



Theological understandings of migration and church ministry models: A quest for holistic ministry to migrants in South Africa

C MAGEZI



Orcid.org0000-0002-5858-143x

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Promoter: Prof TC Rabali

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Student number: 2479437

Declaration

By submitting this dissertation, I declare that the entirety of the work contained therein is my own original work, that I am the owner of the copyright thereof (unless to the extent explicitly otherwise stated) and that I have not previously submitted it, in its entirety or in part, for obtaining any qualification.

Date: May 2018

Signature: Magezi

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Abstract

This thesis argues for the existence of many theological-ecclesiological approaches and responses that respond to migration challenges that are useful but also limited in many and different ways. It classifies these various theological and ecclesiological responses into the following five broad categories: (i) a systematic approach that focuses on practical responses from pastoral care that is limited to particular social contexts; (ii) the approach of theological motif and ministry praxis from single biblical texts; (iii) a systematic response that focuses on Israel in the Old Testament as a paradigm of how the native churches and hosting nations should treat migrants; (iv) Urban mission scholars' systematic approach to the Church's incarnational ministry embedded in their larger focus on migration within the context of the Great Commission; and (v) a systematic approach which focuses on doctrinal formulations that respond to migration challenges. In contextualising these theological-ecclesiological approaches and responses to migration challenges in the South African context, the study indicates that the current theological-ecclesiological responses and approaches to migration issues do not sufficiently take into account migration challenges associated with African contexts, such as that of South Africa.

In light of the above, this research ventures in a quest for a legitimate theological and social missional ecclesiological holistic ministry model that responds to migrants' challenges in South Africa. It does that by conducting a thorough biblical theological analysis of migration from the Old and New Testament passages and cases on migration using a redemptive historical approach. Although this thesis discerned many biblical theological interpretations of migration, it is apparent that the overarching biblical-theological foundational status of migration theology that should drive the Church's migrant ministries is the theology that migration is not an accident in God's scheme. This is because, from a redemptive historical approach, God uses migration to accomplish his redemptive purpose and mission for sinful humanity. In this way, the individual and corporate factors for migration may, in this case, also receive a more than human aspect in God's providential control of everything that has to do with human beings as he works out his plan to fulfil his plans and promises for the world.

In understanding the world where the church is placed and serving, this thesis ventures in a thorough contextual description of the migration situation. It uses a systemic approach, whereby integrated issues of migration (inter and multi-disciplinary level) are considered by moving from the global to the South African context of international migration. In doing this,

it establishes that there are many reasons for people to engage in international migration. It also explores the various challenges that migrants face upon their arrival in host nations. However, in paying particular focus to migrants' challenges in South Africa, the thesis describes the challenges faced by migrants in that nation as a complex and multi-layered web that requires well informed theology of migration to drive effective migrant ministries within the country's churches. It further conducts an empirical study to determine the way South African churches are responding to migrants' challenges in their communities. The study also establishes the practical and theological deficiencies embedded in South African churches' current responses to migrants' challenges. From a theological point of view, some current South African churches draw a wedge between evangelism and social action gospel and hamper their designing of effectively-structured internal and external migrant ministries.

In diverging from some current South African churches that draw a wedge between evangelism and social action gospel in their conceptualisation of migrant ministries, this thesis proposes a *Public Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa. POEM is a song about a public church that understands its practical public theology that has a community responsive approach. This implies that a church that ensures responsive operative ecclesiology and has an ecosystem of care for the spiritual and physical needs of migrants.

Opsomming

Hierdie proefskrif argumenteer vir die bestaan van velerlei teologies-ekklesiologiese benaderings en antwoorde met betrekking tot migrasie uitdagings wat almal nuttig is, maar ook op baie en verskillende maniere beperkend is. Dit groepeer hierdie verskillende teologiese en ekklesiologiese response in die volgende vyf breë kategorieë: (i) 'n sistematiese benadering wat fokus op praktiese response vanuit die pastorale sorg wat beperk is tot bepaalde sosiale kontekste; (ii) die benadering van teologiese motiewe en bedieningspraktyke vanuit enkele Bybelse tekste; (iii) 'n sistematiese respons wat op Israel in die Ou Testament fokus as 'n paradigma van hoe die inheemse kerke en gasheerlande migrante moet behandel; (iv) navorsers in die veld van stedelike sending se sistematiese benadering tot die Kerk se inkarnasie-bediening wat in hul groter fokus op migrasie binne die konteks van die Groot Opdrag vervat is; en (v) 'n sistematiese benadering wat fokus op leerstellige formulerings wat op migrasie-uitdagings reageer. In die kontekstualisering van hierdie teologies-ekklesiologiese benaderings en reaksies op migrasie-uitdagings in die Suid-Afrikaanse konteks, dui hierdie studie aan dat die huidige teologies-ekklesiologiese response en benaderings tot die migrasie probleem nie genoegsaam rekening hou met migrasie-uitdagings wat spesifiek met Afrika verband hou nie, soos byvoorbeeld in Suid Afrika.

In die lig van bogenoemde, onderneem hierdie navorsing in 'n ondersoek na 'n geldige teologiese en sosiaal-missionale en ekklesiologies-holistiese bedieningsmodel wat op migrante se uitdagings in Suid-Afrika fokus. Die studie doen dit deur 'n deeglike Bybels-teologiese ontleding van migrasie uit die Ou en Nuwe Testament te doen deur gebruik te maak van 'n heilshistoriese benadering. Alhoewel hierdie proefskrif baie Bybelse teologiese interpretasies van migrasie weergee, is dit duidelik dat die oorhoofse Bybelse-teologiese grondslag van migrasie-teologie wat die Kerk se migrasie-bediening moet rig, 'n teologie is wat migrasie nie as 'n ongeluk in God se plan beskou nie. Dit is omdat God vanuit 'n heilshistoriese benadering gebruik maak van migrasie om sy verlossende doel met die sondige mensdom te bereik. Op hierdie manier kan die individuele en korporatiewe faktore van migrasie ook 'n bo-menslike aspek bykry as God se voorsiening en beheer van alles wat met mense te doen het, aangesien hy sy plan uitwerk om sy planne en beloftes vir die wêreld na te kom. .

Om die wêreld waar die kerk bedien en geplaas is, te verstaan, onderneem hierdie proefskrif in 'n deeglike kontekstuele beskrywing van die migrasiesituasie. Dit gebruik 'n sistemiese benadering, waarvolgens geïntegreerde kwessies van migrasie (op inter- en multidissiplinêre

vlakke) oorweeg word deur van die globale na die Suid-Afrikaanse konteks van internasionale migrasie te beweeg. Daardeur word vasgestel dat vele redes bestaan vir mense om internasionaal te migreer. Dit ondersoek ook die verskillende uitdagings wat migrante met hul aankoms in gasheerlande in die gesig staar. Wanneer daar egter spesifiek gefokus word op migrante se uitdagings in Suid-Afrika, beskryf die proefskrif die uitdagings wat migrante in hierdie land in die gesig staar as 'n komplekse en veelsydige web, wat 'n goed-ingeligte teologie van migrasie vereis om effektiewe migrasie-bediening in die land se kerke te rig. Dit behels verder 'n empiriese studie uit om te bepaal hoe Suid-Afrikaanse kerke reageer op migrante se uitdagings in hul gemeenskappe. Die studie vestig ook aandag op die praktiese en teologiese tekortkominge wat in Suid-Afrikaanse kerke se huidige antwoorde op migrante se uitdagings voorkom. Vanuit 'n teologiese oogpunt dryf sommige Suid-Afrikaanse kerke 'n wig in tussen evangelisasie en sosiale aksie-evangelie (*social action gospel*) en belemmer dit hul ontwerp van effektief gestruktureerde interne en eksterne migrasie-bediening.

In teenstelling met sommige huidige Suid-Afrikaanse kerke wat 'n wig indryf tussen evangelisasie en sosiale aksie-evangelie in hul konseptualisering van migrasie-bediening, stel hierdie proefskrif 'n Openbare Operasionele Ekklesiologiese Model (OOEM) vir die bediening van migrante in Suid-Afrika voor. OOEM is 'n lied oor 'n openbare kerk wat sy praktiese publieke teologie verstaan en wat 'n gemeenskapsresponsiewe benadering het. Dit impliseer 'n kerk wat responsiewe, operatiewe ekklesiologie verseker en beskik oor 'n ekosisteem van sorg vir die geestelike en fisiese behoeftes van migrante.

Key Words of the Study

Theology of migration; theological-ecclesiological responses and approaches to migration; missional-practical framework; migrant ministries; migration operative ecclesiology; hermeneutical circle or spiral theoretical framework; Migration, South African churches response to migration challenges, the contemporary global and South African context of international migration, Church and theology of migration; Church holistic ministry model to migrants in South Africa, migrants' challenges, POEM model.

Acronyms

AU- African Union

CEE: Central and Eastern Europe

IOM- International Organisation for Migration

OECD: Organisation for Economic Co-operation and Development

POEM- Public Operative Ecclesiological Model

REACHSA- Reformed Evangelical Anglican Church of South Africa

SADHA: South African Department of Home Affairs

SAHRC: South African Human Rights Commission

UBC- United Baptist Church

UNHCR- United Nations High Commissioner for Refugees

UNPDDESA- United Nations, Population Division, Department of Economic and Social Affairs

UNDESA- United Nations Department of Economic and Social Affairs

UNWTO- United Nations World Tourism Organisation

UNHRC- United Nation Human Rights Commission

UNHROHC: United Nations Human Rights office of the High Commissioner

ZDP- Zimbabwe Dispensation Permit

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1. Introduction

1.1. Orientation and Background for the Study

Migration is an old phenomenon and is still on-going (Rajendra, 2014:305; Baker, 2002:6; Conn and Ortiz, 2001). Migration is evident from the history of creation, as recorded in Genesis, where we see Adam being driven out from the Garden of Eden by God (i.e. forced to migrate) to another location because of his rebellion against God (Lausanne Occasional Paper no. 55. 2004). However, in reversing the Adamic migration by recreating a new people for himself, God called Abraham to leave his home in order to inherit the promised land of Canaan (Genesis 12:1-3; Groody, 2013:28 & Theological reflection on migration, 2008:4). This shows us that in God's large salvific purposes, Abraham migrated to dwell in a foreign land, which God was to give to him and his descendants (Genesis 12). Abraham's migration was particular and universal in nature. The particularity of Abraham's migration is in the fact that he and his descendants received particular blessings whilst the universal aspect of his migration lies in bringing people back to eternal fellowship with God (Torrance, 2008:51). The book of Revelation (21:1-27) concludes with the people of God dwelling in a new city. Thus, one could rightly contend that the story between creation in Genesis and the New City of Revelation is a story of people migrating physically and spiritually. Viewed this way, migration is a physical and spiritual reality of humanity.

Padilla and Phan (2013:4) describes migration as "a central, permanent, and constant feature of life." This means that human beings are permanently on the move. However, although migration, particularly international migration, has been a prominent feature for many years, in recent times, it has been fuelled and facilitated by aspects such as globalisation, urbanisation; and political, economic and climate change as well as many other issues (Skeldon 2013; Conn & Ortiz, 2001; Greenway & Monsma, 2000; Achiumwe and Landau, 2015; Bakke, 1987; United Nations Human Rights Office of the High Commissioner, 2013). Due to the intensity of the factors indicated above and many others that cause migration, the number of people moving from rural to urban settings in the same country and across international borders has been rapidly increasing in recent years. For instance, the International Organisation on Migration (2015:1) presents a penetrating picture of the extent of international migration in stating that "the number of international migrants worldwide has continued to grow rapidly over the past fifteen years, reaching 244 million in 2015, up from 222 million in 2010 and 173

million in 2000” (ibid). Likewise, in the *Global Challenge of Managing Migration*, Martin (2013:2) states that in 1980, the number of international migrants was 103 million, which increased to 220 million by 2010. The United Nations Department of Economic and Social Affairs (UNDESA) (2013) reported that the number of international migrants increased from 220 million in 2010 to 232 million in 2013. In both confirming and magnifying the extent and gravity of the issue of international migration; the International Organisation on Migration (IOM) (2014:1) pointedly reports that “approximately one in seven people are migrating every day.”

Apart from the general global picture, migration has also been particularly high in Africa, including Southern Africa. Concerning the number of international migrants in South Africa, the South African Department of Home Affairs (SADHA) (Statistical release P0351.4, 2013:49) affirms that there were “108 711 foreign nationals whose temporary and permanent permit applications were approved in 2013.” Although it is difficult to get accurate data on international migrants in South Africa for 2014, 2015 and 2016; one can argue that the 2013 figure of documented migrants has immensely increased for the last three years. This sharply increases when undocumented international migrants in South Africa are added. The African Check (2015) states that because of its advanced economy of South Africa, approximately 5 million immigrants were residing in the country by 2015.

The increased movement of people from one place to another has posed various challenges to societies and communities. The challenges include political¹, economic², cultural³, social and religious factors, just to name a few. Important to note for our discussion, however, is that migration is creating opportunities for churches and religious communities to reconsider their theologies, ministries and ecclesiological positions. The World Team International (2011:6-7; c.f. Conn and Ortiz, 2001:324; Bakke, 1987:28-32; Greenway, 2000:82 & Monsma, 2000:20), which is a global missions think tank and research entity, in their global overview and trend mapping on modern missions, observe that migration challenges the churches to rethink how

¹For an understanding of political challenges caused by migration to the societies and communities, one should visit Plucinka (2015); Pakoz (2016) and Louw (2016:5).

²In order to understand the economic challenges migration causes to societies and communities, one should visit Datta *et al* (2006:8); Boundless (2015); Thomsen (2010:17); Nie (2015); Bose (2014:23); Chelius (2014:32-33); Risdsdel (2014:27-18); Gilmore (2016); Rajendra (2014:305) and *Sazonov (2015)*.

³ For an understanding of cultural challenges posed by migration to societies and communities, one should revisit Corhen and Sirkeci (2011:1), and Tan (2012:47).

to do ministry in a migration context. They rightly maintain that mission is no longer going there, but it is now here. At a theological level, the question of the nature of the theology that should inform churches to engage in migration responsive ministries has come to the forefront. Consequently, there is a need for missional theology to help churches to rethink their views and praxis regarding this matter.

The identified challenges above (political, economic, cultural, social and religious) posed by migration to societies and communities suggest the need for theological-ecclesiological responses and approaches that are sensitive and responsive to migration challenges. The dilemma is about how churches are practically responding to migration on the one hand (practical missional praxis). On the other hand, there is the question of the underlying theological basis for church ministries (biblical theological basis). This dilemma suggests that the required theological reflection on migration has to be thoroughly biblical in order to be theologically sound and legitimate and, at the same time, deeply contextual. Therefore, this challenge of theological legitimacy, as an undercurrent theological basis resulting in driving praxis, is arguably a lens that should be adopted to assess the current migration responses.

Theological discussion and ecclesiological responses on migration responses could arguably be classified into five broad categories. These are:

- (i) a systematic approach that focuses on practical responses from pastoral care that is limited to particular social contexts;
- (ii) the approach of theological motif and ministry praxis from single biblical texts;
- (iii) a systematic response that focuses on Israel in the Old Testament as a paradigm of how the native churches and host nations should treat migrants;
- (iv) urban mission scholars' systematic approach to the Church's incarnational ministry embedded in their larger focus on migration within the context of the Great Commission; and
- (v) a systematic approach which focuses on doctrinal formulations that respond to migration challenges.

These existing responses and approaches have limitations that shall be highlighted below, hence the need to reflect and explore an alternative approach. The following sub-sections, therefore, present these theological-ecclesiological responses and approaches and identify their limitations.

1.1.1. A systematic approach that focuses on practical responses from a pastoral care that is limited to particular social contexts

Heyer (2012), Snyder (2012), Tan (2012), Adogame (2013) and Matovina and Tweed (2012) are examples of some scholars who employ a systematic approach that focuses on practical responses from a pastoral care that is limited to a particular social context. Matovina and Tweed (2012) focus on Mexican and Cuban exiles, while Tan (2012) focuses on the Asian context. Adogame (2013) and Snyder (2012) focus on African migrants in diaspora and migrants (particularly asylum seekers) in British social contexts, respectively. Heyer (2012) focuses on Latin American migrants in the United States of America.

The prevalent practical response from many of these scholars is a call for the hosting nations and Christians to accommodate migrants (particularly refugees) as well as standing alongside them as they encounter various challenges. For instance, Heyer (2012), as a representative voice, criticises America for its complicity in systems that create the conditions which cause many people to engage in unlawful migration. He recognises that the complicit systems of America subject Latin American women to sacrifice their sexual purity for survival in the United States of America (USA). There are many unreported sexual abuses of migrant women in workplaces because they are scared of being deported.

In bringing the Roman Catholic social teachings and the theological discussion of the analysis of sin to bear on migration challenges, Heyer (2012:50) advances the church as a locus for transformation. He calls on both the Church and the nation of America to employ *incarnational* and *conflictual* solidarity⁴. He then concludes that “migrants serve as witness to enduring hope” (Heyer, 2012:160). In this way, Christians’ hospitality towards fellow pilgrims provides “eschatological glimpses” of the *now* but *not* realised kingdom of God (Heyer, 2012:160).

1.1.2. Theological response and approach to migration crisis that focuses on theological motifs and ministry praxis from single biblical texts

Snyder (2012) is arguably a representative of the theological response to migration crisis that focuses on migration theological motifs and ministry praxis from single biblical texts. Snyder (2012:163-189) calls on the churches in Britain and Britain as a nation to accept migrants,

⁴ Incarnational solidarity calls American churches and America as a nation to identify with many Latino Americans in their various challenges (Heyer, 2012:116ff). Conflictual solidarity calls American Churches and America as a nation to fight with conflicting forces which prevents the attainment of incarnational solidarity (ibid).

based on the biblical texts of Ruth (a Moabite woman) and the gospel narrative of the Syro-Phoenician woman in Mark 7:25. Snyder discusses Ruth as a woman who went into a foreign land by faith and was welcomed by Boaz. This resulted in Ruth's inclusion into the foreign nation of Israel (cf. Ruth 4:11ff). In substantiating her point, Snyder (2012) links Ruth's story with the Syro-Phoenician woman, who by faith approached Jesus so that he could heal her child who was tormented by unclean Spirits (Mark 7:25). In doing this, she calls on migrants to have faith, as well as Christians and the citizens of Britain to welcome strangers (Snyder, 2012:22, 25 & 199).

In further underscoring her appeal for the churches in Britain and Britain as a nation to be hospitable to migrants, Snyder (2012) employs Ruth as a classical example of foreigners' contributions in building a foreign nation by citing the significance of Ruth in the lineage of Abraham, which stretches to Jesus.

1.1.3. The approach that focuses on Israel in the Old Testament as a paradigm of how native Christians and hosting nations should treat migrants

In response to the migration crises, Matovina and Tweed (2012:9), Rivera-Pagán (2012:580-584) and Heinrich Bedford-Strohm (2008:40) employ an approach that focuses on Israel as a paradigm of how native Christians and hosting nations should treat migrants. That is, Israel as a covenantal nation of God, is taken as an example of how local communities and the churches of the hosting nations should treat migrants in their homeland. In taking Israel as a model of churches and nations' responses to migrants, these scholars perceive God's command for Israel to love the foreigners in their land as a dominating response, which the Church and hosting nations have to exhibit in the current migration crises (Bedford-Strohm, 2008:40-41). This understanding is rooted in the experience of the salvific history of the nation of Israel (ibid). Israel has experienced the pain of being a stranger during its captivity in Egypt and, therefore, she was supposed to treat foreigners in the way she would have wanted to be treated herself (Leviticus 19:33-34; cf. Deuteronomy 10:19-20, Exodus 22:20, 23:9; Matovina and Tweed, 2012:9 & Bedford-Strohm, 2008:40-41).

Bedford-Strohm (2008:40-41) emphasises that the Israelite community was commanded to love strangers among them in the same way they loved themselves (cf. Leviticus 19:33-34). In saying this, Bedford-Strohm (2008) is moving towards his affirmation that the churches and nations are to act likewise, as a means of ending discrimination, xenophobia and the

exploitation of migrants, that is; just like Israel, God commands equality between migrants and the citizens of the hosting nations. Therefore, hosting communities and native churches are to act in a reciprocal manner. In developing an ethics of *empathy*, Bedford-Strohm (2008:41) demonstrates how the commandment of Leviticus 19:33-34 is promoted by God in the subsequent comprehensive summary:

Firstly, the commandment is emphasised as comprehensible and accessible from Israel's own experience: "You know how it feels to be foreign and discriminated against. Therefore treat the foreigner just like you would want to be treated if you were in the same situation!" Secondly, the reasoning for the commandment culminates in referring to God Himself: "I am the Lord your God. I adopt the cause of all foreigners just like I adopted your cause. I am your God, I love the foreigners. Therefore, love the foreigners just like me!"

Bedford-Strohm (2008:40-41), Matovina and Tweed (2012:9) and Rivera-Pagán (2012:580-584) represent theology in a way which recognises the teachings of the Old Testament about how Israel was to relate to strangers or foreigners among them. It is agreed that Israel was commanded by God to love the strangers among them as they loved themselves.

1.1.4. Urban mission scholars' systematic approach to the Church's incarnational ministry embedded in their larger focus on migration within the context of Great commission

A significant number of scholars (Conn & Ortiz, 2001; Greenway & Monsma, 2000; & Bakke, 1987) who engage in international mission have witnessed a huge expansion of urban cities due to the rapid increase of both internal and international migration. In Monsma (2000:13-14) and Bakke's (1987:28) view, the current increase in internal and international movement of people into urban cities is due to technological advancements that have made it easier for people to migrate from one place to another, i.e. rural to urban or nation to nation. Here, "television exports urban persons, values and products that create new social awareness" (Bakke, 1987:32). In particular, developed cities are understood to be growing faster than developing cities since they attract many poor and dispossessed immigrants because of their better services and stable economy (Bakke, 1987:33-34). Usually, people migrate into cities for reasons such as "economic betterment and job opportunities" (Conn and Ortiz, 2001:318, cf. Bakke, 1987:34). This is because "cities are viewed as the centre of service and dominance" in various dimensions such as "government, education, health care, information, entertainment, trade, industry and warfare" (Monsma, 2000:1415).

Conn and Ortiz (2001:324), Greenway (2000:82) and Monsma (2000:20) affirm that the migration of ethnic people groups to the urban cities makes the Church to rethink its mission in two significant ways, namely: (i) mission is no longer going out there since the unreached ethnic people groups are on our door steps; and (ii) that as the ambassadors of Christ, the Church has to understand that there are many injustices and discriminations in the urban cities that marginalise and subject many migrants to poverty (Conn and Ortiz, 2001:324). This implies that, while cities provide a wonderful opportunity to reach the unreached ethnic people groups with the gospel, it is also clear that the poor people are now living in the urban cities (Conn and Ortiz, 2001:320, 325 & Bakke, 1987:33). In highlighting these realities, urban mission scholars are not suggesting that there are no longer marginalised or poor people in rural areas. Instead, they are calling the church to have its focus of missions on the cities because cities “act as magnets for the poor and dispossessed” from many ethnic people groups (Bakke, 1987:33). To put it differently, since many ethnic people groups are now found in the cities as a result of internal and international migrations, the Church can uphold its God ordained mission of reaching people of all tongues, tribes and nations (cf. Matthew 28 and Acts) by placing its focus of missions on urban cities (Conn & Ortiz, 2001:312 -313 & Monsma, 2000:22, cf. Reesor, 2000).

Furthermore, the internal and international migration of people into cities challenges the church to rethink its role and nature as the representative of God’s kingdom in both spiritual and living contexts of the marginalised and poor people in the cities. This is because, from a missiological perspective, the Church of Christ has the responsibility to be “initiator and mediator in dealing with the new challenges that theology will face on every side” (Verstraelen, 1995:467). Keller (1989:54) points out that “the Church is to be an agent of the Kingdom. It is not only to model the healing of God’s rule but it is to spread it.” Thus, viewed from a missiological perspective, Bosch (1991), Keller (1989), Verstraelen (1995), Conn and Ortiz (2001), Greenway and Monsma (2000), and Bakke (1987) understand the Church as God’s representative and agency of change in the world. So, the Church of Christ has God-given responsibility to spread the gospel and to put into action the message of God in every avenue, as well as defending those who are marginalised in many and different ways. It seeks justice and mercy for the oppressed in the world. In other words, missiology as a discipline calls on the church to combat the challenges of migrants in the cities by being vocal against the rampant injustices and discriminations in the cities.

Hence, in their broader discussion that focuses on migration within the context of the Great Commission, Conn and Ortiz (2001), Bakke (1987), and Monsma and Greenway (2000) challenge the Church to respond to the challenges of poor people in the cities that host migrants. They advance some biblical-theological foundational aspects that should act as an operative framework for the Church's response to the challenges faced by poor people in the cities. Conn and Ortiz (2001:343-344), as representative voices of urban mission scholars, argue that various discriminations and injustices against poor people in the cities are caused by the pervasiveness of the original sin that permeated all dimensions of human lives (Genesis 3). These scholars recognise sin as both personal and public in nature (ibid). In saying this, they maintain that sin has caused peoples' failure in recognising that all people are of equal status before God, by virtue of their creation in the image of God (Genesis 1:27) (Conn & Ortiz, 2001:324).

Conn and Ortiz's (2001) understating of all humanity as of equal status, owing to their creation in the image of God, converges with many systematic theology scholars, such as Groody (2009:642), Zetter (1991:40), Hilkert (1995:190-204) and Rivera-Pagán (2012:586), who perceive the *imago Dei* as people's primary basis in positively viewing migrants. In other words, in employing the *imago Dei* as the primary symbol in perceiving migrants (instead of political terms such as legal, illegal, undocumented, alien, etc.), both the urban mission scholars⁵ and systematic theologians appeal to the local communities of the hosting nations to, first and foremost, view migrants as important people (whose identity and dignity are rooted in God) of equal status with them before God.

Once the pervasiveness of the original sin and the notion of peoples' equal status before God are underscored, Conn and Ortiz (2001:346) continue to outline the gospel as the only solution in combating the challenges of poor urban people, including migrants. In their plea for a holistic ministry as their overall approach aligned with a biblically informed understanding of the kingdom of God, Conn and Ortiz (2001:335-336) mention incarnational ministry as a motivation for 'relocation' as one of the many strategies that their book suggests in combating the challenges of the urban poor, including migrants. Their incarnational ministry model urges the Church to have complete solidarity with the poor people in the cities as God did for us in his incarnational mystery *in* and *through* Jesus Christ (by assuming our human mode of

⁵ However, has to note that the approach of urban mission scholars is broader than on poor migrants. Instead, they speak about poor people in the cities that also include migrants.

existence) for our salvation (ibid). Monsma (2000:21) concurs with Conn and Ortiz (2001) by emphasising that a serious “presentation of the gospel must be accompanied by a demonstration of the gospel in tangible Christian compassion for those in need” in the cities. This is none other than calling on the church to exhibit “kinship of word and deed” in its missional aspect (ibid).

As the ambassadors of Christ (2 Corinthians 5:20), the Church, in its missiological nature, is tasked by Christ to emulate him in three vital aspects, namely: (i) to preach and live out the kingdom of God in the presence of the world as Christ did; (ii) to have the willingness to speak against the political, social and economic oppressions of this present world as Christ did; and (iii) to serve those considered as strangers, outcasts and poor within our societies as Christ did (Conn and Ortiz, 2001:336). In saying this, these urban mission scholars desire the Church to demonstrate its responsibility as God’s agency in advocating against the social, economic and political injustices of our day that oppress poor city dwellers, including migrants. Their conviction arises from the fact that Jesus Christ, the very God himself, commanded his followers to obey his deeds and teachings as they partake in the Great Commission of Matthew 28:16-20 (Conn & Ortiz, 2001:342). This aforementioned notion is intrinsic in the fact that the gospel of reconciliation between God and man *in* and *through* Jesus Christ challenges “the moral decay of society and heals alienation” (2 Corinthians 5:16-20, Conn & Ortiz, 2001:346) among humankind. Therefore, all injustices and discriminations in urban cities that subject many people to poverty are a severe blow to the fundamental elements of the gospel.

Although Conn and Ortiz (2001) bring the eschatological thrust of the nature of the kingdom of God to bear in this discussion, they insist that the Church should act as God’s agency of transformation in the present world by reversing the injustices and discriminations that are rampant in the cities. This is because *in* and *through* Christ’s redemptive works that stretch from the incarnation to the *parousia*, the eschatological Kingdom of God has broken through in this Christian interim period. Thus, viewed from a missiological perspective:

The task of the Church is to preach the Kingdom of Christ in a way that effectively reverses the fall and brings wholeness and peace to individuals and [the] community. A world-centred spirituality – bodies without souls or vice versa ...will not make much of an impact for the church. This is because a God-centred spirituality touches all aspects of life (Conn & Ortiz, 2001:347-348).

1.1.5. Systematic theological approach that focuses on doctrinal formulation that responds to migration crisis

Campese (2012); Hilbert (1995); Groody (2008, 2009a, 2009b, 2009c, 2010, 2012, 2013, 2015), Bedford-Strohm (2008), Rivera-Pagán (2012) and Aymer (2015:1) are few examples of scholars who employ a systematic approach which focuses on doctrinal formulations that respond to migration challenges. This approach is championed by Groody (2009) who provides a comprehensive treaty on migration from a wider doctrinal-theological framework that includes the doctrines of creation, the incarnation, reconciliation, the Kingdom of God and the mission of the Church.

For instance, as a representative voice of this category, Groody (2009a:649-643) views the twin doctrines of the incarnation and reconciliation as the central basis for Christians' acceptance of migrants or foreigners. Groody (2009a:649) asserts the centrality of the doctrine of incarnation in the discussion of migration as he argues that "no aspect of a theology of migration is more fundamental, nor more challenging in its implications, than the incarnation." In saying this, Groody is moving towards the interconnection of the doctrine of incarnation and reconciliation as he understands that all mankind were once alienated, separated and far away from God because of sin (cf. Romans 5:1-11 & Colossians 1:21ff). Thus, in the incarnation, *in* and *through* Christ, the gracious and loving God migrated from his eternal-transcendent place of dwelling to our foreign territory to identify with us in order to destroy the dividing barriers which existed between God and us, as well as man and man through Christ's redemptive acts (Ephesians 2:11-22; Groody, 2009a:649-642). In this way, the incarnation provides us with the notion that the eternal God in Christ came into a foreign territory of estranged humanity as a means of redefining the "borders between neighbours and opening up the possibility for new relationships" (Groody, 2009a:652). As well, the incarnation confronts Christians (those reconciled with God through faith in the redemptive acts of Christ) with a new "framework for evaluating human migration and questions some of the underlying premises of the debate" (Groody, 2009a:652).

In substantiating his appeal for Christians to embrace migrants, Groody (2009a:653) calls the Church to view migration issues from the perspective of God's kingdom and the mission of the Church. The vision of the Kingdom of God has to shape the identity of believers in this world. In other words, the vision of the kingdom of God and the mission of the Church are intrinsic

in God's mission of reconciling the world to himself, through Christians as the agency of that ministry of reconciliation (ibid). The kingdom of God was inaugurated at the incarnational mystery of God *in* and *through* Jesus Christ (ibid). In both words and deeds, Jesus demonstrated the nature, character and mission of God's kingdom (ibid). The nature, character and mission of the kingdom of God, as demonstrated by Jesus Christ, is marked by love and compassion; i.e. Jesus Christ exemplified the acceptance of strangers and the marginalised in the kingdom of God by "reaching out to the Syro-Phoenician or Canaanite woman (Mt 15:21–28; Mk 7:24–30), as well as his response to the Roman centurion (Matthew 8:5–13; Luke 7:1–10)" (ibid).

However, even though the kingdom of God should be viewed by the Church within its eschatological sense, it is also correct that the eschatological kingdom of God has invaded the present and, through the power of the Spirit, the Church of Christ is called to act as the agency of the advancement of the kingdom of God to people of all tongues, tribes and nations (Matthew 28:16–20; Groody, 2009a:638-667; cf. Rodewald, 2014:60-61 & Catholic Church Conferencia Nacional dos Bispos do Brasil, 1981:180-181). In this way, Groody (2009a:638) concludes that migration "is a way of thinking about God and human life and an expression of the Christian mission of reconciliation." The above discussion suggests that Groody is a representative of systematic theology approaches that seek to locate the basis for Christians' understanding of migration issues to relevant Christian dogmas.

1.1.5.1. The weaknesses of the current migration approaches and their contextual relevance to South Africa

The five current responses and approaches to migration challenges noted above are useful. However, they also serve to highlight the need for attempts at a comprehensive biblical-theology of migration that informs ecclesiological holistic ministry to migrants.

Firstly, as represented by Snyder (2012), the approach of the theological motif and ministry praxis from single biblical texts weakens broader application to theological principles, are incomprehensive, and arguably unsystematic⁶ in treatment of doctrine; hence inadequate. Secondly, as represented by Groody (2008, 2009a, 2009c, 2010, 2012, 2013, 2015), a systematic approach which focuses on doctrinal formulations that respond to migration

⁶ Unsystematic does not refer to systematic theology but rather broadness in treatment of a subject.

challenges does not proceed to construct ecclesiological holistic ministry models⁷ that respond to the challenges of migrants. This approach seems to assume that doctrinal formulations automatically translate to practice. It focuses on reflection and doctrinal formulation and fails to lead to a design of a church ministry model that responds to migration challenges. Thirdly, as represented by Conn and Ortiz (2001), the urban mission scholars' systematic approach on the church's incarnational ministry with the poor people in the cities, such as migrants, which is embedded in their broad discussion of migration in the context of the Great Commission is problematic. It is problematic because it focuses on the issues of mission, which may tend to down play certain needs and challenges that migrants may face, while predominantly serving them out of the Church's self-interest that may be associated with the desire for the Church to grow or make converts.

Fourthly, as represented by Heyer (2012), a systematic approach that focuses on practical responses from a pastoral care that is limited to particular social contexts lacks application to a wider context, thus, challenges one to keep other contexts in mind. Fifthly, as represented by Matovina and Tweed (2012:9), Rivera-Pagán (2012:580-584) and Heinrich Bedford-Strohm (2008:40), the approach that focuses on Israel as a paradigm of how native Christians and host nations should treat migrants is problematic due to its seeming tendency to focus on aspects of Old Testament ethics. What is needed is an approach that, when using the Old Testament, also pays sufficient attention to its theology and redemptive historical emphases as the context of the ethical injunctions that are an integral part of the Old Testament texts.

1.1.5.2. The South African context poses particular migration ministry challenges

The weaknesses of the above-mentioned current theological-ecclesiological responses and approaches to migration issues lie in that most of them do not also utilise or respond to migration challenges in African contexts such as that of South Africa. There is a need to contribute to theological-ecclesiological responses and approaches to migration challenges in South Africa, a country that is believed to have been hosting approximately 5 million undocumented and documented international migrants in 2015 (African Check, 2015). The migration challenges in South Africa, as well as the theological responses to them confront us as being, until now, more of a 'discourse appendix' than central to the discussion. Although

⁷ Ministry model refers to the integration of biblical-theology of migration, and the contemporary context and situation of migration in way that people understand, and consequently change their response to migrants' challenges.

we are not attempting to give a broad migration situation in South Africa here, an overview of the situation provides a considerable insight as a point of conversational departure. Mshubeki (2016) states that after its independence, South Africa witnessed a large inflow of Africans. For instance, due to the steady decline of the Zimbabwean economy in the last two decades, South Africa has witnessed a large inflow of Zimbabweans, totalling more than one million (Hammerstad, 2011:1-4).

In view of the South African migration situation sketched briefly above, there are few theological studies that respond to the challenges of migration in the context of South Africa. A small number of these theological studies that respond to migration challenges in South Africa are incomprehensive regarding their biblical-theological analysis of migration. At the same time, they have not resulted in the development of an ecclesiological holistic migrant ministry. A few examples of these scholars are Botha (2013), Ng'ang'a (2008), Nzwiba (2012), Kgatla (2013), Mshubeki (2016) and Renkin (2018). For example, Botha (2013) focuses on improving the relationship of South Africans and migrants by outlining some various theological aspects pertinent to his proposed challenge.

In responding to the May 2008 xenophobic violence in and around Tshwane, South Africa, Ng'ang'a (2008) focuses on the theology of the *image of God* as critical for human relations in South Africa and essential for reconciliation between migrants and locals. Nzwiba (2012) focuses on a missiological exploration of a Pentecostal church's contribution to migrants' social integration in Durban. Kgatla (2013) focuses on the forced internal and international migration of South Africans during the apartheid era, as well as underscoring the theology of resistance and liberation in South Africa. Mshubeki (2016) provides a theological reflection on migration by focusing on xenophobia in post-apartheid South Africa.

Botha (2013:104-119) is a representative voice of the above-mentioned scholars since he presents a deeper theological analysis of migration in South Africa. He indicates that many Southern African Development Community (SADC) citizens are migrating to South Africa due to different reasons (ibid). This movement of people poses a challenging relationship between South African citizens and migrants. In trying to bring a radical transformation of relationships between South African citizens and migrants, Botha (2013) brought some various theological aspects to bear on the discussion, namely: a theology that includes the language about God in

the context of migration, a narrative theology, a liturgical-communal theology and an intercultural and interreligious theology.

However, Botha (2013) does not thoroughly work out a biblical-theological foundational status of these theological dimensions; neither does he design an ecclesiological holistic ministry model in responding to migration crises. The conclusions we can draw are that, without developing a robust biblical-theological foundational status of the aspects of his theology, Botha (2013) points out the implications of such doctrinal formulations to both South Africans and migrants without proceeding to design an ecclesiological holistic migrant ministry model that responds to migration challenges in South Africa. Given these limitations, one can argue that a biblical-theological-ecclesiological approach and response in the current and on-going migration crises in South Africa can be strengthened by providing a legitimate comprehensive-biblical-theological analysis on migration. This analysis should result in designing an ecclesiological holistic migrant ministry model that responds to migration challenges in South Africa.

1.2. Problem Statement

The above-mentioned limitations associated with prominent theological-ecclesiological responses and approaches to migration show the need to establish comprehensive biblical-theological understandings of migration with a view to developing a holistic ministry to migrants in the South African context. This is because the issues around the on-going-challenges of migration are dynamic and contextual to the extent that what others have done in this regard needs to be constantly reviewed and enriched by insights from Scripture, as well as the way migration issues manifest themselves in a variety of contexts. The construction of a comprehensive biblical-theological understanding of migration is crucial in developing sound biblical-theological holistic ministry models that respond to migrants' challenges in a manner that ensures that theology transcends spiritual reflection to include practical psycho-social, emotional, economic and other dimensions.

Van Engen's (2004) advice on the above need is apt at this juncture. He argues that from Theology of Missions, theology takes utter seriousness the biblical text and, at the same time, the text should lead to practical participation in the world, in response to the contemporary challenges in which God's mission occurs (Van Engen 2004:50). This pivotal centre of missional theology converges with the entire practical theology enterprise. Dakin (1996:203)

rightly maintained that “practical theology must not only address the levels of reflection but also provide a perspective and an orientation for the knowledge with which it is concerned.” Louw (2014:11) added that doctrinal formulations must have clear and relevant implications for the existential challenges of people. Hendriks (2007:999) explains that missional theology and ecclesiology focus on a contextual praxis, which entails a reflective engagement of faith communities in the world. The methodology entails fusing and integrating who God and His Word (scriptures) is in his world, the church, the mission and responsive practical actions.

In view of the above, Cruz (2010:121) recommends that theology should dialogue with the current challenges that migrants are encountering. Responsive ministerial and ecclesiological holistic models that respond to the challenges of migrants should be developed. Hence, in advancing a useful intercultural theology of migration, Cruz (2010:121) poignantly points out that; “Indeed, all theology participates in his/her story (God, *my emphasis*) to address the issue of the day or ‘the signs of the times’”. Theology has to dialogue with current forms of the issues that are arising. Van Engen (2004:50), Cruz (2010:121), Hendriks (2007:999) and Louw (2014:11), in their different ways, underline and emphasise a critical theological approach in responding to prevailing challenges within a real time and space, such as migration in South Africa. Their point is that theology has to be thoroughly biblical, with a hermeneutics that adopts a biblical analytical approach while, at the same time, contextual. Regrettably, the current theological discussions on migration fall significantly short in this regard. Given this gap, it is imperative to reconsider a study in migration theology and the ensuing ministerial designs (holistic migration ministry) that flow from that theological reflection and analysis. This is achieved by employing an interdisciplinary theological study as aptly suggested by Van Engen (2004). It involves insights from biblical, systematic, practical and missional theology as well as other disciplines outside of theology such as economics, politics, sociology and etc.

1.3. Research Question(s)

In view of the problem statement highlighted above, the main question of the research is:

What is the biblical-theological position that can be formulated which is legitimately biblical on the understanding of migration issues and, at the same time, sets an agenda for holistic migrant ministry in South Africa?

Emerging from the above primary (main) question are the following secondary (sub) questions that clarify the main question:

- 3.1. What theological positions can be discerned from Scriptural sources regarding migration?
- 3.2. What is the contemporary global and South African context of migration?
- 3.3. What is the challenge and extent of migration at global level, with particular focus on South Africa?
- 3.4. How have South African churches been responding to the challenge of migration?
- 3.5. How could a theologically sound ecclesiological holistic ministry model that is socio-missional be developed to respond to the challenges of migrants in South Africa?
- 3.6. What recommendations could be made to develop a comprehensive (holistic) church migration ministry?

1.4. Objectives

The primary (main) objective of this research study is:

To formulate a legitimate biblical-theological position on the understanding of migration issues and, at the same time, set an agenda for holistic migrant ministry in South Africa.

In order to achieve the above objective, the following sub-objectives have to be met:

- 4.1. To reflect and discern a biblical-theological position on understanding migration issues from Scripture.
- 4.2. To determine the contemporary global and South African context of migration.
- 4.3. To assess the extent of migration challenges at global level, with particular focus on South Africa.
- 4.4. To determine the manner in which churches have been responding to migration challenges in South Africa.
- 4.5. To develop a legitimate theological and social missional ecclesiological holistic ministry model to migrants in South Africa.
- 4.6. To recommend a model for a comprehensive (holistic) church migration ministry.

1.5. Theoretical Framework for the Study

A theoretical framework serves as a basis for conducting a research. Borgatti (1999) accordingly describes a theoretical framework as a “collection of interrelated concepts like a theory, even though it is not thoroughly worked.” This study employs a theoretical framework that is commonly referred to as a hermeneutic circle or spiral (Osborne, 1991; Australian Catholic University, n.d). A hermeneutic circle or spiral theoretical approach understands

research as a process that implies interaction between text and context, a kind of back-and-forth movement to ensure that text-and-context eventually result in context informing analysis and understanding (Osborne, 1991; Australian Catholic University, n.d). This approach is akin to a hermeneutical triad, which Anselm characterised as “faith seeking understanding, interpretation and application” (Australian Catholic University n.d).

This theoretical framework suggests that the researcher begins with some narrow understanding of their topic of research (Australian Catholic University n.d; Fouche & Delpont, 2002:268, cf. 265-269). However, as the researchers read and explore the preliminary ideas, they enhance their understanding of the issue under investigation and their understanding of the matter grows (ibid). In view of this proposed study, this means that, although we will come to relevant theological formulations or Bible passages on migration and what others have written about them, with our own initial understanding, we will allow our study of those theological formulations and Biblical passages to correct and enrich or even lead to a possible replacement of our initial ideas. This also applies when looking at theological, historical, analyses of contexts, and even when interviewing certain church leaders.

Our point of departure will not be so fixed that the insights we will get will not be able to affect our views and conclusions during and after the envisaged research process. The consequence of such an approach to enquiry is an expansion of our knowledge of the whole (Australian Catholic University, n.d.). Given this, in formulating a legitimate biblical-theological position on the understanding of migration issues and, at the same time, setting a practical ministry agenda for holistic ministry to migrants in South Africa, this theoretical framework is applicable on the basis of the belief that we are creatures who know but in part. As well, the complexity of migration situation; and the dynamic nature of the contexts in which this particular research is to be done validate the relevance of this proposed theoretical framework for the study.

1.6. Methodology

1.6.1. Methodological approach

This study will employ a methodological approach that is missional and practically theologically developed by the missional and practical theologian Hendriks (2004, 2007). Hendriks (2007:1002) explains a missional paradigm as a missional and practical ecclesiological approach whereby the study focuses on developing a methodological strategy.

This entails developing a contextually relevant church. In employing this approach, Hendriks (2007:1002) adds that theology and being church is a process where the context influences all theological formulations and institutional designs.

Thus, practical theology and missional theology are contextual enterprises whereby the church is missional and in a continuous state of flux (contextual changes). A theological formulation in this methodological framework entails drawing from biblical, historical, systematic and contextual theological perspectives that are juxtaposed with the existing contextual realities. Hendriks (2004:19) clarifies that missional theology and ecclesiology, therefore, focus on a contextual praxis where emphasis is placed on reflection and practical engagement of faith communities in the world.

1.6.1.1. Operational and conceptual definition of the framework

A theological definition that captures the methodological framework of the above approach is rightly advanced by Hendriks (2007:104) as follows:

“Theology is a correlational and hermeneutically active dialogue in which the following act as the parameters of the dialogue:

1.6.1.1.1. It first of all asks about God: who is this relationally oriented triune God that reveals himself to the world in and through Scripture?

1.6.1.1.2. The second question is about identity: this God who created humankind in his image and likeness placed them as his stewards and custodians on earth. Since God is revealed as Creator, as a missional God, the Church, Christians and all people should be seen in that light. God’s character and mission form the basis of ecclesiology and anthropology.

1.6.1.1.3. God loved this world and gave his Son to save it (Jn 3:16). God is focused on this world and, as such, theology should teach students and church members to be actively engaged in understanding this world and serving it.

1.6.1.1.4. To understand God truly, the faith community should know its own story in order to understand its identity. The Reformers called this sola scriptura, implying that Scripture, the Word, should be normative over and against all ideologies.

1.6.1.1.5. The Church’s mission is that of the Kingdom of God, which Scripture describes as a situation where peace and righteousness will reign supreme.

1.6.1.1.6. Theology, thus, implies a discernment process that takes place when we

obediently participate in transformative action and service at different levels: personal, ecclesial, societal, ecological and scientific (a doing, liberating, transformative theology that leads to strategy formation, implementation and an evaluation of progress; a theological praxis!)”

In the light of the above, the following two methods namely; literature analysis and empirical (fieldwork) will be utilised.

1.6.2. Literature analysis

Literature analysis will be employed in two aspects i.e. biblical-theological analysis and contextual description of migration.

1.6.2.1. Biblical theological analysis

To determine a normative biblical and theological position on migration, a biblical-theological analysis will be done. This entails employing three distinct aspects of Hendriks’ (2007) theological framework:

- (i) understanding God in relation to his world in Scripture;
- (ii) discerning responsive models from Scripture; and
- (iii) envisioning God’s ideal and his mission in the world.

This process entails interpreting the Bible and Church tradition. This will be done from the perspective of the Evangelical tradition. Pierand (1996:379) explains that the Evangelical tradition “regards scripture as divinely inspired of God’s revelation, the infallible guide for faith and practice.”

The study approaches the biblical text through the grammatico-historical exegesis. Kaiser (1994:234) defines the grammatico-historical exegesis as “a detailed analysis of the text in conforming to the original language and historical situation.” This task uses “theological concepts to interpret particular episodes, situations, contexts, constructing ethical norms to guide our responses, and learning from good ‘practices’” (Osmer 2008:4). The analysis seeks to respond to the question, “What ought to be going on?” In this regard, the biblical analysis of the concept of migration will be analysed from both the Old and New Testament Scriptures. In this way, the meanings of terms and concepts will not be taken for granted by imposing them

on theological discourses without examining the history of their development, contexts, and contents from Scripture and Church tradition (Campese 2012:31).

1.6.2.2. Contextual description of migration

A descriptive analysis of the migration situation at global level, with particular focus on South Africa, will be done. This will be done at inter- and multi-disciplinary levels by employing a systemic approach whereby integrated issues of migration will be considered. Linking to Hendriks' (2007) methodology, this will entail understanding the world where the church is placed and serving. Exposition of the situation of migration will be done using various sources of literature that will be analysed using a hermeneutical approach and inductive thematic analyses. According to Osmer (2008:4-6), this deals with answering the question; "What is going on?" in the world, which, in our case, refers to the world of migration. Linked to this descriptive question is an interpretive question; "Why is it going on?" (Osmer 2008:4-6).

1.6.3. Empirical study (fieldwork)

Using the qualitative approach⁸, the researcher will determine the manner in which churches in South Africa have been responding to migration challenges by conducting in-depth interviews with selected church leaders within Gauteng, as well as Focus Group Discussions (FGDs) with migrant worshippers attending those churches.

1.6.3.1. Study population

The population that will be interviewed are two groups of people, namely: (i) church leaders who have churches with migrant worshippers and (i) migrants attending those churches. The church leaders will be selected based on the presence of at least ten (10) migrants within their churches. The reason for choosing churches with at least ten (10) migrants is that a focused ministry such as a Bible study could be conducted for this number of people. Migrants to be included in the study will be those attending the respective churches for at least period of six (6) months or more.

⁸ Zikmund *et al.* (2013:132) asserts that, qualitative approach is "a technique that allows the researcher to provide extensive interpretations of phenomena without depending on numerical measurement, its focusing is on true inner meanings and new insights". A qualitative approach examines "people's experiences in detail by using a specific set of research methods such as in-depth interviews, focus group discussions and observations" (Zikmund *et al.*, 2013:132). Leedy & Ormrod (2010:135) underscores that the main focus of qualitative research studies lies in understanding, examining and clarifying complex situations in their natural settings.

1.6.3.2. Sampling and sample size

Purposive and convenient sampling approaches will be employed. The church leaders will be intentionally approached based on their involvement with migrants in their churches, while migrants will be selected based on their participation in church activities (purposive). This will be done within areas that are in proximity to the researcher (convenience). Purposive sampling method states that not everyone in the population can be part of the study (Zikmund *et al.*, 2013:393-394). Therefore, a researcher has to choose based on the purpose and objective of the study, which, in our case, is migration ministry. Convenience sampling relies on data collection from population members who are conveniently available to participate in the study (Zikmund *et al.*, 2013:392-393). Hence, since the researcher resides in the area of Vaal Triangle, South Africa; he has chosen churches in Gauteng province for proximity reason.

Discussions with church leaders will be done through in-depth interviews. Boyce & Neale (2006:3, Zikmund *et al.*, 2013:149) define in-depth interview as a qualitative research technique that involves “conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation.” However, the recommended numbers of participants for qualitative in-depth interviews depend with the aims and objectives of the researcher (Baker, 2012:1-42). Thus, based on the aim and objective of this research study, the researcher has chosen to have in-depth interviews with eleven (11) church leaders. The advantage of in-depth interviews lies in providing “a more relaxed atmosphere” for the interviewer to collect information (Boyce & Neale, 2006:3). As well, the participants are likely to “feel more comfortable having a conversation with” the interviewer “about their program as opposed to filling out a survey” (Boyce & Neale, 2006:3).

Discussions with migrants will be done through Focus Group Discussions (FGDs). FGDs refer to an interview of a small group of people, usually numbering six to ten (6-10), talking about their ideas, perceptions, beliefs and attitudes about a particular subject under consideration (Zikmund *et al.*, 2013:142-146). With the aforementioned in mind, eleven (11) FGDs of six to ten (6-10) migrants will be done. Although FGDs interviews tend to make it difficult for the participants to share their real feelings publicly on some sensitive issues (which may affect the output data), it is apparent that they are “relatively fast, easy to execute, [and] allow respondents to piggyback off each other’s ideas” (Zikmund *et al.*, 2013:142). These advantages will assist the researcher to quickly gather both clarified and reliable information, since participants will be observing and questioning each other’s responses. In other words,

FGDs will result in the researcher acquiring clarified and more reliable data to answer his research aims and objectives.

1.6.3.3. Data collection methods

Data will be collected through in-depth interviews with church leaders and FGDs (Focus Group Discussions) with migrants attending the respective churches. An open-ended questionnaire will be developed to guide the interview discussion with church leaders and migrants. An open-ended questionnaire refers to a questionnaire comprising unstructured questions that do not suggest a possible answer to the question (Zikmund *et al.*, 2013:336-337). The respondents have the freedom to answer the proposed questions in their own words (*ibid*). The advantage of using an open-ended questionnaire is that it allows respondents to think more about the subject under discussion, resulting in them giving detailed answers to the questions (Zikmund *et al.*, 2013:336-341). This creates an opportunity for the interviewer to follow up on the emerging issues that require further investigation and clarification. The questionnaire will be sent a week in advance, in order for the church leaders and migrants to familiarise and prepare for the interview.

