, especially social ones.

In the communities of the North West Province different groups of Mozambican migrants are settled. Some left Mozambique already hired by a mining company, others are hired after their arrival in South Africa by companies providing services to mining companies, others come to the country wanting to work but without any promising employment.

This difference between Mozambican migrants arriving in South Africa leads to the creation of social subgroups within these communities. There are those who are well established and have fulfilled their dreams and decided to stay with their families in South Africa, whether they are employed or not. Others are employed and send money to their families who remained in Mozambique. The third subgroup consists of those who remain unemployed and do odd jobs to survive in the country.

During the development of this thesis it was found that these groups of Mozambicans live in houses with poor conditions, e.g. shacks made of zinc or wood. They are improvised dwellings without basic sanitation. We also find that many starve and have many needs, problems with documentation and live without social support offered by the South African government, NGOs or ecclesiastical institutions.

With regard to spiritual needs we conclude that they exist and are many. In general, we can classify them as internal and external needs of the Mozambican churches.

Internal needs include the lack of training in all areas of Christian service, especially for new leadership as well as poor conservation of sanctuaries and equipment used during worship. External needs include the lack of planning in the areas of evangelism and social action and the lack of training and actions to reach those involved in witchcraft practices and traditional beliefs of Mozambique.

Many actions need to be taken in these communities to help these migrants living in the North West Province. The ecclesiastical institutions play a very important role in this work. The application of social and evangelistic actions within the perspective of Missio Dei principles will certainly contribute to the relevant role of the Church in these communities.

For now, we have seen that few actions are being taken by churches and mission agencies to reach Mozambican migrants.

The aim of this paper is to analyze the social and spiritual reality in which these Mozambicans live in diaspora. Thus, after analyzing the living conditions of these migrants, we are able to launch project ideas to reach the residents of these communities from the perspective of *Missio Dei*, remembering that there are necessary actions that are within the scope of ecclesiastical institutions, but there are also others which are within the responsibilities of the South African government authorities.

6.3 Recommendations for future research

As already mentioned, Mozambican migrant communities in the North West Province are a mission field with much to explore. Even though some work has already been started by some ecclesiastical institutions, there is still much that can be done by churches and mission agencies. It is important to remember that this thesis aims to indicate challenges as well as needs and provides ideas for the Church of Christ to succeed when reaching out to the Mozambican migrants of these communities. *On the level of action, the migrant ministry urges the local Churches affected by migration to initiate specific coordinated actions. Overcoming differences and antagonism, the communities of origin and arrival are called to start a constant dialogue in pursuit of the spiritual and material welfare of a portion of the flock entrusted to both* (Baggio 2006:1).

In this sense it is important to analyze the possibilities of projects to be developed in these communities. The large number of problems that Mozambican migrants face opens up a wide range of possibilities. The suggestions presented in chapter 5 of this thesis are some ideas which can be put into practice by local churches, mission agencies and the government of South Africa. Here we briefly list these suggestions that can be implemented in the social and ecclesiastical areas:

A. Migrant support center

This support center will be able to focus on services that will help the migrant become familiar with the bureaucratic issues of the new country.

B. Drug rehabilitation center

A drug and alcohol addiction recovery and rehabilitation center would be a good opportunity to bring people to Christ and offer them a new opportunity in society.

C. Food and clothing distribution center

The church could lead a food collection and distribution service with the help of church people and the community. Unemployment is one of the huge difficulties of new migrants and without money to buy food, many resorts to criminal activities in order to feed themselves.

D. Temporary shelters for families

Shelters for those who do not have a place to live can be erected. Many migrants from different countries have no place to live in the first days of their arrival. A place that welcomes new migrants for two or three weeks would help them get started.

E. Migrant reception program

Creating a welcoming environment for migrants seems like an insignificant step, but it means a lot to the migrants.

F. Specific evangelistic actions

A church that has Mozambican cultural characteristics and can offer meetings in the original languages of migrants will help these migrants to feel more comfortable, as if they were in their own country.

G. Evangelism of followers of traditional beliefs

Although small, the number of followers of traditional religions and ancestral beliefs also deserves special attention by the local church. Evangelism aimed at reaching these people can change the lives of many who live in darkness by bringing deliverance into Christ.