1.6.3.4. Data recording:

Interview discussions will be transcribed in secure notebooks that will be securely locked in the office of the researcher.

1.6.3.5. Data analysis

Data will be analysed using the qualitative data analysis approach of thematic coding. Braun and Clarke (2006:79) state that a thematic approach is a qualitative analytic method for “‘identifying, analysing and reporting patterns (themes) within data. It minimally organises and describes” one’s data in rich detail. This approach proceeds by interpreting various dimensions of the topic under consideration (*ibid*). The researcher will read and reread, so as to double check the codes for consistency. The analysis themes will be developed using a framework approach. Frameworks (*priori*-codes) will be developed based on the evaluation objective to be achieved by the qualitative approach (O’Connor & Gibson, 2003:68-71). A grounded approach will be used where emerging themes on migration will be inductively coded and described.

1.6.4. Application: Designing of a ministry model to migrants

The final stage in the research method is a design of ecclesiological holistic ministry to migrants in South Africa. Hendriks (2007) refers to this as participating in transformative action and service at different levels: personal, ecclesial, societal, ecological and scientific. This essentially entails what Osmer (2008:4) calls a pragmatic task. This task is about “determining strategies for action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted” (Osmer 2008:4). With a spiral interaction of the descriptive, interpretive and normative task areas that require improvement among the churches’ collective response to migration will be considered with a view to developing an ecclesiological holistic ministry model that responds to migration challenges. This entails developing a sound theological and socio-missional holistic Church ministry to migrants in South Africa.

1.7. Delimitation of the Study

This research focuses on theological understandings and the Church’s response to the migration situation with a view to developing an ecclesiological holistic ministry to migrants in South Africa. While the study will consider some theological understandings and ecclesiological responses to migration challenges models at a global level, a particular focus will be given to the South African context with the aim to develop a holistic ministry to migrants in the South African context.

1.8. Proposed Contribution of the Research Study

This research contributes by filling the gaps that are identified in the study background and problem statement, namely: (i) the need for biblical-theological responses to migration situation that focus on the South African migration challenges; (ii) the need for comprehensive biblical-theological understandings of migration; (iii) the need to consider all factors that are intrinsic to the dynamic and complex nature of migration; and (iv) the need for doctrinal formulations that proceed in designing holistic ministry models to migrants. These identified lacunas were brought together to underscore the need to establish comprehensive biblical-theological understandings of migration, with a view to develop a holistic ministry to migrants in South Africa.

Given this existing gap, this study contributes to migration theological discussion and ecclesiological responses by establishing a comprehensive biblical-theological analysis of

migration that leads to the development of a sound biblical-theological holistic ministry model to the challenges of migrants in South Africa. In order to develop a holistic ministry model that responds to the challenges of migrants in South Africa, this study focuses on a missional-practical church approach to migration discourse and reflection. In using this approach, this research will formulate an ecclesiological holistic ministry model to migrants in South Africa that is practical and missional in nature. This envisioned framework integrates a missional-practical theological approach and social dimensions to provide comprehensive (holistic) ministry guidelines. By so doing, the study provides a framework for a missional church in contexts of migration.

1.9. Ethical Considerations for the Study

1.9.1. Plagiarism: The study will be based on literature in the public domain and the interviews of particular church leaders. The documents to be used will comprise academic journals, monographs, research reports, United Nations reports, and any other related documents on migration. Plagiarism and any other academic writing practices that are deemed unethical will be avoided by upholding and employing proper citation and acknowledgement of resources according to the North West University referencing system.

1.9.2. Practical risk: This is a low risk study. This is because there are no sensitive questions that will be used to bring harm, discomfort and trauma to the selected church leaders and migrants who will voluntarily participate in the project. In addition, information provided during interviews will be treated confidentially, field notes will be securely stored and, in the event of a problem arising in the fieldwork, a backup social worker will be organised as part of the study.

1.9.3. Ethics approval: Before fieldwork, ethics approval was sought from BaSSREC. In other words, a research ethics application was applied and granted by the university to ensure that the study aligns with university ethics standards.

1.10. Outline of the Chapters of the Study.

Chapter 1: Comprises an introduction that describes background issues associated with the study.

Chapter 2: Framing a biblical-theology of migration for practical-missional praxis

This chapter determines normative biblical-theological principles on migration by conducting a biblical-theological analysis of migration from the Old and New Testaments using a

redemptive historical approach that will be explained in this chapter. This will be done from an Evangelical traditional perspective that regards Scripture as the divine-authoritative Word of God for our conducts and practices in the world. In doing this, the chapter will use “theological concepts to interpret particular episodes, situations, contexts, constructing ethical norms to guide our responses, and learning from good ‘practices’” (Osmer 2008:4). The level of analysis in this chapter seeks to respond to the question, “What ought to be going on?”

Chapter 3: The contemporary global and South African context of international migration

This chapter will determine the global and South African context of migration. It will examine the current context of migration at global level, with particular focus on South Africa.

Chapter 4: An overview assessment of the extent of migration challenges at global level with particular focus in South Africa

This chapter will offer a descriptive analysis of the situation of migration at a global level, with a particular focus on South Africa. This will be done at inter- and multi-disciplinary levels by employing a systemic approach whereby integrated issues (i.e. economic, social, political, psychological and etc.) of migration will be considered. The effects of these integrated multifaceted issues to both migrants and the host nations will be determined in order to indicate the diversity and complexity of the migration issue. Exposition of the situation of migration will be done using various sources of literature that will be analyzed using a hermeneutical and inductive thematic approach.

Chapter 5: A determination of South African churches’ response to migration challenges in South Africa

This chapter determines South African churches’ response to migration challenges. It describes methodology to gather the data and interpret it, that is; this chapter will give full details of the empirical methods that will be used to gather the information and analyse it. Furthermore, this chapter will give a critical comparative analysis between the prevailing church responses to migration and the Scriptural ideal responses as outlined in chapter 2. The analysis will highlight the limitations of the current responses as benchmarked against scriptural models.

Chapter 6: Towards a development of a holistic ministry model to migrants in South Africa

This chapter draws from the foregoing chapters, in order to develop a sound theological-ecclesiological holistic ministry model (namely, a missional-practical and socio-missional framework) as a response to the challenges of migrants in South Africa. This operative theological-ecclesiological holistic ministry model will call on the Church to participate in transformative action and service at different levels: personal, ecclesial, societal, ecological and scientific.

Chapter 7: Conclusion, summary, recommendation and suggestion for future studies

This final chapter will do three things, namely: i) to bring the central arguments of the study together; ii) to offer recommendations and guidelines on how churches' response to migration challenges ought to look like, based on the proposed operative theological-ecclesiological holistic ministry model to migrants in South Africa in chapter 6 and iii) to provide some suggestions for further study.

2. Framing a biblical-theology of migration for practical-missional praxis

2.1. Introduction

Chapter 1 established the need to study the Bible for insights regarding challenges associated with migration, in order to design a holistic migration ministry. This chapter accordingly seeks to frame a biblical theology of migration for practical-missional praxis using a redemptive historical approach. In order to accomplish the objective of the chapter, it is constituted into four major sections. The first section will delineate the redemptive historical approach and justify its appropriateness in conducting a biblical-theology of migration. The second section will explore some important parts of the OT passages and cases on migration. The third section will explore some important parts of the NT passages and cases on migration.

In exploring the Old and New Testament passages and cases on migration, we will pay adequate attention to the Old and New Testament theology and redemptive historical emphases as the context of ethical injunctions that are an integral part of the Old and New Testament texts. The final section will extrapolate some important theological insights or biblical-theological principles on migration that arise from the biblical-theological analysis of migration from the Old and New Testament passages and cases on migration. Once this is done, the chapter will conclude by bringing the overarching theological principles or insights on migration to the fore.

2.2. Defining the Redemptive Historical Approach

In conducting a biblical theological analysis of migration from the Old and New Testament perspectives, we will utilise a biblical redemptive historical approach that pays special attention to the story line of the Bible, namely: creation, fall, redemption and consummation. Geerhardus Vos (1980:7-13), who taught biblical theology at Princeton Seminary from 1893 to 1932, and Gaffin (2012) are some of the few leading proponents of Redemptive historical approach. In building upon Geerhardus Vos's (1980) conception of redemptive historical approach; Gaffin (2012:92) endorses the redemptive historical approach as the best methodology of interpreting scripture. He articulates that "history is revelation and develops six elements of the redemptive-historical approach" and strongly maintains that the "outcome of these elements is that Jesus Christ is the culmination of the history of redemption" (Gaffin, 2012:92). Gaffin's (2012:91-92) six elements are as follow: i) the Bible should always be interpreted in view of God's self-revelation (in word and deed) in creation; ii) God's redemption/revelation is

historical; ii) Jesus Christ in his person and work, centred in his death and resurrection (e.g. 1 Cor 15:3-4) is the culmination of the history of redemption (revelation); iv) The subject matter of revelation is redemption, meaning that “revelation – excluding prefall, pre-redemptive revelation in Eden – is the interpretation of redemption, as revelation either attests or explains, describes or elaborates; v) Scripture is self-revelation, not somehow less revelation; and vi) finally, hermeneutically, revelation is the interpretation of redemption.

The significance of Gaffin’s (2012:109) aforementioned six elements of the redemptive historical approach lie in the fact that “salvation resides ultimately, not in who God is or even in what he has said, but in what he has done in history, once and for all, in Christ.” Gaffin’s (2012) redemptive historical approach can be summarised as advancing the study of any particular topic in the Bible in view of the doctrines of creation, fall and redemption, with its culmination in Christ. Given this, in studying migration, we prefer a historical redemptive approach because migration is widespread in the Bible and that what the Bible is saying on migration has unity. Thus, one needs a redemptive historical approach to the matter because it helps to bring out the relationship of anything that the Bible touches on with its central message or the so-called bigger picture. In other words, the redemptive historical approach helps to mainstream anything that the Bible teaches on, whereas other approaches tend to allow for many of the things to be studied as if they are peripheral to the central message of the Bible. As well, the proposed approach pays adequate attention to the Old and New Testament theology and redemptive historical emphases as the context of ethical injunctions that are an integral part of the Old and New Testament texts.

In substantiation, Torrance (2008:45) advances the redemptive historical approach as an appropriate method of studying the Bible as he treated the Old and New Testaments as a single unit that found its fulfilment in Jesus Christ’s person and work. However, even when covenant theology is considered, we agree with Horton (2007:19-107), Torrance (2008:44), Magezi and Magezi (2016:155-158) and Kruger (2007:2) that Christ is the one who fulfils the Old Testament covenant promises that God designed to achieve through Abraham and his descendants (the Israelites) as his covenant people. Christ is the centre of redemptive historical approach since the Old Testament looks forward to the fulfilment of the redemptive promises *in* and *through* Christ, whilst the New Testament looks back to the promises of the redemptive history that culminates in Christ (Torrance, 2008:45). Torrance (2008:45) succinctly puts it in the following way:

...the centre of gravity is in the incarnation itself, to which the Old Testament is stretched out in expectation, and the New Testament looks back in engulfment. This one movement throughout the Old Testament and New Testament is the movement of God's grace in which he renews the bond between himself to man in such a way as to assume human nature and existence into oneness with himself.

In advancing the redemptive historical approach that found its culmination in Jesus Christ, Gaffin (2012:91) concurs with Torrance's (2008) conception in arguing that:

'Progressive' is not the most apt word here, particularly if taken in the sense of smoothly evolving advancement or steady and untroubled improvement...Yet 'Progressive' is properly retained in view of the inexorable forward movement of this history, in all of its twists and turns, towards its intended goal, Christ.

This redemptive historical approach looks forward to the return of Christ in his second coming (*Parousia*) to consummate his salvation for humankind (cf. Bavinck, 2006, as quoted by Bolt, 1983:76). This implies that this proposed approach recognises Christians as living in the *interim period*, in which they are saved by Christ's redemptive work from sin and all its consequences, but still awaits the return of their saviour (Jesus Christ) to bring everything in its completion. Important to note is that at the centre of a redemptive historical approach is God's involvement in the redemption of his creation since he (God) did not create human beings and left them to sustain themselves. Instead, God is involved in every stage of the redemptive history of humanity. God's involvement in the redemptive history is seen in his first gospel promise (Genesis 3:15), the call of Abraham (Genesis 12:1ff) to reverse the fall and his ultimate assumption of our human mode of existence (in the incarnation) *in* and *through* Christ in the incarnational mystery in order to save human beings from their bondage of sin and its corruption. This involvement of God in the redemptive history of humankind is progressive as Christians await the return of Christ in which their salvation will be consummated and then spend eternity in God's place, presence and rule (Revelation 21).

Given this, in framing a biblical-theology of migration in the Old and New Testament's perspective, we advance that the revelation activity of God and its processes should be outlined in its historical development with Christ as its centre, whom Christians await to consummate their salvation in his second coming (Vos, 1980:7 & Gaffin, 2012:91-97, 101)⁹. Therefore, a

⁹ However, some aspects of Gaffin's redemptive historical approach that builds on Vos's conception are criticized by Boeckel (2015:193). For example, Boeckel criticized Gaffin's (2012:93) conception of revelation in the following twofold ways: i) revelation as the interpretation of Gods redemptive activity through humankind, and

redemptive historical approach will be used to conduct a biblical theological analysis of the Old and New Testament passages and cases on migration.

2.3. Biblical-theological analysis of migration in the Old Testament

This section seeks to explore the important parts of the Old Testament passages and cases on migration. Although there are many passages and cases on migration in the Old Testament, we are going to focus on the following Old Testament passages and cases: i) The close association between the narrative of creation and migration (Genesis 1-2), the interrelationship between the stories of fall and redemption with migration in the Genesis narrative, i.e. Adam and Eve's migration (Genesis 3), Cain's migration (Genesis 4-5), the events at the tower of Babel (Genesis 11), Abraham's migration (Genesis 12), Isaac's migration (Genesis 26), Judah's migration (Genesis 38) and Joseph's migration (Genesis 37-50). It will also explore the migration of the Israelites from Egyptian bondage and God's giving of the law to the Israelites regarding aliens (Exodus 22:21-27 and 23:9; Leviticus 19:33-37; Deuteronomy 24:14-22 & Deuteronomy 10:12-22), the Israelites' migration to conquer Canaan (Joshua 2-6 & 9-10), Elimelech and his family's migration to Moab (Ruth 1), Naomi and Ruth's migration to Judah (Ruth 1:19-4) and finally, God's confrontation of the Israelites in anger when they disobeyed God in the way they managed their relationship with people of other nations (Jeremiah 7: 1-15 & Isaiah 56:1-8).

2.3.1. The close association between the narrative of Creation and Migration

The first migration in Scripture is when God creates the first man (Adam) in his image/likeness (Genesis 1:27)¹⁰, and migrates with him (Adam) to the Garden of Eden (Genesis 2:15, cf. Genesis 2:4-25) (Averbeck, 2013:26; Arnold, 2009:59 & Von Rad, 1972:57ff). However, in mentioning Adam as created in the image of God, we are not disputing that Eve was created in the image of God; instead, we are simply advancing the incidence of God taking Adam into the Garden of Eden he had planted to the east as the initial migration of humankind in Scripture

ii) revelation as God's activity in itself. Boeckel (2015:193) recognises that "acceptance of the latter makes it difficult to say revelation is the interpretation of redemption".

¹⁰ For more understanding on the various interpretation of humankind as the image bearers of God, one should see Magezi and Magezi (2018) and Simango (2016) who explain the various interpretations of the concept of the image of God scholars. They both opted for a combined view of the image of God that excludes the physical aspect. Magezi and Magezi, and Simango's position is also our position regarding the concept of humankind as the bearers of the image of God

before the fall (pre-fall migration). The pre-fall migration is crucial for the following two reasons: i) God is involved in the initial migration of Adam (and Eve) since he is the one who creates Adam and takes him to the Garden of Eden; and ii) God has purposes and plans for migrating Adam in the Garden of Eden. He migrates Adam to the Garden of Eden with the purpose and plan that Adam would cultivate and care for the Garden of Eden as God's representative on the earth (Genesis 1:26ff) (Arnold, 2009:59). Adam's responsibility to subdue the earth on behalf of God is witnessed in the authority he was granted by God to give names of the animals that God created (Genesis 2:20).

Furthermore, Genesis 2:18ff confronts us with God's creation of Eve in his image to help Adam to fulfil his aforementioned purposes and plans for creating and migrating Adam to the Garden of Eden. Here, God causes Adam to fall into a deep sleep and he takes one of his ribs to form a woman (Eve) and migrates her to Adam in the Garden of Eden (cf. Genesis 2:22b) so that she assists Adam with God's ordained plans and purposes of putting him (Adam) in the Garden of Eden. At this juncture, it does not matter whether Eve was formed by God in the Garden of Eden or created outside of the Garden of Eden and then brought to Adam. This is because in both cases, the word 'brought' suggests the migration of Eve from a certain location in the Garden of Eden or outside the Garden of Eden to a place where Adam was situated in Eden. Having established this, we argue that the purposes and plans of God for migrating Adam in the Garden of Eden were the same with his creation of Eve and migrating her to Adam in the Garden of Eden.

In creating both Adam and Eve and migrating them into the Garden of Eden, God intends them (Adam and Eve) to procreate and fill the earth and subdue it (Genesis 1:27-30). For instance, Adam and Eve are expected to acknowledge God and their dependence on him by not eating the fruit from the tree of the knowledge of good and evil as that action would constitute breaking God's law, consequently leading to death (Genesis 2:15-15). With this understanding in mind, we robustly contend that disobeying God's law was interlinked with the consequence of death, which implies that human beings were meant to have eternal life of perfect relationship and fellowship with God if they continued to obey God's command in the Garden of Eden. In this way, we assert that God creates perfect humankind (Adam and Eve, Genesis 1:31) and migrates them in the Garden of Eden with purposes and plans for them to execute on behalf of God for his (God's) honour and glory (Moltmann, 1991:220-221).

2.3.1.2. The interrelationship between the narratives of fall and redemption with migration in the Genesis narrative

2.3.1.2.1. Adam and Eve's migration after the fall

Genesis 3 reveals that the second migration of humankind is a result of Adam and Eve's rebellion against God. Adam and Eve sin against God by eating the fruit of the tree of the knowledge of good and evil (Genesis 3:6; Arnold, 2009:65-66). As a result of their sin against God, God forces Adam and Eve to migrate out of the Garden of Eden to a certain location (Von Rad, 1972:97). However, in line with the redemptive historical approach, we also advance that the forced migration of Adam and Eve is supposed to be understood as part of God's grace and love to save humankind. In God's grace and love, Adam and Eve are expelled from the Garden of Eden by God in order that he (God) could save them and their descendants as God promised (in Genesis 3:15) that in future the seed of a woman would come in order to crush the head of a serpent. This indicates that although God is involved in the forced migration of Adam and Eve, it is apparent that in his grace and love, God uses the migration of Adam and Eve to save them and their descendants, as this picture would be amplified later on in this discussion.

To put it differently, the forced migration of Adam and Eve is associated with God's love and grace to save Adam and his descendants, as initially promised in Genesis 3:15 (soon after the fall) so that he is glorified thereby. God's involvement in love and grace in the migration of Adam and Eve is also evidenced by the fact that he (God) clothes them before he migrates them to the East side of the Garden of Eden (Genesis 3:21ff). Hence, the story of creation, the fall and the obscure gospel promises of redemption in the early passages of Genesis, is interconnected with God's involvement in the migration of Adam and Eve so as to achieve his redemptive purposes and plans for Adam and his descendants.

2.3.1.2.2. Cain's migration

The story of Cain's migration indicates God's involvement in the migration of his people in grace and judgment (Genesis 4). Cain is the first son of Adam and Eve, who kills his young brother Abel because of anger (Von Rad, 1972:104). When Abel brings fat portions of his livestock as an offering to God, and God looks favourably on Abel's offering instead of Cain's first fruits offering from the field (Genesis 4:4), Cain becomes angry and murders Abel. Thus, in judgment, God forces Abel to migrate from his (God's) presence, yet in his (God's) grace protects Cain from being killed by anyone who would find him by placing a mark on him (Cain) (Genesis 4:15ff; Arnold, 2009:81 & Von Rad, 1972:107). On one hand, in his judgment, God

migrates Cain from his presence and allows him (Cain) to reside in the land of Nod, East of Eden, where he starts a family (Genesis 4:16ff). It is in the migration of Cain that we commence to recognise the early beginning of institutions, i.e. Cain builds a city that he names after his son, Enoch (Genesis 4:17; cf. Genesis 4-5).

2.3.1.2.3. The events at the tower of Babel

Genesis 11 confronts us with the event of the tower of Babel in which God forces people to migrate over all the earth because of their sin and pride that results in them building a tower to reach God (Medeiros, 2013:174). This means that, in form of judgment and grace (just like Adam and Eve's migration in the Garden of Eden), God comes down from heaven and confuses the language of the people at the Tower of Babel and scatters them over the face of all the earth. This indicates that God, the creator of all nations (Psalms 86:9-10), languages and cultures at the Tower of Babel is involved in the migration of all people to the face of all the earth (Genesis 11:1-9; Medeiros, 2013:174 & Arnold, 2009:118-121). The scattering of people from the Tower of Babel is interlinked with the covenant of Noah in the sense of people filling the face of the earth, as Noah and his descendants are charged by God to do (Genesis 9). In other words, the connection lies in the following: after the flood, Noah and his children are commanded to procreate and fill the earth. In this way, the scattering (migration) of people over all the face of the earth at Babel was the manner that God utilises to accomplish his plans and purpose for people to fill the entire earth.

2.3.1.2.4. Abraham's Migration and Redemption

Abraham, a descendant of Shem (Genesis 11:10-26) is called amongst the people who were scattered over all the earth to bring about salvation to all nations in Genesis 12:3b (Arnold, 2009:121-124, Gowan, 1988:121-123 & Motyer, 1986:27-35). In other words, in his grace and love to bring salvation to all nations, God calls Abraham to leave his pagan nation, and migrate to the promised land of Canaan that he (God) is going to give him (Abraham) as a treasured possession (ibid). God is involved in the migration of Abraham in order to bring to fulfilment his first gospel promise of Genesis 3:15. However, in the unfolding of God's redemptive plans and purposes for humankind, Abraham is forced to migrate to Egypt when famine strikes in the land of Canaan (Genesis 12:10-20).

Abraham's migration to Egypt because of famine casts light on the following two things: i) it shows how some pagan nations were mistreating aliens among them; and ii) it depicts God's will for Abraham to migrate to Egypt in order to fulfil his redemptive promises of Adam and

his descendants (Genesis 3:15), which he (God) committed himself to establish through Abraham and his descendants in the context of his call of Abraham to migrate to the Promised land of Canaan (Genesis 12:1-3). However, when Abraham arrives in Egypt, he lies to the Egyptians that Sarah is his sister¹¹ because of fear of the way he could be treated as a foreigner in a foreign nation. In other words, Abraham is afraid of being killed by the Egyptians because of his beautiful wife (Genesis 12:11-12; cf. Athas, 2016:3, 9 & De La Torre, 2011:151).

In respect of Abraham and Sarah's migration to Egypt as a means of unfolding God's redemptive purposes and plans, a considerable number of scholars (i.e. Motyer, 1986:36-39; Kidner, 1967:113; Kass, 2003:257; De La Torre, 2011:150; Cotter, 2003:92; Calvin, 1965:362-365 & Arnold, 2009:138) argue that because God rescues Abraham and Sarah in their complex situation in Egypt, this story should be perceived as God's faithfulness to his covenant with Abraham. By implication, these scholars contend that God allows Abraham's migration to happen for a purpose. God allows the migration of Abraham to Egypt as a means of preserving him and his descendants, whom he promises to use in accomplishing his salvific purposes for humankind (cf. Genesis 12:3). This suggests that the deception that Abraham does to Pharaoh by lying that Sarah is his sister is not outside of God's control since God later rescues the situation by inflicting serious diseases on Pharaoh (Genesis 12:17). As a result of the serious disease that God inflicts on him, Pharaoh releases Sarah and Abraham and commands them to go back to their homeland, Canaan.

However, when Abraham leaves Egypt, it is reported that he had become rich since he had acquired sheep, cattle, male and female donkeys, menservants, maidservants and camels in Egypt (Genesis 12:16). Abraham's manages to acquire wealth because Pharaoh treats him well after he (Abraham) deceives Pharaoh that his wife Sarah is his sister. Given the aforementioned discussions on Abraham's migration to Egypt, the main point is that God is involved in the whole experience. Here, we have to acknowledge that God's redemptive promises with Abraham are renewed with his (Abraham's) descendants. The redemptive promise is reintroduced to Isaac (Genesis, 26:3-5) and Jacob (Genesis 32:9-12; 35:12) and this covenant and its promises are later on cited in Exodus 2:24 and 6:4-5 as the basis for the deliverance of the Israelites from Egyptian bondage by God.

¹¹ Isaac followed Abraham's (his Father's) footsteps in Genesis 26:1-11 by offering his wife Rebekah to King Abimelech (De La Torre, 2011:154).

2.3.1.2.5. Isaac's migration and redemption

God's involvement in the migration of his people, in order to accomplish his redemptive purposes and plans for Adam and his descendants is clear in the significant migration story of Isaac in Genesis 26. When famine strikes in the land of Isaac's abode, he migrates to Gerar (Arnold, 2009:236-241 & Motyer, 1986:108). The Lord appears to Isaac, and warns him not to migrate further to Egypt but to stay in Gerar (Motyer, 1986:108-109). It is at Gerar where God renews his Abrahamic covenant promises with Isaac (Genesis 26:2-6). It seems God allows Isaac's migration to Gerar so that he could save him from the famine and to unleash his (God's) redemptive plans for humanity, the redemption he sought to accomplish through Isaac, the true descendant of Abraham.

God uses Isaac's migration to progress his redemption plans for humankind. The renewal of the Abrahamic promises with Isaac in a foreign land and God's warning for Isaac not to proceed to Egypt serve to illustrate God's involvement and protection of Isaac in his migration, since God has redemptive purposes to accomplish through him. However, just like Abraham and Sarah's account in Egypt, Isaac deceives the Philistines by saying that his wife Rebekah is his sister (Genesis 26:7; Arnold, 2009:236). Isaac did that because he is afraid that the Philistines could kill him in order to take his beautiful wife.

However, while this story alludes to the challenges migrants could encounter in a foreign land (that result in them sacrificing their identities, i.e. Isaac lying that Rebekah is his sister), the predominant theme should be God in the shadow of Isaac's migration so as to bring his redemptive promises by preserving him from dying in Canaan through his migration to Gerar. Nonetheless, Genesis 26 concludes with Isaac migrating back to the promised land of Canaan.

2.3.1.2.6. Judah's migration and redemption

The narrative of Judah's migration to Kezib (Genesis 38:1-30) is also worth discussing. It is vital to briefly discuss this migration in its linkage to the unfolding of God's redemptive purposes and plans. Prior to Genesis 38, Genesis 37 stipulates that, owing to Jacob's sons' jealous against their young brother, Joseph, the elder brothers end up selling him (Joseph) to the Midianites, who then migrate with Joseph to Egypt. After this aforesaid event had taken place, Judah (one of Joseph's brothers) leaves his brothers and goes to stay with a man of Adullam, named Hirah (Genesis 38:1) (Motyer, 1986:163).

In that foreign land, Judah gets married to a Canaanite woman (Shua) who bears him three sons, namely: Er, Onan and Shelah (Genesis 38:3-11; Arnold, 2009:325-329). Judah's first son, Er marries Tamar (a Canaanite woman). Because Er is wicked, God kills him (Genesis 38:7) (Motyer, 1986:163). Onan is given his brother's wife so that he can bear offspring for his late brother, but since he knows that the offspring in this marriage would not be his, whenever he lies with his brother's wife he spills his semen on the ground so as not to produce offspring for his brother (Genesis 38:9). Because of this wickedness, Onan is killed by God.

However, when Onan dies, Judah deceives his daughter in law by promising to give her Shelah as her husband when he had grown up, yet, in principle, Judah is lying because he is afraid that Shelah would die, just like his brothers (Genesis 38:11; Arnold, 2009:327). Having noticed that deception, Tamar disguises herself as a prostitute and Judah lies with her. As a result, Tamar conceives twins namely: Perez and Zerah (Genesis 38:12-30; Arnold, 2009:327 & Motyer, 1986:165). From a redemptive historical approach, Judah's migration from his brothers is important because it is through this migration that God uses Judah's faults to bring Perez, whom Jesus Christ, the promised saviour in Genesis 3:15 is a true descendant of. In the New Testament, both Judah, Tamar and Perez are mentioned in the genealogy of Jesus in Matthew 1 as significant people whom God utilises in bringing his redemptive purposes and plans to fulfilment (Rosenblum, 2002:n.p). In his article titled *Tamar Times Three*, Rosenblum (2002:n.p) argues that, without the Tamar of Genesis 38, the biblical history might have come to a grinding halt. In speaking about Tamar, Rosenblum (2002:n.p.) assert that:

She is a heroine because from her union with Judah comes her son Perez, and from the line of Perez comes King David (I Chron. 2:4-16; Ruth 4:17-21) and the founding of the Kingdom of Israel that for a brief while was to encompass all 12 tribes. It is David who establishes Jerusalem as the capital of the new nation and it is David's son Solomon who builds the first Temple within Jerusalem's walls. The importance of Tamar is thereby established without question.

This clearly indicates that God is involved in the migration of Judah, with the plan to utilise it to accomplish his redemptive purposes and plans for humankind. This implies that Tamar comes to be in this lineage in order to play such a crucial role, together with many others, in the issue of migration in redemptive history.

2.3.1.2.6. The migration of Joseph to Egypt and redemption

Joseph's migration is central in demonstrating God's involvement in the migration of his people in order to further his redemptive purposes for humankind that he promises in Genesis

3:15, and continues to work through Abraham and his descendants (Genesis 12:3; 15, 17). Joseph is sold by his brothers to the Midianite merchants, who migrate with him and sell him to the Egyptians, who, in turn, oppress Joseph in various ways (Genesis 37:28). However, God in his divine providence saves Joseph so as to further his redemptive purposes and plans for the world.

For instance, after Potiphar's wife (Potiphar is Pharaoh's official) fails many times to convince Joseph to lie with her, she makes a false claim that Joseph wanted to lie with her. As a result of that false assertion, Joseph ends up in prison (Genesis 39). Nonetheless, God in his providence rescues Joseph from the prison and raises him to the second highest position in Egypt, after Pharaoh. This transpires when God grants Joseph the wisdom to correctly interpret Pharaoh's dream of seven fat cows and seven ugly cows (the seven fat cows represent seven years of good harvest, whilst the seven ugly cows represent seven years of famine) (Genesis 41:15ff). Pharaoh is satisfied with Joseph's interpretation of his dream, resulting in Joseph being placed in charge of the entire land of Egypt (Genesis 41:41). When Joseph assumes power in Egypt, he improvises a solution to save the Egyptians from the approaching famine.

However, in God's divine providence, the solution that Joseph improvises to combat the approaching famine in Egypt also saves Joseph's family, and furthers God's redemptive purposes and plans for humankind. The previously mentioned conception serves to highlight that, in the midst of the forced migration of Joseph and all the various challenges he encounters in Egypt, it is apparent that God is in the shadows, using Joseph to save the physical descendants of Israel, whom he (God) designed to utilise in accomplishing his redemption for Adam and his descendants (Genesis 3:15 & 12:3). This indicates that, as the Egyptians are saved from famine through Joseph's migration, God also means Joseph's migration to save his physical descendants and his redemptive plan for Adam and his descendants. God apparently achieves his purpose through a number of ways.

Firstly, at a point when the famine is severe in the land of Canaan, Jacob hears that there is corn in Egypt and he sends his children there twice to buy food (cf. Genesis 42 & 43). Later on, we perceive the migration of Jacob, his whole family and livestock to Egypt (Genesis 46ff), where Pharaoh orders Joseph to give his father (Jacob) and his family the best land of Egypt to reside, namely, Goshen (Genesis 45:16-18 & 47:5ff). Thus, in God's larger purposes and plans, the migration of Joseph saves both the Egyptians and the tribe of Israel from famine (Genesis 50:19-21). At this point, it is important to note that Joseph's migration is a great blessing to the

Egyptians to the extent that, at the second migration of Jacob's sons to Egypt (in which Joseph reveals himself to his brothers), Pharaoh is pleased to hear that Joseph's brothers have come to his kingdom (Genesis 45:16). It is possible that Pharaoh is pleased because of the blessings that Joseph's migration had brought to Egypt. Given this, Pharaoh requests Joseph to give his brothers food and ask them to return to Canaan to bring their father (Jacob) and his belongings to dwell in the best land of Egypt. Jacob¹² migrates to Egypt with all his family and belongings, such as livestock and tools, except land since it is an immovable property¹³. This is the land (Canaan) where Jacob's remains are repatriated and buried by his sons, after his death in Egypt (Genesis 50:13).

Secondly, at the heart of Joseph's migration is God using it (migration) to accomplish his redemptive plans for Adam and his descendants, as he promises in Genesis 3:15, and Genesis 12:3. Joseph himself understands his migration from a redemptive perspective. Here, Joseph is conscious that "what really survives" through his migration "is the plan of redemption announced first to his great grandfather" Abraham (cf. Genesis 12:1-3; 15; 17:1-16; Hamilton, 1995: 576). In other words, the migration of Joseph, Jacob and his family to Egypt is not a mere coincidence. In Genesis 15:13-14, God foretells Abraham about the certainty of the migration of his descendants to an alien land, in which they will be in slavery for four hundred years, as well as the certainty of his deliverance of them (Abraham's descendants) from that captivity. In this way, God, in his grace and love, intends to use the migration of Joseph in order to save people and, thereby, accomplish his redemptive purposes and plans for humankind.

Later on, Joseph himself understands that the sin of his brothers had been used by God to advance his (God's) redemptive purposes and plans for all mankind that is first announced in Genesis 3:15 and renewed through his grandfather, Abraham (Arnold, 2009:361 & Cotter, 2003:313). This is none other than saying that, Joseph, in Genesis 45:5-7 and 50:19-21, theologically understood that:

¹² At this point, we are aware that Abraham was a wanderer and was in Egypt at some time (Genesis 12), Isaac also wandered, (Genesis 26) and Jacob too had to go to Haran and all Jacob's sons were wanderers too. The migration to Egypt which led to the Egyptian bondage from which God delivered them took place after many migrations by individuals.

¹³ God's involvement in the migration of his people is evidenced in the case of Jacob, where he (God) promised to protect Jacob as he migrates to Egypt. That is, when Jacob was scared to move to Egypt with his family because of famine in the land of Canaan (Genesis 46:1-4), God revealed himself to Jacob and assured him (Jacob) of his (God's) protection as he (Jacob) journeys and sojourns in the foreign land of Egypt.

God's purpose is not thwarted by human sin, but rather advanced by it through his good grace. The hand of God is seen, not only in clearly miraculous interventions and revelations, but also in the working out of divine purposes through human agency, frail and broken as it is (Arnold, 2009:361, cf. Skinner, 1910:487 & Cotter, 2003:313).

In this way, Genesis 50:19-21 concludes by linking Joseph's migration as having its origin in God. God is involved in Joseph's migration, whose purpose is to save many lives (Egyptians, the Israelites and the redemptive promise of God to all mankind). Ultimately, from a redemptive historical approach, the redemption of the Israelites, owing to Joseph's migration, is central in God bringing his gospel promise that he announces early in Genesis 3:15, and proceeds to renew with Abraham and his descendants as the vehicle of that great redemption to all humankind.

2.3.2. God's laws and anticipation for Israel in dealing with migrants as his (God's) theocratic nation

2.3.2.1. Biblical-theological analysis of Exodus 22:21-27 and 23:9 in quest of migration theology

The book of Exodus indicates that the above-mentioned migrations of Joseph, Jacob and his family to Egypt result in the Israelites bondage in Egypt (Exodus 1), from which God saves them (Exodus 6 & 13:17ff). The bondage of the Israelites comes when another Pharaoh who did not know Joseph comes to power (Exodus 1:8-9) and starts to oppress the Israelites. The reason for the oppression of the Israelites is that during that time the Israelites multiply and increase greatly to the extent that they fill the land of Egypt and they grow exceedingly strong (Exodus 1:9-10). As a result of this, Pharaoh and the Egyptians become afraid that the Israelites could assist the enemies of the Egyptians in order to leave Egypt when war broke out against the Egyptians (Exodus 1:9ff). Given this, Pharaoh orders the Egyptians to deal shrewdly with the Israelites. These oppressions (Exodus 6:1-8) are serious to the extent that Pharaoh orders that all new-born male Israelite children should be killed, as a means of stopping the descendants of Israel from multiplying (Exodus 1: 22).

We also perceive that through the migrations of Joseph and Jacob and his family to Egypt, God's promise to Abraham and his descendants to make them a great nation by increasing them is accomplished (Genesis 12:2). However, at this point, the promise of land is not yet fulfilled since they are in a foreign land (Genesis 12:1). The predominant message of these early chapters of Exodus is that God heard the cry of the Israelites and remembers the covenant he had made with their forefathers, namely: Abraham, Isaac and Jacob (Exodus 2:24 and 6:4-5).

This means that the Abrahamic covenant and its promises (Genesis 12:1-3; 15 & 17) that are reiterated to Isaac (Genesis, 26:3-5) and Jacob (Genesis 32:9-12; 35:12) are the basis for the deliverance of the Israelites by God from Egyptian bondage (Exodus 2:24 and 6:4-5).

It is important to highlight that the certainty of the migration and bondage of the Israelites in Egypt had been foretold by God to Abraham (Genesis 15:13-14, Mackay, 2001:9). As well, God announces his deliverance of the Israelites from that captivity (ibid). The migration of the Israelites to Egyptian captivity is within God's control, in order to accomplish his redemptive purposes and plans for Adam and his descendants for his (God's) honour and glory. In the Egyptian bondage, it also seems that God, among others, wants to teach the Israelites how to treat aliens among them by using their experience as foreigners in Egypt (Exodus 22:21-27 & 23:9). Furthermore, God migrates with the Israelites in their exodus from Egypt to the Promised Land of Canaan. This is demonstrated by the passages such as Exodus 14 in which God promises to destroy Pharaoh's army that would follow the Israelites in order to destroy them after their deliverance from Egypt. God hardens Pharaoh's heart in order to display his power and glory to Israel and the nations. God practically demonstrates this by destroying the Egyptian army that had pursued the Israelites (Exodus 14:4).

God saves the Israelites from Egyptian bondage and migrates with them to the promised land of Canaan, through the wilderness, in which they wander for 40 years before reaching their destination, Canaan (Athas, 2016:2). The wanderings of the Israelites in the wilderness are part of the challenges that they encounter as migrants in transit. It is important to note that during the Israelites time as migrants in transit, God is with them. For instance, he provides water, bread and meat for the Israelites in order to preserve them from dying in the wilderness (Exodus). In addition, God gives them laws to teach them obedience. These laws set a standard of what God expects of the Israelites as his ideal nation whom he chose out of his grace and love to act as an instrument of salvation to all nations (Grisanti, 1998:40). Thus, the exodus, as a migration phenomenon, is related to the bigger redemptive purposes and plans of God for humankind in the sense that God migrates the Israelites to Egypt to, among others, teach them the experience of being an alien in a foreign land (cf. Exodus 22:21-27 & 23:9). God uses this experience to teach the Israelites the ways they were supposed to treat aliens among them when they got to the promised land of Canaan, which God had given them as a gift, as promised to their forefathers.

The living standards of the covenant strictly command the Israelites not to live like pagan nations (Leviticus 18:1), but according to God's standards, as stipulated in his laws (Horton, 2011:44). With this background in mind, Ryken (2005:738) and Cole (1973:174) understand Exodus 22:21-27 (cf. 23:9) as confronting the Israelites with one of the expectations that God wants them to exhibit as the people of God. One of the covenant obligations that God expects the Israelites to do is to care for the aliens among them (i.e. Exodus 22:21-27; 23:9; Leviticus 19:33-37; Deuteronomy 24:14-22; 10:12-22). However, the Israelites are not supposed to emulate the nations but rather to strive at reflecting God in the way they treat migrants, thereby also reminding the nations of what God expects of all people (cf. Sprinkler, 2004:235-236 & Falk, 2001) to understand the necessity and purpose of God's command for the Israelites to care for the aliens among them, the following sub-section will briefly examine the social, political and economic state of the aliens, widows and orphans in ancient Israel society.

2.3.2.1.1. The social, political and economic status of migrants (widows and orphans) in Israelite society

These vulnerable people include the aliens (Exodus 22:21), widows and the fatherless (orphans) (Exodus 22:22). The Israelites are commanded to care for the migrants, widows and orphans, since they are the weakest members of the Israelite society (Cole, 1973:174; Mackay, 2001:392; Ryken, 2005:738 & Stuart; 2006:516-517). God forbids the Israelites from oppressing the aliens, widows and orphans among them. Oppression seems to imply the unjust use of power over the aliens, as well as widows and orphans. This means that the Israelites should not burden or deal unjustly with the vulnerable people in their society.

However, since our focus is on foreigners among the Israelites, it is important to highlight that the Hebrew word used in Exodus 22:21 is גֵר, which is transliterated as *ger*. It can be translated in English to mean "aliens, foreigners, immigrants, sojourner, sojourners, stranger, stranger's or strangers" (Strong's Concordance. n.d.). Many versions of Scripture have translated *ger* in Exodus 22:21-21 in various ways. For example, the New International Version, New Living Translation, Net Bible, New Heart English Bible and God's Word(R) Translation translate *ger* to mean foreigner (ibid)¹⁴. The English Standard version, New American Standard Bible, King James Bible and Young's Literal translation translate *ger* to mean sojourner (ibid). The Holman Christian Standard Bible translates *ger* as foreign resident. The International Standard Version

¹⁴ However, God's Word(R) Translation and the New Living Translation translated the *ger* in plural as foreigners.

and World English Bible translate *ger* as alien (ibid). Finally, the English Revised Version, Darby Bible Translation, Douay-Rheims Bible and Jubilee translate *ger* as stranger (ibid). At this juncture, we are not concerned with the various translations of *ger* in different Bible versions since they all bring forth the idea of aliens, strangers, resident alien, sojourner and stranger as a non-Israelite (Stuart, 2006:529 & Krauss¹⁵, 2006:269). This means that we concur with Stuart's (2006:529) and Krauss'¹⁶ (2006:269) understanding that 'alien' in this passage of exodus refers to a foreigner or a non-Israelite. Krauss (2006:264-269) does thorough work in understanding the meaning of the word *ger* in the Torah. In his broad survey of *ger* in the Torah, Krauss (2006:264) demonstrates that *ger* started to be used in Genesis 15:13 to denote the certainty of Abraham's descendants as foreigners in a foreign land. This kind of use of *ger* to mean foreigner or non-Israelite has been consistent in the Torah in Leviticus 19:33, Exodus 12:48-49, 22:21, 23:9; and Deuteronomy 24:14b, 10:18 (Krauss, 2006:264-269, cf. Kelly, 2013:155-156). We follow Krauss' conclusion that the word *ger* in the Torah is taken to mean alien or foreigner.

Ryken (2005:738), Cole (1973; 174); Mackay (2001:392) and Stuart (2006:516) also establish the conditions of aliens, widows and orphans that make them vulnerable people within the Israelite society. Ryken (2005:738, cf. Mackay, 2001:392) indicate that foreigners in general are disadvantaged people for three important reasons:

- i) they do not know the language of the hosting nations;
- ii) they do not know the rules of the hosting nations; and
- iii) they do not have any connections to survive in the foreign land.

Thus, the Israelites were not supposed to take advantage of the aliens among them (Ryken, 2005:738, cf. Mackay, 2001:392). Cole (1973:177) argues that the Israelites had to treat the foreigners among them well since they had no one to protect them. In speaking of God's concern for strangers, widows and orphans, Stuart (2006:516) amplifies that "each of these types of persons lacked one or more types of protection otherwise afforded within the society in which they lived." In his comprehensive list that examines the legal, economic and social

backgrounds of the society of the Israelites, Stuart (2006:516; cf. Mackay, 2001:392) asserts that aliens lacked:

the guarantees of citizenship, which included the right to their own permanent land ownership among the tribes, the right to family, clan, and tribal support/backing in legal disputes, the right to direct involvement in the political process, the right to freedom from exploitation by those with greater clout either politically or socially or monetarily than they possessed, and the right to resist noncriminal deportation.

2.3.2.2. Leviticus 19:33-37: The Israelites' obligation to treat aliens as native Israelites and to love them (aliens) as they love themselves

In approaching Leviticus 19:33-37, we agree with Kiuchi (2007:15) that Leviticus follows the book of Exodus. This shows that Exodus and Leviticus are interconnected books (Rendtorff, 1996:22-35 & Kiuchi, 2007:15). In concurrence with Rendtorff (1996) and Kiuchi (2007), Matthews (2009:12) states that these two books are interrelated in the sense that Leviticus "...continues the prior account in Exodus 40:34, 35 that describes the completion of the tent of meeting at Mount Sinai." It is important to note that Leviticus is usually considered by scholars as a book comprising a set of laws that stipulates the proper relationship that should exist between God and Israel as a redeemed and covenant people of God (Matthews, 2009:12). In this relationship between God and Israel, Leviticus brings forth the aspect of God as the one who governs the moral conduct of the Israelites, since it commences by giving precedence to God's Word (Leviticus 1:1; Matthews, 2009:12).

Meyer (2013:1) argues that there is a debate about the division of the book of Leviticus. However, many scholars understand the book of Leviticus as providing emphasis on cultic or ritual and ethical lives of the Israelites. Meyer (2013:1) indicates that scholars divide the book of Leviticus into two sections, namely: i) Leviticus 1-16 that focuses on rituals; and ii) Leviticus 17-26 that focuses on ethics (holiness code), amongst other things (ibid). However, regardless of this debate of the division of Leviticus, one would argue that, in the unfolding of God's redemptive plan and purposes for humankind, the rituals in Leviticus confront the Israelites with God's desire to dwell with them as it was from the beginning in the creation narrative of Genesis 1-2 in which God created Adam and Eve and migrated them into the Garden of Eden. The sanctuary rituals remind the Israelites that God can dwell with them as long as they maintain their purity by abstaining from sin. The rituals of sin and guilt offerings that are found in Leviticus 4-5 were meant by God, in his grace and love, to provide the means for the Israelites to gain his (God's) forgiveness from their sins. The offerings for the

purification of the Israelites from their sins in Leviticus 11-16 were necessary for God to continue to dwell in the midst of his people in the tabernacle.

We advance, together with Milgrom (2004:175, 213–315) and Knohl (1995:180–186), that holiness is a very broad concept in Leviticus 17-26. From a redemptive historical approach, the ethics in Leviticus 17-26 is crucial in making Israel a distinctive nation of God that was in special relationship with God and has a role to play regarding the redemption of all nations. Israel was supposed to be a distinct nation of God that reflects God's character by obeying his (God's) holy living so that other nations could grasp how God desires people to live with one another in their communities and societies. The cultic rituals and ethics in Leviticus seem to help the Israelites in understanding that the God who desires to rescue the world through them (Israelites), as the vehicle of that great redemption, is a holy God who desires righteousness in all aspects of life. Thus, as the Israelites are in transit from Egyptian bondage, God speaks to them through Moses in order to regulate the worship and ethics of the Israelites as God's people. The cultic rituals and ethical laws aimed to preserve certain commitments and confessions that would enable the Israelites to understand their role as a holy people of God and who are saved to bring God's salvation to other nations. Matthews (2009:17) also correctly draws attention to this matter by stating that "the importance of Sinai for the setting of Leviticus shows the strategic magnitude of the revelation that God gave regarding worship and holy living. It was the revelation of promise and command" (Matthews, 2009:17).

Leviticus 19:33-37 is, therefore, considered as one of the crucial passages that amplify the picture of God's obligation for the Israelites to respect and care for the aliens among them. A considerable number of biblical scholars (Matthews, 2009:175; Milgrom, 2000:1704; Schwartz, 1999:359; Kiuchi, 2007:360-361 & Radner, 2008:213) understand Leviticus 19:33-37 as confronting the Israelites with ethical instructions about the way they have to treat the vulnerable among them, including foreigners. This passage of Leviticus does three important things, namely:

- i) it forbids the Israelites from mistreating the aliens among them (Lev. 19:33);
- ii) it shows the way the Israelites have to treat migrants among them (Lev. 19:34);
- iii) it gives the reasons for the Israelites to care for the aliens among them (Lev. 19:34b, 37b).

Like Exodus (22:21-27; 23:9), Leviticus 19:33-37 also views aliens as powerless or weak people in the Israelite society (Milgrom, 2000:1705). Kiuchi (2007:360) and Schwartz

(1999:359) importantly assert that God expects the Israelites to treat foreigners in two ways: i) the Israelites were to treat an alien as a native-born Israelite; and ii) as they love themselves. These two ways in which the Israelites should love strangers indicate that the Israelites were “to overlook the stranger’s status and deal with him as though he is a compatriot” (Kiuchi, 2007:361). We agree with Kiuchi (2007:360) that, although Leviticus 19:33-37 seems to stand outside the section of Leviticus 19:3-32, it is important to note that the love for neighbours indicated in Leviticus 19:18 is expanded to resident aliens among the Israelites. In Schwartz’s (1999:359) view, by loving the aliens as a native-born Israelite (v. 34a) or as the Israelites love themselves (v. 34b); the Israelites are urged not to cause distress for the aliens among them or in the Promised Land of Canaan that they were going to inherit. Just like in Exodus (22:21-27; 23:9), the motivation for the Israelites to care for the aliens among them is rooted in their history and experience in Egyptian bondage (v. 34c). Kiuchi (2007:361) helpfully observes that the reason for mentioning the former bondage of the nation of Israel is aimed at reinforcing the necessity for the strangers among the Israelites to be given freedom as God delivered the nation of Israel in Egypt. The life of the Israelites in Egyptian bondage was not a pleasant life, so the Israelites should not subject the foreigners among them to such kind of injustice.

Importantly, the grounding of the command for the Israelites to love aliens among them as they love themselves and to treat foreigners like native-born Israelite seems to suggest something more than helping and showing kindness to aliens. It is a command that proposes the treatment of aliens like Israelite citizens. This goes against favouritism of the Israelites at the expense of foreigners among them (Israelites). This is why Milgrom’s (2000:1704) argues that “the rule of equality before the law for alien and citizen alike (24:22, Exodus 12:49, Numbers 15:16, 29) is bound by an envelope structure contrasting the alien in Israel’s land with alien Israel in Egypt-land. Hence, Israel should not oppress the alien but love him.” The practical application of this love by the Israelites is expressed in verses 35-36, in which the Israelites have to deal fairly or justly with the aliens among them. This just judgment is not confined to one aspect of life, so we assume that the Israelites are to deal with the aliens among them justly in judicial, political, economic and social aspects of life in the Promised Land of Canaan they are about to inherit as a treasured possession from God. In bringing the idea of the land as one of the central themes in Leviticus, Milgrom (2000:1704) argues that:

...these two contrasts project the theology of this unit, namely, land (Israel and Egypt) and behaviour toward the alien. It portrays negative in not cheating the sojourners and positive in loving the aliens among the Israelites.

One should concur with Milgrom's (2000:1706) comprehensive summary of the practical ways in which the Israelites are supposed to love the alien in the Promised Land. In his comprehensive list, Milgrom (2000:1706) carefully observes that the nation of Israel:

... should love the alien (Deut 10:19), not to oppress him (Exod 22:40, 23:9, support him (19:10 which is equal to 23:22, Deut 14:28-29, 24:19), include him in festival celebrations (Deut 16:11, 26:11), allow him to rest on the Sabbath (Exod 20:10; 23:12), and provide him safety (Num 35:15). It is incumbent on the alien to follow the sacrificial procedures as the Israelites (Exodus 12:48-49, Lev 17:8, 12, 13; Num 9:14, 15:14, 29), observe the same prohibitions (16:29; 18:26), and receive the same punishments (20:2, 24:6, 22).

Matthews (2009:175) questions the seeming equality between the Israelites and the foreigners arising from the command for the Israelites to treat an alien among them like a native-born Israelite or as they love themselves. However, Torrance (2008:45, 58) helpfully brings a sharp distinction between the nation of Israel and other nations by asserting that Israel was unmeritoriously chosen (out of God's grace and love) to be in a covenant relationship with God (Exodus 19:1ff) in which she (Israel) was to act as the mediator of God's salvation to all humankind, i.e. God ordains Israel to be an instrument of his salvation to all mankind (Torrance, 2008:58). In view of the biblical redemptive history, the understanding of Israel as an instrument of God's salvation to all mankind is deeply rooted in the Abrahamic covenant (i.e. Isaac, Jacob and the nation of Israel are part of the Abrahamic promises, since they are Abraham's descendants), in which God promises to make Abraham a blessing to all the nations (Genesis 12:1-3; cf. 17:1ff) (Torrance, 2008:58). This distinction between the Israelites and foreigners is amplified by passages such as Deuteronomy 14:21 that prescribe the Israelites not to eat anything that died naturally; instead, they had to give it to the foreigners (Matthews, 2009:175). Nonetheless, irrespective of these distinctions between the Israelites and aliens in the wider scope of Scripture, one should agree with Bedford-Strohm's (2008:41) demonstration of how the commandment of Leviticus 19:33–34 is promoted by God in the subsequent comprehensive summary:

Firstly, the commandment is emphasized as comprehensible and accessible from Israel's own experience: 'You know how it feels to be foreign and discriminated against. Therefore, treat the foreigner just like you would want to be treated if you were in the same situation!' Secondly, the reasoning for the commandment culminates by referring to God Himself: 'I am the Lord your God'. Adopt the cause of all foreigners just like I.

2.3.2.3. Deuteronomy 24:14-22: God's command for the Israelites to share the fruits of the Promised Land of Canaan with the landless aliens

Deuteronomy 24:14-22 is one of the biblical texts that are reminiscent of migration theology. In revisiting the background of the book of Deuteronomy, Merrill (1994:22-23) and Craigie (1976:24-25) argue that Christianity and Judaism regard the book of Deuteronomy to have been written by Moses. Deuteronomy is the last of the five books that are commonly known as the Torah¹⁷ or the Pentateuch¹⁸ (McConville, 2002:17-18 & Christensen, 2001: Ivii). In Deuteronomy, we witness God's renewal of his covenant with the second generation of the Israelites that would possess the promised land of Canaan that God had sworn to their forefathers (Abraham, Isaac and Jacob) (Deuteronomy, 29:2-15). Here, God is renewing the covenant with the second generation of Israel, since they were about to enter the Promised Land. Christensen (2001: Ivii) and Brueggemann (2001:17) understand Deuteronomy as a book that is centred on covenant theology in which the covenant that God entered with the first generation of Israel is now renewed and expounded to those about to enter the promised land.

In Deuteronomy, the second generation of Israel is called upon to acknowledge God to be their God and, therefore, commit to walk according to his laws, commandments and ordinances, as a priestly nation of God (cf. Deuteronomy, 26:16-19). With this background in mind, Athas (2016:2) encapsulates the aforementioned setting and purpose of Deuteronomy in the following captivating manner:

Deuteronomy is set in the time after Israel's exodus from Egypt and their 40-year wandering through the desert. Israel is poised on the border of the land promised to their ancestors. But before they enter, their human leader, Moses, addresses them, laying down the principles and standards to govern Israel's life after they cross into the land [of promise].

This denotes that in the context of the second generation of Israel's anticipation to inherit the Promised Land of Canaan, Deuteronomy 24:17-22 provides the Israelites with God's legislation that ensures that the vulnerable, such as aliens, orphans and widows among them (Israelites) will benefit in the Promised land that God was about to give them (Brueggemann, 2001:239). Here, the Israelites are not expected to pervert justice that is due to the vulnerable within their society (Deut. 24:17a; Brueggemann, 2001:239). The strangers stand along with other vulnerable people in the Israelite society because they had no families to defend and

¹⁷ The Hebrew word Torah is key in Deuteronomy, meaning 'law' or 'instruction' (McConville, 2002:18).

¹⁸ "The term Pentateuch is not biblical, but a word based on the Greek for five scrolls, and a product of canonization of the books of the Old Testament" (McConville, 2002:17-18). McConville (2002:18) also outlines the debate around the arrangements of the Pentateuch books in the canonization of Scripture.

protect them in economical, societal, judicial and political spheres of life (Athas, 2016:150). In other words, aliens within the Israelite community “were outside of the ethnic boundaries of Israel”, thus, they were open “to neglect and abuse” (Athas, 2016:150).

As the nation of God, the Israelites were prohibited by God from abusing aliens, but they (the Israelites) were commanded to care for them (aliens) (Athas, 2016:150). By oppressing the vulnerable (widows, migrants and orphans), the Israelites were violating their covenant obligation that God expected them to exhibit in their society in the Promised Land, as a theocratic-covenantal nation or people of God. Combining Deuteronomy 24:14-15 and 17, McConville (2002:362) carefully observes that these verses suggest that the oppression of the “poor” people among the Israelites “is the parade example in the OT of social sin, the antithesis of the spirit of the covenant.”

Just like in Exodus 22:21-27 (cf. 23:9) and Leviticus 19:33-37, the motivation for the Israelites to look after aliens in Deuteronomy (24:18) is rooted in the historical experience of Israel (cf. Deut. 24:18, 22). Based on their experience in Egyptian bondage, the Israelites should be cognisant that the aliens (as well as widows and orphans¹⁹) amongst them are disadvantaged in many and different ways, so they should look after them. In support of this point, Work (2009:220) notes that God calls on the Israelites to protect the foreigners among them “...by making Israel’s story of Egyptian servitude a point of commonality with all of Israel’s powerless.” In the midst of the powerlessness of the Israelites as aliens in Egyptian bondage, God demonstrates his mercy to them by redeeming them. The mercy that God demonstrates to the Israelites during their bondage in Egypt is not confined to the Israelites alone; instead, it is for all the vulnerable. Given this, the Israelites have to extend that same mercy to the vulnerable among them, namely; widows, orphans and aliens. This is why Merrill (1994:323) encapsulates that:

... the mercy to be extended to the widows, aliens and orphans was a reflex of the mercy of God, who in a mighty act of redemptive and protective grace brought helpless Israel out from Egyptian bondage (v. 18, cf. 5:15, 6:12, 21; 8:14, 10:19, 15:15). ...memory of the Lord’s goodness to them (Israelites, my emphasis) should have evoked corresponding blessings from them to the weakest members of the community.

However, the practical means of caring for aliens that Deuteronomy 24:19-22 is bringing forth seems to suggest that the aliens among the Israelites do not own land (Brueggemann, 2001:240). It surfaces from the fact that God commanded the Israelites to practically care for the aliens by leaving some of their crops in the field during harvesting time so that the vulnerable, that include the widows, orphans and aliens could collect the remaining crops from the landowner's field (Deut 24:19). This applies to the harvesting of grain, olives and grapes whereby the owners of the fields are not allowed to go through the field, orchard, or vineyard twice to gather what was initially either dropped or left by the harvesters. This practice enables those without land to also benefit from the land of God (Brueggemann, 2001:240). In line with Brueggemann (2001), Craigie (1976:311) advances that verses 19-22 advocate that:

...provision is to be made for feeding underprivileged people such as aliens, orphans and widows. The spirit of this legislation expresses clearly the awareness that was to exist within the covenant community for all classes of people.

This means that, from a theological point of view, we are reminded that “the land of Israel is not given as an unconditional guarantee of well-being, but is exceedingly fragile and requires attentiveness” (Bruggeman, 2001:240). In the midst of the Israelites anticipating the promised land in Deuteronomy, the “legislation makes it sure that resident aliens, orphans and widows, though not owning land for themselves, might nevertheless share in the fruit of the land” (Craigie, 1976:311). The land of Israel belonged to God; the Israelites should utilise that land in a way that benefits everyone among them, regardless of their ethnic, language, tribal and national status (McConville, 2002:364). The command of letting the needy (aliens, orphans and widows) among the Israelites benefit from the fruits of the Promised Land was also motivated by the fact that God had promised to bless the work of the hands of the Israelites who would utilise the Promised Land of Canaan according to God's expectations and laws for the Israelites in dealing with the vulnerable in their community (Deuteronomy 24:19b). Nevertheless, it is unfortunate that some commentators do not acknowledge 24:19b as a motivation for the Israelites to use the Promised Land for the benefit of the needy. Instead, they focus much on the slavery experience of the Israelites in Egypt as an impetus for the obedience of the Israelites to this practical means of caring for the vulnerable among them. For example, McConville (2002:364) concludes that:

The members of the covenant society have rights, in principle, to share in the blessings of the land, which is ultimately Yahweh's gift to the people as a whole. ... Obedience is motivated by a memory of slavery in Egypt.

However, at this point, we can affirm that the extension of the law of protection to strangers or aliens among the Israelites (in Deuteronomy 24:17-22, cf. Leviticus 19:33-34) indicates that the inclusion of foreigners is a *Deuteronomistic* concern (McConville, 2002:363). This means that, by preserving the Israelites in their bondage in Egypt, God was commencing a business of creating a new people whose identity transcends ethnic, tribal, national and language categories (cf. Deut. 5:15)²⁰. That is, the God of Israel is the God of all people. He cares for everyone, including the aliens, orphans and widows among the Israelite's society²¹. Thus, we conclude together with Work (2009:221) that Deuteronomy 24:17-22:

Upholds justice for the least and provides for the destitute foreigners and orphans because he shows no favour (Deut 10:17-22). The ones YHWH blesses with prosperity are his means of blessing sufferers, so that all who work in Israel are blessed.

In other words, from a redemptive historical approach, Work (2009:221) indicates that the land of Canaan was one of the gifts of God to Israel. This point is clear from Psalm 24:1 where David clearly avows that the whole land ultimately belonged to God. In this way, all God's gifts were to be viewed and used as things that enable people to fulfil their role within God's plan. In other words, it is given in order that God's people are able to serve him also in carrying out the commission he has assigned to them.

2.3.2.4. Deuteronomy 10:12-22: God the Creator as the chief defender of aliens as an impetus for the Israelites to care for foreigners among them

In integrating Deuteronomy 10:18-22 with verses 14-17, it is apparent that God calls the Israelites to acknowledge him as unique and sovereign over the heavens and the earth (v. 14); and he has authority to elect whom he wills to partake in salvation and his work (v. 15) (Merrill, 1994:202 & Brueggemann, 2001:130). Here, the idea being communicated is for the Israelites to acknowledge God as the Creator who "rules over all things and disposes of them as he will" (Merrill, 1994:203). In this way, the Israelites have to be bound by what God requires of them (v. 12a). This sovereign Lord, who has dominion over the heavens and the earth, requires the Israelites to walk in all his ways as his chosen people (12b). Walking in God's ways entails his

²⁰ However, Merrill (1994:323) helpfully clarifies that "the alien (ger), as a non-Israelite, would tend to be barred from many of the privileges of Israelite community and worship life by social custom, but the law everywhere accorded him full participation provided he became part of the community by circumcision and other rites of membership" (cf. Exodus 12:48-49; cf. 22:21, 23:9, Leviticus 17:8-16, 24:22, Numbers 15:14-16).

²¹ We are aware that Athas (2016:281-282) argues that Deuteronomy 24:19-22 confronts us with the responsibility for land owners to migrants and for the migrants to do something about their situation. Here, the landowners have to leave so of their crops for the migrants to collect, whilst the migrants have to go into the field to collect the remaining crops after the harvesters of the land owner.

chosen people loving and serving him with all their hearts and souls (12c). This is none other than calling the Israelites to keep the commandments of God (v. 13). The Israelites had, therefore, no ground to be proud (Merrill, 1994:203). The Israelites have to circumcise their hearts²² and stop their stiff-necked habit that they and their forefathers had exhibited in their previous experience or encounter with God (v. 16). As Merrill (1994) notes, to be stiff-necked is not being submissive to God and, throughout the Old Testament, this image usually refers to the stubbornness of people towards God (cf. Job 9:4, 2 Chr 30:8, 36:13, Neh 9:16-17, 29; Jeremiah 7:26, 17:23; 19:15; Merrill, 1994:203).

Deuteronomy 10:17 affirms the uniqueness of God and his nature (Merrill, 1994:204). The God of Israel is unique because he is incomparable to the gods of the world since he governs over them (gods), and he does not show partiality in his dealing with humankind. He governs over his people fairly, that is, “as the Lord governs over all he (God, *my emphasis*) cannot be enticed or coerced into any kind of partiality through influence peddling” (v. 17, Merrill, 1994:204, cf. Work, 2009:130). Given this background of the impartiality of God, the Creator of everything, who has dominion over the heavens and the earth, the Israelites, as the chosen people of God, are called to establish a just government that looks after the aliens, widows and orphans in their society. McConville (2002:201) supports the preceding conception in his argument that Deuteronomy 10:12-22 speaks of God the Creator as a king who exercises just and merciful rule over his people, so the Israelites should act likewise in their dealings with the vulnerable, such as the aliens, orphans and widows among them.

In connecting Deuteronomy 10:18-22 with the foregoing verses, Athas (2016:150) rightly observes that in Deuteronomy 10:18-22, Moses is “describing the greatness and goodness of Yahweh as the foremost of the gods, who is above reproach and defends the vulnerable of society.” This arises from the fact that God “has always worked justly for Israel’s good, Israel has to bring these same standards to its life in the land” (Athas, 2016:150). God provides food and clothes for the sojourners, widows and orphans (the fatherless) (Deut. 10:18, 22). Given this, the character of the impartial God the Creator, is employed as a model for the ethics of the nation of Israel in dealing with the vulnerable, especially the aliens, widows and orphans among them (Athas, 2016:150). In other words, Deuteronomy 10:12-22 reveals God as the primary defender, protector and provider of the needy; and this character of the God who cares

²² We are aware that circumcision was an outward conformity to the covenant that God entered with Abraham in Genesis, however, the prophets later on suggest that this outward expression of the conformity to the covenant is required but not perfectly accepted, because God primarily requires an “inner conformity to the requirements and purposes of God, a circumcision of the inner person (cf. Jeremiah 4:4, Romans 2:28-29) (Merrill, 1994:203).

for and defends the needy is something the Israelites identify with, due to their slavery in Egypt in which God had mercy on them and redeemed them (Athas, 2016:150, Brueggemann, 2001:131 & Merrill, 1994:204). Brueggemann (2001:131) adds that the experience of the Israelites in Egypt is grounded in the knowledge of God, who executes justice for the vulnerable or needy. In this way, “Israel’s distinctive work, in response, is the economic practice of hospitality and justice that will prevent other vulnerable outsiders from sliding into the wretchedness of slavery through indebtedness” (Brueggemann, 2001:131-132).

Likewise, Merrill (1994:204) argues that God expects the Israelites to be sensitive to the aliens living among them; since they also had been aliens in Egypt (v. 19). This means that God is challenging the Israelites to live a life of gratitude to the mercy and love that he (God) had demonstrated to them (the Israelites) while they (the Israelites) were aliens in Egypt (McConville, 2002:201). Hence, the Israelites’ experience of the impartial God the Creator (in their Egyptian bondage) as the one (God) who executes justice for the aliens is aimed at compelling the Israelites to adopt God’s compassion for the foreigners among them. However, in view of the redemptive promise that God initially made in Genesis 3:15 and continues to commit himself to accomplish through Abraham and his descendants in Genesis 12:3, we advance that the ethical injunctions in Deuteronomy 10:12-22 have a redemptive emphasis in the sense that the Israelites are supposed to obey God’s law to be a distinct nation of God that reflects God’s character in the world, thereby, displaying God’s ideal way of treating aliens to other nations.

2.3.3. The practical pattern of the Israelites’ treatment of aliens among them in view of redemption

Here, the conquest of Canaan as a migration phenomenon will be interlinked with God’s redemptive purposes and plans for humankind by looking at various narratives such as that of Rahab, the Gibeonites and many others. Later, we will examine the narrative of the migrations in the book of Ruth in the context of God unfolding his redemptive plans and purposes for the world through it.

2.3.3.1. The migration of Israel to conquer Canaan and Rehab’s conversion

It is important to note that in the redemption and migration of the Israelites from Egyptian bondage to the promised land of Canaan, God migrates them to accomplish his redemptive purposes and plans for humankind. God migrates Israel to Canaan so that there would be remnant people among the Gentile nations that God, in his providence, planned to graciously

save and, over time, even incorporate them into Israel. Rahab is a Canaanite. Canaanites are a Gentile ethnic group. Rahab's story in Joshua 2:1-21 (cf. 6:17, 22, 23, 25) illustrates that God, in his providence, migrates the Israelites to Canaan so as to graciously save a remnant of Gentile people, whom he later on uses to advance his redemptive purposes and plans for humankind.

We are aware that when God migrates the Israelites from Egyptian bondage, in order to possess the land of Canaan, he commands them to completely exterminate the inhabitants of the land of Canaan, including men, women and children (Deuteronomy 7:2; 20:17). This indicates that the battle God commands the Israelites to execute is not simply a religious war. Instead, it is a theocratic war. The Israelites are a people and nation ruled by God, so the extermination of the Canaanites is a direct command that God gives them (Geisler, 1977:99-100). However, from a close glance of Deuteronomy 7 and 20, it seems the reason for the total destruction of the Canaanites is to prevent the Israelites from falling into idolatry. Hence, from a redemptive historical approach, we argue that the Canaanites and other nations that give up their foreign gods and acknowledge Israel's God as the only true God to be worshipped, are not supposed to be destroyed since they are not a threat to the faith of the Israelites, i.e. they could not corrupt the Israelites to worship their pagan gods since they would now be part of the faith of Israel.

God's command for the Israelites to exterminate the Canaanites and other nations should, therefore, also be read in view of the redemption that God had aimed to execute through Abraham, Isaac, Jacob, and the Israelites as a nation. The story of Rahab indicates that from the universal redemption that God set to accomplish through the Israelites, the Israelites are not commanded to exterminate all, but only those that would have resisted and did not want to accept living under them and serve the only true God of Israel. For instance, Rahab, a prostitute in Jericho, hears about the God of Israel and acknowledges him as the one who is worth risking her life. She hides the Israelite spies who come to spy on the land of Jericho (Smith, 2007:307). One should note that the spies, had been sent by Joshua to Jericho (Joshua 2:1-2) and they come to the house of Rahab and lodged there for the night. The news of the spies reaches the king of Jericho (Joshua 2:3), who demands that Rahab (the prostitute) should bring them out of her house, but Rahab lies that they had gone and hides them on the roof of her house (Joshua 2:4-6). Rahab sends the soldiers of Jericho in the one direction before releasing the spies to proceed with their mission in another.

It is clear in Joshua 2:8-11 that Rahab gives up her pagan gods and acknowledges the God of Israel as the only true God; based on his (the God of Israel) works that she had heard. Also, Rahab pleads with the spies to spare her and everyone in her household (Joshua 2:12-14). The spies swear an oath to spare Rahab and her household members as long as she (Rahab) would not disclose their mission to the authorities and anyone in Jericho. Later on, a fierce battle is fought between Israel and Jericho, and the city of Jericho is destroyed. In line with the oath that the spies had made to Rahab, Joshua gives orders to rescue her and all her household members (Joshua 6). Hence, Rahab and her household members are rescued and adopted by the Israelites and dwelt among the Israelite community. Given this, we can possibly advance that the migration of the Israelites from Egyptian bondage to Canaan is not outside God's plan and control, since, in his providence, God uses that migration to save the remnants of the Gentile people, such as Rahab.

In other words, although God commands the Israelites to exterminate the foreign nations as a means of judgment for the sins of the foreign nations, and in fulfilment of his (God's) covenant promises of ushering the land of Canaan to Abraham and his descendants, it is apparent that a redemptive historical perspective sees God's grace even in the form of judgment. This implies that, from a redemptive historical perspective, the invasion of Canaan by the Israelites can be perceived by the Israelites as God's means of fulfilling one of the particular aspects of the Abrahamic promises, namely, the promise of the land that is partially fulfilled at this point of the redemptive history (cf. Genesis 12:3, 15, 17:1-16). We advance that the promise of the land had already been partially fulfilled. This argument can be supported by the fact that, prior to the exodus, Jacob's sons had managed to return to Canaan to bury their father in the promised land (Genesis 49: 29-33); and Joseph shows that they had a piece of land that already belonged to them in terms of what his father had said to him just before he died. Joseph and his brothers actually bury Jacob in the land of Canaan, as had been instructed by their father (Jacob) (Genesis 50:1-21). This point serves to highlight that the promises were not yet fully realised, but God had already started to fulfil them. This is important because, even after the conquest of the land of Canaan, the book of Joshua gives evidence that not all of the land was attained by the time Joshua bids Israel farewell (Joshua 22). In fact, the whole Old Testament, even at the climax of David's reign, manifests a looking forward to complete rest or fulfilment of the promises (Psalms 22; 110). God had started but had not yet finished working towards the promises he made to Abraham, which are included in the promise of Genesis 3:15.

We also understand that the conquest of Canaan was God's judgment of the foreign nation for their sins. The Canaanite nations did not acknowledge the God of Israel as the only true God, the Creator, who owns the whole land. Instead, they were worshipping their pagan gods. Furthermore, their lifestyle did not conform to God's standard of living; hence, the invasion is a form of God's judgment of pagan nations for their sins (wicked, unjust and detestable practices) by dispossessing them of their land (Japhet, 2006:113; cf. Athas, 2016:9). However, in all these interpretations, we perceive God's command for the real extermination of the Canaanites from their land, yet it is not just a mere extinction of the pagan nations from their land because God was doing something in his larger redemptive purposes for humankind. In God's redemptive purposes and plans for the world, the Israelites both welcome and incorporate aliens in their community as long as the latter give up their pagan gods and acknowledge the God of Israel as the only true God. This entails acknowledging the only true God of Israel as the sovereign God who is giving the land of Canaan to the Israelites.

The predominant argument is, accordingly, that God employs issues pertaining to migration in advancing his kingdom: God migrates the Israelites to advance his redemptive purposes and plans for humankind, as we perceive Rahab's redemption and her inclusion in the Israelite family and community. Rahab's story reaches its climax as, later in the Scripture, she marries Salmon, and then gives birth to Boaz (Matthew 1:5). Boaz marries a Moabite woman, Ruth, who gives birth to Obed, the Father of Jesse, who sires to David, from whom Jesus the Saviour of the world descends (Matthew 1:1-16). The way in which Rahab comes to be in this lineage in order to play such a crucial role, together with many others, illustrates the value of migration in redemptive history. Hence, God uses his migration of the Israelites to conquer Canaan to save some Gentiles, whom he uses in fulfilling his redemptive purposes and plans for humankind.

2.3.3.2. Elucidation of universal sinfulness of humanity through migration narrative: Both the Israelites and Gibeonites as sinful people

The narrative of the Gibeonites advances the progression of the unfolding of God's redemptive purposes and plans for humankind, as nations such as the Gibeonites are saved in the context of God migrating the Israelites to conquer the promised land of Canaan. Nonetheless, we understand that the narrative of the Gibeonites and the Israelites is too complicated to handle from a redemptive perspective. This is because the Gibeonites (Hivites) in Joshua 9 use trickery to avoid being destroyed by the Israelites (Pink, 1964:234-260). When the Gibeonites hear

about the great destruction of the nations of Jericho and Ai, they become exceedingly scared of the Israelites (Joshua 9:3) to the extent of sending messengers to trick Joshua to venture into a peace covenant with them (Auld, 1984:64). The Gibeonite delegation lies to Joshua by claiming that they are from a distant country, so they pleaded to make a covenant with the Israelites (Joshua 9:6-7) (Pink, 1964:242). The ambassadors of the Gibeonites tell Joshua that they want to become servants of the Israelites (Joshua 9:11) because they had heard about what the God of Israel had done for them in Egypt. The Gibeonites had also heard accounts of what the God of Israel had done to the kings of Amorites, to Sihon the king of Heshbon and to the king of Bashan who lived in Ashtaroth (Joshua 9:9-10) (Pink, 1964:244-246). Even though the Israelites doubt that the men are from a distant place, Joshua makes a covenant with them, in which all the leaders of the Israelites swear before God to let the Gibeonites live (Joshua 9:15).

However, after three days, the Israelites hear that the Gibeonites are their neighbours, but they could not destroy them since their leaders had already sworn by the God of Israel to let the Gibeonites live (Joshua 9:16-21). Hence, the Israelites let the Gibeonites live, but they make them wood cutters and water carrier slaves for the Israelites at the tabernacle (Joshua 9:21) (Auld, 1984:66). In addition, the Gibeonites abandon their pagan gods. This shows how the Israelites later rescue the situation when they discover that they had been cheated. From a redemptive historical approach, although the Gibeonites deceive Joshua, we perceive that they had a strong city called Gibeon, that is described as possessing strong warriors (Joshua 10:2). In this case, one could have expected the Gibeonites to wage war against the Israelites, yet they take an alternative approach, based on the news they had heard about the Israelites. It is reasonable to argue that the Gibeonites, just like Rahab believe that God had given the land of Canaan to the Israelites, thus, they would not have won if they had waged war against them.

Thus, there is a point in the narrative of Joshua and the Gibeonites where we need to realise that the Gibeonites are spared because they did not resist the Israelites. Instead, they agree to live under the Israelites and serve the only true God of Israel rather than serving their pagan gods. This means that the episode of the Gibeonites deserves better treatment within the larger structure of Joshua's conquest. From a redemptive perspective, one can contend that the Israelites are migrated by God to Canaan so that there would be remnants of the Gentile nations that God, in his providence, would graciously save in order to advance his redemption for all humankind, as promised in Genesis 3:15. God remains committed to accomplishing the redemptive purpose, through Abraham and his descendants in the context of migration narratives.

God's redemption of the Gibeonites seems to become clearer from Joshua 9-10. Most importantly, in Joshua 10, God, in his providence, uses the Israelites to defend the Gibeonites from the five nations that gang against them (Joshua 10:8, 42). God fights for Israel in her bid to protect the Gibeonites against the Canaanite nations that had besieged their city. God does this because he honours the peace treaty that the Gibeonites had made with Joshua (Joshua 10: 8, 42). The argument that God protected the Gibeonites is given credence when he, later in the Scripture, safeguards them from King Saul who wants to annihilate them. In the narrative of 2 Samuels 21, David, the new king of Israel after Saul's death, is seen resolving matters with the Gibeonites. David finds himself in that situation because, prior to David's reign, King Saul had sought to annihilate the Gibeonites, but God had protected them from total annihilation by Saul. In other words, regardless of the peace treaty (not to destroy the Gibeonites) the Israelites had sworn with the Gibeonites, Saul had wanted to annihilate them (2 Samuel 21:2), but God saved them.

This indicates that in 2 Samuel 21, David's quest is to make matters right with the Gibeonites by giving them seven descendants of Saul so that they could be hanged to death. This happens after Israel had encountered a three-year long famine during the time of David and then David had inquired of the Lord why he had send the famine on the Israel (2 Samuel 21:1). God informs David that the famine is a result of the sin of Saul's killing of the Gibeonites. Thus, David had to put matters right with the survivors of the Gibeonites. From a redemptive perspective, one can contend that the Israelites are migrated by God to Canaan so that there would be remnants of Gentile nations that God, in his providence, would graciously save as he advances his redemption to all humankind, as he initially promised in Genesis 3:15 and then proceeds to continue to commit himself to accomplish through Abraham and his descendants in the context of migration narratives. God's protection of the Gibeonites from extermination by Saul and the consequences that the Israelites later experience (i.e. famine for three years and the punishment of Saul's descendants) is a sign of God's judgment over any Israelite who thwarts the advancement of his redemptive purposes and plans.

However, in view of the doctrine of sin, the narrative of the Israelites and the Gibeonites indicates that both the Israelites (Joshua) and the Gibeonites act sinfully (Pink, 1964:242-255). On one hand, the Gibeonites act sinfully by deceiving Joshua and the Israelites, whereas they could simply have gotten reprieve if they had given up their pagan gods and acknowledged the God of Israel as the only God who was giving the land of Canaan to the Israelites (Pink, 1964:242-255). On the other hand, Joshua and the Israelites act sinfully because they do not

consult God of the decision to follow when they receive the Gibeonite delegation that is seeking peace with them (the Israelites) (Pink, 1964:246-260). Nonetheless, in spite of the sinful actions of the Israelites and the Gibeonites that underscore that all people are sinners; the predominant argument is that God, in his grace and sovereignty, was still able to fulfil his plans as redemption reached its climax *in and through* the God-man, Jesus Christ, in the New Testament. This implies that in the context of the narratives interlinked with migration background; the real sinful nature of all humankind is being manifested. This also means that when it comes to sin, this story does not only shows that the Gibeonites acted sinfully. Instead, it points out that Joshua and the Israelites also acted sinfully. Hence; in terms of migration issues, host nations may complain that foreign people complicate life because of their sins; but the Bible's view is that all are sinners (foreigners and host nations). Even those that have been saved, like the Israelites, are still sinners.

2.3.3.3. The migration pattern in the book of Ruth and its linkage with God's redemption for mankind

A considerable number of scholars (Hubbard, 1991:39; Ulrich, 2007: xxi; Bush, 1996:55 & Linafelt, 1999: xxiii) suggest many themes for the book of Ruth. For example, Hubbard (1991:39) argues that although there are many themes in Ruth, the predominant theme is God's gracious redemption of "Elimelech's family from extinction by provision of an heir" (Hubbard, 1991:39). This implies that, in line with covenant theology, the book of Ruth has a political purpose, namely: "to win popular acceptance of David's rule by appeal to the continuity of Yahweh's guidance in the lives of Israel's ancestors and David" (Hubbard, 1991:42). Likewise, Ulrich (2007: xxi) understands the book of Ruth as contributing "to the unfolding plan of God to redeem his fallen creation from sin and its delirious effect." However, Linafelt (1999: xxiii) takes a different angle by advancing the book of Ruth as a linkage between the book of Judges and Samuel. This arises from the fact that the book of Ruth starts with the phrase "in the days of judges" and then concludes by mentioning the name of David, who is the son of Jesse. Bush (1996:55) differs with Hubbard and Linafelt in his theological comprehension of the book of Ruth as affirming God to be usually effecting "his purposes in the world through the ordinary motivations and events of his people – ordinary people like Ruth and Boaz..." Ulrich (2007:xxii) concurs with Bush (1996) since he also perceives the book of Ruth as a "profound account of God's providence in the lives of the otherwise ordinary people who observed God's covenant in rather mundane circumstances".

However, the disputes around the theme of the book of Ruth do not matter in this thesis. What matters is that the book of Ruth highlights migration patterns that play a part towards the unfolding of the redemptive plan of God. This also happens through people such as Boaz, who implement some of the laws we see in the five books that God gave to Moses. This implies that the story of Ruth and Boaz shows the later application of Deuteronomy 24:19-22 (Merrill, 1994:324). In Deuteronomy 24:19-22, the land owners in Israel were commanded by God to leave some crops in the fields for the aliens to glean. However, this practice will be viewed in light of the unfolding of God's redemptive purposes and plans for humankind. In establishing the preceding, we will argue that the migrations we perceive in the book of Ruth are crucial to the unfolding of God's redemptive purposes and plans for humankind.

2.3.3.1.1. Elimelech and his family's migration in God's redemption

The background of Ruth's narrative is that in the days when the judges ruled in Israel, famine breaks out in the land of Judah (Ruth 1:1-2). Elimelech, a man from Bethlehem in Judah migrates to Moab with his wife Naomi and two sons, namely; Mahlon and Chilion and settles there (Ruth 1:1-2). Then Elimelech, dies and leaves Naomi with her two sons who get married to Moabite women, namely Orpah and Ruth (v. 3-4). Naomi and her two sons live in Moab for ten years after the death of Elimelech (v. 4b), however, Naomi's two sons also later die (v. 5). After the death of her husband and sons, Naomi leaves Moab for Judah with her daughter-in-law, Ruth, after hearing the good news that the covenant God of Israel had visited his people of Judah and given them food (v. 6-7; Ulrich, 2007:53). Given God's provision of food for the people of Judah, Naomi sets to return to Judah and advises her two daughters-in-law to return to their father's houses and get remarried (v. 8-18). Orpah returns, but Ruth insists on going with Naomi. As a result of Ruth's insistence, Naomi finally migrates with her to Judah, at the beginning of the barley harvest (19-22).

However, although the story of Boaz and Ruth is reminiscent of the practical pattern of how the Israelites positively deal with the migrants among them, as we will discuss later, there is a possibility that the migration of Elimelech and his family to Moab is in God's plan since, from a redemptive perspective, God, in his grace and divine providence migrates them to Moab to get in touch with people such as Ruth (from a Gentile ethnic group) so that they could be saved. When Naomi is about to return to Judah, after she heard that God had visited her people of Judah by providing them with food, Ruth (Ruth 1:16-18) confesses her faith in the God of Israel, thus confirming that she is already converted. We, therefore, argue that when Elimelech

migrates to Moab, he and his family certainly are “missionaries” by word and deeds to many Moabites. Ruth could have been converted when she married Elimelech’s son. Naomi’s words to her daughters-in-law suggest that they would be going back to their people and their gods when leaving her. This implies that when they were with her through marriage to her sons, they had declared some allegiance to Naomi’s God. Thus, when Ruth affirms that the covenant people of God (the people of Naomi will be her people) and the covenant God (the God of Naomi) of Israel will be her God (Ruth 1:16-18), it is apparent at this point that Ruth had expressed her faith in the God of Israel, whom she had acknowledged and believed by virtue of her contact with Elimelech and his family.

The interconnection between the migration of Elimelech and his family, and Ruth’s expression of her faith can be taken to imply that God uses migrants in fulfilling his redemptive purposes and plans for humankind. This connotes the underlying truth that the people/nations that God intends to reach through his children individually and collectively are evangelised and converted when God, in his grace and sovereignty, migrates his people to the unreached so that they can get in contact with the people of God and be saved. In other words, the Israelites fulfil their redemptive role by going, in obedience to the Lord, to where those that have to be reached are. At times, God brings those he wants to save into the assembly of his chosen people. We, accordingly, contend that the individual and corporate factors for migration should be understood from God’s perspective, i.e. as God’s providence in migrating his people in order to work out his redemption plans for humankind. At the early stages of the unfolding of God’s redemption for humankind through Israel as his instrument of salvation, we perceive the early beginnings of the fulfilment of the redemption that God initially promises in Genesis 3:15, and then proceeds to commit himself to accomplish through Abraham and his descendants in Genesis 12:3. This is because we have seen the conversion of Gentile ethnic people such as Rahab and Ruth in the context of the migration of God’s people.

2.3.3.1.2.. Naomi and Ruth’s migration to Judah in God’s redemption

Ruth 1:19 confronts us with the migration of Naomi and Ruth to Judah at the end of the famine in Judah. This migration is crucial in two important ways: i) it shows the application of Deuteronomy 24:19-22 in the lives of the Israelites. As stated earlier, one of the practices that the land owners in Israel are commanded by God to practise is to leave some crops in the field so that the aliens could come and glean. (Merrill, 1994:324); ii) it also shows the marriage of

Ruth to Boaz. It can be contended that God uses this marriage to bring an heir to advance his redemptive plans and purposes for Adam and his descendants.

However, when Naomi and Ruth (alien) return to Judah, they find themselves in a complex situation since they had not sown any crops. With the aforementioned backdrop in mind, Ruth 2:1-13 presents us with a sharp contrast between Boaz (the Israelite landowner) and Ruth²³ (destitute alien) (Luter & Davis, 1995:46). Although Boaz is a relative of Elimelech and Naomi (Ruth 4:1-22), the contrast is primarily between the vulnerable Ruth (the Moabite) in a foreign land of Judah and Boaz, an influential rich man of Judah (Luter & Davis, 1995:46). Ruth, a foreign Moabite woman initiates the idea of going to glean in the field of a landowner, in whose sight she would find favour (Ruth 2:2). The fact that Ruth mentions gleaning from a field of one she may find favour in his sight (Ruth 2:2) is an indication that not all the land owners in Israel during that time were keen on upholding the law in passages such as Deuteronomy 24:19-22 concerning the legal rights of the aliens to glean in their fields after the harvesters (Luter & Davis, 1995:47).

Ruth does not expect every landowner (in Judah) to allow her to glean after the harvesters because there were some who most certainly did not obey their covenant responsibility of looking after the aliens among them, as prescribed by God in Deuteronomy 24:19-22. Nonetheless, the proceeding verses (Ruth 2:3-23) present Boaz as the complete opposite of other landowners in Israel since he approves what his harvesters have done, namely, to allow the alien widow (Ruth) to glean after them (Boaz's harvesters). This is to say, although Ruth, in the wider context of Ruth 2:3-23, is asking for permission of something she was already allowed by Boaz's foreman to do, it is important to acknowledge that when Boaz comes, he approves of his foreman's decision. Boaz does not only approve of his foreman's decision but he extends the hospitality that Ruth had already been given by his (Boaz's) foreman. Ruth 2:8 indicates that Boaz extends his hospitality to Ruth by authorising her to remain in his field to glean wherever she wanted, not to go into any other people's fields.

The extension of Boaz's hospitality to Ruth can be interpreted in two ways. Firstly, Boaz could have been worried about the kind of treatment that Ruth could get from other land-owners since it was not all landowners in Judah who upheld the law of Deuteronomy 24:19-22. This interpretation of Boaz's extension of hospitality to Ruth corresponds with the allusion of Ruth

²³ Ruth is named 'Ruth the Moabites' five times in the book of Ruth, namely: twice by Boaz (Ruth 4:5, 10), three times by the author (Ruth 1; 14, 16, 2:8, 22; 4:13) (Hubbard, 1991:137). This is important to emphasize because the author want us to know that Ruth was a foreigner among the Israelites society (Hubbard, 1991:137)

(in Ruth 2:2) where Ruth expects to be permitted to glean after the harvesters of the landowner in whose sight she may have found favour. Rubbard (1991:161), who interrogates the historical context of this situation, provides us with the second interpretation. He argues that it was an embarrassment during that time for a certain clan member of Israel to go and look for assistance from another clan member of Israel since it indicated that the clan had failed to look after their fellow clan member.

Although Ruth is an alien, Boaz knows that she is related to Naomi so he was going to be embarrassed if Ruth got assistance from a landowner of a different clan of Israel. In this way, Rubbard (1991:161) concludes that Boaz is “prohibiting Ruth not to go in other people’s fields as a means of saving his clan from embarrassment at not taking care of its own members.” However, regardless of different conceptions of Boaz’s extension of hospitality to Ruth, the predominant interpretation is that Boaz “tangibly demonstrated an internalized understanding of what the Lord their God had done for his people in the Exodus” by upholding the command of Deuteronomy 24:19-22 (Ulrich, 2007:55, 80). This implies that Boaz, as one of the covenant people of God, understands that:

Because God is God who rescues slaves and cares for the poor, helpless and needy, so the socio-economic laws of the land are to express this human concern also. For the land and the people belong to this covenant God, and their pattern of life is to reflect his nature. ... The belief is implicit that the land belongs ultimately to God, and that his concern for the poor and underprivileged is to find economic expression in these ways (Atkinson, 1983:60).

Boaz understands that he should use the land that God entrusted him with to bless the vulnerable and landless aliens among Judah with its produce. However, this does not necessarily mean that God is not the one in charge of all the land in this cosmos, but this is in relation to the special covenant relationship that God entered with Israel as his priestly nation. In integrating Boaz’s hospitality to Ruth with Israel’s experience in Egyptian bondage, we are justified to assert that when the Israelites enter the promised land of Canaan, God considers the Israelites farmers as “the means of provision, but the great, compassionate landlord was the actual generous benefactor of the poor” including aliens (Hubbard, 1991:136).

Moreover, Boaz also extends his hospitality to Ruth in the following ways:

- i) permits her to go and draw water in the vessels when she was thirsty (v. 9);
- ii) invites her to come and have meals with him (Boaz) at lunch time (v. 14);

iii) instructs her to stay close to his girls as means of safeguarding her from the dangers she could encounter as an alien (vv. 9, 15-16, 22) (Hubbard, 1991:156); and

iv) goes to his young boys and orders them not to lay hands on Ruth, the Moabite woman (v. 9b).

This is great hospitality and Ruth had not expected it. In gratitude, she falls down on her face and bows down on the ground, asking why she had found such favour in Boaz's sight. Thus, we conclude together with Hubbard (1991:163) that Ruth's action after the comprehensive hospitality she received from Boaz betrayed:

Ruth's strong feeling of vulnerability as a non-Israelite. Her survival was totally dependent upon the goodwill of Israelite farmers. At the same time, it implied awareness of some sort of acceptance into Boaz's clan, perhaps even into his family. She was not family, but Boaz had treated her as if she were. Though such treatment came as quite a shock, it sounded the faint, opening strains of a new theme – the integration of Ruth into Israel. Boaz had unexpectedly welcomed this stranger to Israel through association with his workers.

However, from a redemptive historical approach, the application of the law in Deuteronomy regarding aliens was crucial because it presents Boaz as a faithful Israelite who lives according to God's standards as the true servant of God. In God's grace and divine providence, Boaz eventually marries Ruth (the Moabite woman) as her kinsman redeemer (Ruth 4). However, before we advance the significance of the marriage of Boaz and Ruth, which God uses to advance his redemptive purposes and plans for humankind, we argue that the origin of the Moabites is also an important story to keep in mind since it advances God's unfolding of his redemptive plans in the context of migration narratives.

The origin of the Moabite nation happens in the context of migration and God later uses a Moabite woman (Ruth) to unfold his redemptive plans for humanity. In unfolding the origin of the Moabites, Genesis 19ff advances that God was angry with the sins of Sodom, and then determined to destroy it. However, even in the context of God's judgment for the sins of Sodom, God is still gracious and merciful to some in order to advance his redemptive plans for the world (Genesis 19:16ff). In his grace, God sends messengers to rescue Lot, his wife (although his wife is later on killed in their migration out of Sodom because she did not obey) and two daughters. The messengers advise Lot to escape the punishment of Sodom by migrating to the nearest city of Zoar. This means that Genesis 19 depicts God's grace in the judgment of sinful humanity. However, when Lot migrates to Zoar with his two daughters (Genesis 19:30ff), they live in the hills. Later, in order to preserve their father's offspring, Lot's

daughters deceive their father to lie with them after which they each gave birth to a son (Genesis 19:32). The first daughter names her son Moab, the father of the Moabites, while the second daughter names hers Ben-ammi, the father of the Ammonites (Genesis 19:36-38).

The aforementioned discussion compels one to contend that, in his grace, God saves and migrates Lot and his daughters to Zoar in order to start the aforementioned two nations (Moabites and Ammonites). It is important to note that Scripture does not openly condemn the act of Lot's daughters which results in the creation of the aforesaid nations. In this way, we advance that God is involved in the migration of Lot and his daughters. One true descendant of these nations (Ruth, the Moabite woman) is later used by God in unleashing his redemptive purposes and plans for all humankind. When we get to the narrative of Ruth, we advance that it is Ruth, a woman from the Moabite nation, which itself has origins in the migration narrative, whom God uses to fulfil his redemptive purposes and plans for humankind. It is the marriage of Ruth to Boaz that God uses in advancing his redemptive purposes and plans for humankind, as specified in David's genealogy at the end of the closing chapter of Ruth (Ruth 4:18-22). In this genealogy, it is apparent that it is Ruth (a converted vulnerable Moabite woman in the context of migration of his (God's) people to Moab because of famine in Judah), whom God uses to accomplish his redemptive purposes for the world (Bush, 1996:55 & Ulrich, 2007: xxii). Thus, in the context of the challenges that seemed to jeopardise God's greater purposes for humankind that he seeks to achieve through Israel, God migrates his people to the Gentile nations in order to save the remnant Gentiles.

It is in this migration of Ruth and Naomi to Judah in Ruth 1:19ff that God, in his grace and divine providence, allows Boaz to marry Ruth in order to effect his redemptive purposes and plans for humankind. Ruth conceives and gives birth to Obed, the father of Jesse, who sires David (Ruth 4:17). David becomes the king of Israel and enters into an eternal covenant with God about his (David's) throne which God declared would endure forever (2 Samuel 7ff). The genealogy in Matthew also amplifies David's genealogy in Ruth 4:18-22 by making a significant link between Jesus Christ (the saviour of all people) and David, as it denotes Jesus as the Davidic son (Matthew 1:1-25). It is in Matthew's rendering that we perceive the inclusion of Ruth in Jesus' genealogy. In saying this, we are moving towards the establishment that this Gentile woman, Ruth (as well as Tamar and Rahab) come to be in Jesus' genealogy in order to play such a crucial role, together with many others, in a manner that illustrates the role and place of migration in God's redemptive plans.

2.3.4. God's confrontation of the Israelites in anger when they disobeyed him in the way they managed their relationship with people of other nations

2.3.4.1. Jeremiah 7: 1-15: God's anger against Judah's mistreatment of aliens: towards the indivisibility of worship and ethics

Carroll (1986:207) argues that in Jeremiah 7:1-15, the prophet Jeremiah is preaching the law in the temple. From a redemptive historical perspective, we note that the predominant problem in this proposed passage of Jeremiah is two-fold, namely: i) the Israelites' faithlessness in God; and ii) their contradiction of the role God has called them to fulfil which includes doing so by acts of righteousness that he (God) both calls and enables them to do when they are in fellowship with him (God). Ezekiel 16 uses powerful metaphors of death to indicate that the unfaithfulness that was manifest was the result of such death. However, before we delve into Jeremiah 7:1-15, it is important to sketch a historical context of this passage.

The prophet Jeremiah was active in the period when Babylon emerged as a super power in ancient near East world, following the downfall of the Assyrian state (Carroll, 1986:33). Jeremiah reveals the collapse of both Judah and the city of Jerusalem in the sixth century BCE, because the nation of Judah was wicked (Carroll, 1986:33). So, Jeremiah sees the inescapable judgment of God coming upon Judah if she did not repent and turn to God (Jeremiah 1-6; Stulman, 2005:89 & Huey, 1993:31). However, Jeremiah's message of the collapse of Judah and the city of Jerusalem creates a political and theological tension between Jeremiah and the people of Judah (Huey, 1993:31). In view of the political tension, the people of Judah perceive Jeremiah as a traitor who supports the nation of Babylon (Jeremiah 37: 11-16); yet Jeremiah sees Babylon as "God's instrument of judgment on his people and warns that Judah would be destroyed" (Jeremiah 1:11-19; 4:5-31; 25:1-4; Huey, 1993:31). The theological tension arises when Jeremiah's opponents contradict his message (Jeremiah 6:14; 28:10-11); by preaching peace when Jeremiah is proclaiming judgment (Huey, 1993:32). Jeremiah's opponents preach that Babylon's power or yoke is going to be broken while Jeremiah insists that its yoke or power is still going to be a reality for many years and that the Babylonians will take Judah to exile after destroying the city of Jerusalem and its temple (Huey, 1993:32). This means that the demolition of Judah does not fit well within the theological perspective of some people of Judah (Jeremiah 26:1-24; Huey, 1993:32). Nevertheless, in the context of the pending punishment of God for Judah, which eventually takes place, Jeremiah 52 reports the siege of Jerusalem by king Nebuchadnezzar of Babylon. Huey (1993:35) argues that:

God's grace is demonstrated by his patient dealings with Judah in spite of its stubborn rebellion. He repeatedly appealed, 'return, faithless people (3:4). Jeremiah did not minimize the seriousness of sin or hesitate to condemn it. He also knew that sin must be punished by a just God. He understood that it is deep seated, a part of human nature (13:23), engraved on the perverse of human heart (17:1, 5) but that God and God alone can conquer it (31:33). The remedy of sin was not to take sacrifices to the temple or to observe its rituals. The only remedy for sin was repentance and the obedience to faith.

In bringing the message of Jeremiah 7:1-15 to bear in the construction of migration theology, Jeremiah advises the Israelites to amend their lives if they were to survive the approaching judgment of God, as announced in Jeremiah 1-6 (Stulman, 2005:89, cf. Nicholson, 1970:71). Jeremiah warns the Israelites not build false security by going to the temple and affirming the name of the Lord in vain, for God wants true worshippers who live according to his covenant obligations. Jeremiah 7:1-15 targets those that worship God at the temple (Jeremiah 7:1-2). Graigie *et al.* (1991:120) agrees with the foregoing understanding and indicates that this temple sermon is "a direct proclamation from God to Judah delivered by and through the prophet Jeremiah" in the temple for temple worshippers to listen to and amend their ethical lives.

The focus of Jeremiah 7:1-15 lies on the threat for the Israelites to make observations on issues related to temple worship (Carroll, 1986:207) and the erroneous behaviours of the worshippers of Judah (Huey, 1993:105). This threat suggests that the Israelites had departed from their covenant responsibility in the related matters mentioned by Jeremiah in this passage. There are four elements in this temple sermon of Jeremiah 7:1-15, namely:

- (i) the first admonition (vv. 2-4);
- (ii) second admonition (vv. 5-7);
- (iii) invective (vv. 9-11);
- (iv) threat (vv. 12-14) (Carroll, 1986:207-208).

The first admonition in Jeremiah 7:2-4 calls the people of Judah to amend their ethical lives in order to remain in the land that God gave them as their treasured possession. Instead of building false security on their superficial form of religious faith which does not correspond to God's expectation for their ethical lives, the people of Judah have to reform their moral life in order to remain in the land (Craigie, 1991:120). The false security for the people of Judah is their misconception that the presence of the temple in the city of Jerusalem assures them security and continuity in the land (Craigie, 1991:120 & Ryken, 2001:121). Given this, the prophet Jeremiah sharply rebukes the Israelites by affirming that God will not remain with them in the temple nor allow them to live in the land (or city) if they continue with their false ideology of

worship. Here, Jeremiah is warning the people of Judah not to trust in the lie contained in the chant of “the temple of Yahweh, the temple of Yahweh, the temple of Yahweh” (listed three times in verse 4²⁴) (Carroll, 1986:208). This invocation of the temple is false because:

...the people’s security is not to be found in the possession of a divine house. Everything in which the nation puts its trust may become the source of false consciousness if it is divorced from life: temple, city, cultic officials, king, religion, history. Such is the essential critique of ideology in the book of Jeremiah. The fall of Jerusalem exposed the falseness of all such beliefs, and not even possession of Yahweh’s temple could protect an evil people (Carroll, 1986:208).

Huey (1993:106) argues that Jeremiah made it clear that God’s promise for the Israelites to remain in the land was conditional. The prolonged history of the people of Judah of not listening to the word of God invites the destruction of both the temple and the city, as shown in verses 7 and 14-15. If the people of Judah will not respond positively to God’s word, then all the divine commitments are cancelled (cf. 18:7- 9; Isaiah 50:2, 65:12; 66:4; Carroll, 1986:2011). Here, the divine commitments are cancelled because God will cast out Judah from the land the same way he (God) cast out Ephraim, his (Judah’s) brother. However, Huey’s aforementioned conception has to be challenged, because to say that all the divine commitments are cancelled might be a misunderstanding of the whole book of Jeremiah and the preceding narrative of Israel. It is better to say that the divine commitments require that God acts against Judah. Firstly, the threat Jeremiah is sent to proclaim or announce is in accordance with what God had said in passages like Deuteronomy 27; 28:45-52, 64-68 and 30:1-10. Secondly, the whole book of Jeremiah shows a great commitment of the Lord to his people even when he had to exile Judah. In fact, that exact act of exile was a demonstration of the Lord’s amazing commitment which, in this case, is evident even when he had to discipline Judah. Despite the preceding disagreement with Huey, we argue that the conclusion in v. 15 makes the destruction of Shiloh²⁵ equivalent to the casting out of Ephraim²⁶ (Carroll, 1986:2011 & Huey, 1993:107). Here, the message to be taken is that when worshippers

²⁴ The deceptive lies of verses 4 and 10 that the people of Judah believe also implied in verse 8. This is correlated to verses 4 and 10, because the prophet does not specify the worthless words that the people of Judah are trusting in.

²⁵ Bright (1981:186) argues whether Jeremiah here was referring to the destruction at Shiloh in 1050. Likewise, Stulman (2005:91; cf. Craigie, 1991:122) affirms that to emphasise his point, the prophet reminds his audience “of the shrine at Shiloh which the Philistines, we presume, had destroyed in the days of Samuel (7:12-15; 1 Samuel 4-6).

²⁶ Huey (1993:107) argues that Ephraim, as a leader among the ten northern tribes, is often used synonymously with Israel (cf. Isaiah 7:2).