H. Discipleship program

Mission agencies may offer training and discipleship courses for new leaders “...*teaching them to observe all that I have commanded you*” (Matt. 28:20, ESV). In addition to

theological training courses, vocational training courses can also help community residents to overcome the difficulty of getting a new job.

I. Social welfare services

Mission organizations can initiate social work to help communities with their weaknesses and needs. Opening new schools, kindergartens and health centers would be actions that would really assist these communities.

J. Distribution of books and bibles

Distributing gospel literature such as evangelistic books, Bibles, and booklets sustains evangelization and will also establish the body of Christ among migrants. Mission agencies can support the Christian education of migrants and still use this strategy to reach non-believers in the community.

The realization of these projects will certainly produce a better life for the residents of the migrant communities. However, it is important to note that the execution of these ideas will not extinguish the problems of the Mozambican communities in the North West Province. This is because solving a problem does not prevent the emergency of others that will also become priorities for migrants, and moreover, projects may be accepted or rejected by the community itself, thus compromising the results. These are certainly suggestions that will greatly help the social and spiritual development of villages and will have a major impact on the lives of their residents, but far beyond these ideas, projects can be initiated by both government and church authorities.

Linguistic, geographical and financial limitations do not allow us to conduct a 100% exhausted research on the subject. Certainly, a study that uses more technological and financial resources may find new and advanced possibilities for applying the principles of Missio Dei in ministering the Gospel to Mozambican migrants living in the North West Province in South Africa. Certainly, other fellow scholars may apply different methods of research and field data collection. These other surveys can expand the possibilities of advancing the prospect to reach Mozambican migrant communities. *A high level of understanding of what makes a community tick will greatly assist such as a church in the development of an evangelistic strategy* (Scheepers, 2011:77).

It is also important to note that in addition to the subject not being fully explored by this thesis, this same theme may be dealt with in the future by using different scientific research methods and by people who observe the phenomenon from different points of view. Some results of this research may be broadened and further detailed if the research methods change. So, here are some suggestions for future research in the North West Province Mozambican communities.

6.3.1 Methodology

A. More quantitative research

I suggest future explorers of this theme should broaden the scope of research. Data collection for the elaboration of this thesis was restricted to villages on the outskirts of Rustenburg, due to the large number of Mozambicans in the communities of Ga-Luka, Boitekong and Ikageng. Future research may explore more cities, both large and small, such as Mooinooi, Marikana and the surrounding area of Brits. These communities are smaller, but Mozambicans from these communities may present another background which will enrich the results of the thesis. One can also explore other regions of the North West Province which has 25 cities of various sizes.

B. Perform Applied research process

As the goal is to apply Missio Dei principles to reach Mozambican communities the suggestion is to simplify and to be more practical. Nothing is more practical than asking the interviewee directly what his needs are and what one can do to help him. The idea is to look for suggestions coming from the most different components of these communities, from the poor to the rich, from the employed to the unemployed, from those who live legally to those living illegally in the country, etc. Having these results, it is possible to draw a plan of applicability of the proposals received.

C. Add a case study to the research

The good receptivity of the Mozambican people when researched encourages us to go even deeper into the research content. Finding a spontaneous testimonial account among Mozambican migrants and adding this testimony to the research will certainly further enrich the work.

D. Also apply an action research

The objective is to conduct an experiment within the Mozambican communities and to see if the results correspond positively to the theoretical basis of the proposals presented. The data gathered from an Action survey will give a real and hardly manipulated result of what can be applied in a specific community. The idea is to bring the laboratory into the community and help them to experiment with certain situations so that the result is gathered with the direct participation of the migrant and thus data collection can be more reliable.

E. More diverse bibliographic and documentary research

The tendency to hear only one side of the story and accept it as true is a sin the researcher cannot commit during the construction of his work. Material about the history of Mozambique does exist, however the source of much of the published material has as its origin Mozambican people and tends to show the most "undermined" side of history. Examining documents and materials of Portuguese origin will help to enrich research and find more reliable information.

F. Also apply spontaneous search

The point is not to avoid questionnaire surveys. Questionnaires give the researcher direction, indicates the aim he wants to reach and are very important in this work. Searching for spontaneous answers, on the other hand, helps the interviewee to declare his or her own thoughts and feelings unconstrainedly. This type of research gives the opportunity to raise new questions and ideas that were not perceived by the interviewer when formulating the questionnaire. An interesting model in this case is to set up a combined survey in which the interviewer asks questions by using the form and the interviewee will then have the opportunity to spontaneously say what he or she wants. Spontaneous research will require a bit more work as the Mozambican migrants we encountered did not like to talk much, especially in research. However, it will be worth the try.

G. Research on the number of HIV / AIDS carriers

Many residents of Mozambican communities have various diseases, especially AIDS. Identifying these people can help the government in South Africa to lead them to proper

treatment which is a life-saving step that prevents the virus from spreading in communities.

There is a lot of resistance from infected people to expose themselves and ask for help. However, this is a worthy attempt to save those who suffer without knowing that treatment is available to those who want it. About this Buys reports: *In our daily encounters with visiting HIV AIDS patients in townships, we often find patients who have been marginalized from the community without any care because they are suspected of being bewitched. To be in touch with them is seen to be dangerous because the evil spirits of bad luck may affect you as well. That makes it extremely difficult to break through the stigmas surrounding AIDS* (Buys, 2008).

Information is the main tool for helping people living with the AIDS virus in communities. Research like this can be very helpful for the government to provide treatment for these people.

H. Research the rates of child abuse and violence against women

These data can help the authorities to make a social analysis of the problem in Mozambican communities.

Despite the difficulty of collecting this data, such research can lead the government and ecclesiastical institutions to promote lectures and advisory groups. Preventive actions can also be planned with security officers and well-trained professionals to deal with this type of problem. *Domestic and sexual violence against women and children remains a major cause for concern. Abuse takes many forms and it can happen to men, women or children in the workplace, school, home or social situations. Despite South Africa's annual 16 Days of Activism Against Gender-Based Violence campaign, domestic and sexual violence remain a major cause for concern, given the shocking statistics. Domestic violence is a pattern of abusive behavior where one family member tries to gain or maintain control over another. Sexual abuse is any unwanted sexual activity where the abuser uses force, makes threats or takes advantage of their victim without consent* (SC Herald, 2018).

6.3.2 Assistive Tools

A. Have good informants in the community

The information provided by people who live or work in the community is precious. Partners who do community or church work in the community, such as churches, mission agencies, and even civil servants can help with data collection and give even more important value to research. Because they are already involved within the community, these collaborators are well aware of the people's difficulties and the roots of their problems. In addition to assisting in data collection, these partners can provide valuable insights for research enrichment.

B. Be accompanied by a Changana speaking interpreter (ShiTsonga / Tsonga)

The dialogues in Portuguese or English failed to explore what was deep in the hearts of the Mozambican migrants interviewed. The linguistic question may limit respondents' answers or cause the interviewer's question not to be understood. Most of the interviews for this thesis was launched not using a Changana speaking interpreter, which could have enriched the data collection from those who had difficulty speaking Portuguese and English.

C. Search in Mozambican Literatures

Being careful not to polarize research, it is important to research books and magazines published in Portuguese. Many books on Mozambican culture, politics and history are available in Portuguese only. Despite the difficulty of being a foreign language, these books provide testimonials and data that help us to interpret the Mozambican heart regarding its ills. South African libraries have a very limited number of English books about Mozambique written by Mozambicans. Finding books in Portuguese in virtual bookstores, or even downloading versions of these books from the internet can help a lot.

6.3.3 Precautions

A. Do not prioritize a theological line

Even though there are a good number of churches in these communities of Mozambicans in the North West Province, the researcher will need to avoid research bias. The churches

in these communities are mostly Pentecostal or Neo-Pentecostal churches who believe in the actions and gifts of the Holy Spirit, and many follow prosperity theology and divine healing as the basis of their sermons. The problem is not in the theology they follow, but in their worldview, that is, the tendency to spiritualize the answers of a survey is always present. By diversifying the theological line of the churches surveyed there is a likelihood of finding less fatalistic and more realistic answers.

B. Do not focus research on specific groups

When research is conducted in an environment free of religious, partisan, and ideological issues, we may gather more accurate and less biased information. As most of the residents of the Mozambican communities are Catholic or Evangelical Christians, I suggest that the next researchers do a survey absent from the “religious environments”. I suggest the same procedure with party, partisan and ideological issues.