“desecrate sacred shrines with idolatry and justice, when communities of faith become recalcitrant and inhuman, there is no place to hide” (Jeremiah 7:14; Stulman, 2005:91).

Jeremiah 7:5-7 brings the second admonition that stipulates the exact things the people of Judah have to do if they were to remain in the land that God swore to their forefathers to give it to them (cf. Genesis 12:1-3, 17:1-16, 15). The areas of life the people of Judah are to amend are the following:

- i) they have to deal justly with each other (v. 5b; cf. Deut. 16:20);
- ii) they should cease to oppress the aliens, fatherless and widows among them²⁷ (v. 6a, cf. Exodus 22:21-22; Deut 24:17; 22:27);
- iii) they should not shed the innocent blood; and
- iv) they should not worship any other god besides their only God of Israel (v. 6c; Exodus 20:3-4).

The aforementioned sins of Judah compel Stulman (2005:92) to conclude that “fundamental arrangements of society rest on the preservation of social justice and the practice of neighbourly love, not upon the Jerusalem temple.” This arises from the fact that Jeremiah 7:1-15 indicates that “disobedience to the central principles of the Decalogue lies at the heart of the community’s ills” of the people of Judah (Stulman, 2005:90). With this background in mind, we argue that the people of Judah were wrong because they wanted “covenant blessings without obedience” (Ryken, 2001:122). The implication is that the Israelites want the blessings outside faith and grace in God. It is as if the rituals alone will save them and ensure them of blessings; yet God wants the rituals to help preserve faith and hope in the promises and encourage them to love out of gratitude. They are expected to exhibit a love that is anchored in obedience, which even involves serving others, including the vulnerable such as aliens, widows and orphans.

The admonitions in verses 9-12 accuse the community of Judah of stealing, murdering, committing adultery; false swearing, serving Baal and other gods (cf. 2 Chronicles 29-36). The worship of Baal gods was a pervasive act of worship during the time of the kings, as it is clear

²⁷It is important to note that there are many passages in which the prophets confront the pre-exilic Israelites about their faithless to God that manifest in the way they mistreat the vulnerable among them such as aliens, widows and orphans. For instance, Jeremiah 22:1-9 depicts God’s confrontation of the Davidic king and his followers in anger because they have perverted justice due to the aliens. Ezekiel 22:1-16 with special focus on verse 7 also depicts God’s confrontation of the Israelites in anger for their mistreatment of aliens (cf. Tuell, 2009:144ff; Zimmerli, 1979:469ff; Taylor, 1969:167ff; Vawter and Hoppe, 1991:110ff; Cooper, 1994:217ff & Wevers, 1969:128ff).

in the wider context of 2 Chronicles 29-36 (i.e. during reign of Ahaz, Manasseh, etc²⁸. After performing such evil acts, the people of Judah go back into the temple of God to praise him, in a bid to hide from their detestable deeds (Carroll, 1986:208). As a cycle, the people of Judah would go back to commit the same evil acts, after which they would again seek refuge in the temple of the Lord²⁹. Carroll (1986:208, 209) captures the message of Jeremiah 7:9-12 in the following way:

However rhetorical the picture may be, it is a striking illustration of mindless worship. This type of behaviour turns the temple, Yahweh's house into a robbers' cave. ... Taken together these polemical pieces constitute a thorough going critique of Jerusalem's cultic ideology and identify the destruction of the city with false cultic practices accompanied by false ethical attitudes.

We can affirm that Jeremiah 7:1-15 brings forth the close association between worship and ethics (Carroll, 1986:209). Here, the temple of the Lord acquires its status from the quality of worshippers who meet and worship there (v. 11; Carroll, 1986:209). As noted by Stulman (2005:91), "liturgy and ethics are inseparable. And spirituality divorced from right conduct is a dangerous distortion of the practice of faith." In view of pursuing justice for the aliens, widows and orphans, Stulman (2005:91) underscores that "worship without compassion represents an obscene caricature of true Yahwism." In commenting on Jeremiah 7:1-15, Ryken

²⁸ In the wider section of 2 Chronicles 29-26, we are conscious that Jeremiah prophesied during the reign of Josiah, the righteous king of Judah and for an extensive period after Josiah's reign. This is because we are told that Jeremiah mourned for Josiah's death (2 Chronicles 35:25). The faithfulness of the Israelites in worshipping the pagan gods before Jeremiah came into power is highlighted in the wider context of 2 Chronicles 29-33. For example, Ahaz is depicted as the faithless king in God as he established Baal worship (in 2 Chronicles 28). 2 Chronicles 28:1-4 indicates that when Ahaz assumed power, he followed the kings of Israel in the north by establishing Baal worship, i.e. he formed metal images of Baal to worship, as well as burning his sons as an offering to Baal. Then God used Syria and many other nations to punish Judah during Ahaz's reign because of her unfaithful to God (2 Chronicles 28:5ff). Ahaz was then succeeded by his son Hezekiah, who redirect Israel's faith in God as he restored temple worship in Judah and other parts in Israel by destroying Baal worship (2 Chronicles 29-31) and this was during the period the prophet Isaiah's ministry (2 Chronicles 32:32). Hezekiah was succeeded by Manasseh, who succeeded by his son, Manasseh. Manasseh brought back the worship of Baal in Israel and did not want to hear anything about God's word, although he later on repented after God confronted him and then restored the Israelites to worship their God of Israel (2 Chronicles 33). Amon (Manasseh's son) succeeded Manasseh and restored Baal worship and God allowed his people to kill him (2 Chronicles 33:21-25). After his death, his son Josiah succeeded him (Amon) and he restored temple worship and turned his heart to the Lord with all his soul, might according to the book of law (2 Chronicles 34-35, 2 Kings 23:25). However, after Josiah's death, his son came into power and he restored pagan worship and this pattern continues in the life of Israel. However, the historical background of pagan worship sketched from 2 Chronicles 29-36 shows what the issues were during the time of Jeremiah: namely it was whether the people were faithful to God and whether they manage their relations with people of other nations in a manner in which when admitting people, they do not lose their faith so as to be a witness. God had warned about this danger before the conquest of Canaan (Deuteronomy 7) and the book of Judges depict how powerful this temptation to abandon faith when interacting with those of other faiths from outside.

²⁹ Thiel (1973:105-119) argues that the criticism of the people's way of life in relation to their attitude to the temple is presented in Deuteronomistic language.

(2001:125) concurs with Stulman and Carroll (2005) by stating that the content of the temple sermon can be summarised as “religious observance without moral obedience cannot save.” God can only dwell with the worshippers in the temple, if they amend their ways and their doings or when they believe and repent (Jeremiah 7:3; Stulman, 2005:91)³⁰. Given this, we argue that one of the reasons for God’s confrontation of the Israelites in anger in Jeremiah 1:1-15 is the oppression of aliens by the Israelites. As promised in the Torah, God is hurt when the vulnerable (such as aliens, widows and orphans) among the Israelites are oppressed.

We, accordingly, maintain that from a redemptive historical approach and migration, which involves God taking Judah away, was God’s grace in order to fulfil their (Israelites’) promised salvation and those of others. They have to be weaned from what stands in the way of God in accomplishing his purposes with and through them. This affirmation is valid because later, when God, in judgment, migrates the Israelites to Babylonian captivity. In Jeremiah 24 God states that he migrates the remnant Israelites into Babylonian captivity in grace to save them from what stands in their way of accomplishing God’s redemptive purpose and plans for humankind (Jeremiah 24). In Jeremiah 24, Jeremiah sees two baskets before the temple; one with very good figs and the other one with very bad figs. (vv. 1-2). The first basket with very good figs refers to the exiles from Judah whom God migrates to Babylon (Jeremiah 24:4-7), whilst the very bad figs refer to those who were not migrated to Babylon (Jeremiah 24:8-10). This means that, in his grace and love, God migrates the remnant Judeans to the Babylonian captivity so that their sins could be atoned for, in order to come back and accomplish his (God’s) purposes and plans for humanity. Thus, God, in his grace, migrates the remnant Israelites to Babylon in order to deal with the weaknesses that hinder them from faithfully partaking in accomplishing his purpose and plans for humankind, and was to then migrate them back into the Promised Land of Canaan (Jeremiah 24:4-7).

Besides the aforesaid text, there are many others that show that, in his grace, God migrated the remnant Judeans into Babylonian exile to accomplish his purposes and plans. For instance, in

³⁰ Now, Stulman (2005:92) poses an interesting question to pursue in regards to Jeremiah 7:1-15. Even though that question is not part of this research, it is important to admit that we are also conscious of it. The question is whether the presence of God in the temple of Judah depends on the loyalty of the Israelites to their covenant responsibility. To put it differently; is it that God can depart the temple in Jerusalem if the Israelites fail to live according to the requirements of Torah? Nicholson’s (1970:71) is not clear in answering this question since he simply affirms that the Israelite’s loyalty to their covenant responsibility assures them of Yahweh’s blessings.

Jeremiah 29:1-23, under God's direction, the prophet Jeremiah writes a letter to the Judeans in exile and orders them to marry and have sons (multiply), build houses, seek the welfare of the city of Babylon and pray for the salvation of the Babylonians while they are in exile (Jeremiah 29:5-7). This means that in the unfolding of God's plans through the Israelites as his priestly nation, God's plan for migrating them to Babylonian captivity is not to harm them, but to prosper them (Jeremiah 29:11) as they are being weaned from what stands in their way of accomplishing God's redemptive plans and purposes for humankind, as well as acting as God's missionaries in converting the Babylonians. This means that when the Israelites migrated to Babylon, they were supposed to be, in a way, some kind of "missionaries," by word and deeds, to many Babylonians as Jeremiah 29:7 attests. One can, therefore, argue that although the Israelites were migrated by God to the Babylonian captivity in judgment for their sins, it is apparent that God, in his grace and sovereignty, utilises their migration to advance his redemptive purposes and plans for humankind. To bring this to the fore, we argue that God migrates them (the Israelites) in order to save them (Israelites) and others (non-Israelites); that is, in order for him to fulfil his plans. In other words, in God's wisdom and grace, they (Israelites) were, in a particular place and time, able to survive as a faith community without them having to be taken again through the wilderness (figuratively speaking) so as to fulfil their role as his servants.

The aforesaid conception concurs with the thesis of Gowan's (1998, cf. Webb, 1996:31) book, titled *Theology of the prophetic books: The Death and Resurrection of Israel*. In the book, Gowan argues that the life pattern of the Israelites was full of migration patterns to foreign nations in judgment for subverting God's law (sins), as well as their migration back into the promised land once their sins have been atoned after God judges them through foreign nations such as Assyria and Babylon. This is to say, the migration of the Israelites to exile is part of God's way of unleashing his redemptive purposes and plans for humankind. God's plan for migrating the Israelites to captivity is to give them a future and prosper them by pruning them of what stands in their way of accomplishing their role in the unfolding of God's redemption for humankind (Jeremiah 29:11). The Catholic Church Conferencia Nacional dos Bispos do Brasil (1981:178) understands this well when it claims that:

Israel is a country which has been deeply marked by the drama of migrations. Its history has been enriched by this experience and contains important elements which can shed light in the present-day reality of migration.

Likewise, Groody (2009c:1) argues that in the Old Testament:

... the theme of migration is at the heart of the Judeo-Christian scriptures. From the call of Abraham to the exodus from Egypt and Israel's wandering in the desert and later experience of exile, migration has been part of salvation history.

2.3.4.2. Isaiah 56:1-8: God's call in anger for the Israel's returnees to uphold justice and righteousness and to embrace foreigners

2.3.4.2.1. The background of Isaiah 56:1-8

In approaching the book of Isaiah, we are aware that it is debatable to just classify any part of Isaiah because there have been, and still are, scholars that suggest that we should not lose sight of the oneness of the book; and that it was possible to speak of post-exilic matters even though the book was pre-exilic. Having noted that, we affirm that our purpose here is not to venture into that discussion. Instead, we are going to assume the view of scholars such as Webb (1996) and Oswalt (1998) who consider this passage as speaking to the post-exilic community of the Israelites. Given this, we advance that Isaiah 56:1-8 is a passage reminiscent of God's confrontation of the post-exilic community of the Israelites in anger, as a result of their neglect of the timeless truth of upholding justice and righteousness. In Isaiah 56:1-8, the prophet Isaiah reveals the anger of God regarding the way the Israelites were treating aliens among them³¹. In the wider context of the book of Isaiah, Isaiah 56 is set after the returning of the Israelites from the Babylonian captivity (Webb, 1996:219; Oswalt, 1998:451). God migrates the Israelites into Babylonian captivity in order to save them and others; that is, in order for him (God) to fulfil his redemptive plans. Given their former migration to Babylonian captivity in God's judgment and grace to save them and others such as the Assyrians, Babylonians, Persians, etc., God is

³¹ The book of Isaiah is considered as a book of judgment and salvation. The judgment is in the form of exile, whilst the salvation is in the form of the returning of the Israelites from their captivity (Webb, 1996:31). That is, through exile (the death of Israel), the sins of Israel are atoned for, and her (Israel's) return from exile is the resurrection of Israel from her death in captivity because of her sins (Webb, 1996:31 & Gowan, 1998). These couplet themes in Isaiah are developed in three profound ways. Chapter 1 of Isaiah presents Judah as a rebellious nation of God. This is the rebellious nation that God put under judgment by taking up Assyria as a rod to punish Judah and Jerusalem of their sins in the Promised Land (10:5-6). In Isaiah 39:5-7, God used Babylon to redeem Judah and Jerusalem out of Assyria. When the Israelites encountered severe suffering in Babylonian captivity, God in Isaiah 44:24-28 summons Cyrus (the Persian king) as an instrument of salvation for the Israelites (Webb, 1996:31). The end of the book of Isaiah brings forth a group of people who are truly repentant as those who mourn (Isaiah 61:2-3, the servants of God (65:13-15), and the humble and contrite in spirit who tremble at the Lord's word (66:2)'' (Webb, 1996:31). This is the group of people that God is going to use in creating a new people (Webb, 1996:31).

now calling those who returned from Babylon to make a fresh start (Isaiah 56:1-8) by reminding them that “God has the same passionate commitment to justice that he always had, and that he expects them to share it” (Webb, 1996:220).

However, although the era of the remnant Israelites that return from the Babylonian captivity is characterised by “high expectations and immense difficulties for the ideal community of God”, it is important to note that the returnees are expected to live according to God’s laws and expectations (Webb, 1996:219). In view of the immense difficulties that characterise the time of the returnees from Babylonian captivity, we acknowledge the existing tension “between the returnees and those, including foreigners, who had been living in the area during their absence” (Webb, 1996:219). This demonstrates that although the Israelites have returned from Babylonian captivity, the problem is that they could not totally govern themselves as a sovereign nation of God (ibid). This is substantiated by the fact that the Judea to which the Israelites return has been incorporated into the Persian Empire, which indicates that the Israelites are caught up in an interim position (Ibid). This interim position means that even though the Israelites are at home; they could not fully govern themselves as a sovereign nation (ibid). This background serves to highlight that the situation of the returnees in Judea is not ideally the way they were before their captivity in Babylon. Thus, Isaiah 56:1-8 brings the charter that should govern the restored community of God because:

Those whom God has freed from condemnation and despair have an obligation to do his will, and these verses set forth very clearly the ideals God has for them. They are to be marked by two things; justice and openness (Webb, 1996:220).

2.3.4.2.2. God’s call for the Israelites to maintain righteousness and justice (Isaiah 56:1-2)

Isaiah 56:1-2 commences by reminding the returnees from Babylonian captivity to maintain justice and do what is right because God’s salvation is approaching and his righteousness is about to be revealed. This indicates that the life of the Israelites “is to be a visible sign that the kingdom of God – his reign of perfect justice and righteousness – is just around the corner, breaking in and already making its presence felt” (Webb, 1996:221). It is important to note that “Isaiah is not inviting people to seek salvation by righteous works but calling them to live the life the Lord has revealed as right” (Motyer, 1999:350). In other words, the good works are not “offered as means of salvation but as characteristic of those awaiting salvation” (Motyer, 1999:350). However, it is vital to highlight that God’s obligation for the Israelites to maintain justice and righteousness is both a *communal* and *personal* issue for the returnees

(Webb, 1996:221). Firstly, the obligation for righteousness and justice³² is a *communal* issue because “justice and righteousness are about personal relationships, how people treat one another” (Webb, 1996:221). Secondly, God’s obligation for the returnees in Judea to exhibit righteousness and justice as a visible sign of their community is a *personal* issue because God promises to bless individual Israelites that hold fast to the obligation (v. 2; Webb, 1996:221). This means that the responsibility for the Israelites to maintain justice is not only a responsibility for the leaders in Israel but it is extended to every individual. It is extended to individual Israelites since it has to do with the individual’s relationship with their covenant God (Webb, 1996:221).

Isaiah 56:1-2, accordingly, calls on the Israelite community and individuals to live lives that exhibit the eschatological righteousness and justice that God would soon reveal since they were God’s people that have to act as a light and city on a hill that cannot be hidden (Webb, 1996:221). At this juncture, the obligation for the Israelites to uphold justice is closely linked to the observation of the Sabbath (v. 2b; Oswalt, 1998:455; Webb, 1996:221 & Motyer, 1999:350). This linkage between the maintaining of justice and keeping of the Sabbath by the Israelite community and individuals is profound since the Sabbath in the Old Testament involves the resting of servants, animals and resident aliens (Exodus 20:10, 23:12). However,

³² Zechariah 7:9-10 also depicts God’s confrontation of the post-exilic Israelites in anger as a result of their fasting that negates justice for the aliens (Merrill, 1994:208; Clark and Hatton, 2002:190; Eichrodt, 1961: 1:241, & Klein, 2008:220-24). Zechariah 7:9-10 is in the context of instruction for the post exilic Israelites concerning genuine fasting³² (cf. Zechariah 7:1-7; Merrill, 1994:208). The post exilic people of Judah approached the prophets and priests of the Lord with the question of fasting (Zechariah 7:2). Through the prophet Zechariah, God sharply rebukes the Israelites because their fasting had been an empty exercise before God since it was an outward expression without ethical life (Zechariah 7:4-7, Merrill, 1994:213). The previous exercise of fasting³² that the Israelites had contacted in the past was in vain since they had abandoned their covenant responsibilities “yet had kept up with its cultic trappings” (Merrill, 1994:213). It was an empty exercise because the true covenant worship that the Israelites are expected to exhibit by God in their ethical lives is not what they are doing in Zechariah 7:1-17. Within this context of confronting the post-exilic community of Israelites of worthless fasting, Zechariah 7:9-10 confronts this post exilic community of Israel with the timeless truth that requires them to exhibit justice and mercy to one another and the vulnerable among them such as aliens, widows and orphans. We also advance that Zachariah’s message is actually a service to God that is motivated by gratitude for what God has already graciously given and joyfully anticipates fulfilment of what in his promises is still outstanding. The problem was that the Israelites have expanded the calendar of fasting days beyond what God had given in the books of Moses to include days that were not instituted by God. It was in a sense a corruption of worship that actually indicated that the people found it difficult to both serve and exalt God because of what he has already given and what he was still to do for them in his plans and purposes. Such a development even prevents people from seeing God’s grace in their migrations and therefore would not have the kind of attitude to serve and relate to others properly. Malachi 3:5 also depicts God’s confrontation of the post exilic Israel in anger of their mistreatment of aliens (cf. Taylor and Clesndenen, 2004:399; Merrill, 1994:434; Clark and Hatton, 2002:437; Hill, 1998:290; Klein, 2008:223-224; Wright, 2006:253 & Boloje & Groenewald,

scholars such as Oswalt (1998); Webb (1996:221) and Motyer (1999) do not keep in mind God's purpose in regards with the giving of the law, namely: from a redemptive perspective, God gave the law to Israelites so that they could be a distinct nation of God that embodies the holy and righteous character of God to the world, thereby bringing salvation to Gentile nations. However, regardless of the aforementioned weakness in the conception of the law in this passage, Webb (1996:221) captures the linkage between maintaining justice and the Sabbath by stating that:

To keep the Sabbath meant, among other things, that you served the God who created the world and cared for everyone and everything in it. It also has to do with perfection or completeness. It recalled the completeness of God's original work of creation, and looked forward to the time when his work of recreation would also be complete. The Sabbath rest was the sign of the final rest.

Oswalt (1998:455) concurs with Webb in avowing that *justice* and *righteousness* are complex words, however, the overriding message being communicated in Isaiah 56:2b is that the Israelites have to be watchful in avoiding two things, namely, "profane the Sabbath and do any evil". The linkage of justice and righteousness to Sabbath is precise, whilst the linkage of justice and righteousness to the prohibition of doing evil things is *general* (Oswalt, 1998:456). However, although these distinctions are important, we concur with Oswalt (1998:456) that keeping the Sabbath and refraining from doing evil things are related as "form and content, ritual and life". Avoiding evil "reflects a fundamental attitude to life, to avoid anything that is not in keeping with the good" (Oswalt, 1998:456).

In view of the theological significance of the Sabbath in the Old Testament, Motyer (1999:350) perceives Isaiah as corresponding with Ezekiel 20:12, 22:8, 26 and Jeremiah 17:19-27. Ezekiel 20:12, 22:8, 26 condemns the profaning of the Sabbath as a pre-exilic sin, whilst Jeremiah 17:19-27 makes "Sabbath observance a test of obedience to the Lord". Hence, Oswalt (1998:456) concurs with Webb and Motyer in asserting that the concern for upholding the Sabbath with its emphasis on God as creator (Genesis 2:3; Exodus 20:11) and saviour (Deut 15:5) speaks of "life that understands good and evil from within a firmly covenant ordered framework." Given this, we conclude that Isaiah 56:1-2 is calling the Israelites, as a covenant people of God, to understand that "avoidance of evil must be an expression of worship, and true worship must issue in a life of hatred for all the adored one hates" in their interim period (Oswalt, 1998:456).

Nonetheless, from a redemptive historical approach, the fact that Isaiah 56:1-2 commences by motivating the returnees from Babylonian captivity to maintain justice and do what is right

because God's salvation is approaching and his righteousness is about to be revealed is a pervasive teaching in the whole book of Isaiah. Hence, one can say that one way by which God prompts and motivates people to be his faithful servants when confronted with the realities of adverse circumstances arising out of the fact that his kingdom is still not fully achieved, is that of reminding us that it will soon be and that he has not forgotten his promises; therefore, we must persevere and hold on. All Christians, as migrants who live in spaces where we are a majority or a minority, need this reminder.

2.3.4.2.3. God's call for the Israelites to embrace foreigners and eunuchs that seek God (Isaiah 56:3-8)

Having established the urgency for the returnees from Babylonian captivity to be a community of God characterised by justice and righteousness in Isaiah 56:1-2, Isaiah 56:3-8 calls on the Israelites to accept the foreigners and the eunuchs that sincerely seek God because God embraces everyone (Webb, 1996:221; cf. Paul, 2012:447-448). This was a powerful reminder for the people of God (Israel) because "the holiness God demanded of his people was totally incompatible with physical mutilation (as practised in pagan cults), and that his love for foreigners was not a casual thing" (Webb, 1996:222). This shows that, in Isaiah 56:3-8, God is against the Israelites who seek to harm or exclude the foreigners among them since this will be deviating from the Abrahamic covenant in Genesis 17:1-16 (cf. Genesis 12:1-3, 15), which he (God) designed to embrace all people. In saying this, we are not restricting the inclusion of people from other nations to the post-exilic of community of God, as Webb (1996:22) implies by his statement that the restored post-exilic community of God was at the "threshold of a new age in which God intended to gather outsiders into his kingdom on a totally unprecedented scale" (cf. Isaiah 44:1-5; 55:1-7). We do not restrict this to the post-exilic community of faith since this view of accepting other people from other nations is something that applied at all times, although it is not everyone that is fully accepted, but only those that, by grace, God calls from the nations.

In other words, those accepted should believe and have the same faith that Abraham had. Motyer (1999:351) correctly also argues that the "foreigner and Eunuch" in Isaiah 56:3-8 "are examples of an all-embracing inclusiveness. The Old Testament was never exclusive on a nationalistic basis." It is important to note that Motyer's position is likely correct and sensible. The point is that the Ammonites and Moabites who are accepted were people like Ruth, whom we discussed earlier. In other words, those who are incorporated are ones who believed as

Abraham did and who, when admitted, were a demonstration of God's grace that even people who would naturally be expected to be hostile to God's people could be changed by God's grace. However, those that continue the traditions of their fathers, namely of scorning at God's promises, are not admitted. Motyer (1999:351) rightfully agrees with the preceding conception when he advances that Deuteronomy 23:3ff is dealing with nations "requiring special disciplines but (Exodus 12:48-49) the foreigner was always in principle welcome." This explanation is reasonable since the details in Deuteronomy 23:4 stipulate the basis for the rejection of the Moabite and Ammonite within the assembly of Israel.

It is important to note that Isaiah 56:3-8 is not asserting the incorporation of foreigners and eunuchs without a special requirement. Verses 3-5 suggest that the "foreigners who have attached themselves to the Lord and the faithful Eunuch's are promised that the Lord's salvation is imminent on condition that they abide by the Lord's commandments" (Paul, 2012:447). This means that the foreigners and eunuchs are granted the access to enter in the sphere of God's grace, eternal life and the temple, based on the condition that they keep the Sabbath (Isaiah 56:5), they serve and love the Lord with all their beings, as well as observing the Lord's commands (Isaiah 56:6-8; Deut. 10:12, 20; Motyer, 1999:351). The aforementioned requirements for the foreigners and eunuchs are suggestive of the equality that the foreigners enjoy with the Israelites once they are committed to the covenant obligation that God ventured with the nation of Israel (Isaiah 56:6-8).

In revisiting the Babylonian-Persian period, Paul (2012:447-448) argues that Isaiah 56:6 refers to "a new socio-religious phenomenon that emerged in the Babylonian-Persian period that of groups made up of foreigners desiring to join the Israelite religious community." Thus, the prophet Isaiah indicates that the Law that God gave to the Israelites was never intended to exclude genuine converts, as the narratives of Ruth (1-4) and Rahab (Joshua 6:24-25) attest to that reality (Smith, 2007:307). However, although the danger of the Israelites being influenced by pagan foreigners was still a reality, the inclusion of foreigners was there from the beginning, even before the conquest of Canaan, that is why the Israelites could be migrated to Egypt as a community in order for them to be a blessing there and to multiply with a view to the great promises and plans of God.

2.4. Biblical-theological analysis of migration in the New Testament

This section explores the New Testament passages and cases on migration using a redemptive historical approach. Although there are many passages and cases on migration in the New

Testament, we are going to focus on the following New Testament passages and cases on migration:

- the linkage of God's use of migration to accomplish his redemption that exists between the Old and New Testaments using Jesus' genealogy in Matthew 1-2,
- God's incarnation *in* and *through* Christ as a migration phenomenon that God embarked on in order to accomplish humankind's redemption,
- the various migrations in the early church that God used to accomplish his redemption, i.e. 1 Peter 2 and Acts (i.e. Peter, Phillip & Paul),
- the ethical injunctions on migration in the New Testament passages such as Matthew 22:34-40, 25:31-46, Hebrews 13:1-2 and Ephesians 2:11-22.

2.4.1. The linkage between the Old and New Testament insights of migration in redemptive history emerging from Matthew's genealogy

2.4.1. The inclusion of Tamar, Rahab and Ruth in Jesus's genealogy in view of migration in redemptive history

From our biblical theological analysis of migration in the Old Testament, it is our firm conviction that Tamar (see section 2.3.1.2.6), Rahab (see section 2.3.3.1) and Ruth (see section 2.3.3.3) are women in Jesus' genealogy who have been recognised by all as coming from so-called gentile ethnic groups (cf. Lee, 2007:49-74 & Heffern, 1912:69-81). In our view, these women come to be in this lineage in order to play such a crucial role (in unfolding God's redemptive plan for humankind), together with many others, because of the issues of migration in redemptive history. However, it is important to note that many scholars (i.e. Botha, 2006; Lee, 2007; Hutchison, 2001; Heffern, 1912; Morris, 1992; Nolan, 1979; Hill, 1972; Heil, 1991:538-545; Garland, 1979 & Nowell, 2008) do not discuss the fact that these women of Gentile ethnic groups (namely, Tamar, Rahab and Ruth) become part of Jesus' genealogy because of the narratives of migration in redemptive history. Instead, many scholars attempt to investigate the significance of Matthew's mentioning these women of Gentile ethnic groups in Jesus' genealogy³³ in view of the intention and purpose of Matthew (cf. Lee, 2007:49 & Heffern, 1912:69). For example, Lee (2007) argues that the significance of the mentioning of

³³ Luke only mentions Mary in his genealogy of Jesus

Tamar (Mt 1:3), Rahab (Mt 1:5), Ruth (Mt 1:5), [Bathsheba] the wife of Uriah (Mt 1:6) and Mary (Mt 1:16) should be examined in light of Matthew's intention and purpose as a whole.

In Lee's (2007) view, it is unusual for Jewish genealogy to include women, except "in cases such as an irregularity of pedigree or some notable connection" (Lee, 2007:49, cf. Nolan, 1979:62). The inclusion of these women in Jesus' genealogy is surprising because, although these women are significant part of the history of the Israelites, "they are not the more prominent matriarchs of Israel such as Sarah, Rebecca, Rachel and Leah" (Lee, 2007:49). In Lee's (2007:49-50) opinion, there is a danger of seeing Tamar, Rahab, Ruth and Bathsheba as 'disreputable sinners in relation to sexual sins.' For example, Tamar pretended to be a prostitute so that Judah could lie with her, Rahab was a prostitute, Ruth seduced Boaz in Ruth 3:1-18 and Bathsheba committed the sin of adultery with David.

Given the nature of the women mentioned by Lee (2007) above, Morris (1992:23) advances that the purpose of the inclusion of the women in Jesus' genealogy is to emphasise the fact that Jesus was the saviour of sinners. In saying this, Morris (1992) also perceives the Gentile backgrounds of the four women as appropriate evidence to suggest that the centrality of Matthew's message as emphasising mission to the Gentiles (ibid). In amplifying the various understandings of the purpose of the inclusion of these four women of Gentile ethnic groups in Matthew's genealogy of Jesus, Heffern (1912:70) argues that some scholars perceive the mentioning of Ruth as depicting the interest of Matthew in advancing the inclusion of the "Gentiles in the Church of the Messiah" who is also a true descendant of the Gentiles.

However, we are of the opinion that Morris' (1992) conception of the inclusion of women in Jesus' genealogy as serving to emphasise that Jesus was manifested for sinners, leaves out some important aspects of the message, for example, those pertaining to God's use of migration in accomplishing his redemptive purposes for humankind. Morris' (1992) view is also weak since the New Testament presented Rahab as the exemplar of faith (Hebrews 11:31) and good works (James 2:25), whilst Tamar is described by Gen 38:26 as a righteous person (Lee, 2007:50). Furthermore, we concur with Lee (2007:50) and Garland (1979:18) that Morris'(1992) conception of the purpose of the inclusion of these women in Jesus' genealogy is problematic because it ignores the well-known sinfulness of many men in this genealogy such as Manasseh (Matthew 1:10), who is qualified in 2 Kings 21:1-18 as the most evil king of Israel. Given the aforementioned reasons, the view that these women were included in the

genealogy to emphasise that Jesus was for sinners ignores important aspects that have to be included to achieve a fuller and balanced position about the matter.

Nevertheless, in diverging from Morris' (1992) view, Hill (1972:74) and Heil (1991:538-545) affirm that these women are mentioned in Matthew's genealogy because they played a distinct role in the unfolding of God's mission to humankind at different stages of God's redemptive history for humanity. As we have repeatedly argued, these women kept the leading lineage of Israel alive. It is this lineage that brings into being, Jesus Christ, the saviour of the world³⁴. In the same vein, Lee (2007:61) attempts to understand the purpose of the inclusion of these four Gentile women in the genealogy of Jesus by locating it in the wider context of the book of Matthew. In his view, Matthew's purpose is to establish that both Jews and Gentiles are in fellowship with God through the Messiah, Jesus Christ (ibid). In other words, Matthew's emphasis lies in the universal salvation achieved for both Jews and Gentiles through Christ (ibid). In summarising his view of the inclusion of these Gentile women in Jesus' genealogy in view of the purpose of Matthew's gospel, Lee (2007:67-68, cf. Hutchison, 2001:152ff) give a prolonged assertion that the reasons for Matthew's:

...inclusion of four Gentile women in the genealogy are, therefore, not incidental but rather intentional for charting the new direction of his community to an inclusive mission. In particular, two main facts support this. First, women are not usually included in Jewish genealogy. Second, they are not like the great women to be found in Jewish writings such as Sarah, Rebecca, Rachel, and Leah. Matthew's theological direction, therefore, is through the transforming community, toward an inclusive mission which is clearly distinguishable from Judaism.

At this point, we both agree and disagree with Lee (2007). Our agreement with Lee lies in the fact that Matthew shows the universal salvation that is achieved for both Jews and Gentiles through the Messiah, Jesus Christ. However, we disagree when Lee (2007) affirms the meaning of the inclusion of these women of Gentile ethnic groups as a means to demonstrate the nature of the new community that the universal saviour, Jesus Christ, was now inaugurating. Lee's (2007) conception of the purpose of the inclusion of the four Gentile women by Matthew is problematic for two reasons, namely: it does not seem to take into account that Abraham and his descendants in the Old Testament were given a role in the unfolding of God's redemption for all humankind (Genesis 12:3). Their role (Abraham and his descendants) was to bring

³⁴ For more views on the inclusion of these four Gentile women in the genealogy, one should visit Lee's (2007:49-74) article titled Matthew concern for mission by including the four women (Matthew 1:1-17). Torch Trinity Journal, 10(1): 49-74.

salvation to Gentile nations as we have seen the conversion of Gentiles in the context of the migration of God's people in redemptive history, i.e. the conversion of Rahab and Ruth, whom God later on employed in the unfolding of his redemptive plan for humankind as Jesus' genealogy in Matthew 1 attests (Hill, 1972:74). This is why Hutchison (2001:152-153) argues that God used the faithful Gentile women in preserving the Messianic line of Abraham and David that culminates in Jesus Christ, as the Saviour of all nations³⁵.

In other words, Lee's (2007) approach seems to suggest a discontinuity between the Old and New Testaments' views of redemption. On one hand, Lee (2007) seems to picture the Old Testament as affirming redemption in a way that excludes Gentiles. On the other hand, the New Testament is pictured as doing a new thing of welcoming Gentiles into fellowship with God, based on their faith in the Messiah, Jesus Christ (cf. Heffern, 1912:81). Indeed, we differ with Lee (2007) since we are of the opinion that there is continuity of the unfolding of God's redemptive history between the Old and New Testaments. The continuity between the aforesaid Testaments is that God's redemptive promise for humankind (that he first announced in Genesis 3:15, and that which he continued to commit himself to accomplish through Abraham and his descendants in Genesis 12:3 and has now found its climax in Jesus Christ) has always been saving people from the Gentile ethnic groups. Many Old Testament narratives such as those of Ruth and Rahab attest to this enduring salvific purpose in the context of God unfolding his redemption for humankind through the migration of people in redemptive history.

2.4.2. The incarnation as a phenomenon of God's migration to fulfil redemption for sinful humankind

The New Testament presents the incarnation as a migration phenomenon in which God, *in and through* Christ, had migrated to the alienated world of humankind in order to accomplish the

³⁵ However, Hutchison (2001) has a very interesting argument. He avows that the mention of these four Old Testament women of Gentile ethnic groups alludes to the common stories that demonstrate the same point. Having said that, he advances these points to the "Old Testament periods of the patriarchs, the Conquest, the judges, and David's kingdom, and in each case a Gentile shows extraordinary faith in contrast to Jews, who were greatly lacking in their faith. The faith of Tamar versus that of Judah, of Rahab versus that of the Israelites in the wilderness, and of Ruth versus that of the judges' generation illustrates that at crucial times in Israel's history, Gentiles demonstrated more faith than Jews in response to God. Bathsheba is probably cited by Matthew as "the wife of Uriah, in order to focus attention on Uriah's faith in contrast to that of David. Through all this, God remained faithful in preserving the messianic line, and in some cases He did it through godly Gentiles. These contrasts are consistent with Matthew's purpose to remind Jews of God's faithfulness to His Abrahamic and Davidic covenant promises, to lead them to a more accurate understanding of the messianic kingdom, and to exhort them to forsake the self-righteous attitude of many Jews toward Gentiles who were now joining them in the church. Matthew accomplished this by reminding them of the crucial role Gentiles played in the messianic story".

redemption of Adam and his descendants that he (God) initially announced in Genesis 3:15 and proceeded to commit himself (God) to accomplish through Abraham and his descendants in Genesis 12:3³⁶ (Campese 2012:21–23; Matovina & Tweed 2012:11; Theological Reflection on Migration 2008:4). In affirming this, we are advancing that *in* and *through* Christ, the infinite, eternal and transcendent God in the incarnation migrated to our estranged territory in order to save and bring us back to our eschatological homeland in which we will experience full reconciliation between God and us, as well as man and man (Groody 2013:33). In other words, *in* and *through* Christ, in the incarnation God, in his eternal love and grace, migrated from his eternal place of dwelling to our alienated world and then assumed our human mode of existence so as to save us from sin and all its consequences. In upholding the biblical truth of God's incarnation *in* and *through* Christ as a migration phenomenon, we are maintaining the Evangelical theology that affirms Jesus Christ as divine-human in nature³⁷.

³⁶ Here, we are not saying that in the Old Testament, God never migrated to effect salvation to his people or to be with his people. After the fall of Adam and Eve in the Garden of Eden, God migrated to establish curses (in judgment) and future blessings (salvation) for humankind (Genesis 3:8ff). This is substantiated by the fact that after Adam and Eve sinned against God, they heard the sound of God walking in the Garden of Eden (this does not mean that God literally and visibly walk in the Garden of Eden, however, in the New Testament God, *in* and *through* Christ, physically dwelt among humankind and operate his redemption for humankind in the way we relate to), and then confronted Adam and Eve about the violation of his (God's) law. However, although God migrated from heaven (his place of eternal dwelling) to earth in judgment of Adam and Eve's sin that marred all humankind (Romans 3:23) and the whole creation (Romans 8), we also realise that he also migrated in grace and love to save humankind from sin as he later on promises future redemption of Adam and his descendants (Genesis 3:15) that ultimately found its fulfilment in the person and work of the God-man, Jesus Christ (Matthew 1-2). Thus, we can see that there is form of migration from God's side to come to earth to judge and bless humankind with a promise of future redemption that was fulfilled in Christ's person and work. Furthermore, the divine encounter of Moses with God in Exodus 3ff shows that in the Old Testament, God migrated from his place of eternal dwelling (heaven) to earth in order to save his covenant people of Israel from the Egyptian bondage. Even later on when the Israelites were redeemed from the Egyptian bondage, we continue to perceive God's migration to be with his people in Exodus 33:12-17 as evidenced by the aspect of the Glory of God among Israel. In our view, all this involved the ongoing migrations of God to be with his people as he was leading them to the promised land of Canaan after their redemption in Egypt. The picture of God's migration to be with his people in the Old Testament is amplified in Exodus 36 where the Israelites under God's direction build a tabernacle which was the dwelling place of God's. A tabernacle symbolises God's presence in the tabernacle and John 1 echoes the migration of God in the Old Testament by his allusion to the Word making His tabernacle among us. However, the difference between God's migration in the Old and New Testaments is that in the New Testament, God *in* and *through* Christ migrated from heaven to earth and assumed our human mode of existence so that he can reveal himself to us and effect salvation in the way we understand as humans. In this way, humankind can relate to God's revelation and salvation since he took our human form, lived among us and spoke the language we understand as humans.

³⁷ We are aware that there are many relevant NT passages approach the birth of Christ on the hand of OT passages. This may suggests that where this intersects with the biblical message on migration, one may have to draw some attention to some of the relevant prophecies to deepen the biblical theological insights associated with migrations. One should bear in mind the way Matthew 1 and 2 as well as Luke 1 and 2 are full with OT references. Even John 1 does the same with its allusion to the Word making His tabernacle among us in John 1. Some of these linkages will be mentioned in the proceeding paragraph's using Matthew 1 and 2 and other relevant passages.

In affirming the divine nature of Jesus Christ, we are upholding the Trinitarian theology that views Jesus Christ as fully God (Nkansah-Obrempong, 2010:294). Evangelical theology is grounded in the Christian doctrine of the Trinity that asserts that God is one, yet three distinguishable persons, namely: Father, Son and Holy Spirit (cf. Matthew 28:19; Torrance, 1996:15; 1995:131). In reference to the doctrine of the Trinitarian God, Barth (1960:402-403) affirms that the word “persons” does not essentially mean that there are three “personalities in God”. This is because such a conception would result in the notion of a God who is *tritheistic* in nature. Thus, in diverging from the *tritheistic* nature of God, Evangelical theology perceives God as one disembodied being, comprised of three distinguishable persons without being separated, portioned or divided (Torrance, 1995:110-145, cf. 131). This emphatically affirms the distinction between the Father, Son and Holy Spirit (but in inseparable relationship with one another), which is determined by the indivisible oneness in being (consubstantial) among the persons of the Godhead (Torrance, 1995:131). The distinctive persons of the Godhead interpenetrate each other (*perichoresis*), since the Father in John’s (14:10) gospel is entirely in the Son and the Son entirely in the Father (Calvin, 1960:143). This means that God the Father, Son and Holy Spirit are all fully God (Schaff & Wace, 1991:3). This is the way that God is within himself in his eternal existence (ontological trinity).

The birth narrative of Jesus in Matthew 1 attests that Jesus Christ is both human and divine in nature. On one hand, in tracing Jesus’ origin to Abraham, David and many other people in Jesus’ ancestry table (Matthew 1:1-17), Matthew’s gospel affirms the true humanity of Christ. That is, Matthew’s linkage of Jesus to Abraham and David indicates Jesus Christ’s intimate bond with the nation of Israel as a true human being. On the other hand, Matthew 1:23 affirms Jesus Christ as fully God. The affirmation of the Godhood of Christ in Matthew 1:23 happened when Joseph was contemplating to divorce the virgin Mary, who was pledged to be married to him (Joseph), yet she was pregnant before they had any sexual act together (Matthew 1:19-25). It is in this context of Joseph’s considering to divorce Mary that the angel of the Lord visited him (Joseph) and told him that Mary had conceived by the Holy Spirit and she would give birth to a son, who should be called Jesus because he would save people from sins (Matthew 2:20-21).

The angel of the Lord proceeded to affirm that the birth of Jesus through the Virgin Mary was to fulfil the message of the prophet Isaiah (7:14) that foretells of the birth of a son by a virgin, who will be called ‘Emmanuel’, meaning, ‘God with us’ (Matthew 1:23). Soon after the incident of Joseph’s confrontation with the angel of God, Matthew’s narrative establishes that

Joseph did not divorce Mary. Instead, he took her to his home but he never had sexual union with her until she gave birth to Jesus Christ (Matthew 1:24-25). Here, the predominant idea being advanced is that Jesus Christ is fully God, as Matthew 1:23 attests. Having established the divinity of Christ in the beginning of Matthew's gospel, we are of the opinion that the doctrine of Jesus Christ as fully God is a pervasive teaching in the gospels. For instance, in John 10:30 Jesus affirms himself as of the same being with God the Father; and in John 14:9 he proceeded to equate himself with the Father when he avows that whoever saw him had seen the Father³⁸.

At this point, the divinity (Matthew 1:23, John 10:30; 14:9) and humanity of Christ affirmed in Matthew's genealogy (Matthew 1) is brought together to configure that in the incarnational mystery, the eternal, infinite and transcendent God *in* and *through* Jesus Christ has once and for all migrated into the bounds of space and time in order to identify with us for the sake of our redemption (Barth, 1958:49; Sumner, 2014:211-212; Torrance, 2008:230, 2009: lxxii-lxxiii; Bavinck, 2006:306; Magezi & Magezi, 2017:4-5 & Moltmann, 1974:231). This concurs with the council of Nicaea (of 325 AD) in which Jesus Christ, the very much God himself (one in being with God the Father, cf. John 10:30) identifies with all humankind (in the incarnation) without ceasing to be truly God. In grounding our theology in the Evangelical doctrine of the trinity, we argue that the incarnation "...constitutes the one actual source and the one controlling centre of the Christian doctrine of God, for he who became man in Jesus Christ in order to be our Saviour is identical in Being and Act with God the Father" (Torrance, 1996:18).

The above conception of God who migrated from his eternal place of dwelling to the earthly world stands against the Greek cosmological dualism that denies the real incarnation of God into the space and time of humanity (Torrance, 1992:63-64). Greek cosmological dualism draws a disjunction between God and his creation since it believes in the existence of the real and the unreal worlds (Torrance, 1992:63 & Mascall, 1946:14). On one hand, the real world is the eternal world of the *immutable* and *impassible* God (the world of good), while, on the other

³⁸ Here, we are conscious that one could also draw attention to the biblical message from both the Old and New Testament passages that affirm that salvation comes of the Lord. Every time when God visited people to effect their salvation or reaffirm his covenant or promises to his people, the climax of these visits being the coming of God or the Lord Jesus Christ involved some form of migration on the part of God. For example, God in Genesis 18:1-15 visited Abraham and this visit results in Abraham experiencing intimacy with God and once again discovers that God is both loving and patient as he reaffirms his covenant with Abraham. As well, God visited the Israelites when they were in Egyptian bondage and effected their redemption from Egyptian slavery (see Exodus) and etc. However, because of space constraints, this aspect cannot be delineated though we recognise that it may cast more light to the migration of God to accomplish his redemptive history for humankind, and the whole creation.

hand, the unreal world is the creaturely world of “decay and change” (the world of evil) (Torrance, 1996:34-35). Here, the real and unreal worlds do not interact with each other. Concerning the real world, the doctrine of impassibility implies that “God is not subject to suffering”, whilst the doctrine of immutability holds that “God is not subject to change” (Torrance, 1981:5). Thus, theology reflecting Greek influence would conceive that the unreal world “partakes of reality (eternal reality) in so far as it is a passing reflection of the eternal, then we may interpret the biblical doctrine of the incarnation ... of the Son of God as a passing image of some timeless truth in God” (Torrance, 1996:34).

In response to the above Greek cosmological dualism that denies the migration of God into the real space and time of human existence, Torrance (1981:6-7 & 1996:237), Barth³⁹ (1957:269) and Mascall (1946:14) are of the opinion that Greek cosmological dualism was an error which stemmed from human wisdom and threatened to distort the primary teaching of Christianity, which is the doctrine of incarnation. We concur with Torrance (1981:6-7 & 1996:237) that the Christian doctrine of immutability simply connotes God as an “intrinsically and eternally dynamic being⁴⁰”, who cannot be caused to move by anything external to himself. Out of his *eternal love* (1 John 4:8-16), God in the incarnation migrated himself to assume our creaturely existence for the sake of our redemption (Torrance, 1996:244-246). The doctrine of impassibility implies that God cannot be caused to suffer by something external to himself (Torrance, 1981:6). This means that we have to “...think of all the changes in God's mighty acts of creation and redemption which constantly surprise us as flowing from and reposing upon his eternally unchanging life” (Torrance, 1996:236). This implies that:

...in his eternal stability and invariant reliability, he remains transcendent over all such passion and change. But this does not mean that God does not move himself, or that he is incapable of divine passion. On the contrary, while God is serene and tranquil in the face of any disturbance, trouble, or hurt that may arise in the universe, he is nevertheless the living, self-moving God who is in his own fullness a communion of love, who though he is not eternally Creator was free to become the Creator of all things visible and invisible (Torrance, 1981:6).

³⁹ Barth (1957:269) indicates his understanding of the doctrine of God's immutability, as he argues that “God is not the being moved in and by us which we think we know or think we know as our movement of nature and spirit.” Rather, God's movement is self-motivated since his decision is “independent of the decisions by which we validate our existence...” (Barth, 1957:269 & 271). God cannot be moved by something external to himself (Barth, 1957:271). Rather, God's movement is “his executed decision – executed once for all in eternity, and anew in every second of our time, and therefore in such a way that it confronts what is not being, not as mere possibility, but always as a self-containing reality” (Barth, 1957:271).

⁴⁰ This implies that within his inner being, God is not *static* but he is *dynamic*. He has a personal movement within himself as God (Torrance, 1996:237).

We, therefore, advance that God, the creator (of everything out of nothing) and sustainer of everything, lives in Lordly freedom of all that is not God. So, in the incarnational mystery, he (God) migrated down into the bounds of space and time of humanity to identify with us in order to save us from the ontological depth of his existence and human existence⁴¹. In saying this, we are destroying any form of dis-junction between God and his creation, as well as any rejection of the true union between God and man in one eternal person of the divine Logos, the eternal Son of God (Torrance, 2008:9, 98 & 1995:113). Ultimately, this denies an elusive understanding of Jesus Christ as an ideal God or mere man (*docetism*) (Torrance, 2008:9, 98 & 1995:113). Likewise, we reject the misconception of Jesus as a true man, whom God (out of his favour) has adopted at a particular point to be in a special relationship with him (Torrance, 2009:452). The former (*docetism*) denies the true humanity of Christ and the latter (*adoptionism*) denies the “pre-existence” of Christ (Erickson, 1991:532). This shows that *in* and *through* Christ, God migrated down into our bounds of space and time in order to identify with us and save us from our sins and its consequences (Torrance, 1995:155), thereby, bringing to realisation the redemption that he (God) first promised for Adam and his descendants in Genesis 3:15, and then proceeded to commit himself to accomplish through Abraham and his descendants (Genesis 12:3).

2.4.3. Christians are physical migrants who partake in the advancement of God’s redemption to all humanity

It is important to note that, in the Bible, God advances his kingdom in *centripetal* and *centrifugal* ways through migration (cf. Tan, 2007:1-3; Matacio, 2008:31-42; Mitchell, 2008 & Goheen, 2011). *Centripetal* and *centrifugal* are two traditional concepts that have been used to understand the mission of the church in the Old and New Testament (cf. Tan, 2007:1-3; Matacio, 2008:31-42; Mitchell, 2008 & Goheen, 2011). In view of migration in redemptive history, the *centripetal* concept envisages a situation in which God migrates sinners to where God’s people are in order for sinners to know God. *Centrifugal* refers to God migrating his people (Christians) to faraway places to people who do not know him, for the purposes of advancing his kingdom. Thus, in relation to what the bible is saying about migration, we are of

⁴¹ After underscoring the union of the divine-human nature of Christ in the one eternal person of the Son of God, Torrance (1995:155) ascertains that in and through Christ, God saved human beings from within himself and from the ontological depth of human existence. In his own words, Torrance (1995:155) argues that “since Jesus Christ is himself God and man in one person, and all his divine and human acts issue from his one Person, the atoning mediation and redemption which he wrought for us, fall within his own being and life as the Mediator between God and man. That is to say, the work of atoning salvation does not take place outside of Christ, as something external to him, but takes place within him, within the incarnate constitution of his Person as Mediator”.

the opinion that one who places migration within the broader plans of God has to understand both *centripetal* and *centrifugal* emphases as important. Thus, in view of conceptualising Christians as physical migrants that partake in the advancement of God's redemption to all humanity, the aforementioned concepts will be used in the forthcoming sub-sections.

2.4.3.1. Christians' migration in 1 Peter 2 and redemption: Towards the centrifugal concept of mission

In keeping with our main argument in our thesis, it is important to note that God migrated some early Christians⁴² with the view to use them in advancing his gospel of salvation to the end of the earth. This means that we hold a distinction between the fact that redemption was accomplished by Christ when he came to earth, and that the accomplished redemption has to be offered by the church in Christ's name to all people through the work of preaching Christ and him crucified (Matthew 28:16-20). In other words, Christians are called to partake in the moving forward of the Gospel to all nations and people (Matthew 28:16-20). Having established the previously mentioned, we advance that God migrated some early Christians to advance his kingdom as they were expected to live as Christ's ambassadors in their physical migration to foreign nations or new places.

For instance, the books of 1 Peter and Acts serve to illustrate the point that God migrated the early Christians to foreign nations in order to utilise them in advancing his gospel to all nations as they proclaimed the gospel by their words and deeds (Stenschke 2008:180-219). In agreement with Medeiros (2013:175), we acknowledge that the book of 1 Peter was written to Jew and Gentile Christians who were in exile, and whom Peter referred to as strangers and pilgrims. Peter (an apostle of Jesus Christ) wrote his letter to the Christian pilgrims of early Christianity that were dispersed in Pontus, Galatia, Cappadocia, Asia and Bythynia (cf. 1 Peter 1:1). Here, Peter used the words 'pilgrims' and 'strangers' to underscore that his audiences were in diaspora (Medeiros, 2013:175). The word 'pilgrim' denotes "one who comes from a foreign country into a city or land to reside there by the side of the natives", whilst 'stranger' is "a foreigner, one who lives in a place without the right of citizenship⁴³" (ibid). Here, Peter was reminding his Christian audience, who were scattered all over the Asia Minor, of how they

⁴² Here, we are not saying that all Christians were migrated from Jerusalem. This is because the New Testament surely knows of Christians that did not migrate and who in the wisdom of God had to stay, put at certain locations and be churches at certain places. Of course such churches could send out and support some of its members to take the gospel to other areas and countries, for example, the church in Antioch (Acts 13:1ff)

⁴³ The word stranger is also used in Luke 24:18

were supposed to live within their suffering under the Roman government. In the midst of their suffering in the foreign land that God had migrated these Christians to, Peter is reminding them that they are missionaries of God in the foreign land that God had placed them, so they had to conduct themselves in a Christ honoring way (1 Peter 2:12).

It follows that when God, in his grace and providence, allowed the early Christians to be scattered in the Asia Minor, they were supposed to be, in a way, some kind of “missionaries” by word and deeds. We argue that 1 Peter 2:11-12 picks up the Old Testament notion of God migrating his people in his grace and divine providence to new places where they were supposed to be missionaries through living God honoring lives (cf. Jeremiah 29). In other words, in his grace and divine providence, God migrated the early Christians to Asia Minor as missionaries, since they were supposed to keep their excellent Christian behavior among the pagans so that they could perceive their good works and glorify God. As the Jewish Christians are in exile among the Gentile territories, they should exhibit good works as the basis and evidence of their witness so that their behavior would cause the Gentiles to glorify God, instead of reproaching him (God). Given this, both the Old and New Testament suggest that the people/nations that God intended to reach through his children, individually and corporately, are evangelised and converted when God, in his grace and sovereignty, migrates his people to the unreached so that they can get into contact with the people of God and be saved through their (Christians’) words and deeds.

2.4.3.2. Christians’ migrations in Acts: Towards a centrifugal understanding of mission

In the book of Acts, God, in his grace and providence, migrates some early Christians to preach the gospel to all nations and people. In his current article, entitled *Migration and Mission According to the Book of Acts*, Stenschke (2016:129) argues that:

According to Acts, many early Christian missionaries served in places that were not their places of origin, voluntarily or by force: the disciples ended up in Jerusalem and eventually at the ends of the earth. Others had come to Jerusalem from elsewhere even before encountering the Gospel and ministered throughout the Eastern Mediterranean world as they became involved in mission. Early Christian mission is closely related to migration and dislocation, voluntary or by force, led by the Spirit and for the sake of the Gospel. Repeatedly missionaries had to flee in order to avoid persecution. Despite the tragedy and suffering involved, there were also great opportunities, which were readily seized: the Gospel moved forward. A final section reflects on the significance of this portrayal for the church and its mission in the 21st century.

It is of importance to note that the migration of the followers of Christ to various places to proclaim the gospel was not a new thing, as Acts attests (Stenschke, 2016:132). This is because, after his resurrection (before his ascension), Jesus met with his disciples in Galilee and charged them that when the Spirit comes after his (Jesus') ascension (Acts 1:4), the disciples were supposed to go and preach the gospel to Judea, Samaria and the rest of the earth (Acts 1:8; Stenschke, 2016:132). The command for the disciples to migrate and tell all the nations about the gospel is a pervasive teaching that Jesus commanded his disciples to do after his resurrection (Matthew 28:19-20 & Mark 16:15). Nevertheless, as Jesus promised, after his ascension and his sending of the of the Holy Spirit to dwell upon his followers on Pentecost day (Acts 2), Acts proceeds to unfold how the proclamation of the gospel to Samaria, Judea and the rest of the world was accomplished by Jesus' followers in the context of their migration (ibid). In unfolding the fulfilment of Jesus' command for the disciples to migrate with the gospel to all the nations, the Pentecost day in Acts 2 is central in illustrating that point. Stenschke (2016:132) argues that the people who experienced the descending of the Holy Spirit on Pentecost day were Jews from Jerusalem and the diaspora Jews who visited Jerusalem. In this case, Acts 2:9-11 indicates "fifteen regions or ethnic groups" that were present at the Pentecost day.

On the foregoing argument, we concur with Stenschke (2016:132) that all the tribes of Israel were present "to witness the coming of God's eschatological Spirit on Israel gathered and restored in Jesus and the community of his disciples." Acts 2:5 substantiates this point since it avows that God-fearing Jews from every nation under heaven witnessed the descending of the Holy Spirit on the Pentecost day in Acts 2. Acts 2:41 also asserts the conversion and baptism of some of the people who witnessed the Pentecost event, even as Peter gave his evangelistic sermon (2:14-41) as a form of defence against those who accused the disciples of Jesus of being drunk, as they spoke in *glossolalia* (Acts 2:13). Stenschke (2016:132) argues that some of the people who were converted and baptised were the diaspora Jews, who then returned to their countries and spread the gospel. In other words, the migration of the diaspora Jews back to their countries of residence also facilitated the spread of the gospel. However, it seems the great migration of Christians to the various parts of the world took place due to the persecution that took place after the death of Stephen. This point is illustrated by Stenschke (2016:136) who argues that the first "Christian missionaries are migrants who had come to Jerusalem and who now [had] to leave as refugees" as a result of the persecution of the Church after the death of Stephen (Acts 8:1ff).

2.4.3.3. Phillip's migrations and the proclamation of the gospel to all nations/people: Towards the centrifugal and centripetal concept of mission

In line with the persecution of Christians that emerges after the death of Stephen, we argue that God, in his grace, love and providence, scatters his people through this persecution in order to advance his redemption to all the nations, including places such as Samaria, Judea and the rest of the world. This is evidenced in Acts 8:1 which depicts that the persecution of the church that commenced in Jerusalem scatters Christians throughout the regions of Samaria and Judea (Stenschke, 2016:136). However, as these Christians are forced to move out of Jerusalem because of the persecution, it is apparent that they proclaimed the redemptive gospel of Jesus Christ wherever they went (Acts 8:4). In this way, we are of the same opinion with Stenschke (2016:136) that the first migration of Christians with the gospel beyond Jerusalem was caused by the persecution of Christians after Stephen's death.

Acts 8:1 (cf. 8:3) indicates a severe persecution of the Church (Christians) by people like Saul, who were going from one Christian house to another and putting them in prison. It is at this point that Acts avows that those who had been scattered, preached the gospel wherever they went. For instance, Phillip escaped the persecution by migrating to the city of Samaria where he proclaimed the redemptive gospel of Jesus Christ in words and deeds. When the Samaritans heard Phillip preaching the gospel that was accompanied by the healing of the sick and exorcism of the evil spirits, they paid special attention to his (Phillip's) message about the salvation for humanity accomplished by Jesus Christ (Acts 8:4-8). Here, Phillip did not only preach the gospel that did not accomplish its redemptive purpose since there is evidence of a great conversion and baptism of the Samaritans (Simon the magician also converted) after they heard the gospel of Jesus Christ that Phillip preached (Acts 8:12ff).

Later on, under divine direction, Acts 8:26ff presents us with the migration of Phillip, with the gospel, to Gaza where he (Phillip) met an Ethiopian Eunuch (an important official) and joined him (Ethiopian Eunuch) in the chariot and interpreted to him (Ethiopian Eunuch) the verses of the prophet of Isaiah 53:7-8 that he was reading without proper understanding. Phillip told the Eunuch that the prophet Isaiah was referring to Jesus Christ and the message he preached (Acts 8:36-39). This encounter resulted in the salvation of the Ethiopian Eunuch (Acts 8:36-39). In other words, the Eunuch believed the gospel, and was then baptised and he received the Holy Spirit (Acts 8:36-39). At this juncture, the *centripetal* mission of the church through God's migration of sinners for them to be saved is in view, that is; although God migrates his people

to places where sinners are for the salvation of sinners, the converse is also true that he (God) does achieve his purpose by migrating the unconverted to places where they become accessible or close to Christians. This is also true with respect to what the OT is saying about migration, i.e. see section 2.3.3.2 which discusses the story of Joshua and the Gibeonites in the migration context.

Phillip continued to move with the gospel to Azotus and other towns until he reached Caesarea (Acts 8:40). Given this, just like in the Old Testament, the migration of God's people is God's grace to save others so that they can become part of God's people (Stenschke, 2016:136). This means that God, in his grace and providence, used the forced migration (i.e. persecution) of the early Christians to spread the gospel to all nations or people: the gospel that God first announced for Adam and his descendants in Genesis 3:15 and then continued to commit himself to accomplish through Abraham and his descendants (Genesis 12:3) in the context of their narratives of migration in the redemptive history. This means that:

The history of the expansion of the Christian Church – past, present and future – cannot be explained apart from the historical reality of God's sovereignty, his ruling over the nations, and the moving of his people everywhere (Medeiros, 2013:176).

2.4.3.4. Paul's migrations and the extension of salvation to all people: an instance of centrifugal mission in Acts

Acts also accounts that Saul, who was pursuing Christians and dragging them to prison, had an encounter with Jesus Christ that later on made him to depart from his place of origin to go and minister the gospel to the Gentiles (Acts 9ff, cf. 22:17-21). Paul received his divine calling in his encounter with the risen Jesus Christ. The encounter occurred as Paul approached the Hellenistic city of Damascus in order to persecute Christians.⁴⁴ After Paul's encounter with the risen and ascended Jesus Christ, he could not see and eat for three days until God has tasked Ananias (disciple of Jesus Christ) in a vision to go to Saul and restore his sight so that he (Paul) could execute his role in the unfolding of God's redemptive plan for humankind (Acts 9:6ff). In the context of Ananias' fear to go and restore Paul's sight, based on the bad news he had heard about Paul (persecution of Christians), God orders Ananias to go because Paul was to partake in the unleashing of God's redemption to the Gentiles (Acts 9:15). Paul's mission to the Gentiles demanded him to go to Gentile cities, territories and nations to preach the

⁴⁴ For more information on the conversion of Paul, one should visit Paul's personal narrative of his own conversion.

redemptive message of Jesus Christ. Hence, Stenschke (2016:139) rightly observes that, after his dramatic conversion as a result of his encounter with the risen and ascended Jesus Christ; as a refugee from Jerusalem:

...Paul returns via Caesarea to his home town of Tarsus in Cilicia (9:30; cf. 22:3) and apparently stays there for a longer period until Barnabas brings him to Antioch (11:25). During this period the Gentile Christians of Syria and Cilicia, mentioned in the letter written in Jerusalem after the Apostolic Council (15:23) and later visited by Paul (15:41), probably came to faith through his itinerant ministry.

Schnabel (2004:923–1485) underscores that Paul pioneered many Gentile congregations. This sharply indicates that God converted Paul and migrated him to Gentile nations as a missionary to the Gentiles. We agree with Stenschke (2016:141) that, although we have the migration stories (Acts 9:32 -10:48) of Peter in redemptive history (that we will discuss below), it is important to note that from Acts 13 onwards, Paul's migration to the Gentile ethnic nations and regions takes the centre stage in the book of Acts. This was in line with his (Paul's) divine commission by God to be an apostle that calls the Gentiles to the obedience resulting from faith. Because of the space constraints in our thesis, we cannot afford to unfold in detail the migration of Paul and other apostles to Gentile nations, as depicted from Acts 13⁴⁵ onwards. This is because we are not trying to be comprehensive in this thesis; instead, we are illustrating God's use of the migration of his people in advancing the redemptive message to all people or nations. Having said the aforementioned, we maintain that God, in his grace and sovereignty, both converted and migrated Paul to the Gentiles in order for him to preach the gospel that Jews and Gentiles are alike sinners (they all stand condemned before God because they are all sinners, Romans 1:18-3:20). They (Jews and Gentiles) are all saved by their faith in the redemptive work of Christ (Romans 3:21ff).

2.4.3.5. Peter's migrations and the advancement of God's kingdom to all humankind: Towards centrifugal concept of mission

Acts 9:32-10:48 reveals that Peter ministered in the places beyond Jerusalem, namely: Lydia, Joppa, Caesarea, etc. After ministering extensively in Jerusalem, Peter started to migrate to places outside Jerusalem and he ministered there, as a new mode of his ministry. Peter migrated to places such as Lydia and Joppa, where he healed a paralytic man (Aeneas) who had been

⁴⁵ For a detailed information of the migration of Paul and others to the Gentile nations, one should visit Stenschke (2016:129-151) current article that cuts at the edge of scholarship in that issue.

bedridden for eighty years (Acts 9:33-34). In bringing this miracle to bear in the advancement of God's kingdom, it is apparent that all those who saw this miracle being performed by Peter believed in Jesus Christ (Acts 9:35). In this way, there was a numerical extension of God's kingdom beyond Jerusalem through Peter's migration, as we witness the conversion in Acts 9:35. Soon after this, in his grace and sovereignty to use miracles to lead some into faith, God migrated Peter to Joppa, where he raised Tabitha. Tabitha was known for looking after the needy (Acts 9:36-43). This miracle has also resulted in the conversion of many people believing in the Lord Jesus Christ.

Moreover, Peter also migrated to Caesarea where he got in contact with Cornelius, a Gentile man. This is a very dramatic story in which God revealed himself to Cornelius first and then to Peter. In God's revelation to Cornelius (who was a God fearing centurion of the Italian Cohort in Caesarea and who was generous to the poor and prayed regularly, as Acts 10:2 attests), God told Cornelius to send messengers to Joppa to bring Peter, who was staying with Simon the tanner, whose house was by the sea (Acts 10:3-6). Here, we perceive Cornelius's obedience to God since he explained his dreams to two of his servants whom, afterwards, he sent to go and take Peter from Joppa. When these two servants of Cornelius were journeying to Joppa, God revealed himself to Peter when he was on top of the roof of Simon the tanner's house. It is from this vision that God directed Peter what to do. Peter migrated to Caesarea, where he preached a sermon that resulted in the conversion of Cornelius and many people who were at Cornelius' house (Stenschke, 2016:140). To put it differently, God migrated Peter to Caesarea so that he could preach the redemptive gospel of Jesus Christ so that his remnant people among the Gentile nations can be saved, as we perceive the conversion of Cornelius and many other Gentiles who were in Cornelius' room (Acts 10:34-48).

However, it is significant to note here that the migration of Peter to Caesarea resulted in Peter's deeper understanding of God as a God that has no favouritism. In his own words, Peter affirmed that: "Truly I understand that God shows no partiality, but in every nation anyone who fears him and does good is acceptable to him" (Acts 10:34). This implies that Peter is gaining new insights about the character and nature of God that he would not have acknowledged if God (in his grace and divine providence) had not migrated him to encounter the salvation of the Gentiles, the people he might have considered as unclean (Stenschke, 2016:140). Thus, at this point in our argument, we argue that although God migrates his people in order to bring about salvation of his remnant people from all the nations (including Gentiles) to salvation, it is also

apparent that he (God) migrates his people so that they can learn new things about the nature and character of God as they encounter new people, i.e. Peter's new insights about God through the conversion of Cornelius, a man from a Gentile ethnic group. Given this, we concur with Medeiros (2013:176) that migrations "have been an indispensable means by which God" has utilised in advancing his redemption to all mankind. This is none other than avowing that "the history of the expansion of the Christian Church –past, present and future – cannot be explained apart from the historical reality of God's sovereignty, his ruling over the nations, and the moving of his people everywhere" in unfolding his redemptive plan for humankind (Medeiros, 2013:176).

2.4.4. Towards ethical injunctions of Christians at this interim period of Christian life

2.4.4.1. Matthew 22:34-40: The inseparability of Christians' love for God with their service to fellow human beings

The background of Matthew 22:44-40 and 25:31-46 in view of God's use of migration in accomplishing his redemption cannot be provided at this point in our thesis since we have already underscored the interrelationship between the various migrations in Matthew with redemption, i.e. the incarnation as a migration phenomenon and the Great Commission in Matthew 28:19-20. With this in mind, we will simply focus on discerning some ethical injunctions that emerge from these proposed passages of Matthew's gospel (Matthew 22:34-40 & 25:31-46)

In Matthew 22:34-40, Jesus brings to the fore the inseparability of people loving God and loving fellow human beings (Morris, 1992:563; Micth and Sri, 2010:289; Hagner, 1995:648; Davies & Allison, 1997:244; & Turner, 2008:537). It is inseparable because the aforementioned scholars understand that our love for our neighbors or fellow human beings flows from our wholehearted love for God. This passage is located within the context in which both the Pharisees (Matthew 22:15-22) and Sadducees (Matthew 22:23-33) were seeking to trap Jesus so that they could kill him (Morris, 1992:562). In Matthew 22:15-33, the Pharisees tried to trap Jesus by posing a question about paying tax to Caesar (vv. 15-22); whilst in Matthew 22:23-33, the Sadducees posed the question about the resurrection. However, in all these incidents, Jesus silenced the Pharisees and Sadducees since he answered them well.

Coming to Matthew 22:34-40, we perceive that the Pharisees have again gathered together in order to review the situation and trap Jesus with their tricky questions (Morris, 1992:562; Mitch & Sri, 2010:288 & Turner, 2008:535). Now, in the group of Pharisees in Matthew 22:34-40, there was an expert of the law (lawyer) who asked Jesus about the greatest law (*nomads*) or commandment (vv. 34-35). The availability of the expert of the law who posed a question to Jesus concerning the greatest commandment suggests a close connection to the Old Testament. Since the context here is the attempt to trap Jesus, it can be taken to imply that the Pharisees, at this juncture, also wanted to know whether Jesus was who he claimed to be.

One can argue that the lawyer seems to be concerned about the greatest commandment from the Ten Commandments that God had given to the Israelites through Moses in the Old Testament (Mounce, 1985:210). However, in answering the question of the lawyer about the greatest commandment, Jesus expanded his answer since he told the expert of the law about the first and second great commandments (vv. 37-39). Mounce (1985:210) rightly observes that Jesus' answer came from Deuteronomy 6:4-5, thus, corresponding with the Shema (the fundamental Jewish Creed) that opens by affirming the monotheistic God of the Israelites, whom the Israelites have to love with all their hearts, souls and might (v. 37). Jesus' response reveals that the most important commandment is to love God with one's heart, soul and mind. This account is also in Mark 12:30 and Luke 10:27. In trying to discern the differences between versions of this story in different gospels and Deuteronomy 6:4-5, we note that Matthew substitutes the loving of God with all *strength* in Deut 6:5 with mind, whilst the accounts in Luke (10:27) and Mark (12:30) use strength and mind (Mounce, 1985:210).

However, although there are differences in these gospel passages, we agree with Morris (1992:563) that the disparities are negligible because all the cited verses advance that we should love God wholeheartedly, that is, with all that we have and all that we are. Likewise, Mounce (1985:210) reaches the same conclusion with Morris (1992) since he understands Jesus in these different accounts to be advancing that "God requires a love that involves the entire person." Further, Barclay and Drane (2015:278) agree with Morris (1992) and Mounce (1985) in their understanding that humankind love for God, as in Matthew (22:27; cf. Luke, 10:27 & Mark, 12:30), should be the kind that directs their emotions, thoughts and actions. Turner (2008:536) expands this understanding when he underscores that "the command to love God with one's heart, soul and mind means that one must love God with one's entire being...not that one

responsible to love God with some of one's faculties and not with the others.' In this way, the love of God is the supreme obligation in verse 38 (Mounce, 1985:210).

However, in expanding his answer to the lawyer's question, Jesus told him that the second greatest commandment was that the Israelites should love their neighbours as they loved themselves (v. 39). Jesus is drawing this second commandment from Leviticus 19:18 (Mounce, 1985:210). Here, one has to note that the lawyer had not asked the question about the second great commandment but Jesus proceeds to bring the inseparable operation of these two commandments. In Jesus' view, the message of the law and the prophets depends on these two commandments, namely; to love God with our whole being and to love our neighbor as we love ourselves (v. 40). The fact that the law and the prophets, and the message of the apostles are connected and inseparable in these two commandments means that "all the other precepts and instructions in the Old Testament are ways in which these two fundamental principles find expression" (Mounce, 1985:210-211). This means that it is impossible for Christians to observe any commandment of the Bible if one of these two commandments is violated (Mith & Sri, 2010:289). The goal of Scripture is to bring humanity to "love and serve God", as well as to love their fellow human beings (Mith & Sri, 2010:289).

In other words, "all the commandments are expressions of God's love. Love is the thrust of them all, and it is only as we love that we fulfill them" (Morris, 1992:563). This, indeed, suggests a robust connection with God's laws in the Torah (cf. Exodus 22:21-27, 23:9; Leviticus 19:33-37; Deuteronomy 24:14-22 and 10:12-22) regarding the manner the Israelites were commanded to love everyone, including aliens among them. The aforementioned conceptions have been comprehensively presented in the biblical theological analysis of Old Testament theology of migration in section 2.3.2. Having underscored this unity between the Old Testament and New Testament, Turner (2008:537) and Morris (1992:563) helpfully observe that by summarizing all the precepts and instructions of the Old Testament in these proposed two commandments (vv. 37-39); Jesus is bringing out the interconnection between the vertical and horizontal aspects of love. The vertical refers to our love for God and the horizontal refers to our love for one another (neighbours), as elaborated below:

Wholehearted love for God means (*vertical love, my emphasis*) coming in some measure to see other people as God sees them, and all people as the objects of God's love. Therefore, anyone who truly loves God with all his being must and will love others, and this is expressed in the commandment, 'you shall love your neighbor as yourself (Morris, 1992:563).

In bringing the doctrine of creation to bear in the summary of the law and the prophets in Matthew 22:34-40, Mounce (1985:210) expands the abovementioned understanding of Morris (1992). Mounce (1985) brings the creation of human beings in the image of God as a thrust to our understanding of the relationship between the vertical and horizontal love mentioned in Matthew 22:34-40. It can also be rendered as; "... from the love of God stems the ability and desire to love those who are created in the image of God" (Genesis 1:26-27; Mounce, 1985:210). In line with Morris (1992) and Mounce (1985), Patte (1987:314-315); cf. Mitch & Sri (2010:288) argues that an examination of Jesus' response to the question of the lawyer in this passage should help one to arrive at the understanding that our relationship with God results in our love for one another. In Morris' (1992:563) view, Jesus demonstrated by his deeds and actions during his earthly life on what it means to love God and love our neighbours. Jesus loved God wholeheartedly, with the demonstration of that love for others who were in desperate need, such as the sick and the needy in many and different ways (ibid). We accordingly argue together with Turner (2008:537) that by placing Leviticus 19:18 alongside Deuteronomy 6:5, Jesus is establishing that:

Loving God's creatures is of the same nature as, and accordingly just as important as, loving their creator. ... Loving humans derives from loving their Creator, since Jesus' labeling of Deut 6:5 as the greatest and foremost commandment indicates that it must be viewed as foundational from Leviticus 19:18. Fallen humans cannot love their neighbors as themselves if they have not first acknowledged their obligation to love the only true God. God's initiating love to humans enables them to respond lovingly to God and to their fellow humans. The appearance of the statement 'I am the Lord your God' at the beginning of the Ten Commandments shows that the theocentric vertical obligation is the basis of the anthropocentric horizontal obligation (Exodus 20:2; Deut 5:6).

Having established the interconnection between people's love for God and their neighbours (or one another) as one of the integral messages of Matthew 22:34-40; we advance that Christians, as migrants in the way to the eschatological home, are obligated to love everyone, regardless of their national, tribal, ethnic, cultural, language and ethnic background⁴⁶. Christians' love for

⁴⁶ At this point, one can examine the story of the Good Samaritan in Luke (10:25-37) in order to understand the extended definition of neighbour. Scholars such as Ryken (2009), Manson (2012), Nolland (1993) & Jeffrey (2012) and Gooding (1987) are worth consulting in regards to the proposed issue. In affirming this, we are aware that the story of Good Samaritan can also be used to advance that God's grace is not confined to Jews as he also saves and gifts people from Gentile background in order to use them also from other ethnic backgrounds. In order to shed light in the aforementioned aspect, one should briefly discuss who the Samaritans were. This will assist on in making apparent that God had been involved in their migrations to that point and had saved them in order to make use of them in his purpose and plans as he advances his kingdom. In focusing on this passage from Luke, one has to remember that there are many things in Luke wherein many of the lines running from the OT are picked up particularly regarding matters of migration. For example, the fact that Luke was not a Jew and that there is repeated mention of Samaritans in the gospel is relevant.

their fellow human beings flows from their love of God since the Old Testament and the New Testament do not consider our love of God and neighbours as something that stands alone. Just like the Israelites in the Old Testament in Malachi 1:2, Christians' love for God and neighbours is associated with their gratitude to God because of who he is and what he has done and has promised to do for and through us (sinful human beings), as well as through our migrations, even though these migrations may involve loss, pain and tears when they take place.

2.4.4.2. Matthew 25:31-46: God's eschatological judgment of humanity regarding their treatment of the needy among them

Matthew 25:31-46 is a parable about the final judgment that is situated within the context in which Jesus tells his disciples about the last things (Matthew 24-25, Matthew 25:1-13; Hood, 2009:527-543; Turner, 2008:610; & Morris, 1992:639). These parables fall within the final address of Jesus to his disciples (Matthew 24:1) before he fulfilled the redemption of humanity by his approaching humiliation, suffering, death and resurrection (Matthew 26-28:15). Jesus' final address to his disciples began in Matthew 24 until chapter 25. In this final discourse, Jesus prophesied about the destruction of the temple (Matthew 24:1-4). Soon after that, his disciples asked him two critical questions. The first question seeks to know when the destruction of the temple would take place (Matthew 24:3a), whilst the second question was about the sign of the end of the age (Matthew 24:3b). In replying to these questions, Jesus highlights that there was no one, except God the Father, who knew the time when Christ would return to bring the world to an end (Matthew 24:36-44). The disciples were, therefore, supposed to be always ready since no one knew the time of the end of the age.

Having established that, Jesus now turns to teach his disciples about the importance of watchfulness and readiness for the second coming of Jesus Christ (Matthew 24:45ff). For example, Matthew 24:45-51 describes a slave who is given the responsibility to care for his master's household during his absence. The slave can fulfil his obligations by keeping the house in order all the time. But if the slave decides that the master will not return shortly and become disobedient in executing his responsibilities, the house will be found in a bad state. Here, the point being advanced is that a disciple who is not conscious of when Jesus Christ is coming back should live an obedient life by keeping his house in appropriate order.

Having located this wider context of the parables about the last days, we are of the opinion that Matthew 25:31-46 concludes by bringing to the fore the future of all human beings, namely, the eschatological judgment in which all people will be judged by Jesus Christ in regard to the

ways they treated the needy among them. We are aware of the debate around the structure of Matthew 25:31-46 in the wider context of the book of Matthew, as indicated by Hood (2009: 527-54) and Grindheim (2008:313-331). However, our discussion in this thesis is not to venture in those discussions. Instead, we are simply advancing that in Matthew 25:31-46, Jesus speaks of his second coming in which he will gather people from all the nations in order to judge them in the way they treated the lowly, needy and vulnerable in their communities (v. 32; Turner, 2008:610; Morris, 1992:639).

Matthew 25:31-46 can, therefore, be viewed as an echo of the Old Testament message about God's judgment of the Israelites regarding the way they mistreated the lowly among them. From our biblical theological analysis of Old Testament theology of migration, we advanced Exodus 22:21-27 as one of the primary texts in the Old Testament in which God commanded his people (the Israelites) to deal justly with the vulnerable among them, who included aliens, widows and orphans. We however argue that there is a great difference between the proposed Old Testament texts and Matthew 25:31-46. On one hand, Exodus focuses on the punishment of God's people (the Israelites) in regarding to their violation of their obligations to care for the needy, including people from other nations. On the other hand, Matthew 25:31-46 focuses on the judgment of individuals from every nation, since after gathering all the nations, the judge will separate people from one another, as a shepherd separates the sheep from goats (Matthew 25:32; Newman & Stine, 1988:781; & Nolland, 2005:1028-1037)⁴⁷.

In other words, although in this parable Jesus was addressing his disciples, it is important to note that the parable has a universal meaning, since it warns all people to treat the needy and the vulnerable in their societies and communities well because there will be a final judgment in which Jesus Christ will reward them based on how they treated the needy and the vulnerable during their life time on earth. Here, the judge is Jesus Christ, the Son of Man (v. 31), who will place the righteous into eternal life (v. 46, 34) and the unrighteous into eternal punishment (v. 46). The righteous are those people who would have treated the needy and vulnerable well in their earthly lives (vv. 35-40), whilst the unrighteous are those who would not have treated the needy and vulnerable during their earthly life well (vv. 41-46). This distinction between the righteous and the unrighteous is symbolized by the sheep and goats (v. 33). Here, Jesus

⁴⁷ Here, we are aware that Talbert (2010:275) argues that this passage does not speak about the judgment of God's people, but the judgment of the nations that are not people of God. However, this is different with Newman and Snit understanding that views the nations as not the one being judged but individuals that are symbolized by sheep and goats.

considers the righteous as the sheep that he will put on his right hand, whilst the unrighteous are considered as the goats that he will put on his left hand side. This clearly indicates that the king, Jesus Christ, is addressing people that are symbolized by these two groups of animals (Newman & Snit, 1988:782). Those who will be on the right hand of the king deserve the blessing of God the Father, namely, to receive the eschatological kingdom of God⁴⁸ (Newman & Snit, 1988:783).

This implies that, although in the first coming, Jesus came as the saviour of people from all nations (John 3:16-17), it is apparent that in his second coming (parousia), he will come as the king who will judge people from all nations. This means that Jesus Christ, in his second coming, will not come as a judge for a particular group of people, but as the sovereign king (accompanied by his angels) who gathers people from all the nations and judges them in the final judgment (v. 31-32; Newman & Snit, 1988:781). The word “glory” in verse 31a refers to both the splendor and power that is associated with Jesus as the king, whilst the word ‘throne’ in verse 31b denotes the idea of Jesus sitting on his throne as the king (Newman & Snit, 1988:781).

However, in focusing on the final judgment as the predominant theme of Matthew 25:31-46; Newman and Snit (1988:784), and Mitch and Sri (2010:326) explain that these verses speak about the final judgment as based on the good things the righteous have done to the needy in their earthly life (vv. 35-40), as well as the bad things the unrighteous have done to the needy during their life time on earth (vv. 41-46). This denotes that on the final judgment, Jesus Christ will judge both the righteous and unrighteous people (the judge of all the nations and people) based on their loving and compassionate deeds for those people in desperate situations in their communities and societies (Newman and Snit, 1988:784). Nevertheless, Newman and Snit; and Mitch and Sri’s (2010:326) understanding of the works of the righteous people as the basis of their salvation is controversial, especially when considering the wider scope of Scripture. Their understanding invokes the issue of salvation by works yet the pervasive teaching of the New Testament underscores salvation as the gracious act of God (Ephesians 2:8) through faith in the saving work of Christ (Ephesians 1:7 & Romans 3:21ff). Christian salvation is entirely the work of God, but this salvation results in the manifestation of good works that correspond

⁴⁸ However, we also note that those at the right hand of the king are surprised as unworthy the blessing of God the Father, namely, eternal life.

with Christians' new sanctified status in Christ (Ephesians 2:10 & Romans 3). This denotes that in the order of salvation, genuine Christian salvation should lead to a good life.

Although salvation for Christians is rooted in the gracious act of God for those he predestined for salvation before the foundation of the world (Ephesians 1:5), it is important to underscore that grace does not exclude good works for believers. In other words, good works flow out of gracious redemption of God that he accomplished for the elect through the redemptive act of his Son, Jesus Christ. However, although Christians struggle with the sinful nature during this interim period of Christianity (Romans 7), they have to understand that they (Christians) are saved by Christ to live a good life of gratitude for their salvation in Christ (Romans 12:1-2). This good life of gratitude includes their obligation to look after the needy, as Matthew 25:31-46 attests. That is, grace teaches Christians to deny ungodly lives and worldly lust (Titus 2:12) since they (Christians) are now the instruments or slaves of righteousness, not of sin anymore (Romans 6:15-22).

We, accordingly, concur with Morris (1992:637) that in Matthew 25:35-46, Jesus is not presenting the aspect of the righteous people attaining eternal salvation or inheriting the kingdom of God based on their good works. Instead, Jesus is affirming that God has blessed the righteous and brought them into the Kingdom of God. As noted by Morris (1992:637), the good works of Christians for those who are in desperate situations is evidence that the righteous people are justified to inherit God's kingdom (Morris, 1992:637). To put it differently, the salvation of the righteous does not depend on their good works, but "their kindness to the needy...was part of the way they lived in response to what Christ had done in and for them" (Morris, 1992:637). Here, the good deeds are the visible sign that the righteous people (symbolised by sheep in vv. 32-33) deserve eternal life (v. 46) or deserve to inherit the eternal kingdom of God (v. 34). The righteous have done the following good works that show them that they deserve eternal life: they have given drink to the thirsty, food to the hungry, have welcomed strangers (v. 35), clothed the naked, and visited the prisoners (v. 36). The bad deeds that act as the visible sign that the unrighteous people deserve eternal punishment (v. 46b) are their failures to give drink to the thirsty, food to the hungry, welcoming strangers in their homes, clothing the naked, as well as visiting those who are in prison.

Nevertheless, regardless of the tension between grace and works that Matthew 25:35-46 invokes, this proposed passage underscores that the true disciples of Jesus Christ are supposed to be compassionate and loving to those in desperate situations in many and different ways.

For example, in focusing on the desperate situation of a stranger, Morris (1992:637) argues that the stranger is “always in a somewhat difficult position, and in first century Palestine” the situation of a stranger in a foreign land was complex since there were not many facilities that they could have used as lodging. The command for God’s people (the Israelites) to look after strangers had been also a pervasive teaching in the Old Testament (Exodus 22:21-27, 23:9; Leviticus 19:33-37 & Deuteronomy 24:14-22) because they lacked the following things:

the guarantees of citizenship, which included the right to their own permanent land ownership among the tribes, the right to family, clan, and tribal support/backing in legal disputes, the right to direct involvement in the political process, the right to freedom from exploitation by those with greater clout either politically or socially or monetarily than they possessed, and the right to resist noncriminal deportation (Stuart, 2006:516; cf. Mackay, 2001:392).

Morris (1992:638) developed the aforementioned points when he presents that the underlying question in the first century Palestine was about the place where a stranger could lodge in an unfamiliar place since there were no such modern facilities such as the hotels that we use today. However, even if we have many such facilities today, they often are beyond the reach of the needy and vulnerable who, on their own, are not able to afford such accommodation. In answering the foregoing question, Morris (1992:638) interconnects the Old Testament and the New Testament cases as he expounds that:

The Old Testament knows of a man who prepared to spend the night in the town square (Judges 19:15)... If he was not to spend the night in the open air, someone would have to take him into a private home (Job 31:32). This was done among the Christians (Acts 10:23; Hebrews 13:2), who seem to have taken the duty of hospitality very seriously.

Morris (1992:638) highlights that the word stranger also means a foreigner in a foreign land, who does not have rights and protection in that foreign nation. By equating the word stranger with alien, Morris (1992) is right because the Greek word ξένος (transliterated as *xenos*), used in Matthew 25:35 can also be translated to mean “alien or a foreigner” in English (in Bible Hub). Thus, aliens in a foreign land are the obvious candidates for the kind of help that Jesus Christ wants people from all the nations to look after. Here, Christ does not only demand Christians to look after the foreigners because people from all nations (Christians and non-Christians) will be perceived as deserving to inherit eternal life, based on how they have treated the lowly among them. It is apparent that eternal punishment is inescapable for non-Christians since they are not in relationship with Christ who opens up direct access of all humanity to God the Father.

Now, it is important to note that Jesus is using himself as a point of reference when he speaks about the loving and compassionate deeds the righteous did to the needy, and the deeds the unrighteous have failed to do to the needy among them (vv. 36-38). This arises from the fact that in verses 36-38, Jesus speaks as the one, who was thirsty, hungry, a stranger and naked and the righteous addressed his desperate situation, whilst the unrighteous did not (vv. 41-46). In doing this, Jesus is moving towards his complete identification with the vulnerable and the needy (suffering) people, since in verse 40 he equates a Christian's relationship to a stranger with their relationship to himself (Jesus). This implies that "it is through service to those who are in need that Christ himself chooses to be served" (Newman and Snit, 1988:784). This implies that what the righteous would have done to the needy, they would have done it to the gracious, compassionate and loving Jesus Christ who identifies himself with the suffering people. In concurrence with Newman and Snit, Morris (1992:639) elaborates that during his (Jesus') earthly ministry, it is perceived that:

Jesus had never sought to be in a lofty and comfortable position. He lived despised and rejected by men as the prophet put it (Isaiah 53:3), his followers must not forget it. It is natural to the human race to seek what is comfortable and to be ready to serve only the great. But Jesus' ministry was to the poor and the outcast (cf. Matthew 11:15; Luke 4:18), and now he is saying strongly that the ministry of his followers is likewise.

However, the challenge comes when one seeks to understand if the needy in this passage refer to both non-Christians and Christians. This problem arises from Jesus' phrase in verse 40b in which he says to his audience; "...truly I say to you, as you did it to one of the least of these my brothers, you did it to me." Here, the question is who were the least brothers of Jesus? Were they desperate Christians or do they comprise the needy in general? In answering this question, one can argue that Jesus here was talking of the needy Christians and non-Christians. In view of the phrase "least brothers" as referring to needy Christians, we agree with Mitch and Sri (2010:326) and Morris (1992:639) that Jesus Christ had designated the title brothers to his followers in Matthew 12:48-49 and 28:10. In this case, Jesus is affirming that the evidence of deserving the kingdom of God is how Christians have reacted to their lowly fellow Christians⁴⁹. It can be interpreted from the foregoing that the needy and vulnerable followers

⁴⁹ This might also be a signal that migrations were not now coming to an end but would continue as a significant part of what God uses to advance the fulfilment of His great purposes and plans (His kingdom). This would then entail that some of the so-called brothers are migrants that will be true brothers in future in that they are initially brothers in the plan or from the view point of God but from our view point are still to be truly when they come to faith and become part of the believing community as a result of having heard the gospel being proclaimed with the accompanying sacrificial and forgiving life of sharing from the side of Christ's followers.

of Jesus Christ are of great significance to Jesus (Morris, 1992:639; Mitch and Sri, 2010:326 & Nolland, 2005:1031-1032). This is because Jesus himself views their (vulnerable) relationship to himself as central (Morris, 1992:639; Mitch and Sri, 2010:326 & Nolland, 2005:1031-1032). This denotes receiving and assisting the followers of Jesus who are in desperate situations is the same as receiving and assisting Jesus since he (Jesus) truly identifies with them.

However, it is important to note that the “least brothers” here can also be taken to imply everyone in need, which means that the evidence of the true disciples of Christ who deserve to inherit the kingdom of God is based on how they treat the needy and defenseless people in general (Morris, 1992:639). The general understanding of the *least brothers* as referring to anyone in need (regardless of their faith or religion) is substantiated by the fact that in the incarnation, God *in* and *through* Christ, identifies with all humanity, including suffering humankind that needs compassion (Mitch and Sri, 2010:326). This implies that although we oppose Mitch and Sri’s (2010:326) understanding of the works of righteousness as the basis for the righteous to inherit the kingdom of God (the kingdom that broke through at this age in history with an eschatological consummation in view) in Matthew 25:35-46; their following extensive comment on the foregoing two views on the *least brothers* of Jesus correctly captures these views well:

While ‘these least brothers of mine’ may be understood as Christian disciples, there is a long tradition of identifying them as all people in need. According to this interpretation, Jesus expresses his identification not only with those who have become his followers (his brothers and sisters in the sense of his followers) but with every human person who suffers and is in need of compassion (his brothers and sisters in the sense of all fellow human beings). After all, Jesus does identify in a special way with the poor and underprivileged, regardless of their age, sex, nationality, or creed. Being their creator, his image is pressed upon every living person (Genesis 1:27). Likewise, if works of charity and compassion are expected of non-Christians, how much more are the followers of Jesus expected to put love into action through service to others.

We can, accordingly, argue that Matthew 25:35-46 leaves the disciples of Jesus with the message that they have to be careful of the way they deal with the needy and vulnerable people (i.e. strangers/aliens) in their communities and societies. Both the Old and New Testaments advance that God is the creator of all human beings in his image, thus, he desires that all human beings are treated well, regardless of their tribal, ethnic, language, cultural and national categories. Jesus Christ, as the very God himself, who truly identifies with helpless, powerless and needy humankind in the incarnational mystery (Romans 5:6) commands his followers to

emulate him in the way they treat the lowly among them. Paul confirms this in Galatians 6:10 when he insists on the necessity for Christians to assist all needy people as he commands Christians to do good works to all people, although emphasis lies more on fellow Christians.

At this juncture, we underscore that the above-mentioned conception rebukes Christians who despised the lowly and favoured the elite, that is to say, we are aware that the temptation for many Christians or people in general is “to flatter the great and to seek to ingratiate themselves with the wealthy and the powerful in this world” (Morris, 1992:641). However, in contrast to the aforementioned, Jesus is urging his followers to mind how they treat the needy and vulnerable in their communities because they (the needy) are very significant before him. By looking after the needy among them, Christians are serving Christ who truly identifies with all people, including those who are suffering. Therefore, we conclude together with Grindheim (2008:315, cf. Davies, 1997:428) that “this identification has antecedents in the Hebrew Bible, where God himself identified with the poor and accepted works done to them as they were done to himself” (cf. Proverbs 19:17).

2.4.4.3. Hebrews 13:1-2: Love as a permanent character of the kingdom of God that is practically expressed by Christians’ hospitality to strangers

2.4.4.3.1. The background of Hebrews 13:1-2 in view of migration in redemptive history

A considerable number of scholars (Phillips, 2006:588; Peitzner, 1997:191; Thompson, 2008:278; Stedman, 1992:150; Schaeffer, 1982: 4,183 & Koester, 2001:563) are of the opinion that Hebrews 13:1-6 is one of the key passages that present the view that a new covenant community of Jesus Christ has to be loving and hospitable to the strangers in a practical way as a response to their salvation in Jesus Christ. This new covenant community is founded by Jesus Christ, the true descendant of Abraham who brings the redemptive history of God for humanity to its climax. It is important to note that Hebrews depicts Jesus Christ as God (Hebrews 1:3), who migrated from his eternal place of dwelling to the earth in order to assume our human mode of existence for the sake of accomplishing our redemption through his suffering (Hebrews 2:11ff). Hebrews 1:3 and 2:11ff are brought together to configure the notion of God’s migration to identify with humanity for their salvation. This is to say, Jesus Christ is fully God (Hebrews 1:3) who migrated from his eternal place of dwelling to the earth

in order to be our brother as he truly identifies with us for the sake of redemption (Hebrews 2:11ff)⁵⁰.

As well, Hebrews 11-12 asserts many things about the migration of several believers as individuals and communities in the Old Testament, and how God used them through their migrations to bring about breakthroughs for his kingdom in their days and how he wants to use contemporary Christians. These lines flow into chapters 12 and 13. Now, in Hebrews 13:1-2, God wants to utilise the migration of Hebrew Christians to advance his kingdom by challenging them (Christians) to maintain the ethical injunctions being advanced in these verses. By denoting Hebrew Christians as migrants, we are denoting the aspect of Hebrew Christians as both awaiting the inheritance of their eschatological kingdom at the consummation of their salvation, as well as currently being migrants in the new places, where they are facing various challenges. In bringing the overall message of Hebrew to the fore, Hagner (2005:247) and Phillips (2006:586) are of the opinion that the epistle of Hebrews was written to a Jewish Christian community, which was facing multifaceted challenges, causing them to consider abandoning their Christian faith. Although these Christians had not suffered to the extent of shedding blood for their faith (Hebrews 12:4), the author indicates “some members had been imprisoned, and others suffered the confiscation of their property” (Hebrews 10:34) (Craddock, 1998:9). These challenges are amplified by the author's use of words such as “persecution” (Hebrews 10:33), “hostility” (Hebrews 12:3) and “torture” (Hebrews 13:3) (Craddock, 1998:9). In the midst of such challenges the Jewish Christians were facing, God continued to speak to them about their calling in the new context they found themselves in.

2.4.4.3.2. The ethical injunction of love and hospitality in Hebrews 13:1-2

With the above-mentioned backdrop in mind, Hebrews 13:1-4 challenges the Jewish community of believers who were encountering persecution not to neglect their Christian duties, such as hospitality (Phillips, 2006:587). The author's encouragement for this Jewish community of Christians to continue their Christian responsibility during their suffering moments is reinforced by the (authors') commencement of this chapter by commanding believers to continue their brotherly love (v. 1). This command is a clear indication that, despite the challenging situation the Jewish Christians were encountering during that time, they were to continue with the principle of loving one another (Peitzner, 1997:191 & Phillips, 2006:587).

The appeal of the author in exhorting these Christians to continue with their obligation to love one another in Hebrews 13:1 is interlinked with the promise of the unshakable kingdom of God that will endure forever in Hebrews 12:27-28 (Peitzner, 1997:191). This implies that, in view of the connection with Hebrews 12:27-28 that speaks of the unshakable things of the kingdom of God, brotherly love is presented in Hebrews 13:1 as one of those permanent things that should remain since it is one of the Christian character and responsibility that endures forever. Here, the command of the author of Hebrews to Christians to love one another corresponds with Jesus' command to his disciples on the night he was arrested (John 15:12; Phillips, 2006:586). As Jesus knew that his arrest was imminent, he commanded his disciples to continue to love one another as he had loved them as recorded in John 15:12 (ibid).

Fortunately, the author of Hebrews does not leave us without concrete expressions of the way the brotherly love he is commanding to his audience has to continue. In Hebrews 13:1-4, the practical expression of this brotherly love has to continue in the form of hospitality to strangers (v. 2) and visiting those in prison (v. 3). However, in staying in touch with our focus on developing migration theology, we can argue that Christians are reminded not to neglect to show hospitality to strangers (v. 2). In revisiting the world of the first century Christians, Phillips (2006:588) argues that this reminder for the Jewish Christians not to neglect the aspect of being hospitable to strangers corresponds well with "the ancient world, where travelling was dangerous and there were few inns" which makes hospitality an important ministry for the audiences of Hebrews. Here, the main idea in Hebrews was for ancient Christians to bring people in their homes as an important act of hospitality (Koester, 2001:563 & Phillips, 2002:588).

In expanding the foregoing point, Koester (2001:563) affirms that the need to encourage the ancient Christians in Hebrews to uphold their Christian obligation of being hospitable to strangers by offering them accommodation was important for two reasons, namely: i) the environment was dangerous for the strangers to not sleep in a proper accommodation; and ii) some Christians were now resistant to offer accommodation to the stranger because some of these travelers or strangers (including Christians and non-Christians) abused the privileges of hospitality they would have been offered. With this historical background in mind, it is appropriate for the author of Hebrews to encourage Christians to maintain hospitality as a practical expression in the midst of such complex situations they were encountering (Koester, 2001:563). The fact that the author of Hebrews encourages the Jewish Christians to continue welcoming strangers even though there was a danger that the same strangers could abuse their

hospitality by harming them is vital in our complex contemporary situation of migration. In essence, it indicates that Christians should pursue their Christian obligation to love strangers, in spite of the risk which their loving and compassionate acts may cost them. Koester encapsulates the foregoing conception in his prolonged assertion that:

The counterpart to care for one's brothers and sisters is care for strangers (13:2), which usually meant offering travelers lodging and something to eat and drink (Acts 10:23; 21:16; 28:7). In the Greco-Roman period, inns were generally considered disreputable places where theft and prostitution were common. Therefore, travelers sought accommodation in private dwellings whenever possible. Although hospitality to strangers was highly regarded by Jews and Greeks (note on 13:2), householders could hesitate to provide it because some travelers, including those who purported to be Christians abused the privilege.

Having established the complexity of the issue of hospitality in Greco-Roman world, Christians are to be reminded that the act of hospitality should not only be practised to their fellow Christians or Christian families (Phillips, 2006:588). This misconception is dispelled in Luke 10:25-37, when Jesus defines a neighbor as every human being, regardless of his or her national, tribal and ethnic background. This arises from the fact that Jesus stressed to the lawyer that everyone in need was his neighbour, despite the human categories that we put to segregate others in our nations, communities and societies (Phillips, 2006:588). In agreement with Phillips in the aforementioned point, Koester (2001:563) used the New Testament texts in integration with the Old Testament to demonstrate that hospitality was a Christian duty that was offered to both Christians and non-Christians. In demonstrating the aspect of hospitality as something that the early Christians offered to fellow Christians and non-Christians in the New Testament, Koester (2001:563) affirms that:

Hospitality would certainly have been extended to other believers (Romans 12:13, 16:23, 1 Peter 4:9). When Christians travelled, they relied on assistance from other believers in the communities that they visited (Acts 21:16, Romans 16:1-2) as did itinerant evangelists (3 John 5-8). Mutual support was crucial for the solidarity and expansion of the early church. It also seems likely that care for strangers meant aiding travelers of various sorts, not only those who belonged to the faith community.

Thompson (2008:278) agrees with Koester in his affirmation that:

The author has indicated in 10:23-24 the close relationship between the call to hold firm to the confession and the exhortation to stir up one another to love and good works. Thus they can endure (10:36) only as they let brotherly love continue (13:1), renewing the practices that had sustained them in the past (6:10), which enabled early Christians to travel from city to city and created a web of interconnected communities.

Likewise, in the Old Testament, the act of hospitality was also a pervasive practice, as the author of Hebrews (13:2b), by inference referred to the stories of Abraham and Sarah in Genesis 18:1-15 and Lot in Genesis Gen 19:1-29. It is an indirect allusion to Abraham's and Sarah's story, as well as Lot's story since the author of Hebrews does not specify the name of Abraham and Sarah, or Lot. However, from our examination of Scripture, it is highly possible that the author is referring to the proposed stories since these are the familiar figures whom we know that they entertained the angels unaware of it. With this in mind, we agree with Koester (2001:563), Phillips (2006:589) and Backhaus (2005:163) that the author of Hebrews is indirectly employing these proposed stories as a rationale for Christians to continue with their act of hospitality. The stories of Abraham and Sarah (Genesis 18:1-15), and Lot (Genesis 19:1-29) are evocative of the welcoming of angels, unaware that they were entertaining angels, by these Old Testament figures, and these unknown guests blessed and saved them (Abraham and Sarah, and Lot).

Although there are many instances in the OT in which God uses migrants in the life of those that receive them (i.e. the story of Joseph in Egypt and Rahab, as argued in our biblical theological analysis of migration in the Old Testament); the stories of Abraham and Sarah (Genesis 18:1-15), and Lot (Genesis 19:1-29) are reminiscent of the welcoming of angels by these Old Testament figures without knowing it, and these unknown guests blessed and saved them. For example, Abraham and Sarah welcomed the three visitors in their home without knowing them and later on these visitors blessed them (Abraham and Sarah) by announcing that Abraham and Sarah were going to have a son although they were of old age (Genesis 18:1-15). Lot welcomed the two angels as well and they later on delivered him from the destruction of Sodom (Gen 19:1-29). Given these stories, Koester (2001:563) observes that the indirect reference to the stories of Abraham and Sarah, and Lot is aimed at exhorting Christians "to think of help that comes in less dramatic ways, through divine messengers whose identity is hidden, but who bring in surprising ways the help that God has promised" (cf. Hebrews 1:14).

However, although we concur with Koester (2001), it is important to note that the foregoing point is not the only lesson that one can draw from these stories, that is; one can also perceive that the act of hospitality is closely associated with God's blessings. In contextualising this teaching to our contemporary world, we notice that in these days, people are abstaining from the act of hospitality because it is an expensive practical means of continuing love as a permanent sign and character of the kingdom of God (Schaeffer, 1982:4:182). In this current world, people are now less hospitable to strangers because they are thinking more of the

resources they have to use during the process of hosting them (strangers). In affirming the aforementioned, Christians are not conscious that hospitality to a stranger is part of their Christian duty and that God is ready to bless those who practise it (hospitality) to those who need such help.