C. Avoid rewarding volunteers financially

Due to lack of employment among Mozambican migrants in the North West Province, financial gratification attracts many volunteers to participate in the survey, but this does not guarantee a good quality of the collected data. This question may vary greatly, but in general, many people volunteered to participate in interviews for financial gain. The problem is that the profile of these respondents does not help with the research objectives. It is best to be very selective in choosing the interviewees to maintain a good level of material collected. This does not prevent the interviewer from offering a bonus to the interviewee after the job is completed.

6.3.4 Practical application

A. Involve stakeholders

Although ecclesiastical institutions are already in the communities and are not yet working to reach migrants, this does not mean that they do not want to. Some churches lack guidance or encouragement to start community work by applying the principles of *Missio Dei*. In this case involving stakeholders in some stages of the research will be interesting, for example, they can help in the analysis and interpretation of the data collected in the research. This involvement with ecclesiastical institutions may arouse the interest of churches and mission agencies to initiate actions to reach the community from the

information that has been shared. The Ikageng community in Rustenburg started a holiday Bible school for nearly 200 children after becoming involved in the development of this thesis.

B. Share the collected data

It makes no sense to collect such important data in these distant communities and keep it hidden in a bookcase or library. As these data are important and current, they should be used practically for this moment in the life history of Mozambican migrants. Sharing this data in a well-targeted manner will help churches and mission agencies to direct their actions within the community, thereby achieving better results for their work or even starting new work among Mozambican migrants.

C. Encourage new actions in the community

Generally, pastors of Mozambican churches are people open to help and suggestions. At the end of the research, after finishing the study of a specific community, make suggestions, give tips and propose partnerships. Some of these actions in the communities are quite low cost, meaning that you will not need to invest a lot of money to perform. Encouragement through friendly conversation and partnership can start the beginning of a great community project and many people can be reached for Christ.

D. Make a religious research on traditional beliefs

This paper sought to make a general analysis of the Mozambican migrant communities in the North West Province, to indicate their challenges, their needs, and from this, to propose strategies to reach them using the principles of *Missio Dei*. Therefore, the subject was not treated in this dissertation with all the depth it deserves. However, traditional beliefs are a religious issue as well as a cultural heritage of the Mozambican people. Worship of the dead, necromancy and traditional beliefs may become the subject of another study with greater scope and depth.

6.4 Conclusion

Applying *Missio Dei* principles to reach Mozambican migrant communities in the North West Province does not require the local church and mission agencies to invent something completely new or extraordinary. Nor does it require huge financial efforts that will bring financial damage to these ecclesiastical institutions. This thesis gives evidence

that the application of the principles of Missio Dei in Mozambican communities is as elementary as it is to practice true Christianity. It is trivial, practical, human - not supernatural, difficult or impractical.

Mozambican communities in the North West Province are mission fields to be explored, and they are just waiting for the initiative of ecclesiastical institutions to take action to carry out integral mission projects. Certainly, we cannot blame churches and missionary agencies for the situation these communities are in today. This thesis has found the fruit of years of runaway growth of these communities. Nor can we blame the South African government for all the difficulties we have encountered when visiting migrants in the communities as the country is overcrowded with immigrants and refugees. And generally, the purpose of this thesis is not to find or point culprits to create religious, political or ideological disagreements.

The purpose of this thesis is to describe the situation of a people who crossed the border of their country towards an uncertain destination, pursuing a dream for themselves and their families. The objective was also to show the sad reality that they live in and need to face upon arriving in the Mozambican communities in the North West Province, and to indicate how they have overcome these difficulties. But above all, the purpose of this thesis is to show that well-planned actions can unite. Governmental efforts, missionary strategies and especially local church initiatives can transform and improve the lives of Mozambican migrants living in the North West Province by applying the principles of Missio Dei in these communities.

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APPENDIX A: MAP OF AFRICAN CONTINENT



Source: D1softball (2018).