In bringing the whole discussion undertaken in Hebrews 13:1-2 to bear on migration theology, we can possibly advance that although the contemporary situation of migration is complex, and sometimes it can cost the civilians (Christians and non-Christians) of the host nations (just like how it was dangerous for the ancient Jewish Greco-Roman period to host strangers with mixed motives) and migrant hosting nations; Christians everywhere are called by Hebrews 13:1-2 to strive to be hospitable to strangers in many and different ways. They are to continue with the practice of hospitality to strangers, regardless of how complex the situation may be, because God blesses them as was the case with Abraham and Sarah, as well as Lot. In other words, when Christians love strangers by embracing them in various ways, they are not wasting their time and resources since they are practising a Christian duty that God blesses. This implies that nothing other than a call on Christians to exhibit love as the central part of their conduct to fellow human beings since it is the permanent feature of the kingdom of God (Phillips, 2006:588, Schaeffer, 1982; 4: 182-183). Here, the practical life of Christians as the people of God, who is love by nature (1 John 4:8), should be characterised by love to those who are vulnerable, including strangers (John 13:35⁵¹). This means that “Christianity is the family of God, the church is to be a community characterized by family love” (Phillips, 2006:587).

2.4.4.4. A quest for the doctrine of Reconciliation in Ephesians 2:11-22 as central in compelling Christians to welcome aliens: vertical and horizontal reconciliation.

2.4.4.4.1. The backdrop of Ephesians 2:11-22 in view of migration in redemptive history

The doctrine of reconciliation is a pervasive teaching in the New Testament texts such as Romans 5:1-11⁵², 2 Corinthians 5:19 and Ephesians 2:11-22. However, for the purpose of our argument, we are going to utilise Ephesians 2:11-22 in bringing forth the biblical-theological foundational status of the doctrine of reconciliation between man and man, and man and God. In keeping in touch with our predominant argument that God, in both the Old and New

⁵¹ John 13:35 is one of the texts in which Jesus challenges his disciples to continue loving each other, and by their love for one another is going to be an evidence to the world that they are the followers of Christ. Thus, love is spoken of by Christ as a mark of the followers of Christ.

⁵² For deeper understanding of the doctrine of reconciliation in Romans 5:1-11, one should visit Moo (1996:312-313); Hultgren (2011:212-213); Morris (1988:225) and Kruse (2012:236).

Testaments, utilised the migration of his people in unfolding his redemptive plan for humankind, we argue that the wider context of Ephesians confronts us with great insights that God, through his migration, fulfilled his redemptive plans for humanity.

Ephesians 1-3 speaks of God's plan and the place of Christ and of the church; and makes it clear that no one is in the church out of their own, but it is God who works redemptively and providentially to fulfil what he planned and promised long ago (Van Aarde, 2015:45-62). In Van Aarde's (2015:47) view, Ephesians 1:3-14 reveals that the redemption that God achieved for humanity *in* and *through* Jesus Christ (Ephesians 2:1-22) is grounded in the Trinitarian work of God in the economy of salvation. It is grounded in the work of the Trinity since "God the Father takes the initiative, Jesus Christ implements the plan and purposes of the Father and the Holy Spirit executes the plan" (Van Aarde, 2015:47). Grizzle (2013:31; cf. Van Aarde, 2015:47) presents the roles of the person of the Trinity in Ephesians, as he avows the following:

The Father electing (vv. 4-6), the Son saving (vv. 7-12) and the Spirit sealing (vv. 13-14), each stanza ending with the catchphrase "to the praise of his glory" (vv. 6, 12, 14) (Grizzle 2013:31). It is because of the Father's selecting (vv. 4-6), the Son's sacrifice (vv. 7-12), and the Spirit's sealing (vv. 7-12) that believers are blessed.

The above conception brings forth the doctrine of Jesus Christ as fully God, who migrated from his eternal place of dwelling (heaven) to earth and assumed our human mode of existence for the sake of our salvation (Ephesians 1 & 2). The foregoing assertion implies that the salvation that God planned for Adam and his descendants in Genesis 3:15 and then continued to commit himself to accomplish through Abraham and his descendants found its fulfilment in the person and work of Jesus Christ (Ephesians 1 & 2). To put it differently, in Ephesians, Jesus Christ, the very God himself migrated from his eternal place of dwelling to earth to completely identify with us so as to accomplish the redemption for both Jews and Gentiles (Ephesians 2:11-22). This is why Ephesians 2:8-9 argues that God's redemption for both Jews and Gentiles *in* and *through* Jesus Christ is by grace (not by works, so that no one can boast) because it is God who migrated from heaven to earth to fulfil his redemptive plans for humanity.

2.4.4.4.2. The ethical injunction of horizontal and vertical reconciliation in Ephesians 2:11-22 and its implication on migration

In line with the above mentioned background, Talbert (2007:76) rightfully observes that Ephesians 2:11-22 describes "our reconciliation through Christ in terms of our victory over alienation or estrangement both from other people and from God" (Talbert, 2007:76). Hence, Ephesians 2:11-22 compels Christians to embrace foreigners rather than excluding them since

it brings forth the vertical and horizontal reconciliation (Talbert, 2007:78). Vertical reconciliation refers to the reconciliation between God and man, whilst horizontal reconciliation refers to God's reconciliation of humanity to one another, based on Christ's redemptive work.

However, in order to underscore the horizontal and vertical reconciliation in Ephesians 2:11-22, we are of the same opinion with Talbert (2007:88) and MacArthur's (1986:70) conception that the overarching message of reconciliation in Ephesians 2:11-22 should be understood within the backdrop of the ethnic tensions that existed between Jew and Gentile Christians in the early Church. In a different way, Patzia (1990:187) argues that Paul in Ephesians 2:1-10 establishes the union of Christians with Jesus Christ by grace through faith in Christ's redemptive work, whilst he (Paul) underscores the unity of Jew and Gentile Christians in Ephesians 2:11-22. Although Patzia (1990) does not explicitly indicate the tension between the Jews and Gentile Christians as something that Paul was addressing, it is important to acknowledge that his identification of the theme of unity between Jew and Gentile Christians in the Ephesus church suggests the existence of tension between these two groups of Christians such that Paul had to address the matter. Given this, we concur with MacArthur (1986:70) that the situation in the Church of Ephesus was thus:

Converted Jews had difficulty breaking from the ceremonial laws such as Sabbath observance and the eating of unclean animals. Converted Jews had difficulty with such things as eating meat that has been offered as a sacrifice to a pagan deity. In many such ways, Jews and Gentiles stumbled over their former traditions and beliefs, and in doing so they also stumbled over each other. What was of extreme importance to one group was inconsequential to the other. In Ephesians 2:11-22 Paul confronts the problem from two sides. First, he describes the former social and spiritual alienation of Jews and Gentiles, and then he describes their new spiritual unity in Jesus Christ.

With this background in mind, Thiemann (2010: 148) perceives the existence of ethnic tension between the Jew and Gentile Christians in the Ephesus Church and advances that in Ephesians 2:11-22, Paul is signifying the mighty redemption of God *in and through* Christ (1:19) that had changed the lives of believers (Jew and Gentile Christians) to become one in Christ. One can, accordingly, argue that the content of Ephesians 2:11-22 corresponds with the underscored backdrop.

From a Gentile perspective, Ephesians 2:11-22 calls the Gentiles to remember who they were before their salvation *in and through* Christ, and the change of their relationship with one another as a result of the redemptive work of Christ (Talbert, 2007:76 & Patzia, 1990:187).

From a Jewish perspective, Paul also states that the former privileges of the Jews before Christ had become valueless in the new covenant and community of believers (namely, the church) inclusive of both Jew and Gentile Christians, saved by grace through faith in Christ's redemptive work (Talbert, 2007:77). In following Talbert's (2007:77-78) view, we concur that this passage confronts us with five crucial distinctions that existed between a Jew and Gentile Christians before Christ. Firstly, the Gentiles before Christ were without Christ (v. 12a), which means that before attaining salvation by grace through faith in Jesus Christ, the Gentile Christians did not share the Jews' expectation of the Messiah/Christ. Secondly, the Gentiles were excluded from the citizenship of Israel (v. 12b), which implies that the Gentile Christians were not part of God's people before becoming Christians (Talbert, 2007:78). Thirdly, the Gentile Christians were strangers to the covenant promises⁵³ (v. 12c). Fourthly, the Gentiles had no hope, which implies that the Gentiles were people without life after death (Talbert, 2007:78). Finally, the Gentiles were godless people in the world, which denotes that Gentile Christians, before Christ, did not have any relationship with the only true God, who is the creator of the heavens and the earth (cf. Romans 1:18-23; 1 Corinthians 8:6; 1 Thessalonians 1:9-10; Talbert, 2007:78).

Given the above mentioned understanding, one can agree with Patzia (1990:187) and Talbert (2007:78) that in Ephesians 2:11-12 Paul confronts both Jew and Gentile Christians with their situation before Christ. It is implied here that, from the contrast between the Gentiles and the Jews before Christ presented above, the Jews had the promise of the Messiah (v. 12a); they were possessing the covenant promises (v. 12b) and they had hope since they had a special relationship with God (v. 12c), which the Gentiles did not have. However, Ephesians 2:11 shows that Paul is disqualifying the wrong conception that could have been emanating from

⁵³ However, when it comes to the idea of the Gentiles as strangers to God's covenant promises to Israel, one should note that Talbert (2007:78) conception of the two categories of covenants that are mentioned in Scripture that God ventured with the Israelites, namely: i) the covenant of promises and the Mosaic covenant (Talbert, 2007:78). The covenant of promises is referred to as promissory, whilst the Mosaic covenant is considered as the obligatory (Talbert, 2007:78). In Talbert's (2007:78) view, the promissory covenant was based on God's promise and the obligatory covenant was based on Israel's performance of its obligations. On one hand, the covenant of promises include the Abrahamic covenant (cf. Genesis 15, 17:1-8, Romans 4, 15:8), the Davidic (cf. 2 Samuel 7:12-17, Psalms 89:3-4, 34-36, Romans 15:12), and the New Covenant (cf. Jeremiah 31:31-34, Ezekiel 11:19-20, 16:60-63, 36:26-27, 37:26-28, 1 Corinthians 11:25, 2 Corinthians 3:6; Talbert, 2007:78). On the other hand, the Mosaic covenant was an obligatory covenant that is referred to as the law of decrees in Ephesians 2:15. In bringing this distinction to the fore, we are moving towards the argument that Paul is here referring to the Gentiles as foreigners or strangers to the obligatory covenant of promise (Talbert, 2007:78).

the Jew and Gentile Christians since he (Paul) commences by reminding the Gentile Christians that although their former status was different from that of the Jews before Christ because of physical circumcision (v. 11, cf. Genesis 17); both Jew and Gentile Christians have to understand that in Christ they are one people since Christ had destroyed these physical barriers (i.e. circumcision and the Mosaic law, Ephesians 2: 11, 15) that separated Jews from Gentiles before Christ.

Now that the physical distinction of circumcision (Ephesians 2:11), and the hostility of the law (Ephesians 2:14-15) that separated the Jew and Gentile Christians had been destroyed by the redemptive acts of Christ that made them (Jews and Gentiles) single humanity (vv. 13-14); the Jewish Christians no longer had to view Gentile Christians in ethnic and national categories. In Galatians 3: 26-29, the sign of circumcision is typologically anticipating baptism, as baptism is also a sign of salvation through the blood or death of Christ. In saying this, we are avowing that Paul is correcting some Jewish Christians that did not read the Old Testament correctly by excluding the Gentile Christians, based on the ethnic and national categories. This is because, in Paul's view, God's redemption that he attempted to accomplish through the sinful nation of Israel had been always inclusive of the Gentiles that believe in God. Hence, in light of the fulfilment of the redemptive history of God in Christ, Paul calls on the Jewish Christians to remember that it is now their (Jew and Gentile Christians) new relationship as a new united people of God by grace through faith in Christ's redemptive work that matters rather than their former ethnic and national distinctions or boundaries. In demolishing the law and circumcision as the ethnic and national boundaries that could have been used by the Jews to isolate or look down on Gentile Christians, it is important to note that Ephesians 2:11-22 views Jesus Christ as the very God himself in action to fulfill the law and physical circumcision of the Old Testament in order to reconcile sinful humankind to one another (Torrance 2008:48).

Torrance (2008) introduces us to the covenant sign of circumcision in Genesis 17, which was established between God and Abraham (in which the covenant was to be cut into the flesh of Abraham and all his descendants as their symbol of covenant with God) as an anticipation of the incarnational event, in which the Word of God would enter into actual human existence for the sake of our redemption (Torrance 2008:48). Here, the mystery of incarnation stands as the definitive fulfilment of the anticipation of the Abrahamic covenant, the anticipation in which the Word of God was to be "enacted so deeply into the existence of Israel" (Torrance 2008:48). The incarnation of Christ does not only fulfill the anticipation of the Abrahamic

covenant (hence, Israel), but also inaugurates the new covenant between God and humanity, in which a “new and living way was opened up in the humanity of the Son of God” (Torrance 2008:48). Given this, if the Jewish Christians were looking down on Gentile Christians because of their former privileges as a covenantal people of God that had the Mosaic law, covenant promises and the gift of physical circumcision, Paul challenges them to understand that their former privileges, which they employ in exalting themselves at the expense of the Gentiles, do not matter anymore. It does not matter anymore because Christ’s blood has reconciled them with their fellow Gentile Christians (v. 13), that is; there should be no exclusion or looking down on each other for both Jewish and Gentile Christians, since Christ brought peace by reconciling Jews and Gentiles together as one people through his salvific work (v. 14; Thielman, 2010:148). In other words, Jewish and Gentile Christians should glorify God together as a single new humanity that God established through the salvific work of Jesus Christ.

However, Ephesians 2:16 confronts us with vertical reconciliation since after reconciling humanity to one another (Jews and Gentiles), God in Christ also reconciled humankind to himself (God)⁵⁴, both Jews and Gentiles (v. 16; Talbert, 2007:78). This illustrates that Paul, in Ephesians 2:11-22, is moving from the horizontal to the vertical aspects of reconciliation. However, both horizontal and vertical reconciliation are achieved by Jesus Christ’s redemptive work. In the vertical reconciliation, Paul speaks of it as achieved by the cross (v. 16b; cf. 2 Cor 5:18-19) as if it was a different means with the one used to achieve horizontal reconciliation. Whatever the case, we reinforce that Paul wants his audiences to recall that it was at the cross that Jesus Christ died a sacrificial death in order to destroy the enmity that existed between humankind and God and brought peace among them (men and God, v. 17). This means that Ephesians 2:11-22 configures that:

Through the blood, the suffering flesh, the cross, and the death of the Lord Jesus Christ, aliens become citizens, strangers become family, idolaters become the temple of the true God, the hopeless inherit the promises of God, those without Christ become one with Christ, those far off are brought near, and the godless are reconciled to God. Therein is the reconciliation of men to God and men to men (MacArthur, 1986:83).

⁵⁴ Romans 5:1-11 (cf. 2 Corinthians 5:19) is also a central passage that speaks about reconciliation of man to God, however, it does not speak of humankind reconciliation to one another through Christ. For a detailed discussion of this passage, one should visit Moo (1996:312-313), Hultgren (2011:212-213), Morris (1988:225) and Kruse (2012:236).

In bringing the aspect of reconciliation between man and God⁵⁵, and man and man to the fore, we argue that the doctrine of universal sin is within the backdrop of Paul's mind (Genesis 3, Romans 3:23, 5:21-21 & Ephesians 2:1ff). This indicates that Paul understands that humankind was alienated from God before Christ, as well as from one another because of sin. This arises from the fact that, regardless of the physical distinction between the Jews and the Gentiles, based on the Mosaic Law and the sign of circumcision, the vertical reconciliation in Ephesians 2:16 is for both Jews and Gentiles. This means that vertical reconciliation is for both Jews and Gentiles who were all reconciled to God after reconciling with one another through Christ's redemptive acts (vv. 15-16) because Jews and Gentiles are alike in their alienation from God because of sin.

At this juncture, Jesus fulfils the role of the Israelites as the instrument for the salvation of the world as he brought salvation to all people (Genesis 12:1-3, 15; Romans 5:12-21; Wright, 1991:36 & Torrance, 2008:40-51 & Kruger, 2007)⁵⁶. In other words, Jesus fulfils the Israelites' role as an instrument of salvation for the world by living an obedient life to God the father and fulfilling the obligations of the Old Testament law. He (Jesus Christ) gave his life at the cross as a perfect lamb of God that takes away the sins of the world (John 1:29-34). In doing this, Jesus Christ appeased God's anger and brought estranged humankind back into eternal life, peace, reconciliation and fellowship with God. In other words, Ephesians 2:11-22 reveals the divine mystery that the infinite, eternal and transcendent God, *in* and *through* Jesus Christ in the incarnation, has once and for all moved into the bounds of space and time in order to identify with all humankind for the sake of our redemption and reconciliation. This means that the incarnation "constitutes the one actual source and the one controlling centre of the Christian doctrine of God, for he who became man in Jesus Christ, in order to be our Savior, is identical in Being and Act with God the Father" (Torrance, 1996:18).

⁵⁵ In qualifying the concept of reconciliation between man and God in Romans 5:1-11, Hulgren (2011:213) concludes that; "It is humanity that is estranged from God - not the other way around - and in need of reconciliation. That has been accomplished in the redemptive work of God in the crucified Christ. It is on the basis of God's redemptive work in Christ that there is rejoicing (5:11), which is in God who has acted through his Son, by whom reconciliation has now been accomplished and secured." Thus, when commenting on reconciliation between man and God in Ephesians 2:11-22, we are of the opinion that it was humanity that was estranged from God not vice versa.

⁵⁶ In commenting on Romans 5:12-21, Wright (1991:36) perceives Israel as the true people of God, who were to serve as a means of salvation for all mankind. Israel was expected to fulfil her covenant role by fully submitting to God's revealed law and "cultic" worship (Torrance, 2009:7-8). However, because Israel was part of Adamic sin and death, she could not fulfil her mandate. Therefore, in the drama of redemption, we find Jesus Christ as God-man fulfilling the role of Israel and bringing salvation to all nations.

Having established the foregoing conception, we advance that out of his eternal love, God in Christ, had come down on earth and assumed our human mode of existence in order to reconcile man to man (vv. 15-16) and humankind to himself (God) v. 16, cf. 2 Corinthians 5:19 & Romans 5:1-11). It is from this perspective that Christ demolished the barriers that existed between people of different ethnic backgrounds, so we should be able to cease to view each other in national and ethnic categories. Instead, Christ is our bond. Christians should be able to embrace as God embraced them since Paul in Ephesians 2:11-22 challenges believers to look at their fellow human beings using the new spectacle of Christ that transcends national and tribal identities. Given this, we concur with Patzia's (1990:187; cf. Thielman, 2010:148) that Ephesians 2:11-22 presents that the Church is no longer "to be perceived as a body of Jewish and Gentile believers, rather it is a completely new creation ('one new man' or 'people') in which all racial barriers and prejudices" are demolished by God in and through Christ's saving work. We conclude together with Thielman (2010:148) that Ephesians 2:11-22 focuses on:

...the social alienation between Israel and the Gentiles and Christ's role in solving this problem through his death, which set aside the Mosaic Law, with its tendency to divide Jews from Gentiles. Although the death of Christ also overcomes the hostility between God and humanity, this element of the passage serves the passages more prominent theme of the peace that now exists between Jews and Gentiles. By overcoming the hostility between God and all human beings, Christ's death breaks down the wall of hostility between Jews and Gentiles.

2.5. Towards discernment of biblical-theological principles or insights on migration

This section seeks to discern biblical-theological principles on migration that emerge from the Old and New Testaments biblical-theological analysis of migration provided in the preceding sections. The theological principles on migration discerned in this section will be utilised in formulating a holistic ministry model that responds to migrants' challenges in South Africa in the forthcoming chapter 6.

2.5.1. Human Migration originated in God at creation and God continued to use migration after the fall to unleash his redemptive plan for humanity

Emerging from section 2.3.1 is that human migration has its origin in God. In saying this, we are avowing that God created the first man (Adam) and woman (Eve) and migrated them in the Garden of Eden with a purpose that they can have eternal fellowship with God, glorify God and serve as the stewards of God's creation (Genesis 2:4-25). However, they jeopardised their God ordained purpose of being migrated in the Garden of Eden. It is important to note that

even when Adam and Eve sinned, God forced them to migrate out of the Garden of Eden with the purpose of saving them (Genesis 3). This means that in judgment and grace, God migrated Adam and Eve out of the Garden of Eden to save them from the pandemic of sin and all its consequences, incurred by their disobedience of God's law and purpose of migrating them in the Garden of Eden. The idea that God forced Adam and Eve to migrate out of the Garden of Eden with a redemptive purpose is intrinsic in the initial gospel promise of Genesis 3:15, in which a son, who will destroy sin and all its consequences to Adam and his descendants, was to be born in the future.

Thus, from the early pages of Scripture, the idea of the eternal, sovereign, loving, merciful and gracious God who migrates his people with a purpose is pervasive. The preceding pervasive notion in the early pages of Scripture is continuously evidenced in the Bible as we encounter the following migration narratives:

- Abraham's call to migrate to Canaan and his forced migration to Egypt because of famine (Genesis 12),
- Isaac's forced migration to Gerar because of famine (Genesis 26),
- Judah's migration to Kezib (Genesis 38:1-30),
- Joseph's forced migration to Egypt after being sold by his brothers (Genesis 3-45),
- Jacob's and his family's forced migration to Egypt because of famine (Genesis 42, 43 & 46),
- the migration of the Israelites to conquer Canaan, which results in the salvation of Rahab, who was later incorporated into the leading line of the Israelites to advance God's redemptive plans of God (Joshua 2:1-21, cf. 6:17, 22, 23, 25),
- the migration of Naomi and her husband and children to Moab that has resulted in the conversion of a Moabite woman (Ruth), who later on got married to Boaz and advanced the genealogy of Jesus, the saviour of the world (Ruth 1-4).

The Old Testament notion of God who migrates his people with a purpose to advance his redemptive purpose culminates in the person and work of the God-man, Jesus Christ in the New Testament.

It culminates in Jesus Christ because, in Matthew's genealogy (Matthew 1-2), many ancestors of Jesus Christ have a background of migration narratives that God used to advance his redemptive purposes and plans for humankind. For example, the Gentile women, such as Tamar, Rahab and Ruth, came to play such a crucial role in God's redemptive history with

many others because of the issues of migration in God's redemptive history that culminates in Jesus Christ, the Saviour of all mankind, namely, Jews and Gentiles (Matthew 1:18-25). The God-man, Jesus Christ, fulfilled the promised redemption of Genesis 3:15 that God continued to commit himself to accomplish through Abraham and his descendants (Genesis 12). As fully God, Jesus Christ migrated from his transcended and eternal place of dwelling to identify with humankind for their redemption (Matthew 1:18-15). Even after Jesus' ascension to heaven to sit at the right hand of God the Father, God, in his grace and love to reach his remnant people from all the nations, allowed the forced migration of the apostles from Jerusalem to the various parts of the world as a means of reaching people of all the nations with the gospel (Acts 8:1ff). These migrations were consistent with the Great Commission in Matthew 28:16-20.

As established in in the above sections, the above-mentioned conception suggests that Christianity itself and its foundational doctrines draw significantly from a history that has a clear thread with migration (Magezi, 2017:2 & Theological reflection on migration 2008:4). As well, since migration has its origin in God and he (God) continues to use migration in executing his redemptive plans and purposes for humanity, it is a firm theological insight that migration does not happen by chance. Instead, God is involved in the migration of his people that commences in creation (Genesis 2), and continues after the fall (Genesis 3) and redemption (Genesis 3:15) that stretches to Revelation 22 (Medeiros, 2013:174). This means that since human migration has its origin in God, who migrates people in order to progress his redemptive purpose and plans for humanity, we are advancing that migrant hosting nations and communities should know that the aliens they find at their door steps are not there by accident. Instead, it is God who migrates them for the purpose of advancing his redemptive purposes and plans for humanity.

It is, thus, important to note that humankind is usually unaware of what the loving, gracious, omniscient and sovereign God is doing by migrating people to their door steps. Hence; migrant receiving communities are called to be more receptive to people from other nations. Having said this, the individual and corporate factors for migration such as famine, persecution and many others may, in this case, also receive a more than human aspect in God's providential control of everything that has to do with human beings, as he works out his plan to fulfil his promises. Having established the overarching theological principle of human migration as having its origin and purpose in God, the following sub-points will now unfold some of the emerging theological principles of God for migrating his people. These principles emerge from

our biblical theological analysis of migration in the Old and New Testaments that was undertaken in the previous sections.

2.5.2. God migrates his people to where sinners are for the salvation of sinners

It is important to note that God migrates his people to where sinners are, so that the sinners may be saved. For instance, in the Old Testament, the stories of Rahab (in section 2.3.3.1) and Ruth (in section 2.3.3.3) bring out the idea that God migrates his people to where his remnant of Gentile people so that the latter can be saved. Notably, the New Testament also brings forth the conversion of many people as a result of the forced migrations of the apostles to various parts of the world as a result of persecution in Jerusalem. In section 2.4.3, the New Testament confronts us with many apostles such as Peter, Paul and Phillip, who migrated with the gospel to new places and regions where sinners were and brought salvation to them.

2.5.3. God migrates sinners to where his people are for the salvation of sinners

Having presented the notion of God's migration of his people so that they can get in touch with his remnant people wherever they are so as to save them, one should not miss the dimension that God also migrates sinners to where his people are so that they can be saved from the pending eternal sorrow of the unsaved. From the Old Testament perspective, the story of the Gibeonites in section 2.3.3.2 demonstrates that aspect. God migrated the unreached people or the nation of the Gibeonites to where his people were so that they (the Gibeonites) could be saved.

In the New Testament, the story of Phillip and the Ethiopian Eunuch in Acts 8:26-40, as highlighted in section 2.4.3.3, establishes this point. The Ethiopian Eunuch migrated to Jerusalem to worship, although he was unsaved. Given this, one can argue that God migrated the Ethiopian Eunuch to where his (God's) people are so that he could get in contact with them and be saved. In saying this, we also argue that the fact that God migrates his people and sinners, in order to advance his redemptive purposes and plans for humanity, indicates that human migration involves both sinners and God's people. Thus, migration has immense propensity for bringing challenges within the host nations since it involves both sinners and God's people.

2.5.3. Migrants have to be responsible citizens

There is an overarching theological principle that challenges migrants to be responsible people wherever they are. Jeremiah 29:1-23 and 1 Peter 2 are some of the texts discussed in our

previous sections. These scriptures place emphasis on migrants' responsibility to live as responsible foreign nationals in host nation. In view of the book of Jeremiah, section 2.3.4.1. establishes that the nation of Israel was forced to migrate to Babylon in both judgment (Jeremiah 7:1-15) and grace (Jeremiah 29:1-23). In Jeremiah 7:1-15, the nation of Israel has abandoned God and perverted justice for the vulnerable among them such as aliens, widows and orphans. God confronts them in anger because of their sins and warns them of the consequences of their sins if they do not repent. From our discussion, we noted that God later forced the nation of Israel to migrate to Babylonian captivity as a form of judgment for their sins. However, although God migrated the Israelites to Babylonian captivity, it is apparent that he migrated them in grace so that they could be weaned from things that stand in their way to accomplishing their redemptive role as the instruments of salvation to Gentiles (Jeremiah 29:1-23).

Having established the preceding, Jeremiah 29:1-23 states that as they (Israelites) were in Babylonian captivity, the Israelites were supposed to live as missionaries of God in words and deeds. They were to seek the welfare of the city of Babylon and to pray for the salvation of the Babylonians. In other words, in line with their role as the instruments of God in bringing salvation to Gentiles, Jeremiah 29:1-23 challenges the Israelites to pray for the salvation of the Babylonians, as well as to live as responsible citizens in terms of both their conduct and attitudes for the prosperity of the Babylonian nation. This means that, while the Israelites were praying for the salvation of the Babylonians, they were supposed to live lives that reflected the character and nature of God so that the Babylonians could see God's ideal way of living through the Israelites. In this case, if the Israelites lived like the pagan nations (Babylonians), it would have been contrary to the injunction of seeking the welfare of the host nation. Adopting pagan practices would tantamount to leading the Babylonians further into darkness. If the Israelites lived like the Babylonians, they would have been violating their role as the agents of God in bringing redemption to the Gentiles.

Likewise, in the New Testament, the letter of 1 Peter 2 challenges migrant Christians to be responsible citizens in foreign nations. In other words, 1 Peter 2 calls on Christians in foreign nations to live godly lives so that, through their lives, the non-Christians in those nations could come to the saving knowledge of Christ. In this way, Jeremiah 29:1-23 and 1 Peter 2 presents migrant Christians as missionaries wherever they go, in words and deeds. In our own view, this injunction challenges all migrants that God migrated them to set good examples through their attitude and behaviour (i.e. obeying government laws) that would make the host nations

prosperous. For example, criminal activities spiritually and physically hamper the prosperity of the nations where Christian migrants are currently residing. As well, migrant Christians' failure to be missionaries in their new homeland, in words and deeds, will hamper the numerical growth of the Church of God. To put it in the form of a question: How can migrant Christians have a positive impact (i.e. such as the spiritual and numerical growth of Christians) in a foreign nation if their deeds do not correspond to their new creation or nature in Christ?

2.5.4. Migrants and hosting nations are all sinners

In examining migration from a redemptive historical perspective, we also noted that the doctrine of universal sin is being exposed in the migration narrative. The narrative of the Israelites and the Gibeonites in Joshua 9 indicates that both the Israelites and the Gibeonites acted sinfully. On one hand, the Gibeonites acted sinfully by deceiving Joshua and the Israelites of something they could have gotten if they had given up their pagan gods and acknowledged that the God of Israel was the only God, who was giving the land of Canaan to the Israelites (as Rahab did in the conquest of Canaan by the Israelites). On the other hand, Joshua and the Israelites acted sinfully because they did not consult God for guidance when they received the Gibeonite delegation that was seeking peace with them (the Israelites). Here, the sinful actions of the Israelites and the Gibeonites underscore that all people are sinners, i.e. God's people (the saved) and the unsaved people are all sinners.

The doctrine of the universal sin that emerges from migration narrative in redemptive history is crucial because host nations may complain that foreign people are sinful or are complicating their lives by their sins. In those cases, host nations have to be reminded that the Bible's view is that all are sinners (foreigners and hosting nations), even those that have been saved, like the Israelites. Thus, in the context of local people accusing the foreign nationals of increasing the rate of crime in any country, one has to first and foremost see all humankind as sinful and prone to committing crime. This is justified by the fact that there are many citizens of the host nations, as well as foreign nationals, who are currently serving prison terms in many countries. With this in mind, people should desist from pointing fingers at one another and work towards possible solutions as they ask for God's grace and love to point them towards the rightful direction regarding migration issues. This implies that the exclusion of people from other nations should not be based on sin, because all people are sinful.

2.5.5. God allows people to take risk in migration in advancing his redemptive plan for humanity

In the Old Testament theological analysis, it was perceived that some narratives of migration in redemptive history surprise us because they are characterised by things that are deemed as bad before God. This means that some of these narratives are constituted of actions that are contrary to biblical principles. However, God, in his grace and love, used these sinful human actions and incidences to advance his redemptive purposes for humankind. For instance, the origin of the Moabite nation, which took place in the context of the migration narrative, is one of the transgressions that God allowed to happen so as to advance his redemptive plans and purposes for humankind (see section 2.3.3.1.2). Genesis 19:1ff advances that God is angry with the sins of Sodom, and then determined to destroy it. However, even in the context of God's judgement for the sins of Sodom, he is still gracious and merciful to some, in order to advance his redemptive plans for the world (Genesis 19:16ff). In his grace, God sends the messengers that rescued Lot, his wife (although his wife was later on killed in their migration out of Sodom because she did not obey) and two daughters. Lot is advised to escape the punishment of Sodom by migrating to the nearest city of Zoar.

When Lot migrates to Zoar with his two daughters (Genesis 19:30ff), they live in the hills. Later on, Lot's daughters deceive their father to lie with them and they subsequently give birth to two sons. Lot's daughters' intention is to preserve their father's offspring (Genesis 19:32). The first daughter gives birth to a son named Moab, the father of the Moabites. The second daughter gives birth to a son named Ben-ammi, the father of the Ammonites (Genesis 19:36-38). Lot's daughters arguably take a risk in the context of the migration story, without knowing that their actions would result in the advancement of God's redemptive plans and purposes for humankind. Several generations later, Ruth, a Moabite woman (whose nation was founded by Lot's son with one of his daughters) is incorporated into the leading family of the Israelites (Judah) by conversion and marriage. Ruth then gives birth to a son, whose descendant takes a centre stage in the unleashing of God's redemptive plans and purposes for humankind. This narrative should challenge nations to be more open and less restrictive in their legislation of migration issues and policing thereof, because God can use the risks of nations in embracing migrants so as to achieve extraordinary things for host nations.

2.5.6. Migration as an event through which people learn or discover new things about God and the manner he desires people from other nations to be treated

Migration is an opportunity for people to learn the manner in which migrant hosting nations treat people from other nations. It also enables humanity to learn new things about the nature of God. The view of migration as an opportunity to learn the manner that God desires migrant hosting nations to treat people from other nations is intrinsic in passages such as Exodus 22:21-27, 23:9, etc. (in section 2.3.2), which teach that the migration of the Israelites to Egypt and, consequently, their bondage was intended by God to teach the Israelites how to treat aliens among them using their experience as foreigners in Egypt. In regards to migration as an opportunity to learn new things about the nature of God, we advance that Peter, in Acts 9-10, migrates to Cornelius' house in Caesarea where he learns new things about the nature of God (see section 2.4.3.5). Given this, we argue that God also migrates his people so that they can learn new things about his nature and character, as they encounter new people. In this way, migration should be viewed as an opportunity or a blessing from God that allows people to learn new things about God and his plans in the world.

2.5.7. God's essence and being and its implications to universal humanity

2.5.7.1. God the Creator and common (grace) for universal humanity

The aspect of God the creator and his common love for universal humanity, from both the Old and New Testament, should be brought to bear in responsible migration response. In section 2.4.2, we defined the Evangelical doctrine of the Trinity that establishes Jesus Christ as the very God himself who created the invisible and non-invisible things (Colossians 1:15ff) and he continues to sustain it by his power (Hebrews 1:3b). In essence, the loving God, the Creator, did not create the world and everything in it and then left it to sustain itself. Instead, the infinite, eternal and transcendent loving and gracious God created the world and everything in it and he continues to sustain it.

However, although we are aware that God cares and sustains his whole creation, there is a supreme importance of all humankind in God's creation. God created humankind in his image (Genesis 2:26) and he cares for all humanity. By inference, we argue that the view of humankind, as the bearers of the image of God, was on Paul's mind when he demonstrated the common love of God to all humankind by asserting God as the source of life for all humanity. Paul further notes that God impartially provides rain and fruitful seasons as a

means of sustaining the well-being of all humankind regardless of whether one is a Christian or not (cf. Acts 17:26ff & 14:17). In bringing rain from heaven, God is satisfying the hearts of all humankind with food and gladness (Acts 14:17b). At this juncture, the idea of the common grace of God to universal humanity suffices because, although non-Christians do not have a restored relationship with God, it is apparent that God has common love and grace which reach all humanity, since he addresses their needs and necessities as his image bearers.

The facet of the impartial God the Creator and his universal love for all humanity is also intrinsic in Deuteronomy 10:12-22, as discussed in section 2.3.2.4 of this thesis. This “universal love for all humanity” should, however, not be understood in the direction of “universalism” which makes “faith in Christ” meaningless. Otherwise, it would be contradictory to what the Bible means by universal love for all humanity. In Deuteronomy 10-12-22, the context is about the sovereign God who commands the Israelites to treat aliens among them fairly because God the Creator himself is impartial in the way he deals with all humankind (Merrill, 1994:202 & Brueggemann, 2001:130). God had unmeritoriously chosen Israel as his priestly nation that should exemplify the impartial character of God who loves all humankind, including aliens (Merrill, 1994:202 & Brueggemann, 2001:130). At this juncture, Deuteronomy 10:12-22 affirms that in order for the Israelites to serve God with all their hearts, the Israelites have to resemble the character of the impartial God the Creator, who has common love for all humanity, including the aliens who did not have land as well as other privileges such as legal, political, social and economic support in Israelite society (Stuart, 2006:516; cf. Mackay, 2001:392). God the Creator has common love for all people as his image bearers because he exercises a just and merciful rule over all mankind, so the Israelites should act likewise in their dealings with the vulnerable such as aliens, orphans and widows among them (McConville, 2002:201).

The goodness and greatness of God the Creator should compel us to view God as one who is above reproach; and he acts as the primary defender of the aliens in a foreign land (Athas, 2016:150). Historically, when the Israelites were aliens in Egypt (and they were mistreated), God had compassion on them and he acted for their redemption. Having said this, one has to note that although God has a special relationship with the Israelites, it is apparent that his love for universal humanity does not cease (cf. Exodus 22:21-27, 23:9; Leviticus 19:33-37; Deuteronomy 24:14-22 and 10:12-22). This is evident from the fact that after God’s redemption of his (God’s) covenantal nation (Israel) from the Egyptian bondage, he (God) commanded the

Israelites as his covenantal people to maintain common love for universal humanity that includes exhibiting a just treatment of aliens, widows and orphans among them. In other words, God commanded the Israelites to adopt his love for the vulnerable as himself (God) the sovereign creator, ruler and sustainer of the entire universe who cares for all humankind (Deuteronomy 10:12: ff). This sharply indicates that the common love of God for universal humanity is intrinsic in his (God's) eternal love since he (God) is love by nature (1 John 4:8).

In bringing the above-mentioned conception of the impartial God the Creator, who has common love and grace for all humanity, we advance that our current discussions on migration issues should correspond with the government of God the Creator who has universal love for all mankind⁵⁷. There is need to resemble God by making sure that the migration and labour policies of migrant hosting nations express the common love for universal humanity as God does. This is an inescapable truth that has to shift people from excluding aliens to including them in their labour systems and dealing with them justly in legal processes. God is the primary defender of the aliens because he created them in his image, so every individual has a great responsibility to share God's care and concern for the vulnerable such as aliens. In this way, we advance that God's common love for all humanity (including aliens) should be a shared responsibility among all human beings as his (God's) image bearers. This divine command of treating all human beings fairly should act as the governing principle in the manner nations and individuals treat aliens among them. Instead of falling into fallen human standards that usually pursue the exploitation of fellow human beings, notably foreigners by virtue of them being aliens in a foreign land, all humankind should adopt God's just treatment of aliens.

2.5.7.1.1. The common love and grace of God to universal humanity as integral in the incarnation that embraces all humanity

The doctrine of incarnation amplifies the idea of God's love and care for all humankind as his image bearers. In the incarnational mystery, God identified with all humankind for their salvation as an indication of his universal love and grace for universal humanity. The fact that God the Creator identifies with all humanity in the incarnation as an indication of his common love and grace for universal humanity can be illustrated by the indivisible usage of Greek patristic theological concepts, namely: *anhypostatic* and *enypostatic* union (Barth, 1958:49 & Torrance, 2008:230, 2009: lxxii-lxxiii). On one hand, Barth (1958:49), Torrance (2008:84,

⁵⁷ The basis of making a universal application for the Old Testament will be delineated later on, especially considering the role that God has given Israelites as the Abrahamic descendants.

229 & 2009: lxxiii), Moltmann (1974:231); and Magezi and Magezi (2017:4-5) note that the concept of *anhypostatic* union asserts the negative that the common human nature of Christ had no independent centre for grounding or a person on its own. On the other hand, the *enhypostatic* union concept affirms the positive that, in the incarnational mystery, the common or general human nature of Christ is rooted in the eternal person of the divine Logos (Torrance, 2008:84, 230; Barth, 1958:49 & Magezi and Magezi, 2017:4-5). This has huge implications that Jesus Christ's human nature obtains its real existence and stability in the existence of God.

We are aware of the misconception which can arise from the *anhypostatic* concept in its relation to Christ as a true representative of all humanity in the incarnational mystery (Barth, 1958:49 & Torrance, 2008:230). This is because there is a possible danger to deny the real humanity of Christ if the *anhypostatic* concept is not properly understood (Barth, 1958:49). However, in responding to that possible objection arising from the use of *anhypostatic* concept, we concur with Torrance's (2008:230, cf. Gunton, 1992:47) affirmation that, by using the *anyhpostaic* concept, we do not mean that "...in the incarnation there was no particular individual called Jesus existing as a particular human being, with a rational human mind and will and soul." Instead, Jesus was a true human being, who possessed a full "human mind and human soul and human will" in his "*hypostatic* union with divine life" (Torrance, 2008:230).

In principle, the ontological inclusivity of all humanity in the vicarious humanity of Christ should make people understand that Jesus Christ identifies with all humanity in the incarnation because he loves them all as his image bearers. Nevertheless, the vicarious humanity of Christ should not be understood in the sense of universalism which would make the very predominant "in Christ" phrases meaningless. Faith in Christ that comes by hearing the Gospel is still crucial for any human being to be forgiven and saved. Thus, by the vicarious humanity of Christ, we mean, in the incarnational mystery, God *in* and *through* Jesus Christ, did not only identify with the rich or elite of our society but it is inclusive of all humanity. With this in mind, Jesus' assertion that welcoming a stranger implies welcoming himself is not only confined to Christians welcoming fellow Christian strangers among them (Matthew 25:31-46).

The *least of Jesus' brothers* refers to all humankind that Christ identifies with in the incarnation as his image bearers. This means that all human beings are responsible for looking after their fellow human beings because God loves them, as demonstrated by his ontological inclusivity of all humanity in the incarnation. In other words, in view of God's identification with all humanity in the incarnation *in* and *through* Christ; both Christians and non-Christians have the

obligation to look after the needy and vulnerable in general because Jesus Christ identifies with the poor and underprivileged in a special way “regardless of their age, sex, nationality, or creed. Being their creator, his image is pressed upon every living person” (Genesis 1:27; Mitch and Sri, 2010:326). This is why Matthew 25:35-46 challenges all humankind (Christians and non-Christians) to be careful of the way they deal with the needy and vulnerable people (i.e. strangers/aliens) in their communities and societies because God cares for them since he embraces every human being in his incarnational mystery as his image bearers.

The above-mentioned understanding underscores that although human beings are more ready to serve those who are rich and powerful in their society at the expense of the needy such as aliens and strangers among them, the truth is that all humankind (Christians and non-Christians) have to be mindful of the way they treat the vulnerable among them because Christ, in the incarnation, identifies with all humankind as his image bearers (Morris, 1992:641). The fact that Jesus, in the incarnation, identifies with the needy is further demonstrated in his earthly ministry, in which he embraced the strangers and marginalised in the kingdom of God by reaching out to the Syro-Phoenician or Canaanite woman (Mt 15:21–28; Mk 7:24–30) as well as his response to the Roman centurion (Matthew 8:5–13; Luke 7:1–10). This indicates that embracing strangers and the marginalised in the society was an important part of Jesus’ ministry to the extent that on the final judgment, all humankind’s treatment of the needy and vulnerable in their societies would stand as a visible sign that the righteous deserve to inherit the eschatological kingdom of God, which is reminiscent of believers’ attainment of eternal life and peace with God (Matthew 25:31-46; Morris, 1992:641).

At this juncture, we echo Bediako’s (1994:100) conception that “our true identity as men and women made in the image of God, is not to be understood primarily in terms of racial, cultural, national or lineage categories, but in terms of Jesus Christ himself” who identifies with all humankind in the incarnation as his image bearers. This is none other than advancing that the doctrine of Christ as a true representative of all humanity in the incarnation should unite humanity rather than divide them, that is; it should cause human beings to have common love and grace for their fellow humankind, regardless of their racial, genealogical, national, ethnic and tribal categories.

2.5.7.1.2. God's providential provision for universal humanity

God's providential provision for people of all social classes among the Israelite community should compel a responsible migration response. For example, the status of the alien among the Israelites was that of disadvantaged people, i.e. they did not own land (Stuart, 2006:516; cf. Mackay, 2001:392 & Brueggemann, 2001:240). Thus, God's common love and grace for the alien is demonstrated in Deuteronomy 24:14-22 (in section 2.3.2.3), in which God providentially provides for the landless aliens among the Israelite assembly. Here, the land of Canaan that the Israelites were about to inherit, belongs to God, and he (God) made sure that the landless aliens would also benefit from the land of Canaan that the Israelites were about to inherit as a treasured possession.

However, the fact that God owns the land of Israel does not mean that he (God) does not own the whole land in the universe. We are cognisant of the fact that God is both the creator and sustainer of everything (cf. Colossians 1:15ff) and he continues to sustain it by his power (Hebrews 1:3). Thus, as we denote God as the one who owns the land of Israel, we are arguing from a covenantal perspective that recognises the land of Canaan as that land that was bound in a special relationship that existed between God and Israel (covenantal people of God). The universal application of this notion arises from the aspect of Israel as a covenantal nation of God that was supposed to act as a light to the world (cf. Isaiah 49:6; Kaiser, 2012; Grisanti, 1998:40; & Martin-Achard and Smith, 2011). The notion of the Israelites operating as a light to all nations (as a chosen people or nation of God) should bring responsibility to all people since God's relationship with the Israelites was supposed to operate as an ideal reflection of the manner that God would love people to practically care for the aliens among them, i.e. the land that God created should benefit people of all classes within our multifaceted societies and communities. This notion brings a shared responsibility to all nations and individual people to make sure that they are aware of the existence of the vulnerable people among them and address their needs.

2.5.7.1.3. God's judgment to those who oppose his love and care for universal humanity

God, in anger, judges those who oppose his care and love for universal humanity. Both the Old Testament (Exodus 22:23-24; Jeremiah 7: 1-15; Jeremiah 22:1-9; Ezekiel 22:1-16, Isaiah 56:1-8; Zechariah 7:9-10 & Malachi 3:5) and New Testament (Matthew 25:31-46 in section 2.4.4.2) texts exhibit God's judgment for the oppression of the lowly or needy in societies. However, we are aware that in the wider context of Scripture, the judgement of non-Christians will be

based on different criteria, i.e. the works of Christians will determine their rewards because they attain eternal life (with God) by grace through faith in Jesus Christ (Revelation 22:12 & 1 Thessalonians 2:19-20)⁵⁸. In 1 Thessalonians, the apostle Paul drew courage and motivation in his Christian life by the fact of rewards he would earn at the second coming of Christ to consummate his redemption as both saviour and a judge. Hence, although we view the Church's or Christians' compassion works, such as migrant ministries, as their appropriate response to their gracious redemption in Jesus Christ, we argue that the fear and threat of God's judgment that emanates from the Old and New Testament should induce responsible migration response. That is to say; the fear of judgment and responsibility compulsion to care for the needy, such as aliens that are important before God as his image bearers, should be a nexus for encouraging responsible migration response.

2.5.8. Humanity response and responsibility

2.5.8.1. Obligation to look after and care for all humanity (Israel as a model)

From the Old Testament perspective, out of his eternal love and grace, God chooses the Israelites as his priestly people that are supposed to treat aliens according to his (God's) standards (Ryken, 2005:738 & Cole, 1973:174). From a covenantal perspective, as the Israelites inherit the promised land of Canaan, God sets out regulations and laws that make sure that the Israelites would look after people of all social classes among them. In our examination of the Torah, we note that the obligation to care for all humanity is a pervasive teaching in Exodus 22:21-27 and 23:9, Leviticus 19:33-37 and Deuteronomy 24:14-22, 10:12-22 (Matthews, 2009:175; Milgrom, 2000:1704; Brueggemann, 2001:239; Athas, 2016:150; Ryken, 2005:738 & Cole, 1973:174). All these passages indicate the Israelites as a priestly people of God that are supposed to be aware of the existence of the vulnerable people, such as widows, orphans and aliens in their midst. The Israelites are supposed to make sure that these vulnerable among them are well looked after, as God prescribes them to do. Justice and mercy for the vulnerable was to be maintained because the oppression of the needy among the Israelite society "is the parade example in the OT of social sin, the antithesis of the spirit of the

⁵⁸ We are aware that there is a current debate regarding the role of works at the final judgement which we can enter because of space constraints. To see that discussion, one should visit book published by Stanley, A. P. and Wilkin, R. N. (2013) entitled *Four views on the role of works at the Final Judgment*. Four scholars of different views on the proposed issue used biblical texts to present their perspectives on the role of works at the final judgment.

covenant’’ (McConville, 2002:362). Thus, in the Torah, God makes it an obligation for the Israelites to care for all humanity regardless of their tribal, national, language, ethnicity and tribal backgrounds.

However, God’s obligation for the Israelites to care for all humanity is meant to cast light to pagan nations to learn on how the vulnerable such as aliens, widows and orphans are supposed to be treated. In other words, as the Israelites treat the vulnerable among them according to God’s desired standards, the other nations would draw vital lessons. In other words, in view of the migration issue, the Abrahamic covenant was universal in nature in the sense of casting light on the obligation of all nations and individuals to care for their fellow human beings, regardless of their tribal, ethnicity, religious, national and language backgrounds. Martin-Achard and Smith (2011) in their monograph entitled *Israel’s mission to the world*, and Kaiser’s (2012) profound and penetrating book called *Mission in the Old Testament: Israel as a light to the nations* advance the aforesaid point well in their conception of Israel as a nation that was given special responsibility by God to act as the mediator of spreading the gospel to all nations. However, the mission of the Israelites was not to evangelise the Gentiles by merely preaching the word. Instead, the ethical lives of the Israelites, as a chosen people of God, were to show that they were priestly people of God that were set apart to draw the Gentiles to the God of Abraham, Isaac and Jacob. Likewise, in his article titled *Israel’s mission to the nations in Isaiah 40-55*, Grisanti (1998:40), in his prolonged argument, concurs with Martin-Achard and Smith (2011) and Kaiser’s (2012) conceptions that in God’s renewal of the Abrahamic covenant with the nation of Israel in Exodus 19:4-6, God:

...presents Israel with a unique and sobering challenge (before revealing to them the Law, i.e., the Mosaic Covenant). Doubtless, their conformity to the Law would have caused them to be a distinct nation among the pagan nations of the world. However, that distinctiveness was not an end in itself. From the very outset, this divinely-intended distinctiveness carried with it worldwide implications. By conducting their lives in conformity with the demands of the Law, the nation of Israel would have been able to function as God’s servant nation, representing God and His character before the surrounding nations of the world.

This means that the Israelites’ role and obligation to care for aliens, widows and orphans, as a light to the nations (cf. Isaiah 49:6; Grisanti, 1998:39-61), have universal implications. The only compassionate and loving God, the creator and sustainer of the universe, desires all people to be treated equally, so he chose the Israelites as his holy people who exhibit the ideal manner in which he (God) desires the vulnerable such as aliens, widows and orphans to be justly

treated. By implication, the Israelites become God's means of revealing his compassionate and loving character to the world.

However, in taking Israel as a light to all the nations, we do not necessarily mean that all the Israelites were treating aliens among them well. This implies that although we have cases where the Israelites have acted as a light to all the nations by treating aliens well (i.e. Boaz's good treatment of Ruth the Moabite woman {Ruth 2} and the favourable treatment of Rahab by the Israelites in the conquest of Canaan {Joshua 2:1-21; cf. 6:17, 22, 23, 25}), we also have incidents in which the Israelites acted like the pagan nations that were around them. For example, David, the king of Judah mistreated Uriah the Hittite (a faithful foreigner in his army) by lying with his wife and, subsequently getting him killed in battle (2 Samuel 11-12). Nonetheless, the fact that there are incidents that show the Israelites' mistreatment of aliens among them should be understood to mean that although the Israelites were a covenant people of God, their failure to live according to God's standards in regards to the manner they treated some of the vulnerable people among them indicates that they are also sinful like all humankind (Kruger, 2007:2). Having said this, we do not dispute the responsibility of the Israelites as a light to the nations, to care for and look after all humanity. Hence, we uphold the role of the Israelites to reflect God's universal love and care for all humanity so that all other nations can learn the justice and love that God demands all humankind to share with vulnerable fellow human beings in their various societies and communities.

Therefore, in bringing the universal implication of God's obligation for the Israelites to care for aliens to bear on the migration situation, we are of the opinion that all human beings have the obligation to care for their fellow human beings (regardless of their tribal, religious, ethnic, national, language, social, political and economic backgrounds), including aliens among them. This understanding should result in responsible migration responses in current migration situations.