APPENDIX B: MAP OF MOÇAMBIQUE



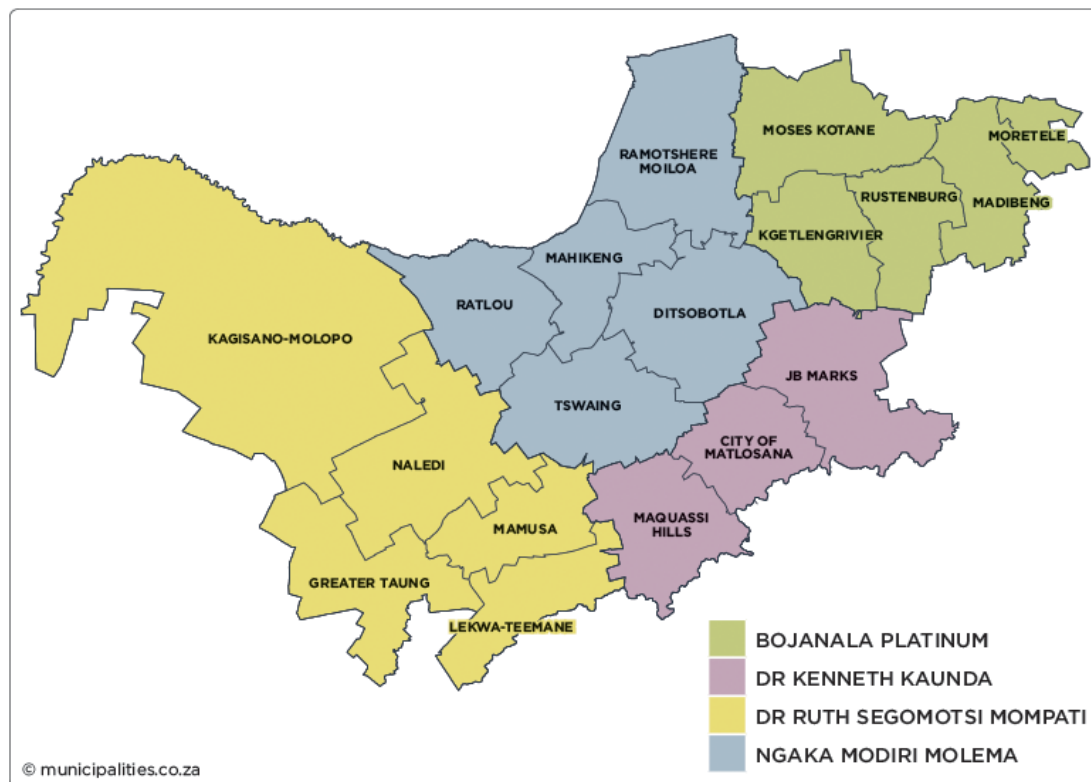
Source: Mapsland (2019).

APPENDIX C: SOUTH AFRICA



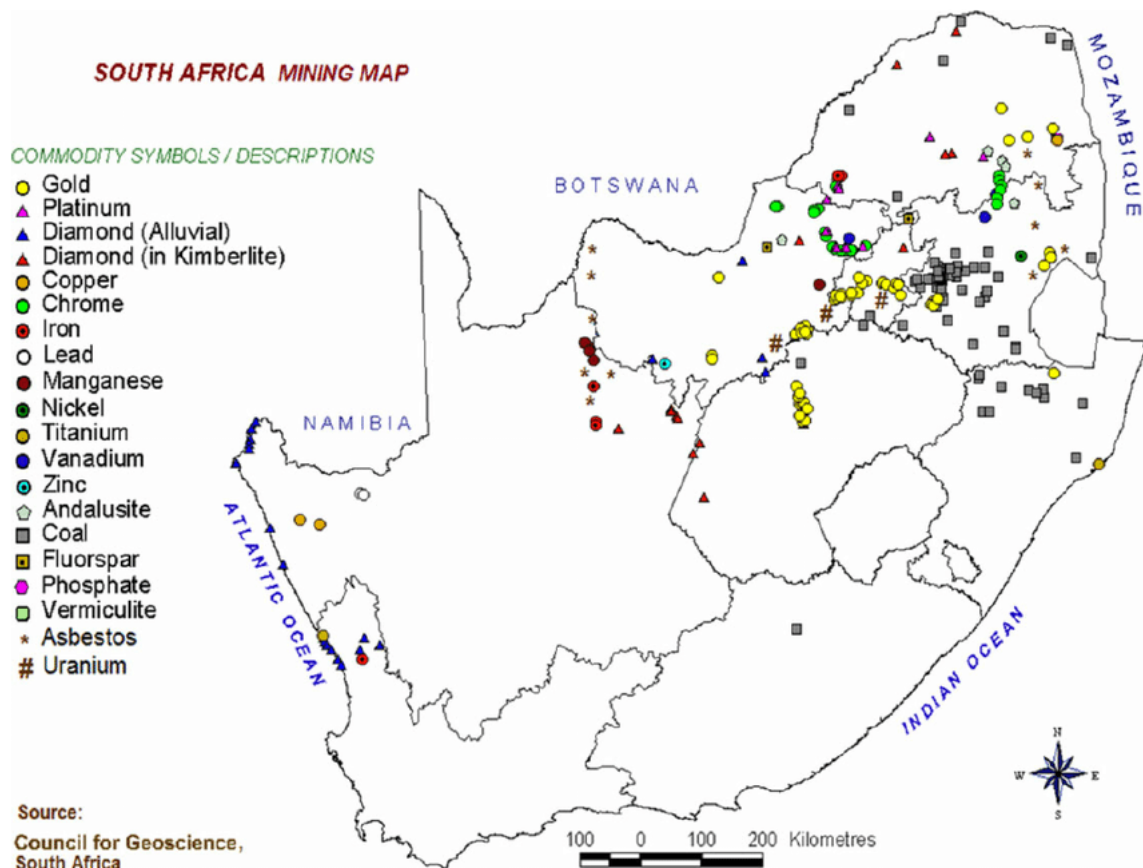
Source: South Africa Tours and Travel (2019).