2.5.8.2. Experience of life as an alien: empathy and sympathy

The experience of the Israelites as aliens in Egyptian bondage is a pervasive motif for the Israelites to treat aliens among them well, as highlighted in Exodus 22:21b, 23:9, Leviticus 19:34b, 36 and Deuteronomy 24:18, 10:19b. The Israelites are called to identify themselves with the disadvantaged aliens among them by remembering their former slavery in Egyptian bondage, from which the compassionate God of Abraham, Isaac and Jacob redeemed them. The identification of the Israelites with aliens, by reminding them of their life as aliens in

Egyptian bondage, is aimed at inducing their sympathy for the aliens among them. In appealing to the former experience of the Israelites as aliens in Egyptian bondage, the Israelites have to remember the excruciating experience of being aliens in a foreign land in which they were severely mistreated when another king who did not know Pharaoh or Joseph came to power in Egypt (Cole, 1973 & Stuart, 2006:515). This means that the painful or disadvantaged life of an alien is not foreign to the Israelites since, as strangers in Egypt, they (Israelites) were severely mistreated, so they should not let the aliens among them to face their (Israelites') excruciating former experiences (Cole, 1973 & Stuart, 2006:515).

In other words, the Israelites should identify with the underprivileged situation of the aliens among them by remembering their experience in Egyptian bondage. The memory of Egyptian bondage, as a mode of identification with the aliens among them, should result in them extending sympathy and care to aliens. This should result in deterring the Israelites from causing distress to the aliens among them. As well, the reason for mentioning the former bondage of the nation of Israel is to reinforce the necessity for giving the strangers among them freedom in the manner that God had delivered the nation of Israel from Egypt (Kiuchi, 2007:361). In the midst of the powerlessness of the Israelites as aliens in Egyptian bondage, God demonstrated his mercy by redeeming them. The mercy that God demonstrated to the Israelites during their bondage in Egypt is not confined to them (Israelites) alone; instead, it is for all the vulnerable. Hence, the Israelites should have complete solidarity with the disadvantaged situation of the aliens among them. This complete solidarity should lead the Israelites to extend God's mercy (that God demonstrated to them in Egyptian slavery) to the aliens.

In bringing the notion of the Israelites' identification with the aliens to bear in the New Testament, we acknowledge that the story of the Good Samaritan in Luke 10:25-37 exhibits ethics of empathy and sympathy. Nolland (1993:597) is right in asserting that the "Samaritan has become a neighbor through his compassionate action, but integral to this concrete action has been his own seeing of the situation from the victim's point of view". Unlike the priest and the Levite in one of Jesus' parables, who look at the victim from afar and pretend as if they have not seen him; the Samaritan identifies himself with the situation of the dying man and, consequently, has sympathy to save the victim's life (Nolland, 1993:597). In this way, the only thing that qualifies the Samaritan to be a neighbour of the victim is the mercy that he shows to him (the victim), as argued below:

...in showing mercy to the needy man, the Samaritan has become a neighbor to the injured man. Despite the huge distance that separated the Samaritan from the covenant community of God's people, from a desperate victim's perspective he could be neighbor. The lawyer is challenged to take up precisely this victim perspective as he is called to love his neighbor as himself (Nolland, 1993:508).

In substantiation, the concept of identification with the vulnerable (including aliens) corresponds with the incarnational mystery in which God *in* and *through* Christ completely identifies with all humankind for the sake of our redemption. As we established in sections 2.4.2 and 2.5.7.1.1., Jesus Christ was divine-human in nature for the sake of our redemption. God *in* and *through* Christ identifies with all humankind from the ontological depth of their existence so that he can save estranged humanity from the bondage of sin and all its consequences (Torrance, 1995:155). From an *empathy* and *sympathy* point of view, this implies that God had mercy and identified with all humankind in the incarnation so that he could save them from the pandemic of sin and all its consequences. Therefore, the aspect of the experience of the Israelites as aliens in Egyptian bondage, the Samaritan perception of the victim's situation from the victim's perspective and the incarnational mystery are brought together to challenge all people to develop ethics of *empathy* and *sympathy* that should result in responsible migration responses. Consequently, in migration discussion, it is only when we view the situation of aliens from their perspective that we are able to be sympathetic of their situations as aliens, and then develop positive migration responses. These responses refer to nothing other than treating aliens the way we would love to be treated if we were also aliens in a foreign land.

2.5.8.3. Inclusive identity of Israel and Christians

The Abrahamic covenant (Genesis 12:1-3; 15, cf. 17:1ff) was particular and universal in nature (Torrance, 2008:51 & Magezi & Magezi, 2016:158). The universal aspect refers to God's blessings of all nations through Abraham and his descendants. The universal aspect of the Abrahamic covenant that God made in the Genesis narrative was renewed with Isaac (Genesis, 26:3-5) and Jacob (Genesis 32:9-12; 35:12) and it is further cited in Exodus 2:24 and 6:4-5 as the reason for the deliverance of the Israelites from Egyptian bondage by God. However, after the redemption of the Israelites from Egyptian bondage in order for them (Israelites) to glorify God and inherit the land that God had sworn to their forefathers as their inheritance, God renewed his covenant with them, as a nation (Exodus 19-24ff; Mackay, 2001:7). In this renewal of the universal aspect of the Abrahamic covenant between God and Israel as a nation, God set apart them as his priestly nation (Exodus 19:1-6; Mackay, 2001:7) that should work as the

instrument of his salvation to all the nations (Isaiah 9:1-7; 49:6; Torrance, 2008: 45, 58; Magezi & Magezi, 2016:158; Wright, 1991:40 & Kruger, 2007:2).

The universal aspect of the Abrahamic covenant asserts that from the beginning God intentionally wanted to embrace all humankind through Israel's history. This means that "God's redemptive narrative, particularised in Israel, was also designed by God to extend to us (Genesis 12:3b), it embraces all nations/people, not by way of colonization but as *brothers* in and of Jesus Christ through faith" (Magezi & Magezi, 2016:158, cf. Torrance, 2008:151). Having said this, God's law for the Israelites to love aliens like native born Israelites or as they love themselves is reminiscent of the inclusiveness that the Israelites were to exhibit as the nation or people of God (Leviticus 19:34; Kiuchi, 2007:360 & Schwartz, 1999:359). The inclusive identity of Israel as a priestly nation of God is evidenced in the incorporation of Ruth into the Israelite society and family (cf. Ruth 2-4). This inclusive identity of Israel is also demonstrated in Rahab's incorporation into the Jewish community. Further, Isaiah 56 challenges the post exilic community to welcome aliens because God was in the new age of gathering people from all nations into himself. As a covenantal nation of God, the Israelites were supposed to incorporate the converted aliens among them into worship. Since the Israelites were part of the pandemic of sin, they could not fulfil their God ordained role of bringing salvation to all nations by acting as a light to other nations.

As a result of the failure of Israel to fulfil the universal aspect of the Abrahamic covenant, in the incarnational mystery, God *in* and *through* Christ inaugurates a new covenant that embraces all humanity into the biblical redemptive narrative of Israel and into fellowship because "[t]he Old Testament is stretched out in expectation, and the New Testament looks back in engulfment. This one movement throughout the Old Testament and New Testament is the movement of God's grace in which he renews himself to man in such a way as to assume human nature and existence into oneness with himself" (Torrance 2008:45). The fact that Jesus fulfils the universal aspect of the Abrahamic covenant corresponds with his command in Matthew 28 for his disciples to preach the gospel to all nations because the new age that Isaiah 56 prophesied has broken through in human history by the God-man, Jesus Christ. Here, the predominant point we are advancing is that the inclusive identity that God designed to accomplish through Israel in the Old Testament but fulfilled by the God-man, Jesus Christ (in the New Testament) who inaugurates the new covenant, should lead Christians to be more embracive of aliens among them. This refers to nothing other than calling the universal aspect

of the Abrahamic covenant that was fulfilled by Christ as an impetus for responsible migration response that embraces, rather than excludes others.

2.5.8.4. Sacrifice: overlooking the status of an alien

Both the Old Testament (Leviticus 19:33-37) and New Testament (Hebrews 13:1-2) affirm the necessity for humankind to sacrifice their own privileges, positions, honour and glory in order to embrace and treat their fellow human beings the way God expects them to be treated. In view of the Old Testament, Kiuchi (2007:360) and Schwartz (1999:359) assert that God, as in Leviticus 19:33-37, expects the Israelites to treat foreigners in two ways: i) the Israelites were to treat an alien as a native-born Israelite; and ii) as they loved themselves. These two ways, by which the Israelites should love strangers among them are different expressions that are aimed for the Israelites “to overlook the strangers’ status and deal with him as though he is a compatriot” (Kiuchi, 2007:361). Overlooking the status of an alien is not an easy thing since it requires the Israelites to give up their privileges and honour as a chosen people of God, and treat aliens as their fellow Israelites. This requires dealing justly with the alien in all aspects of life; socially, economically, politically, judicially and so on.

In integrating the concept of sacrificing in the New Testament, we recognise that the author of Hebrews (13:1-2) challenges Christians to continue the act of brotherly love that can be expressed by their hospitality to both Christians and non-Christian strangers. The need to encourage the ancient Christians to continue brotherly love in the form of hospitality to strangers by offering them accommodation was of utmost importance (Koester, 2001:563) because during that time the environment was dangerous for strangers to sleep outdoors. However, some of the strangers that were offered accommodation had a reputation of abusing the hospitality of the ancient Hebrew Christians (Koester, 2001:563). With the aforementioned in mind, the author of Hebrews encouraged ancient Jewish Christians to maintain hospitality as a practical expression of their love in the midst of such complex situations that they were encountering (Koester, 2001:563). However, the fact that the author of Hebrews encourages the Jewish Christians to continue welcoming strangers, although there was a danger that these strangers could abuse their hospitality by harming them, is vital in our complex contemporary situation of migration. It indicates that Christians should pursue their Christian obligation to love strangers, in spite of the risk which their loving and compassionate acts may cost them. This entails overlooking the status of aliens and all the challenges they can pose to the host nations and its citizens.

Hebrews 13:1-2 can possibly justify us to advance that although the contemporary situation of migration is complex, and sometimes costs the citizens (Christians and non-Christians) of the host nations (just like how it was dangerous for the ancient Jewish Greco-Roman period to host strangers with mixed motives) and migrant hosting nations; Christians everywhere are challenged by Hebrews 13:1-2 to strive to be hospitable to strangers in many and different ways. The issue of Christians demonstrating sacrificial love for strangers is integral because it is only through sacrificing that we are able to love. In saying this, we are calling Christians to exhibit love as the central part of their conduct to fellow human beings, since love is the permanent feature of the kingdom of God (Phillips, 2006:588, Schaeffer, 1982; 4: 182-183).

The centrality of love is something that is reinforced in Matthew 22:34-40. In the proposed text of Matthew, the first and second commandments were as follows: i) the greatest commandment is for humankind to love of God with all their beings; and ii) the second commandment is Christians to love their neighbours as they love themselves. This passage confronts us with the inseparability of Christians' love for God from their service to fellow human beings. Here, the love of God is the supreme obligation, however, "from the love of God stems the ability and desire to love those who are created in the image of God" (Genesis 1:26-27; Mounce, 1985:210). This means that the creation of human beings in the image of God is the thrust to our understanding of the relationship between the vertical (human beings love for God) and horizontal love (human beings love for their fellow human beings) mentioned in Matthew 22:34-40. The aforementioned conception implies that anyone who truly loves God should be able to sacrifice his love for his fellow human beings. In other words, the followers of Christ should make sacrificial love for aliens as an obligation since the goal of God, as expressed in the summary of the commandments, is for humankind to love God, and from their love of God flows out their sacrificial love for their fellow human beings created in the image of God, such as aliens, widows and orphans.

In the incarnation, God *in* and *through* Christ demonstrated the nature of this sacrificial love for the salvation of mankind. *In* and *through* Christ's incarnation, God the creator of all things left his place of honour and glory in order to assume our human mode existence and save us from sin and all its consequences. This was a costly enterprise for God because, out of his eternal love, he loved the world to the extent of sending his son to die for us at the cross so that we could no longer be aliens, strangers and enemies with God, but his sons and daughters (John 3:16; Romans 5:1-11; 2 Corinthians 5:19 & Ephesians 2:11-22). The death of Jesus Christ was not a surprising thing for God the Father, since in his foreknowledge and sovereignty, he knew

that his love for sinful humanity could cost him the death of his son. However, regardless of that cost, God sent his only Son to die for us at the cross so that we can be reconciled back into eternal fellowship with himself (God) (2 Corinthians 5:19). Here, love is the essence of God's being, which implies that although God is powerful, it is apparent that love receives priority in his (God's) being. As God in action, Jesus Christ, in his earthly ministry, loved wholeheartedly and demonstrated his love for others in desperate situations, despite what people of his time were saying and the danger that followed his compassionate acts (cf. John 5:1-18). For example, the danger that Jesus faced for being compassionate is evidenced in John 5:1-18, when opposition arises against him after he demonstrates his mercy and compassion to fellow humankind by healing a man at the pool of Bethesda.

In view of migration crises, the above-mentioned comprehensive discussion should compel Christians, as the followers of Christ, to exhibit sacrificial love by obeying God's command to love their neighbours as they love themselves. Sacrificial love for aliens is possible once Christians are committed to emulate the model of the sacrificial love of God for the world by giving his only Son to die a sacrificial and substitutional death at the cross for our salvation. In this way, the necessity of sacrifice that suffices from both the Old Testament and New Testament should compel people to construct responsible migration responses that embrace and look out for the needs of aliens in their societies.

2.5.8.5. Redefinition of Human identity

True human identity is found in Jesus Christ. However, in view of the *imago dei* (image of God), we argue that all humankind are created in the image of God as the centre of God's creation (Genesis 1:26ff), but this image was affected by the fall (cf. Genesis 3, Romans 3). Although this image of God in man was destroyed by the fall, it is imperative to advance that the notion of human beings as the bearers of the image of God brings forth the idea of the identity of all humankind (non-Christians and Christians) as found in the image of God. This common identity of all humankind as the bearers of the image of God should operate as a universal identity that unites and bonds all humankind as one people of God. In other words, the general identity of all humanity as God's image bearers is fundamental as the primary perception and interpretation of all humankind (Rivera-Pagán, 2012:586; Groody, 2009a:642 & Zetter, 1991:40).

However, because of sin in Genesis 3 (cf. Romans 3:23), the common or general identity of humankind as the bearers of the image of God was distorted and this brought alienation between humankind and God (cf. Romans 5:1-11 & Colossians 1:21ff). It is important to acknowledge that sin has not only marred the relationship between God and mankind, instead, it also distorted the relationship between mankind and mankind (Ephesians 2:11-22). This is why Talbert (2007:76) rightly observes that Ephesians 2:11-22 describes “our reconciliation through Christ in terms of our victory over alienation or estrangement both from other people and from God.” The vertical relationship between God and humankind, as well as the horizontal relationship that existed between humankind to humankind were destroyed and marred by sin (Ephesians 2:11-22). Nonetheless, it is important to recognise that in the proposed passage of Ephesians, Paul is confronting the tension that exists between Jew and Gentile Christians, and his aim is to establish that Jews and Gentiles were both alienated from God, as well as with one another before Christ. Although the Jews were privileged by being a chosen nation of God that was rooted in the Abrahamic covenant promises and the Mosaic Law, it is clear that there was a robust hostility that existed between God and humankind, and humankind and humankind before Christ’s redemptive work.

However, in the incarnation, *in* and *through* Christ, the eternal gracious and loving God (the creator and sustainer of the universe) migrated from his eternal-transcendent place of dwelling to our foreign territory to identify with us in order to destroy the dividing barriers which existed between God and us, as well as humankind to humankind through Christ’s redemptive acts (Ephesians 2:11-22; Groody, 2009a:649-642). The foregoing argument affirms that God in the incarnation was reconciling humankind to himself, as well as humankind to one another. This means that the twin doctrines of incarnation and reconciliation (Ephesians 2:11-22) confront us with the fact that God the creator *in* and *through* Christ:

... has made himself present within his creation in an entirely new way, in that the eternal Word of God, the personal mode and activity of his being, by whom the universe was created and from whom it received its order and in whom it consists, has himself become man in Jesus Christ, in whom he makes our creaturely existence his own (Torrance, 1981:134, cf. Ford, 2013:26 & Hardy, 1981:89).

In regards to the twin doctrines of incarnation and reconciliation, Ford (2013:26) concurs with Torrance (1981) as he advances the interconnection between the doctrine of creation and redemption in his explanation of *recapitulation* that:

Recapitulation means that God’s redemptive work found in Jesus Christ was not just a passing external shot into our time and space at only one point in history, but that He came into our existence and is at work within it, penetrating back to the beginning in the original creation

retracing and re-affirming in it the divine Will, and reaching forward to the consummation in the new creation in which all things are gathered up, thus connecting the end with the beginning.

The above conception establishes that the doctrines of incarnation and reconciliation combined together archives for humanity's vertical reconciliation (God and humankind; cf. Ephesians 2:16, Romans 5:8-11, 2 Corinthians 5:19), as well as their horizontal reconciliation (mankind to mankind; Ephesians 2:13-15; Talbert, 2007:76). This means, *in and through* Christ, God the creator came into a foreign territory of estranged humanity as a means of redefining the "borders between neighbors and open[ing] up the possibility for new relationships" (Groody, 2009a:652). This implies that the twin doctrines of incarnation and reconciliation brought forth a new human to human relationship, as well as between God and humankind (Ephesians 2:11-22). In other words, although we concur with Torrance (2009:xIvi) that justification, reconciliation and redemption are the "liberation of humanity from the abstract legal and ethical order into direct personal relation with God", we affirm that the horizontal aspect of reconciliation that unites humankind to humankind is also fundamental since it recognises the barrier created by the fall in Genesis 3 and the reconciliation between humanity and humanity that was worked by God through Christ's redemptive work. Hence, we affirm together with Groody (2009a:652) that the doctrines of incarnation and reconciliation constitute a "framework for evaluating human migration and question some of the underlying premises of the debate."

Consequently, in view of the backdrop of sin that marred the image of God in all humankind, the twin doctrines of incarnation and reconciliation advance that true human identity is now found by grace through faith in Jesus Christ's salvific work. True human identity is now found in Jesus Christ who came to renew the distorted/disordered identity of humanity (that was rooted in God's image in creation) as God himself in action. Christians, as the people who attained this new identity in Christ, are called to be characterised by love, mercy and grace to fellow human beings since these are the visible marks of the people who have their identity rooted in Christ. Believers, as people who found their new identity in Christ by grace (through faith in Jesus Christ), are called to embrace every humankind since their new identity, which is intrinsic in the twin doctrines of incarnation and reconciliation, challenges them to love and care for others despite their tribal, ethnic, national, language and religious background (Bediako, 1994:100).

The foregoing implies viewing the new identity of Christians from the view of the kingdom of God and mission of the church (Groody, 2009a:653). The view of the kingdom of God and the mission of the church, as demonstrated by Christ, should shape the identity of believers, especially their love for aliens. The vision of the kingdom of God and the mission of the Church are integral in God's mission of reconciling the world to himself through Christians as the agents of that ministry of reconciliation. Paul understands the position of Christians as a people founded on a new identity that is characterised by the role of embracing others as Christ did in the incarnation and reconciliation, as he avows himself as the minister of the ministry of reconciliation (2 Corinthians 5:11-6:2).

At this moment, it is important to underscore that Jesus Christ, the founder of the new identity of Christians, has demonstrated in deeds and actions the nature and character that Christians as his renewed people should be characterised with, as they work as God's agents in the advancement of his (God's) mission and kingdom to all nations. The nature, character and mission of the kingdom of God, as demonstrated by Jesus Christ, is marked by love, grace, mercy and compassion to aliens. For example, Jesus as a Jew in the gospel narratives demonstrated in action his acceptance of strangers and marginalised people in the kingdom of God, which he inaugurated (in the incarnation and continued to work it out in his earthly life, death, resurrection, etc.) by "reaching out to the Syro-Phoenician or Canaanite woman (Mt 15:21-28; Mk 7:24-30) as well as his response to the Roman centurion (Matthew 8:5-13; Luke 7:1-10)" (Groody, 2009a:653). Therefore, as the followers of Christ, Christians (as people who have their identity rooted in Christ) are called to embrace all people, including aliens, in their homeland. As we strongly argued before, Christians are expected to be characterised by love, mercy, grace and compassion to all fellow human beings, as their new identity in Christ (brought about by the twin doctrines of incarnation and reconciliation), expects them to do so. Hence, by implication, the new identity of Christians in Christ should cause Christians to be more embracive of aliens as they correspond to the nature and character of their renewed identity in Christ, that is; Christians have to emulate the action of God *in* and *through* Christ, in which he:

...drew near, propitiated himself, precipitated himself upon mankind in unconditional love, but did that in such a way as to find the means of expiation, bearing the cost of it in his love and so achieving his end not only in pouring out his love upon the sinner, but in gathering up the sinner again in the communion of his love (Torrance, 2009:146).

2.5.9. Aliens' role and responsibility to be assimilated in a host nation

2.5.9.1. Self-sacrifice of aliens: Forsaking certain aspects for incorporation into Israel and the Church

Although God commanded all people to care for the lowly or vulnerable among them (cf. Matthew 25:31ff), it is crucial to acknowledge that the Old Testament brings forth the notion of aliens' role and responsibility to be assimilated or incorporated in a host nation. The narrative of Ruth, Rahab, as well as God's command for the Israelites to embrace the aliens among them (Isaiah 56:1-8) in worship after they gave up their pagan gods is significant to note. For example, Ruth 1:16-18 suggests the role and responsibility Ruth plays to be incorporated or assimilated in the Israelite family or society. In unfolding the narrative of Ruth, it is apparent that when Naomi is about to return to Judah after hearing that God had visited her people by providing them with food, Ruth is considered to have given up her Moabite gods and identity in order to be assimilated in the nation of Israel. Ruth is believed to have given up her Moabite identity by acknowledging that the covenantal people of God (the people of Naomi) will be her people. As well, she gives up her pagan gods by acknowledging that the covenant God (the God of Naomi) of Israel will be her God. Arguably, it is at this point that Ruth is believed to have given up the pagan gods of Moab and worshiped the only true God of the universe, the God Abraham, Isaac, Jacob and Israel (Smith, 2007:307).

The above-mentioned role and responsibility of a foreigner to be incorporated in a host nation is also perceived in the narrative of Rahab (Joshua 2:1-21; cf. 6:17, 22, 23, 25). Here, Rahab, a prostitute in Jericho hears about the God of Israel and acknowledges him as the one who is worth risking her life for as she hides the spies of Israel who come to spy on the land of Jericho (Smith, 2007:307). It is in Joshua 2:8-11 that Rahab is believed to have given up her pagan gods and acknowledged the God of Israel as the only true God, based on his (the God of Israel) works that she has heard. Also, Rahab pleads with the spies of Israel to spare her and everyone in her household (Joshua 2:12-14). The spies of Israel swear an oath to spare Rahab and her household members as long as she (Rahab) would not disclose the mission of the Israelite spies to the authorities and anyone in Jericho. Later, a fierce battle is fought between Israel and Jericho, and the city of Jericho is destroyed. Based on the oath that the Israelite spies had made to her, Rahab and all her household members are rescued and assimilated in the Israelite society (Joshua 6). At this juncture, we advance that there is a suggestion that aliens were welcomed

and incorporated into the Israelite society once they had given up their pagan gods and acknowledged the God of Israel as the only true God who owns the land of Israel.

The aspect of aliens' role and responsibility to be incorporated by host nations is substantiated by Isaiah 56:3-8 that calls the post-exilic Israelites to accept the foreigners and the eunuchs that sincerely seek God because he embraces everyone (Webb, 1996:221; cf. Paul, 2012:447-448). In this context, Isaiah is referring to "a new socio-religious phenomenon that emerged in the Babylonian-Persian period that of groups made up of foreigners desiring to join the Israelite religious community" (Paul, 2012:447-448). This was a powerful reminder for the people of God (Israel) because "the holiness God demanded of his people was totally incompatible with physical mutilation (as practiced in pagan cults), and that his love for foreigners was not a casual thing" (Webb, 1996:222). Here, God is against the Israelites who seek to harm or exclude the foreigners among them since this would be deviating from the Abrahamic covenant in Genesis 12:1-3, 15 (cf. Genesis 17:1-16) which he (God) designed to embrace all people. In this proposed passage of Isaiah, the "foreigner and Eunuch are examples of an all-embracing inclusiveness. The Old Testament was never exclusive on a nationalistic basis" (Motyer, 1999:351).

In Isaiah 56:3-8, God reminds his post-exilic community (the Israelites) that aliens that desired to be incorporated in Israel's religious worship had roles and responsibilities to play. The "foreigners who have attached themselves to the Lord and the faithful Eunuchs are promised that the Lord's salvation is imminent on condition that they abide by the Lord's commandments" (Paul, 2012:447). The aspect of attachment of the aliens to the God of Israel implies that they had to forsake their former pagan gods that were incompatible with Israel's religious worship. As highlighted earlier in section 2.3.4.2.3, aliens received admission into the special relationship that God had with the Israelites after giving up their pagan gods and promising to abide by God's covenant obligations to the Israelites by keeping the Sabbath (Isaiah 56:5), as well as serving and loving God with all their beings (Isaiah 56:6-8; Deut. 10:12, 20; Motyer, 1999:351). However, once the aliens were incorporated in the Israelite society, we are of the opinion that it was never God's expectation that the aliens became Israelites but that they were free to worship Yahweh, but still retain their foreign identity. For instance, the story of Ruth that refers to Ruth as the *Moabite woman*, even after she had given up her identity as a Moabite and acknowledged the God of Israel as the only true God (Ruth 1:16-17) is reminiscent of the proposed reality. This is because even after Ruth had given up

her Moabite identity and foreign gods, the book of Ruth continues to refer to her as the Moabite woman (cf. Smith, 2007:307).

To put it differently, we are advancing that in the Old Testament, aliens were allowed to be part of the Israelite community or society, after acknowledging the following three things:

- i) Yahweh is sovereign;
- ii) Yahweh is the head of the state of Israel; and
- iii) Yahweh is the owner of the land of Israel.

By implication, this means that the foreigners could worship their gods in their land, but not in the land of Israel whose owner was God himself. However, this does not mean that God was not in charge of all the land in the universe; this is in relation to the special covenantal relationship that God entered with Israel as his priestly nation. Having established the aforementioned, it is important to note that aliens were not forced to give up their foreign gods and acknowledge the God of Israel as the only true God. Instead, they were to worship the only true God of Israel out of their personal convictions; i.e. Rahab's sacrifice for the spies was based on the works of the God of Israel that she heard. The aforesaid notion corresponds with the New Testament, in which Christians, as God's people are not allowed to convert people by force. Instead, they are commanded to preach the gospel to people of all nations (Matthew 28). This gospel is supposed to be accompanied by the loving and gracious deeds that Christ has demonstrated for his followers during his earthly life, i.e. loving vulnerable people such as the sick, homeless, hungry, strangers and etc. It is by the preaching of the word and the actions that people are converted. At this point, even after aliens had converted to the Christian faith, they retained their former national identity (such as South Africans, Zambians, Americans and etc.) although their national identity is superseded by the common identity they share with all believers in Christ.

In bringing this discussion to bear on responsible migration response, we advance that aliens have roles and responsibility to be incorporated in host nations. In so doing, the migrants give up certain privileges in order to fit into the new context they are living in. However, aliens are not supposed to be forced to give up their privileges and identities. Christians are obliged to preach the gospel and practically express their love for aliens so that, by the combination of their words and actions, aliens could arrive to a personal conviction and be converted to Christianity. As well, what arises from this discussion is that aliens should not expect to be embraced in the host nation without first sacrificing some of their privileges and identities. This

serves to remind aliens that the various nations they find themselves in have their own regulations and rules that they abide with. Some of these regulations and laws compel foreigners to sacrifice some of their former privileges although they may retain their foreign identities as Zimbabweans, Australians, Zambians, etc. Thus, aliens are challenged to make some compromises in order to be assimilated by host communities. This means that as host nations are challenged to embrace, love and care for the aliens among them, it is also true that the aliens themselves have roles and responsibilities to play to make sure that responsible migration takes place.

2.5.9.2. The contribution of foreigners in the building of a hosting nation

Having established the courage of Ruth as one of the necessary qualities that aliens need in order to survive in a foreign nation, we note that she (Ruth) is later used in the advancement of God's redemptive plan for the world through Israel. In other words, in his larger purposes for the world through the nation of Israel, God uses Ruth, the foreign Moabite woman to accomplish his redemptive purposes for all nations (Bush, 1996:55 & Ulrich, 2007: xxii). In the context of the challenges jeopardising God's greater purposes for the world, which he seeks to achieve through Israel as his (God's) instrument, Ruth is used by God to effect his (God's) purposes in the world by giving birth to Obed (Ruth 4:17). Obed is the father of Jesse, who sires David, who becomes the king of Israel. God enters into an eternal covenant with David about his (David's) throne which God declares would endure forever. Matthew 1 advances a linkage between Jesus Christ (the saviour of all people) and David as it denotes Jesus as the Davidic son (Matthew 1:1-25).

Given this, we argue that Ruth (cf. Ruth 4:17) is a significant example of the contributions of foreigners in the construction of host nations. Ruth is significantly located in the lineage of Judah which stretches to Jesus (Snyder, 2012:22, 25 & 199, cf. Linafelt, 1999: xxiii). In substantiation, the aspects of Jeremiah's letters to the exiles in Babylon found in Jeremiah 29 are paradigmatic for migrants that find themselves in other countries. They are to be full citizens, in terms of privileges, contributions and responsibilities, of the nations in which they find themselves by the will of God. In our view, this perspective is very important and yields rich insights for ministering to migrants who may have been painfully uprooted and suffered significant losses in the process. It makes it possible for them to draw comfort from focusing on God and trusting him as the one who is able to make sure that all things work together for the achievement of his good plans.

However, in retaining our main conversation, the discussion considered in this section is that host nations should be encouraged to treat aliens well since they (aliens) can contribute to the building of their (hosts') nations. In other words, the aforementioned aspect encourages the necessity for positive perception of foreigners by host nations because, as pointed out earlier, aliens can also contribute to the wellbeing of host nations.

2.6. Conclusion

This chapter has framed a biblical-theology of migration for practical-missional praxis by conducting a biblical-theological analysis of migration from the selected important parts of the Old and New Testament passages and cases on migration that have been explored, using a redemptive historical approach. In doing this, we discerned many theological principles or insights on migration that should compel the Church to have a responsible migration response. Although all the theological principles advanced in this chapter cannot be summarised at this juncture, we argue that the predominant biblical-theological principles are interlinked with the view of migration in redemptive history. It discerned that human migration has its origin in God, who ordained it for a purpose and he continues to use human migration to accomplish his redemptive plan and purposes for humanity after the fall.

After the fall, God continues to migrate his people for the purpose of accomplishing his redemption for humankind, as he initially promised in Genesis 3:15. This aspect was advanced by many migration principles such as, among others; i) God migrates his people to where sinners are so that through such contact the sinners can be saved, ii) God migrates sinners to where his people are so that they (the sinners) can be saved. The predominant argument was that since God migrates his people for a purpose that is usually unknown to humankind, it is advisable for human beings to have positive response to migrants because migrants are brought to their door steps by God for a purpose. Given this, we established that the individual and corporate factors for migration such as famine and persecution may, in this case, also receive a more than human aspect in God's providential control of everything that has to do with human beings as he works out his plan to fulfil his promises.

3. The contemporary global and South African context of migration

3.1. Introduction

This chapter (3) presents the current global and South African context of international migration. In order to achieve this objective, the first section defines and conceptualises migration with particular focus on international migration. Furthermore, it establishes the utilisation of an eclectic approach that can be summarised as push and pull factors in studying the contemporary global and South African contexts of migration.

The second section will present the current global and South African contexts of international migration, as constituted by people that migrate from their countries of origin to other nations because of various push and pull factors. In doing this, we will identify if the factors for the contemporary global and South African contexts of international migration are similar to that in Scripture. In addition, we will ascertain if the current global context of migration is similar to that of South Africa. The quest for similarities between the aforesaid contexts of migration is important in advancing that the envisioned holistic ministry model (in Chapter 6) that responds to migrants' challenges in South Africa may also be relevant to all contexts, such as the American context.

3.2. Definition and conceptualisation of migration and eclectic approach to understanding international migration

3.2.1. Definition and conceptualisation of migration

There is a rapid increase in the movement of people from their places of “origin to a destination, or from a place of birth to another destination across international borders” (Skeldon 2013:2). Human migration occurs at two levels, at micro level, where people migrate from one community or town within a country. At macro level, human migration takes place across international borders (IOM, 2015:35). Therefore, migration has both “internal and international” dimensions (IOM, 2015:35). International migration is “the movement of people across borders to reside permanently or temporarily in a country other than their country of birth or citizenship” (UNHR, 2015:17). Every person who migrates from his or her place of birth to another destination across international borders is referred to as a migrant. This definition of international migration includes refugees, victims of human trafficking, documented or undocumented migrants. The deputy High Commissioner for Human Rights,

Gilmore (2016), uses the term ‘migrants’ as an umbrella concept representing all people (including migrants in transit) that commonly share a lack of citizenship in their host countries.

Refugees are a sub-set of international migrants who are forced (non-voluntary migration) to move from their countries of origin to other countries due to life threatening crises (such as natural disasters, climate change, political, violation of human rights and religious persecutions) beyond their control (Skeldon 2013:1 & UNHROHC, 2013:7). Hence, there are two categories of international migrants, namely: those that move “voluntarily” and those that are “forced” to migrate as a result of factors beyond their control. In this study, it does not matter whether one’s movement is voluntary or non-voluntary since both categories of people are classified as migrants. Arising from the preceding description of migrants is the conception that both voluntary and non-voluntary international migration are caused by various factors such as economic, political, religious, climate changes and natural disasters (Datta *et al*, 2006:3; Groody 2013:34-35; Paddilla & Phan 2013:2 & IOM, 2015:17).

Corhen and Sirkeci’s (2011:10) conceptualise voluntary and non-voluntary international migration as always caused by *explicit* and *latent* conflicts. They maintain that international migration is not always a result of explicit conflicts such as political, religious or ethnic conflicts since conflict is not always equivalent to violence. Instead, international migration is also motivated by *latent* conflicts within individuals’ lives. Latent conflict refers to issues such as people’s hidden fears or uncertainties about the future of their countries’ economy, which cause them to move across borders for their security. However, Corhen and Sirkeci’s (2011) conceptualisation of explicit and latent conflicts as the perpetual causes of international migration does not help us in this study. The word “conflict”, even when one considers such conflict as latent, does not help in adequately clarifying the matter because the issue of international migration is complex and multi-faceted. Therefore, in this study, a conceptualisation of internal and international migration as caused by push and pull factors will be employed.

Many scholars rightly advise that “push and pull factors” are an important conceptual framework (Thet, 2014:1-14; Cohn, 2009:70-97; Rubchak, 2011; King, 2012, 12-14 & Monsma, 2000:16). The push factors are understood as those factors (such as low productivity, unemployment and underdevelopment, poor economic conditions, lack of opportunities for advancement, exhaustion of natural resources and natural calamities) that force people to move

from their places of origin to other internal or international destinations (Thet, 2014:3). The pull factors are considered as those factors (such as opportunities for better employment, higher wages, facilities, better working conditions and attractive amenities) that attract migrants to move to another internal or international place (ibid). Usually, pull factors exist in more developed countries and cities (Thet, 2014:1). For instance, developed countries and cities are usually viewed and presented positively in the media, resulting in “pulling” highly skilled and qualified citizens of less developed cities and countries.

Given this, international migration is the movement of people across borders, due to push or pull factors, in order to temporarily or permanently reside in a foreign nation, while internal migration refers to the movement of people in the same country from one place to the other. Having discussed the definition of international migration, the following section will now analyse the various theories of migration so as to establish their weaknesses in understanding the current global and South Africa contexts of international migration. In doing this, we are setting a platform to use an eclectic approach, that is summarised as push and pull factors, in studying the contemporary global context of international migration, with particular focus on South Africa.

3.2.2. Advancing an Eclectic approach in understanding international migration

Kurekova (2011:3) notes that many migration theories have been proposed in order to understand the global context of migration. In his own words, Kurekova (2011:3) affirms that the migration theories are aimed at understanding “the origins of migration, the directionality, continuity of migrant flows, the utilisation of immigrant labour and the socio-cultural adaptation of migrants.” These theories are Neoclassical Theory; Macro Theories (also known as the New Economics Theory & Neoclassical Micro Theory); Dual Labour Market Theory; Network Concepts Theory and World Systems Theory (Kurekova, 2011:1-14). However, all these theories of migration are limited in many and different ways in understanding the contemporary global and South African context of international migration (Kurekova, 2011:1-14).

In concurrence with Kurekova (2011); Olejarova (2007:9) and De Haas (2014:6) point out that there is no theory of migration that is comprehensive enough to understand the complex and

diverse nature of the contemporary context of international migration⁵⁹. This section will briefly analyse the abovementioned theories of migration in order to establish their weaknesses in conceptualising the complex issues in the current context of international migration. The analysis will conclude by proposing an eclectic approach in studying the contemporary global and South African context of international migration (cf. De Haas, 2014:3033). An eclectic approach utilises various approaches in conducting a research (ibid). The eclectic approach, “instead of being mutually exclusive, different theories may apply to particular manifestations of migration occurring under specific conditions, with particular social categories and/or to particular levels of analysis” (De Haas, 2014:30).

3.2.2.1. Neoclassical theory

According to the *Neoclassical theory* of migration, the wage and income differences between countries are key push factors in the contemporary context of international migration since they motivate people to relocate to countries offering better incomes or wages (Kurekova, 2011:2, 5-7; Lewis, 1954:139-191; Hicks, 1963; Harris & Todaro, 1970:126-142). In line with De Haas (2008), Dustmann *et al.* (2003), Faist (2000) and Massey *et al.* (1998); Kurekova (2011:3) notes that the neoclassical theory’s conceptualisation of better incomes and wages as the cause of people’s movement to relocate to another nation does not recognise that international migration is associated with financial costs for people to migrate to their desired countries of destination. Therefore, it should not be the individual poor people that internationally migrate or the poor countries that send more international migrants. It can be surmised that this theory does not give cognisance to the fact that international migration involves people’s “capabilities to migrate within a given set of opportunity structures” (De Haas, 2014:2).

Further, the other weakness of the neoclassical theory lies in its assumption that international migration would not occur without “wage differentials between countries, and that labour markets are thus the primary mechanisms by which international flows of labour are induced” (Olejarova, 2007:13). Therefore, the neoclassical theory does not consider other independent causes of the contemporary context of international migration, including political crises, religious persecution, wars, violation of human rights and natural disasters. Ultimately, the neoclassical theory seems to suggest that international migration flows can be governed

⁵⁹ In order to understand the reasons why there is no comprehensive theory of migration that helps one to understand the complex and diverse nature of the phenomenon of international migration, one should visit De Haas (2014:6-7). In this discussion, he indicates that leading scholars in migration studies such as Castles and Miller (2009) is of the opinion that a comprehensive or universal migration theory will never exist. (NB: why refer to “the reasons” if you are not mentioning any of them here?).

through regulating and influencing the labour markets in both migrant hosting and sending nations (Olejarova, 2007:13 & Massey *et al.*, 1993:434).

Kurekova (2011:3) uses empirical analysis of the neoclassical theory on migration to examine the European Union East West flows, and shows that this theory is weak to understand the diverse and complex nature of the contemporary context of international migration. Kurekova (2011:3) expansively reveals that: the neoclassical theory of migration struggles to account for significantly different rates of outmigration from CEE (Central and Eastern Europe) countries which share relatively similar living standards and wage differentials relative to Western Europe. In spite of the rigor that the neoclassical theory of migration offers, it is rather poorly equipped to provide reliable ways of analysing and predicting migration in the context of European Union East-West migration.

3.2.2.2. Macro Theories: New Economics Theory & Neoclassical micro Theory

Macro theories are branched into two, namely: *Neoclassical micro* and *new economics*. These two theories pay close attention to factors that influence individual people to decide to move across international borders and on the rational theory on *how* and *why* individual people decide to engage in international migration (Olejarova, 2007:19). In view of *neoclassical theory*, Sjaastad (1962:80-93, cf. Olejarova, 2007:19) advances that migration is taken as a “human capital investment problem” because the potential migrants evaluate the costs and benefits of their migration enterprise in view of their set objectives and reasonable factors. In Sjaastad’s (1962:80-93, cf. Olejarova, 2007:19) view, there are factors of migration that are related to wages and those that are not related to wage benefits.

In Olejarova’s (2007:19) observation, the neoclassical theory was further expounded by Todaro (1969:138-148). Todaro (1969:138-148) affirms that although people migrate to foreign nations for factors related to wages and non-wages benefits, this form of migration tends to create unemployment in migrant hosting nations, since it is not all migrants who find jobs in the countries of destination. Since not all migrants are able to get jobs in their countries of destination, some make a thorough analysis of their migration decisions by comparing the economic opportunities in their home countries and those beyond their borders. Nevertheless, although this theory is helpful, it is also true that it does not consider that the current global context of international migration is caused by factors beyond people’s control, such as natural disasters and political instabilities that pose serious threats to the lives of people. Instead, it focuses more on individual decisions based on the monetary benefits and costs of their

migration enterprises at the expense of other factors that compel people to engage in international migration (Olejarova, 2007:20).

The *new economics theory* of migration reacts to the *neoclassical theory* by shifting its focus from “individual independence to mutual interdependence” (Kurekova, 2011:7). This theory suggests that the decision to migrate is not made by individuals, but by families and households as a response to income risks and the failures of many economic sectors in their countries of origin as well as the absence of institutional mechanisms such as the “government programs or private insurance markets” (Kurekova, 2011:7-8). Unlike the neoclassical theory that focuses more on the countries of migrants’ destinations, the new economics theory focuses on the economic causes of people’s international migration from their countries of origin (Kurekova, 2011:7). However, this theory has been “criticized for sending-side bias and for its limited applicability due to difficulties in isolating the effects of market imperfections and risks from other income and employment variables” (Kurekova, 2011:8). Because this theory only looks at the causes of international migration only from the economic perspective of the migrants’ countries of origin, it significantly falls short of adequately indicating other independent causes of international migration such as pull factors that attracts people to move to a particular nation.

3.2.2.3. Dual labour Market Theory

The *dual labour market* theory accounts for two kinds of economies, the *capital-intensive economy* that utilises both skilled and unskilled labour; and the *labour-intensive economy* which relies on unskilled labour (Kurekova, 2011:9; cf. Olejarova, 2007:14-15). This theory analyses that migration is caused by the demand for labour, not its supply. This means that countries with advanced economies attract the migration of low skilled people to take up poorly classified jobs that are shunned by local people (Kurekova, 2011:9 & Olejarova, 2007:15). The policy of recruitment will follow as a measure to regulate the immigration of people in the respective countries with advanced economies. Notably, the weaknesses of this migration theory are that it focuses more on the formal recruitment procedures in host nations, whilst excluding the independent factors of international migration within the migrants’ countries of origin (Kurekova, 2011:9).

Moreover, in analysing the weaknesses of the dual labour market theory, De Haas (2014:6) argues that the labour market theory only concentrates on the positive factors in host countries that attract migrants to leave their home countries. This usually results in scholars and

institutions possessing a biased view on the “causes, consequences and experiences” of international migration (ibid). In other words, the *dual labour market* theory concentrates more on the factors in the host countries that attract the influx of international migrants than on the factors that push migrants from their home countries. For example, the theory fails to sufficiently account for the fact that high unemployment levels within a country invariably cause people in the working age category to migrate out of their country. Hence, although dual labour theory of migration helps us to understand the movement of both skilled and unskilled labour to countries with advanced economies, it is apparent that it significantly falls short in dissecting the dynamic and complex nature of the contemporary global and South African contexts of international migration.

3.2.2.4. Network concepts theory

The network concepts theory is a sociological approach to migration since it focuses more on factors that perpetuate migration in time and space, based on the availability of social networks within a shared community (Kurekova, 2011:10; Olejarova, 2007:17 & Taylor, 1986:147-171). For instance, Kurekova (2011:10) advances that network migration theory suggests that “the existence of a diaspora or network” will influence people to choose their desired destination countries when factors of migration such as wage differences or recruitment policies have ceased. This theory is interconnected to the migration systems theory that suggests that migration changes the relationship between social networks and other symbolic ties such as “social, cultural, economic, and institutional conditions at both the sending and receiving ends and that it forms an entire developmental space within which migration processes operate” (Kurekova, 2011:10; cf. Olejarova, 2007:16). The network theory is also called transnational migration since it “conceptualizes the existence of transnational social spaces” (Kurekova, 2011:11).

The network concepts theory of migration focuses on the existing relationships between migrants in their hosting nations and non-migrants in migrant sending nations (Kurekova, 2011:10). These existing ties are usually termed as *cumulative causation* of international migration (Kurekova, 2011:10). This is to say that international migration is a response to prior existing ties between the migrant sending nations and migrant receiving nations, such as family, kinship, friend and “shared community of origin” (Massey et al., 1993:448, cf. Olejarova, 2007:17). These prior existing ties also include colonial ties, trade or investment flows (Kurekova, 2011:10). Nonetheless, although the network concept theory and the various facets

emerging from it are helpful in understanding international migration, it provides a limited understanding of the independent causes of the contemporary global and South African contexts of international migration such as economic, political, religious, wars, violation of human rights and many others (Massey et al., 1993:448).

3.2.2.5. *World Systems Theory*

The *World Systems* theory was proposed by Sassen (1988) as one of the theories of migration that understands the origins of international migration by dynamics of the capitalist world economy. It understands international migration as a by-product of global capitalism. It views the contemporary trend of international migration as the movement of people from poor to rich nations because of factors associated with industrial development in the first world that generate structural economic problems. Sassen's (1988) theoretical framework for migration is confirmed by South-North migration (Martin 2013:2). In 2013, 82 million or 35 percent of international migrants, which is the highest number ever, moved from developing countries to more industrialised countries, for instance "as from Morocco to Spain, Mexico to the United States, or the Philippines to South Korea" (Martin 2013:2). While Sub-Saharan African trends of migration are largely undocumented, they arguably confirm a similar trend (Hammerstad 2011:1-4 & Horwood, 2015:5). For instance, due to the steady decline of the Zimbabwean economy in the last two decades, South Africa has witnessed a large inflow of Zimbabweans totalling more than one million into the country (Hammerstad 2011:1-4). Kenya, which is the leading East African economy, has also accommodated "over 90,000" South Sudanese refugees and Somalis who were fleeing civil wars in their countries (Horwood, 2015:5).

However, the weakness of the World Systems theory lies in its failure to account for the movement of people from rich to developing countries, especially considering the South African context of migration (Aymar, 2015: 31ff). In his article entitled *Immigration and the South Africa Labour market*, Fauvelle-Aymar (2015: 31ff) notes that in Africa, particularly in the Sub-Saharan Africa, South Africa is the main hub for international migrants, including those from the developed nations (Fauvelle-Aymar, 2015: 31ff). South Africa attracts many international migrants from the developed countries because of its major developing economy in the world's markets (South Africa's position in BRICS, 2013)⁶⁰. For instance, the Brand

⁶⁰ In 2013 South Africa's position in Bricks (2013), find a current source, the South African economic situation has greatly changed since 2013. South Africa is included as one of the major five countries with major growing economies to be better than some of the developed economies. These countries are usually called the BRICS, which means Brazil, Russia, India, China and South Africa.

South Africa (2005), which is an official custodian of South Africa's national brands, indicates the presence of many global companies in South Africa. These companies include; Acer Africa, Alcatel, Agrid South Africa, Barclays Bank, BMW South Africa, Britannica Biscuits, EDS South Africa, General Electric and Singapore Airlines. These international organisations are headquartered in South Africa, but have operations all over Africa. There are many advantages associated with setting up company headquarters in South Africa (ibid). Hence, the presence of many international companies in South Africa as a port of entry into Africa, particularly Sub-Saharan Africa, suggests that the world systems theory of migration is limited in understanding the diverse and complex nature of the contemporary global and South African context of international migration.

3.2.3. Preliminary Conclusion

In conclusion, the discussion of the theories of international migration in this section reveals that some leading theories of international migration have weaknesses in understanding the diverse, complex and dynamic nature of the contemporary global and South African contexts of international migration (De Haas, 2014:5). In light of these weaknesses, the next section will adopt an eclectic approach that can be summarised as push and factors in order to comprehend the multifaceted, complex and diverse current global context of international migration with particular focus on South Africa. An eclectic approach of push and pull factors utilises various theories of international migration in conducting this research. This approach is in line with various scholars (Kurekova, 2011; Todaro & Smith, 2006; Faist, 2000; Portes, 1999 & Massey et al. 1993) that contend that the above defined theories of international migration provide multidimensional aspects of international migration that cannot be considered in isolation since they complement each other. In doing this, we concur with Arango (2000: 283) that ‘‘migration is too diverse and multifaceted to be explained by a single theory’’. Given this, the forthcoming section will now consider the contemporary global context of international migration, with particular focus on South Africa, using an eclectic approach of push and pull factors.

3.3. An overview description of the contemporary global and South African contexts of international migration

3.3.1. Natural disasters as the contemporary global context of international Migration

A considerable number of scholars (Afonso, 2011; Kolmannskog & Trebbi, 2010; Watch, 2004; Shamsuddoha et al., 2012; Drabo & Mbaye, 2011; Mbaye, 2017; Kolmannskog &

Trebbi, 2010 & Ferris, 2008) and organisations (European Commission, 2015 & UNHCR, 2009) indicate that contemporary international migration is characterised by many people migrating from their countries of origin due to natural disasters such as avalanches, landslides, earthquakes, sinkholes, volcanic eruptions, famines, tsunamis and blizzards. In amplifying the natural causes of the contemporary global context of migration, Traylor-Smith (2017:12) argues that there are environmental and climatic factors that include floods, storms, landslides, and forest and bush fires, as well as “gradual changes such as rising sea levels, drought, severe heat, and soil degradation.” With this in mind, Afonso (2011), Kolmannskog and Trebbi (2010), Watch, (2004), Shamsuddoha *et al* (2012), Drabo and Mbaye (2011), Mbaye (2017) and Ferris (2008) perceive a link between these natural disasters and migration. These scholars argue that when people are confronted by natural disasters (natural events beyond their control), they are forced to migrate to another country or another place within the same country for refuge purposes.

In the article termed *Predictability of population displacement after the 2010 Haiti earthquake*, Lu, Bengtsson and Holme (2012:11576) note that the number of people forcibly displaced by natural disasters in 2010 amounted to 42 million. In showing the movement of people as a result of natural disasters, the aforementioned scholars reveal that after the 2010 Haiti earthquake, there was a large movement of people from Haiti to other places within the country, as well as beyond their international borders (ibid). These “movements had caused the population of the capital Port-au-Prince to decrease by an estimated 23%. Both the travel distances and size of people’s movement trajectories grew after the earthquake” (ibid). In agreement with Lu, Bengtsson and Holme (2012), DesRoches *et al* (2011) note that the earthquake in the Republic of Haiti killed an estimated total of 300 000 people and displaced 1.3 million. The displaced people subsequently engaged in internal or international migration for survival. The European Commission and European Civil Protection and Humanitarian Aid operations (2017:1) report that there are 65.6 million forcibly displaced people across the globe. Within the preceding figure, 22.5 million of the people were forced to migrate to other nations as refugees due to reasons such as conflicts, violence, human rights violations, persecutions or natural disasters. Many of these international refugees are hosted by developing countries (ibid).

Ferris (2008), Afonso (2011) and Shamsuddoha *et al* (2012) argue that the issue of climate change is causing the displacement of many people across the globe. Climate change affects

agriculture and the ecosystem in a way that subjects people to famine⁶¹, poor water sanitation and many other adverse effects (ibid). In response to this, many people engage in internal and international migration for their security (ibid). For instance, Shamsuddoha *et al* (2012:11 & 14) state that although many people from Bangladesh are currently emigrating because of social, political and economic factors, it is also true that the more “recent phenomenon of climate change” like the dryness in most parts of the country and floods suggest that Bangladesh is already affected by famine and drought, resulting in internal and international migration of many people (ibid). That is:

With its 162 million inhabitants, Bangladesh is one of the poorest and most densely populated countries on Earth. Although it produces only 0.06 percent of global greenhouse gas emissions, it is one of the countries most threatened by climate change.