APPENDIX D: NORTH WEST PROVINCE (BOJANALA PLATINUM PROVINCE)



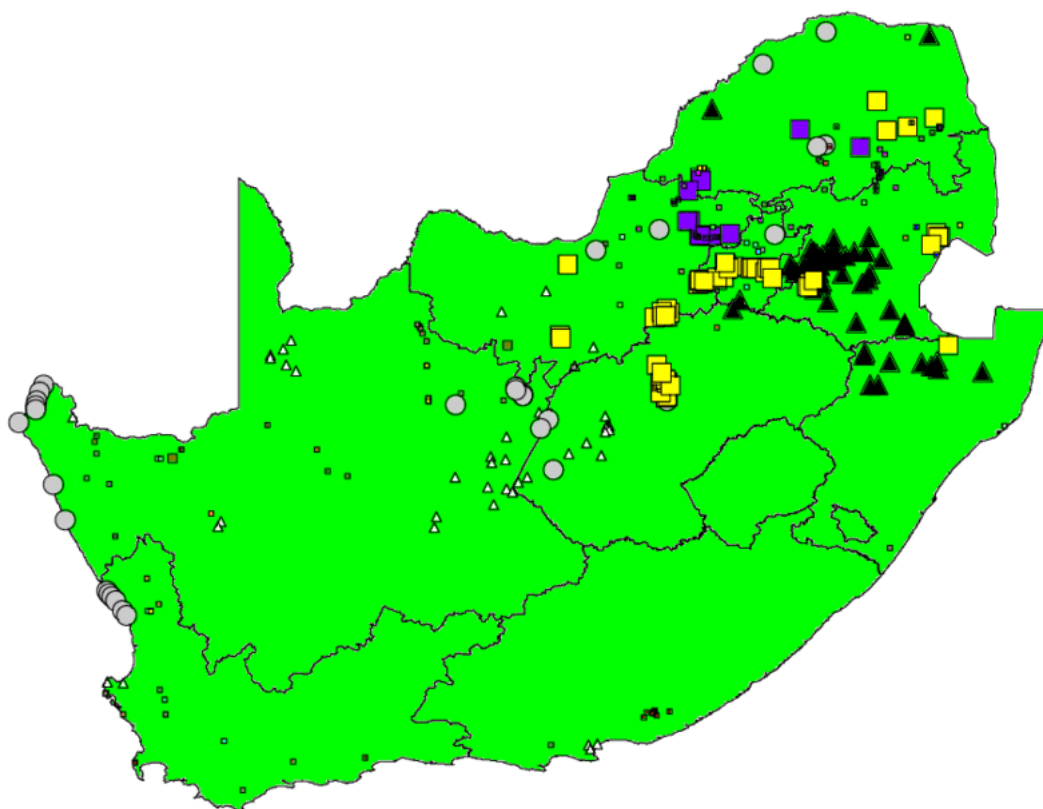
Source: Municipalities (2019).

APPENDIX E: SOUTH AFRICA'S MINING MAP



Source: Council for Geoscience of South Africa (2015).

APPENDIX F: ABANDONED MINES OF SOUTH AFRICA



Source: Department of Minerals and Energy (2008).