To further underscore the notion of climate change as part of the contemporary global context of international migration, Shamsuddoha *et al* (2012:14) states that currently, in Bangladesh:

...more than 50 million people are affected by disaster events every five years. The country's long coastline faces one cyclone roughly every three years. Annually, approximately one-quarter of the country is inundated, while the 1998 flood inundated up to 61% of the country, rendering 45 million people homeless. People living in coastal areas are particularly vulnerable.

Given this, the climate change in Bangladesh is causing drought and famine in a country that has witnessed the internal and international migration of the people of Bangladesh to other nations. By implication, the contemporary global context of international migration becomes a response to climatic and environmental changes (European Commission, 2015). This brings to the fore the fact that the contemporary global context of international migration is often a result of natural disasters. Traylor-Smith (2017, 19-24) advances that although natural disasters can

⁶¹ The IOM (2004:11) advances famine as one of the major historical context of internal and international migration. It provides an estimated number of people who moved across international borders during the time of industrial revolution and urbanisation in the 18th and early 19th century (ibid). Within the aforementioned years, approximately, 17 million left Europe between 1841 and 890 in exploration of the new world (ibid). A largest number of these migrants were from the British Isles⁶¹ escaping extreme poverty from their nation (IOM, 2004:11 & Martin and Midgley, 2003:13). One of the reasons for the British Isles to feel the impact of industrial revolution was the potato famine of 1845-47 that affected them (IOM, 2004:12). Gráda (2004:1) describes the causes of the Irish potato famine as follows “the proximate cause of the Great Irish Famine (1846-52) was the fungus *phythophtera infestans* (or potato blight), which reached Ireland in the fall of 1845. The fungus destroyed about one-third of that year's crop, and nearly all that of 1846. After a season's remission, it also ruined most of the 1848 harvest. These repeated attacks made the Irish famine more protracted than most.” During this period, the potato famine caused the movement of high numbers of people to migrate from the British Isles.

take place in any country, it is important to note that Small Island states in the Pacific are affected by the rise of the sea level, Bangladesh is affected by floods and high temperatures, the United States of America is affected by climate change, rising sea levels, and population movements on the East Coast and Africa is affected by climate change. In Hakimi's (2016:6) view, international migration in North Africa and the Middle East due to climate change will continue in Africa as some experts predict that some "parts of the Middle East and North Africa will be uninhabitable because of temperature increases by the end of century." This clearly indicates that natural disasters are most likely to increase in the next few years and this will continue to fuel the movement of people to other nations as refugees or asylum seekers.

We, accordingly, argue together with Shamsuddoha *et al* (2012:15) that from a human rights perspective, the interrelationship between migration and climate change is affecting and will continue to affect many hosting nations since they have to open their borders to many international migrants who are forced to migrate because of natural disasters. This conception arises from the fact that people have a right to life, food, adequate living standards and physical and mental health, so they have to leave their countries and find refuge in other countries that address their insecurities and challenges (*ibid*). In this way, migration helps people to "cope with the adverse effects of climatic shocks by providing them with new opportunities and resources" (Mbaye, 2011:1).

3.3.1.1. Natural disasters as part of the contemporary South African context of international migration

Naudé (2008) notes that Africa, particularly Sub-Saharan African countries are characterised by people that move from their countries of origin to South Africa because of natural disasters in their countries. These natural disasters are multiple in scale and diverse in nature (The Nansen Initiative, 2015:1). Here, "flooding associated with tropical cyclones, and severe drought have consistently contributed to both internal and cross-border displacement" in Southern Africa and beyond (*ibid*). Furthermore:

Southern Africa also experiences a range of other natural hazards including landslides, flash floods, earthquakes, tsunamis, tornados, excessive snowfall, hail storms, sand storms, land degradation, extreme temperatures and volcanic eruptions. Hazards such as these take place in broader environmental, social and political contexts impacted by inequality, poverty, violence and governance challenges (The Nansen Initiative, 2015:1).

However, although there are many natural disasters in Southern Africa that force people to migrate beyond their international borders, it is apparent that “the majority of displacement in Southern Africa is associated with flooding, especially as a consequence of tropical cyclones and storm surges” (The Nansen Initiative, 2015:5). Floods cause famine which, in turn, forces people to engage in internal or international migration for survival.

In view of the contemporary South African context of international migration, we argue that when these natural disasters happen in South Africa’s neighbouring countries, people are forcibly displaced to South Africa for security reasons⁶². In quoting the Internal Displacement Monitoring Centre (IDMC), The Nansen Initiative⁶³ (2015:1) states the existence of approximately over 1.5 million people displaced by natural disasters in Southern Africa between 2008 and 2013. Mozambicans constitute the highest number of displaced people during the aforementioned period, with a total of at least 500 000⁶⁴ having been affected (ibid). For instance, Cyclone Eline, which hit Mozambique in 2002, affected five million people, 1.25 million of whom were displaced across Southern Africa (ibid). Notably, some Mozambicans victims of Cyclone Eline were evacuated to South Africa for safety (ibid). The Food and Agriculture Organisation of the United Nations (2004) predicts that the impact of tropical cyclones is most likely to be felt by Sub-Saharan Africa countries such as Mozambique and South Africa in the forthcoming years. Given this discussion, we posit that the future context of migration in South Africa is most likely to continue to be characterised by people who emigrate due to natural disasters caused by conditions such as climate change in their countries of origin.

⁶² However, this does not mean that South Africa is also not affected by natural disasters. The International Federation of Red Cross and Red Crescent Societies (2011:2) notes that South Africa as a nation encounters a lot of internal migration as a result of natural disasters such as floods, wind storms, hail storms, bush and informal settlement fires, droughts, landslides and etc. For example, between 2009 and 2010, South Africa witnessed devastating floods “in Gazankulu, some areas in Eastern Cape (Mthatha, Ntabankulu, Mhlontlo), KwaZulu Natal (KwaNyuswa, Madden, Bulwer, Ngwavuma), Northern Cape (Upington and Douglas), North West (Taung and Mafikeng)”. These floods displaced many people in South Africa of approximately more than one million in the respective areas (ibid).

⁶³ The Nansen Initiative is a “State-led, bottom-up consultative process intended to build consensus on how best to protect and address the needs of people displaced across international borders in the context of drought, flooding and other natural hazards, including those linked to the effects of climate change” (The Nansen Initiative, 2015:1-2).

⁶⁴ Although many of these were internally displaced, it is apparent that there were also some cross-border displacements as a result of both ‘slow- and sudden-onset disasters (The Nansen Initiative, 2015:1).

Notably, the shared contemporary South African context of international migration with the global world is also the issue in Scripture. We have seen that when there are natural disasters such as famines in people's countries of origin, the victims migrate to other countries for survival. For instance, in Genesis 12:10-20, Abraham is forced to migrate to Egypt when famine strikes the land of Canaan. When famine strikes the land where Isaac was living, he migrates to Gerar in order to save himself (cf. Genesis 26:1). At the point when famine severely hits the land of Canaan, Jacob hears that there is corn in Egypt and he sends his children there twice to buy food (cf. Genesis 42 & 43). Eventually, Jacob and his whole family migrate to Egypt to escape from famine (Genesis 45). Furthermore, when there is famine in the land of Judah, Elimelech of Bethlehem in Judah (with his wife Naomi and two sons namely Mahlon and Chilion) migrates to Moab and settles there (Ruth 1:1-2). Thus, we reckon that the current contemporary global and South African contexts are similar to the contexts of migration in the Bible. Both contexts reflect the migration of people from one country to another because of natural disasters. By implication, this means that the absence of natural disasters is likely to reduce the number of people engaging in international migration.

3.3.2. Economic instability as the contemporary global context of migration

Many people are moving across international borders due to economic challenges in their countries of origin (Rakauskiene, 2014). The economic challenges that cause people to migrate are interlinked with the problem of unemployment. The link between economic challenges and unemployment lies in the fact that many people leave their countries of origin in search of jobs because their countries cannot provide them with jobs. This means that economic challenges that manifest in unemployment, poverty and poor quality of life are key drivers for migration (Rakauskiene, 2014:165). Likewise, Lucas (2013:7) strikes a close association between economic growth or poverty and migration. He notes that although there are many people who migrate internationally; from developed countries to developing countries for business, tourism and many other purposes, the lack of development and poverty in developing countries remain some of the major factors that cause people to migrate to developed nations (ibid).

In *The Migration Policy Framework for Africa*, the African Union (AU) (2006) acknowledges poverty as one of the major causes of past and present migration in Africa and other parts of the world in the 21st century (AU, 2006:1). However, the AU (2006) adds many various facets of economic factors that cause mass movements of people across their international borders in the 21st century. The main economic factors that cause Africans and people from other

continents to migrate out of their continents or countries are “poor socio-economic conditions, low wages, high levels of unemployment, poverty and lack of opportunity” (AU, 2006:2). In locating the causes of the various aforementioned economic factors of migration, the AU (2006:2) states that these factors are usually caused “by a mismatch between the rapid population growth and the available resources, low level of requisite technology and capacity to create employment and jobs.”

In the global context of migration, the issue of economic factors can be highlighted by the migration situation in the United States of America. As of the end of 2015, USA was hosting the highest number of international migrants (IOM, 2015:8). The IOM (2015:1) and United Nations Population Division Department of Economic and Social Affairs (UNPDDESA) (UNPDDESA, 2015:1), the leading organisations regarding international migration issues, note that the number of international migrants has immensely increased from 152 million in 1990 to 244 million in 2015 (ibid). IOM (2015:8) indicates that by the end of 2015, 67 percent of the international migrants were residing in the following twenty nations:

The largest number of international migrants resided in the United States of America: 47 million, equal to 19 per cent of the world’s total (figure 3). Germany and the Russian Federation hosted the second and third largest numbers of migrants worldwide (around 12 million each), followed by Saudi Arabia (10 million), the United Kingdom of Great Britain and Northern Ireland (nearly 9 million), and the United Arab Emirates (8 million). Of the top twenty destinations of international migrants worldwide, nine were in Asia, seven in Europe, two in Northern America, and one each in Africa and Oceania.

In this case, the United States of America is presented as the country that hosts more international migrants than any other nation. Although many international migrants in USA come from various parts of the world, it is reported that many of them come from USA’s neighbouring countries, particularly Mexico (Rosenblum et al., 2012; MPI, 2015 & Meacham & Graybeal, 2013). This is why Kandel (2012) notes that the Mexico-United States migration is the largest migration flow in the world. The Mexicans migrate to the United States of America because of the economic crisis in their country, that is; the predominant motivation for the Mexicans to immigrate to USA is the search for better economic opportunities and employment (Meacham & Graybeal, 2013:3ff, cf. Orrenius & Zavodny, 2017). It is important to note that the Mexicans move to USA because of the closeness of USA to Mexico (ibid). The number of Mexicans “living in the United States rose steadily from 4.6 million in 2000 to 7.0 million in 2007, and experienced a slight decline to 6.5 million in 2010” (ibid). Scholars (Kandel, 2012, Jimenez, 2011, Gonzalez-Barrera & Lopez, 2013; Brick, Challinor, &

Rosenblum, 2011; & Orrenius, 2017) concur that the aforementioned figure of Mexican migrants in the United States of America has rapidly increased due to the economic factors in Mexico that compel them to move to the United States of America as legal or illegal migrants. The number of Mexicans and other foreign nationals in USA has immensely increased from 2015 to the present day to the extent that the current president of USA, Donald Trump won the 2016 elections owing to his promise to make America great again (Young, 2017:218).

Economic factors as the context of global migration are pervasive. This is because, although many people from countries such as Syria and Afghanistan have primarily embarked to Europe because of wars in their countries, it is apparent that the security concerns that are posed by the economic difficulties in their countries such as lack of employment and corruption also motivate them to move to countries with large and stable economies (Hakimi, 2016:8 & REACH, 2015:2). When we consider the case of Africa, we recognise that economic challenges such as poverty, underdevelopment and unemployment are some of the driving factors for migration to developed nations such as Europe, North America, the Gulf and Asia (Flahaux & De Haas, 2016). In analysing the increment of international migration by utilising the category of developed and developing nations, the United Nations Department of Economics and Social Affairs, Population Division (UNDESAPD, 2006:1) notes that developed continents such as Northern America and Europe witnessed a major increment of international migration from 1990-2005. The IOM (2015:8) confirms the aforementioned movement as a consistent drive of global migration, though it varies within various periods. In *Migration and Inequality*, Black *et al.* (2006:1) advance the preceding discussion; however, they add that international migration is hugely influenced by global inequality between developed and developing nations. These scholars underscore that:

International migration is a powerful symbol of global inequality, whether in terms of wages, labour market opportunities, or lifestyles. Millions of workers and their families move each year across borders and across continents, seeking to reduce what they see as the gap between their own position and that of people in other, wealthier, places.

In *International Migration and Global Economic Inequality*, Peterson (2013) concurs with Black *et al.* (2006) conception of inequality as the major drive for international migration. In the wider context of the aforementioned argument, it is inequality which is the major driver of international migration in the 21st century. Milanovic (2012; cf. IOM, 2015:2ff) agrees with Peterson (2013) and Black *et al.* (2006) as he contends that the increment of international migration in the 21st century is caused by the income differences between the workers and

capital owners. Income differences are predominant in developing countries. Thus, people migrate to high income countries (developed countries) to increase their income. Milavonic (2013:125) notes that in the early 21st century:

More than 80 percent of global income differences is due to large gaps in mean incomes between countries, and unskilled workers wages in rich and poor countries often differ by a factor of 10 to 1. This is the basis on which a new global political issue of migration has emerged because income differences between countries make individual gains from migration large.

The IOM and UNDESA (2012:8) also correctly draw attention to the feminisation of contemporary migration. It states that prior to the 1980s and 1990s, women were not involved in international migration. However, currently, both women and men are equally embarking in international migration due to reasons such as economic crises. To use UNDESA's (2012:8) words:

For several decades now, women have made up about half of the migrant population. It is only recently, however, that there has been proper acknowledgement of the place they occupy in contemporary migration. The large labour movements in Europe and the US in the 60s and 70s were male dominated and women and children migrated as dependents. Changes in the migratory behaviour of women first appeared in the 80s and 90s with the development of service sector employment and, in particular, the growing need for nurses and teachers.

Likewise, the UNDESAPD (2006:2; cf. UNDESA 2013a:2) underscores that in 2005, the number of females that engaged in international migration approximately equalled the number of male international migrants. The number of female international migrants is reported to have increased from 49 percent in 1990 to approximately 50 percent by 2005 (ibid). 52 percent of female international migrants resided in developed countries, whilst 46 percent lived in developing countries (ibid). In 2005, the number of female international migrants in Europe, Northern America, Oceania and Latin America and the Caribbean outnumbered the number of male international migrants (ibid). By implication, the foregoing increment of female international migrants to almost equalling the number of male international migrants serves to highlight that the international globe has witnessed a mass international migration of women during the end of 19th century and the beginning of 20th century because of economic challenges, political instability and natural disasters. Thus, the contemporary global context of international migration is a phenomenon in which both men and women are equally engaging.

In substantiating the aforementioned point, Sultana and Fatima (2017:2) and McKeown (2004:155–89) investigate the reasons for the increment of female international migrants in the

twentieth century. In their investigation, they found out that there were fewer female international migrants in the 19th century because the “British colonial system and other intra imperial conditions restricted females to migrate” (Sultana & Fatima, 2017:2, cf. McKeown, 2004:155–189). During the 19th century, the migration of females was usually due to “family migration” (Sultana & Fatima, 2017:2, cf. McKeown, 2004:155–189). However, the twentieth century has witnessed massive number female international migrants since “females of the twentieth century have individual identity, and they move freely for employment” (Sultana & Fatima, 2017:2, cf. McKeown, 2004:155–189). However, these women face various forms of exploitation in their new homelands. For instance, Sultana and Fatima (2017:2) mention the exploitation faced by many Asian women (from countries such as Sri Lanka, Bangladesh, Indonesia, and Philippines) who migrate to the Gulf countries such as Saudi Arabia, UAE, Jordan, and Lebanon. These Asian international migrant women in the Gulf countries face various forms of exploitation as they work in the informal sectors as domestic workers, i.e. “maids, baby sitters, nurses, looking after old age people” (Sultana and Fatima, 2017:2). The exploitation of these Asian women manifests in the following ways: “...some are paid less than the work performed, some have excessive working hours, and some face physical and verbal abuse” (ibid).

People are also pulled into a new country, not only due to better availability of employment opportunities, but also in pursuit of higher incomes in developed countries. This implies that the contemporary global context of migration confronts us with the reality that the economic challenges within nations compel people to migrate; however, their preferred destinations are determined by the pull factors that address their economic causes of migration. This is to say, countries with high wages, job opportunities and stable economies are magnets for migrants (cf. Brezis & Soueri, 2011:2). At this juncture, developed countries, such as the United States of America and many European nations receive international migrants because of their strong economies that offer hope for many international migrants from less developed countries.

3.3.2.1. Economic instability as the current South African context of migration

Economic instability results in the migration of many people from other nations to South Africa (Kalitanyi & Visser, 2010:377-378). South Africa, as the Sub Saharan Africa’s leading economy, is currently hosting millions of people who moved from their countries of origin due to economic challenges (Hammerstad 2011:1-4 & Fauvelle-Aymar, 2015: 31ff; cf. Pali Lehohla, 2015:2; Gibert and Chiumia, 2016:1 & Statistics South Africa, 2016:46-54).

Although we do not know the exact number of international migrants who moved to South Africa because of economic problems, Gibert and Chiumia (2016:1) , Statistics South Africa (2016:46-54) and the United Nations (2015) estimate that there were 3.14 million international migrants in South Africa by 2015. The Community Survey (2016), on the other hand, estimates the existence of 1.6 million (2.8 percent of SA population) international migrants in South Africa by 2016. The 2016 StatsSA Community Survey estimates the 2016 South African population at 55,653,654 (ibid). According to the 2016 StatsSA Community Survey census estimates, it is apparent that international migrants constitute 2.8 percent (1.6 million) of South Africa's population of 2016 (ibid). However, although it is difficult to ascertain the exact number of international migrants in South Africa, the predominant argument is that people migrate to South Africa because of lack of employment, poverty and poor-quality life in their home countries.

Arguably, most of the international migrants in South Africa come from the neighbouring nations, particularly the SADC region (Statistics South Africa, 2017:27). South Africa, as Sub-Saharan Africa's economic leader, attracts many international migrants from the whole of Africa and beyond. South Africa is regarded as one of the world's major developing economies, given its membership and position in the world markets, notably BRICS. Friedrich and Visser (2005:11; cf. Kalitanyi & Visser, 2010:378) note that South Africa attracts many international migrants because it is rich in minerals and other resources (Kalitanyi & Visser, 2010:381-382). Many Africans leave their countries of origin for South Africa in search of jobs, in order to change their economic situations⁶⁵. To substantiate that many international migrants in South Africa come from Africa, particularly SADC countries. Statistics South Africa (2017:27) notes Zimbabwe as having the largest scale of approximately 574 047 migrants in South Africa, followed by Mozambique (293 405), Lesotho (160 749), Malawi (78 796), United Kingdom (56 412), Swaziland (38 038), Congo Democratic Republic (31 504), Namibia (30 701), Nigeria (30 314) and many more others⁶⁶.

The main reason why South Africa has many international migrants from the neighbouring countries is the long history of migration among these neighbours (cf. Harington *et al.*, 2004;

⁶⁵ The migration of many African nations to South Africa in search of employment is not a new phenomenon. In the 1960s, South Africa witnessed the influx of many people from Zimbabwe, Lesotho, Botswana, Namibia, Mozambique, and Swaziland to work in South African mining sectors (Crush, 2005:1-39). However, with the termination of the apartheid government in 1994, South Africa has witnessed a huge increment of the number of international migrants from Africa and beyond (ibid)

⁶⁶ For more descending order of the country with the highest number of international migrants in South Africa, one should visit Statistic South Africa (2016:27ff).

Wentzel & Tlabebera, 2006; & Katzenellenbogen, 1982). Thus, although SADC people migrate to South Africa for proximity and financial reasons (i.e. it is cheaper to migrate to South Africa than relocating overseas), it is important to note that the migrants' decisions are influenced by the long lasting ethnic ties and networks of friends and families who are already in South Africa (Kiwauka, 2009:30). Without doubt, friends and family assist fellow migrants with accommodation, food and work seeking endeavours (Kiwauka, 2009:30, cf. Montero & Baltruks, 2016 & REACH, 2015:2). Kiwauka (2009:30) observes that:

Long-lasting ethnic ties and networks influence a substantial proportion of Zimbabweans in their choice of destination country. ... Relatives and friends in these destination countries often contribute towards migrants' accommodation, food and work-seeking endeavours

In view of the fact that Zimbabweans constitute the largest number of international migrants in South Africa, Hammerstad (2011:1-4) argues that due to the steady decline of the Zimbabwean economy in the last two decades, South Africa has witnessed a large inflow of Zimbabweans totalling more than one million. Kiwauka (2009:5; cf. De Jager & Musuva, 2016) notes that "the economic and political collapse of Zimbabwe has generated unprecedented outward migration to Southern African countries", particularly South Africa. In this case, South Africa pulls the majority of Zimbabwean migrants due to "the economic stability and high wage and employment standards" in the country⁶⁷ (Kiwauka, 2009:30). The majority of international migrants in South Africa reside in urban cities because that is where they have higher chances of finding employment. For instance, although Zimbabwean and Malawian migrants are dispersed in all parts of South Africa, Kiwauka (2009:30) notes that many Zimbabweans and Malawians are "...widely understood to be specifically concentrated in urban areas, given the need to search for employment or viable purchasing and trading opportunities." Given this, we argue that the current South African context of international migration is characterised by economic challenges in migrant sending nations, on one hand, and, on the other, the economic stability and high wage and employment standards in South Africa itself. Many African people

⁶⁷ Likewise, many documented and undocumented Mozambican migrants are moving to South African to search for employment so that they can better their lives. The IOM (2006:2) argues that many Mozambicans migrate to South Africa and then take up "...wage employment as seasonal agricultural workers on border farms in the Limpopo and Mpumalanga provinces of South Africa. Mozambicans also participate in informal cross border trade in foodstuffs and cloth with South Africa and with other neighbouring countries such as Malawi, and Zambia".

are migrating to South Africa to find employment, in the hope of earning higher wages so as to better their lives.

3.3.3. Political instability as the recent global context of international migration

The UNHCR (2015:2), as a global leader on issues pertaining to international refugees, reviews the issue of internal and international refugees at the end of 2015. It notes that many people are forced to embark on internal and international migration due to political instabilities such as wars, conflicts and various violations of human rights (UNHCR, 2015:2ff, cf. IOM, 2015:2; AU, 2006:2). In asserting the increment of the number of people displaced due to political instability in their countries, the UNHCR (2015:2) provides us with a vivid picture of political instability as the contemporary context in which people are forced to embark on internal and international migration. The UNHCR (2015:2) succinctly depicts the situation in the following words:

Global forced displacement has increased in 2015, with record-high numbers. By the end of the year, 65.3 million individuals were forcibly displaced worldwide as a result of persecution, conflict, generalized violence, or human rights violations. This is 5.8 million more than the previous year (59.5 million).

The abovementioned figure of internal and international refugees is the highest number of the displaced people since the Second World War (UNHCR, 2015:5). In the UNHCR's (2015:2) view, the total of 65.3 million internally and internationally displaced migrants is so huge to the extent that if these refugees were a nation, they could make up the 21st largest nation in the world in terms of population. In breaking down the figure of 65.3 million into the numbers of internal and international migrants, UNHCR (2015) notes that there were 40.8 million internal refugees (those that were forcibly removed from one place to another within the same country), 16.1 million international refugees (those outside their home countries of origin), as well as 5.2 million Palestinian refugees who were in and outside Palestine, according to the records of registration with the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNHCR, 2015:2).

In tracking the number of people who engaged in internal and international migration due to political instability and other factors from 1996 to 2015, UNHCR (2015:6) reports that the number of internal and international refugees increased at an unprecedented level between 1996 and 2015. The number of internal and international refugees escalated “from 37.3 million in 1996 to 65.3 million in 2015.” This is a 75 percent increase in the number of internal and

international refugees within a 19-year period. “From 1999 to 2011 this population remained relatively stable, fluctuating at around six individuals per 1,000, or about one in about every 167 people” (UNHCR, 2015:6). However, there was a rapid increment of internal and international refugees at an unprecedented level between 2011 and 2015. In elucidating the increment of the numbers of international refugees between 2011 and 2015, UNHCR (2015:6) reports that the number of global refugees had risen from 42.5 million in 2011 to 45.2 million by 2012. This sharp increase continued as it escalated to “51.2 million in 2013 and 59.5 million in 2014.” This clearly indicates that in the past five years, political instability and many other factors have been the major drives for people to embark on internal and international migration (UNHCR, 2015:5).

However, many of these contemporary internal and international refugees are Syrians (UNHCR, 2015:6). By the end of 2015, there were approximately 11.7 million displaced Syrians who were seeking protection within Syria and abroad. By the end of 2015, the following nations experienced a huge number of displaced populations that amounted to over 2 million (internal and international refugees combined): “Afghans, Colombians, Congolese, Iraqis, Nigerians, Somalis, Sudanese, South Sudanese, and Yemenis” (UNHCR, 2015:5). In saying this, UNHCR (2015:6 & 13) underscores that although there were many crises and conflicts that resulted in the migration of people from other nations, the major factor accounting for the recent increase of internal and international refugees at an unprecedented level by end of 2015 was the Syrian-Arab conflict.

At the end of 2015, Europe hosted the second largest number of refugees, with an increase of 1.3 million from 2014. The largest number of refugees in Europe resided in Turkey (2.5 million), and many of these were Syrians escaping from the war in their country. Moreover, Germany (316,100), the Russian Federation (314,500), France (273,100), Sweden (169,500), the United Kingdom (123,100), and Italy (118,000) are some of the European nations that hosted large numbers of refugees. The third largest refugee-hosting region is the Asian and Pacific region, which hosted 3.8 million refugees by the end of 2015 (UNHCR, 2015:14). The number of refugees in the Asian and Pacific region in 2015 indicates a sharp decrease in the number of refugees in the proposed region. However, although the Middle East and North Africa also hosted a significant number of refugees (i.e. 2.7 million), it is reported that the countries in that region have generated “large scale movements of refugees” (ibid). Lastly, “the Americas region hosted 746,800 refugees by the end of 2015” (ibid).

In substantiating the issue of political instability as the major drive of internal and international migration, UNHCR (2017:2) further highlights that the figure of internal and international refugees increased from 65.3 million in 2015 to 65.6 million in 2016. This suggests an increment of the estimated figure of 300,000 internal and international refugees by the end of 2016, due to reasons such as “persecution, conflict, violence, or human rights violations” (ibid). The aforesaid increment indicates a slight increase in the numbers of international refugees in 2016 from 16.1 million in 2015 to 17.2 million in 2016 (ibid). However, one should note that “children below 18 years of age constituted about half of the refugee population in 2016” yet children contemporarily constitute an estimated “31 percent of the total world population” (ibid). With this in mind, it is possible to argue that children consist of the largest number of people that are forced to flee from one place to another within the same country, as well as the large number of those who are forced to move across borders. However, just like in 2015, the end of 2016 witnessed (i.e. 55 percent) that many refugees came from the following countries: Syrian Arab Republic (5.5 million), Afghanistan (2.5 million), and South Sudan (1.4 million) (UNHCR, 2017:3). In 2016 Turkey continued to host largest number of international refugees (2.9 million), followed by Pakistan (1.4 million), Lebanon (1.0 million), Islamic Republic of Iran (979,400), Uganda (940,800) and Ethiopia (791,600) (UNHCR, 2017:3).

The above approximate figures of people embarking on both internal and international migration due to political instabilities such as wars, persecutions and violation of human rights indicate that “a significant proportion of migrants are refugees who seek protection abroad because of insecurity and fear of persecution in their home country” (Hakimi, 2016:6). Hakimi (2016:6) alludes to this when stating that “there are currently around 40 active conflicts in the world with varying degrees of severity.” As well, the above statistical overview of the current state of internal and international migration due to political instability presents Syria and Afghanistan as some of the countries that have witnessed a number of its civilians migrating out of its countries due to political instability. With this in mind, the following sub-section will examine in detail the political factors around the Syrians and Afghans’ migration to other nations and the situations around their desired countries of destination.

3.3.3.1. The international migration of Syrian refugees due to war in their country

The majority of the contemporary internal and international refugees are Syrians (UNHCR, 2015:6 & 13). In agreement with UNHCR (2015), Ostrand (2015:255) argues that:

The conflict in Syria between the government of Bashar al-Assad and various other forces, which started in the spring of 2011, continues to cause displacement within the country and across the region.

The Syrian civil war that caused and will continuously cause the internal and international migration of many Syrians is fuelled by the discontentment that people have with the oppression they experience from the Bashar al-Assad family-led government that has been in power since the 1970s (Hof & Simon, 2013: ii). The discontentment of many Syrians with the Assad family reign is interconnected with challenges such as high rates of unemployment, limited opportunities for migration and lack of political freedom within the country (ibid). The Assad family constitutes 12 percent of the Syrian population, whilst the 65 percent majority is constituted of Arab Sunni Muslims (ibid). Because of these multifaceted reasons, the Arab Sunni Muslims staged an uprising against the Bashar al-Assad government (ibid). For a long period, the Arab Sunni Muslim protesters attempted to use peaceful resistance, but they have failed to make the Assad family regime change.

For example, on 15 March 2011, protests against Syria's authoritarian regime first erupted 'when fifteen children, all under the age of seventeen, were arrested and tortured in the south-western town of Daraa (Hof & Simon, 2013:1). The people responded by holding non-violent demonstrations in which they demanded "justice from the regime of President Bashar al-Assad." In response, the government of Bashar al-Assad used "more brutal force of arms" across the Syrian nation. Given this, the Arab Sunni Muslim protestors opted to use armed resistance to remove Bashar al-Assad's government and this plunged Syria into a civil war. The government used heavy artillery to suppress the uprising. To date, the Syrian civil war has caused serious political instability in the country, resulting in the migration of many Syrians to neighbouring countries and beyond. It is reported that by the end of 2015, there were approximately 11.7 million displaced Syrians who were seeking protection within Syria or abroad. Although some of the refugees migrate to the neighbouring countries such as Jordan, Lebanon, Turkey and Iraq, it is apparent that Europe is the most desired destination for most of them (REACH⁶⁸, 2015:2). Few of the refugees migrate directly to Europe, while the majority use the neighbouring countries as launch pads to advance further to Europe through various routes (ibid).

⁶⁸ REACH (2015:9) is a sister organisation of United Nations that "facilitates the development of information tools and products that enhance the capacity of aid actors to make evidence-based decisions".

In regard to the issue of how Syrian refugees travel to Europe as their desired destination; REACH (2015:2; cf. Orchard & Miller, 2014 & Hakimi, 2016), an organisation which has done a comprehensive qualitative research regarding how the Syrian migrants travel to Europe, states that Syrians with passports fly directly to Turkey “from Beirut, Amman, or Erbil, or by boat from Tripoli (Lebanon).” In essence Syrians with or without passports migrate to Europe via Lebanon (ibid). Furthermore:

Following a sea-crossing from Turkey to Greece, most Syrians took similar routes northwards through Greece and the Former Yugoslav Republic of Macedonia towards Germany, the preferred destination for the overwhelming majority of those interviewed. From Serbia onwards, border closures, transport provided by authorities, and a lack of information have resulted in significant confusion and a multiplication of routes through Hungary, Croatia and Slovenia. Highly reliant on information from others making the same journey, people waited to hear whether borders were open, many travelling long distances by foot and thousands attempting to cross away from official border points (REACH, 2015:2).

However, in saying this, we are aware that some of these refugees die in transit to their desired countries of destination since they use some dangerous modes of sea transport. Greene (2016:1), a CNN news reporter, substantiates the foregoing notion as he states that the year 2016 witnessed approximately 3.800 Syrians, Afghans and Iraqis drowning in the Mediterranean Sea as they tried to escape from the wars in their countries. These people are left with no choice, so they try to sail to other parts of the world using “rickety boats” owned by smugglers that “should never have sailed” (ibid).

The UNHCR (2015:14) reports that at the end of 2015, Europe hosted the second largest number of refugees, with an increase of 1.3 million refugees from 2014. The largest number of refugees in Europe reside in Turkey (2.5 million), with the majority being Syrians escaping from the war in their country. Moreover, as pointed out earlier, Germany (316,100), the Russian Federation (314,500), France (273,100), Sweden (169,500), the United Kingdom (123,100), and Italy (118,000) are some of the European nations that host large numbers of Syrian refugees. It is reported that many of the Syrian refugees who travel to Europe are predominantly young males (REACH, 2015:2). However, just like in 2015, the end of 2016 witnessed (i.e. 55 percent) the influx of many Syrian refugees into Europe (UNHCR, 2017:3). In 2016 Turkey continued to host larger numbers of international refugees than any other country in Europe.

However, when looking at the Syrian refugee crisis, the question to pose is whether it is easier for Syrian refugees to move to Europe or to their neighbouring countries such as Lebanon,

Jordan, Lebanon, Turkey and Iraq. In analysing this, we perceive that it is easier for the Syrians to move to their aforementioned neighbouring countries. However, there is a possibility that refugees view their challenges as an opportunity to make it to more developed European nations. REACH's (2015:2) qualitative research reports that although the main underlying reason for the migration of Syrians to Europe is the ongoing conflict in their country of origin, they intrinsically desire to get to the most developed European nations such as Germany and Sweden for better economic opportunities (ibid). For instance, the Syrian refugees in Lebanon, Jordan, Turkey and Iraq are experiencing deteriorating support conditions such as lack of work and education opportunities (ibid). These conditions make the refugees uncertain of their future so they strive to advance to Europe in search of job opportunities and better livelihoods (Hakimi, 2016:9). Some of the refugees desire to join their families in these European nations such as Germany (REACH, 2016:2). The movement of Syrian refugees to Europe has been precipitated by the changing political climate towards refugees, for example European Union leaders have, of late, been releasing official messages to welcome refugees to their countries and "the provision of transport within Europe and the popular protests among civil society in support of refugees" (ibid). Indeed, the foregoing serves to highlight that although refugees are currently moving across their international borders due to factors beyond their control, it is apparent that they also take their migration as an opportunity to better their lives.

However, this does not mean that the European continent has only experienced the influx of Syrian refugees. Instead, there are also many people from Afghanistan who leave their country because of war (Hakimi, 2016:8). Of the 2015 figure of 2.5 million Afghanistan refugees (UNHCR, 2017:3), the majority are currently residing in European nations (Hakimi, 2016:8). Afghanistan is an Asian nation that is located at the margin of central Asia, South Asia and the Middle East and its population is approximately 32 million (Hakimi, 2016:7). The conflict in Afghanistan that has caused the displacement of many people from the country can be dated back to 1979 when the Soviet Union invaded Afghanistan and put in a communist government (Hakimi, 2016:7). However, this caused a countrywide rebellion since the Mujahideen declared a Jihad against the Soviet troops and the government. Through the United States of America's support of Mujahideen troops, Afghanistan was plunged into the vortex of the cold war that resulted in many people leaving the nation (Hakimi, 2016:7). In 1989, the Soviet Union withdrew from Afghanistan and, by 1992, the communist regime had failed and the Mujahideen faction took over power in Afghanistan (ibid).

When the Mujahideen faction assumed power in Afghanistan, there were serious violations of human rights and persecution of many civilians (Hakimi, 2016:8). During the period of the communist regime, 6.2 million Afghans left their country for Iran and Pakistan (ibid). However, with the ongoing political instability in Afghanistan, the desired destination of many Afghans has currently changed. They are no longer migrating to neighbouring countries, but just like the Syrians, they are prolonging their journey to Europe (ibid). To use Hakimi's (2016:8) words:

Since October 2001, after the removal of the Taliban regime by a US-led international military coalition, Afghanistan has received considerable financial, political and military support from Western donor governments including the EU and its member states. Nevertheless, the desired stability and construction of a viable state in Afghanistan to remedy the traumas of perpetual conflict have not been achieved. A vicious Taliban insurgency and the re-emergence of international terrorist groups (such as the so-called Islamic State and Al-Qaeda), and subsequent security problems have caused internal and external displacement.

Instead of migrating to the neighbouring nations, as was the case before, the Afghans are now migrating to Europe. Just like in the case of the Syrian refugees, the reasons the Afghans are migrating to Europe are complex and multifaceted, although the conflict in Afghanistan remains the primary factor for their migration (Hakimi, 2016:8). However, in the context of this conflict driven migration, Hakimi (2016:8) indicates that the main causes of the Afghans emigration include:

Security concerns, economic difficulties, corruption, a crisis of confidence in national and international authorities and a lack of optimism about Afghanistan's future. The legal and political distinction between refugees and economic migrants is not seen in such clear-cut terms by those leaving Afghanistan.

Given this, in the midst of conflict driven emigration, the people of Afghanistan view their migration as an opportunity to change or better their lives. This is why UNDESA (2012:3) states that the political underpinnings of the contemporary global context of migration are diverse and multifaceted. Thus, just like the Syrian refugees, the Afghan refugees prefer to seek refuge in European nations because they believe that once they make it there their lives will change. In our view, these European nations attract refugees from far away because of their political stability and strong economies that give the refugees hope for employment and security so as to change their current lives for the better.

5.3.3.2. Political Instability as the current South African context of international Migration

The issue of political instabilities such as wars, persecution and violations of human rights, as the major drive of internal and international migration, is part and parcel of the current context of South African state of migration. UNHCR (2015:14) notes that in 2015, the Sub-Saharan Africa region hosted 3.5 million refugees who came from five countries, namely: Somalia, South Sudan, the Democratic Republic of the Congo, Sudan, and the Central African Republic (ibid). South Africa has been a home of safety for many people escaping from war, persecution and violations of human rights in their countries (Wentzel & Tlabera, 2006:80-82).

It is reported that there was an influx of many Portuguese into South Africa in the mid-1970s when the Mozambicans and the Angolans won their independence from the Portuguese colonialists (Wentzel & Tlabera, 2006:80). Once this movement of Portuguese migrants to South Africa had passed, South Africa further experienced a huge inflow of Mozambicans who were escaping from the civil war that erupted in their country around 1980 (Wentzel & Tlabera, 2006:80). Steinberg (2005:3), in his monograph entitled *A mixed reception: Mozambican and Congolese refugees in South Africa*, agrees with Wentzel and Tlabera (2006:81) as he acknowledges that the Mozambican civil war (that was between the Mozambican government [Frelimo] and an opposition group [Renamo]) that began in 1979 and reached its peak in the 1980s caused many Mozambicans to flee to South Africa for safety. The effects of the Mozambican civil war were aggravated by the severe famine and drought that resulted in many Mozambicans moving across South African, Malawian and Zimbabwean borders, seeking refuge from both the famine and the civil war (Wentzel & Tlabera, 2006:81). There were approximately 5.7 million Mozambicans (one in three Mozambicans) who escaped from their homes for safety reasons during the civil war period (Steinberg, 2005:3). Within this figure of 5.7 million, it is reported that 4 million were internally displaced and 1.7 million moved across international borders and found refuge in the Southern African Development Community (SADC) countries such as Tanzania, Malawi, Zambia, Zimbabwe and South Africa (ibid).

In Dolan's (1997:8, cf. Steinberg, 2005:3) view, Malawi and South Africa, respectively, are considered to have hosted more Mozambican refugees than any other SADC country. Of the 1.7 million Mozambicans who moved across their international borders, it is acknowledged that approximately 250 000 or 350 000 moved to South Africa (Steinberg, 2005:3 & Dolan, 1995:29, cf. Polzer, 2004:4). On arrival in South Africa, the Mozambicans settled in both rural

and urban places. This is suggested by Polzer (2004) who notes the challenges the South African government encountered in integrating the Mozambican refugees in the rural areas. It is significant to note that the South African government initially refused to recognise the Mozambicans who had escaped from the civil war in their nation as refugees; hence it refused to provide international aid to the victims of the Mozambican⁶⁹ civil war in South Africa (Wentzel & Tlabera, 2006:81). This caused many Mozambicans to illegally partake in the South African economy by working on commercial farms in places such as Mpumalanga. Some of the refugees travelled as far as Gauteng in order to take up manual jobs in the construction industry (ibid, cf. Hough & Minnaar, 1996).

However, it is vital to note that numerous thousands of refugees from nations such as Angola, the Democratic Republic of the Congo further flocked to South Africa in the 1990s (Wentzel & Tlabera, 2006:81; & Steinberg, 2005:23). Steinberg (2005:23) bemoans the fact that “the literature on forced migration from what is now the Democratic Republic of Congo (DRC) to South Africa is both smaller and less substantial than the literature on Mozambican refugees in South Africa.” However, although we cannot stipulate the exact numbers of the international refugees that were residing in South Africa in the 1970s onwards, Wentzel and Tlabera (2006:81) advance that some of the Mozambicans and Angolans who migrated to South Africa as refugees between 1970s and 1980s were granted the right to citizenship and permanent residence. Wentzel and Tlabera (2006:81) further highlight that some of these refugees were repatriated to their countries of origin. For example, after the peace deal was signed between the Mozambican ruling government (Frelimo) and the opposition party (Renamo) in October 1992, some Mozambican refugees were repatriated to their home country through the repatriation programme of the United Nations High Commissioner for Refugees (UNHCR) that ended in March 1995.

However, it is important to critique the success of the UNHCR repatriation programme. This is because there were approximately 250 000 Mozambican refugees in 1993, yet by the end of

⁶⁹ Wentzel and Tlabera (2006:81) affirm that it was only in September 1993 that South Africa signed an agreement with “UNHCR to establish procedures for the determination of Refugee status and to grant asylum to certain refugees.” As well, “in 1996 the South African government signed and ratified both the 1951 United Nations Convention on Refugees and the 1969 Organisation of African Unity Convention on Migration regarding the protection and treatment of Asylum seekers and refugees. The South African parliament passed the Refugees Act (Act No. 135 of 1998) to adhere formally to international principals and standards relating to refugees, to provide for the reception of Asylum seekers into the country, to regulate applications for and recognition of refugee status and to provide for the rights and obligations flowing from such status” (ibid).

UNHCR repatriation in 1995, only 32 000 were repatriated (ibid). To make the matters worse, it is reported that many of these repatriated Mozambicans returned to South Africa. Although the civil war had ended, there was still drought in Mozambique, thus forcing some of the returnees to go back to South Africa where they resided as illegal international migrants (ibid). Some of the repatriated Mozambicans found that their family members had been killed during the civil war (ibid). Others struggled to find employment in their home country so they decided to revert to South Africa whose economic system/environment they had become familiar with (ibid). Given this, even after the civil war in Mozambique in 1992, South Africa continued to experience the influx of many Mozambicans in search of employment so as to better their lives. Thus, the state of political instability, as one of the factors that fuelled international migration to South Africa “...can be attributed to main reasons namely wars of liberation from colonial and racial rules” (Rutinwa, 2002:51).

5.3.3.2.1. The current situation of refugee crisis in South Africa due political instability in neighbouring countries

Currently, South Africa continues to witness the influx of many people who are escaping from political instability in their countries of origin. In providing us with the ascending order of the most sending countries of international migrants in South Africa, Statistics South Africa (2017:27) notes Zimbabwe as having the largest scale of approximately 574 047, followed by Mozambique (293 405), Lesotho (160 749), Malawi (78 796), United Kingdom (56 412), Swaziland (38 038), Congo Democratic Republic (31 504), Namibia (30 701), Nigeria (30 314) and many more. These figures are most likely to increase when the number of undocumented international migrants in South Africa is added. For example, the Human Rights Watch (2008:1) notes that since 2005, an estimated number of 1.5 million Zimbabweans left their country for South Africa. Hammerstad (2011:1-4) notes that South Africa has witnessed a large inflow of Zimbabweans totalling more than one million (Hammerstad 2011:1-4). Thus, although we do not know the exact number of Zimbabwean migrants in South Africa; the Human Rights Watch (2007:16-17) and the Statistics South Africa (2016:27) note that Zimbabweans constitute the largest number of international migrants in South Africa, to the extent of exceeding Mozambican migrants who were the majority before 2000. At this point, it is possible to argue that the above-mentioned approximate figure of Zimbabwean migrants in South Africa, as given by Human Rights Watch (2008) and Hammerstad (2011), has

contemporarily increased, especially when the number of undocumented or irregular migrants is added⁷⁰.

However, one of the reasons for the influx of many Zimbabwean into South Africa is the political instability in Zimbabwe that includes conflicts, persecution and violation of human rights (De Jager & Musuva, 2016:15). De Jager and Musuva (2016) underscore that many Zimbabweans migrated to South Africa between 2000 and 2008 due to the national economic crisis and the brutality of the ruling party (namely, ZANU PF) after the 2008 March harmonised elections in which the governing party failed to secure victory against the opposition party, namely, the Movement for Democratic Change (MDC) (De Jager & Musuva, 2016:15). After the failure of the Zimbabwean ruling party to win the March 2008 elections, there was an election re-run which was characterised by the hunting down of the opposition supporters and leaders by the ZANU PF supporters and secret police (ibid). It was during and after the election rerun when the rate of migration of Zimbabweans to neighbouring nations escalated (ibid). We contend that although some Zimbabweans move across their international borders to neighbouring countries such as Botswana, Zambia, Malawi and Mozambique, many of them

⁷⁰ In *Census 2011: Migration dynamics in South Africa / Statistics South Africa*, Pali Lehohla (2015:2), Statistician-General notes that the knowledge of emigration and immigration in South Africa has been limited due to the lack of data. In the midst of the existence of limited data, it is apparent that South Africa experience huge immigration of many people from different African states because of reasons such as economic, social, and political problems (ibid). In agreement with Lehohla (2015), Gibert and Chiumia (2016:1) in *African Check* brings forth the complications that we encounter in trying to establish the exact number of international migrants in South Africa. This complexity is the existence of the number of international migrants in South Africa based on unsound data. In Gibert and Chiumia's (2016:1) view, it is difficult to give the most accurate current figure of international migrants in South Africa because various authoritative organisations on migration issues provide us with different numbers of international migrants in South Africa. For instance, Chiumia argues that the United Nations estimates that there were 3.14 million international migrants in South Africa by 2015, whilst the Community Survey estimates the existence of 1.6 million (2.8 percent of SA population) international migrants in South Africa by 2016 (ibid; cf. Statistics South Africa, 2016:46-54). The 2016 StatsSA Community Survey estimated the South African population to 55,653,654 people by 2016 (ibid). Within the population figures of South Africa given by 2016 StatsSA Community Survey, it is apparent that international migrants in South Africa constitute 2.8 percent (1.1 million) of the population of 2016 (ibid). The complexity of identifying the exact number of international migrants in South Africa is worsened by the fact that the UNDESA figure doubles the figure of international migrants in SA given by the by 2016 StatsSA Community Survey (ibid). Gibert and Chiumia (2016:1) further acknowledges that the UNDESA unfolds that in 2000 there were over 1 million international migrants in South Africa (2.25 percent of the SA population) and this figure corresponds with the previous number of international migrants released by StatsSA which was based on the census of 1996 and 2001 (Gibert & Chiumia, 2016:1). The 2011 census was the first survey to estimate a significant large proportion of international migrants, since it reflects the number of international migrants in South Africa as constituting 4.2 percent of South African population. Unfortunately, some states incorrectly report this as 5.7 percent (ibid). However, what seem to be consistent is that both the 2016 Community Survey and the 2011 census reckon that the number of male international migrants exceed the number of female international migrants in South Africa (ibid). However, with the aforesaid complexity in ascertaining the exact number of international migrants in South Africa highlighted by Gibert and Chiumia, we argue that the effort to estimate the exact number of international migrants in South Africa seems to be a fruitless endeavour especially when we consider that there are many undocumented international migrants living in South Africa.

migrated to South Africa (Hungwe, 2013:26ff). The majority of these people entered South Africa as irregular or undocumented migrants. They had to pay human smugglers or bribe corrupt officials at the borders, all in a bid to seek a better life outside their country (Guerin, 2007 & De Jager and Musuwa, 2016:16).

In Polzer's (2008:4) view, the initial response of the South African government to the inflow of many undocumented or irregular Zimbabwean migrants into South Africa was characterised by a 'business as usual' approach, without paying particular attention to it⁷¹. The failure of the South African government to recognise the influx of many undocumented Zimbabweans as a crisis that required its urgent attention caused a serious crisis (De Jager and Musuwa, 2016:26 & Hammerstad, 2011). This is because it took time for the South African government to offer refugee status to the many Zimbabweans who were fleeing from the economic and political crisis in their country (ibid). De Jager and Musuwa (2016:26; see also Solidarity Peace Trust, 2010: 20) substantiates the aforementioned affirmation in expounding that:

Although the refugee definition in the Refugees Act is hailed as inclusive, it is ambiguous on persons fleeing dire socio-economic situations, or so-called economic refugees, and those fleeing human rights violations and bad governance, which was the case with many Zimbabweans. There was also reluctance by the South African government to recognize that political persecution was taking place in Zimbabwe. Hence, an overly narrow interpretation of the Refugees Act made the asylum system almost inaccessible to Zimbabweans. Initially Asylum seeker permits were difficult to obtain and most applications for refugee status by Zimbabweans were rejected.

Nevertheless, South Africa later took a number of measures as a response to the many illegal Zimbabweans that were in the country (De Jager & Musuwa, 2016:27). Firstly, South Africa suspended the deportation of Zimbabweans, although there is an indication that it was not fully supported by all state officials that were part of "immigration enforcement and border management." However, the memorandum was lifted in 2011 and the deportations of Zimbabweans resumed, as 15 000 Zimbabweans were deported between October 2011 and March 2012 (ibid). Secondly, the 90-day visa free entry bilateral that South Africa had with other SADC countries was applied to the Zimbabweans (ibid).

Thirdly, "on the basis of the unrestricted powers conferred on the Minister for Home Affairs in the Immigration Act", in 2010 the South African Department of Home Affairs "launched

⁷¹ To understand the reason why the South African Government did not react urgently to the influx of many Zimbabweans in its country, one should visit De Jager and Musuwa (2016) conception of the issue.

the Dispensation for Zimbabweans Project (DZP) aimed at legalizing Zimbabweans already in South Africa and reducing the pressure on the asylum system'' (De Jager & Musuva, 2016:27). The DZP introduced special four-year permits that allowed Zimbabweans to study, work and conduct business in South Africa (ibid). The DZP is regarded as the most appropriate response by the South African government to the migration crisis posed by illegal Zimbabwean migrants. Maybe this is why Statistics South Africa (2013: 16, 29) affirms that 17.2 percent of temporary residence permits and 19.6 percent of permanent residence permits were issued to Zimbabweans in 2012.

The discussion in this section has illustrated the difficulties previously and currently encountered by the South African government, in dealing with migration issues. Just like in the Syrian refugee crisis, we argue that not all Zimbabweans who migrated to South Africa and got the DZP permits were escaping from ZANU PF's brutality. Instead, some of these Zimbabweans see their migration to South Africa as an opportunity for better employment and education opportunities. This is because, instead of moving to other neighbouring countries such as Mozambique, Malawi and Zambia for safety, many of these Zimbabweans migrated to South Africa because South Africa has the strongest economy in Southern Africa.

At this juncture, we argue that political instability, as the current global and South African context of international migration, is also reminiscent of events in Scripture. For instance, Scripture confronts us with the migration of the Israelites (Exodus 1:1-13:16) and the apostles from Jerusalem to other nations/places (Acts 8:1ff) because of cases of political instability in their cities and nations. The oppression of the Israelites in Egypt results in God redeeming them and migrating them back to Canaan (their country of origin) for safety (Exodus 1:1-13:16). Here, the Israelites are oppressed as they work for the benefit of the Egyptian economic system and God, in his grace and providence, redeems them and sets them on a journey to a new country where they would be secure. As well, when there is severe persecution of the Church in Jerusalem, the apostles migrate to various places for safety (Acts 8:1ff). Phillip escapes the persecution in Jerusalem by migrating to the city of Samaria (Acts 8:1-8). It is in this context that migration in Scripture also happens because of factors such as political instability, human oppression and persecution. Given this, there is a correlation between the contemporary global and South African contexts of migration with the context of Scripture.

3.3.4. Education as the contemporary global context of international migration

The UN system task team on the post-2015 UN development agenda, the UNDESA (2012:3) and Desoff (2010:31) report that people are currently leaving their countries of origin to study in universities and colleges in foreign nations. Usually, people from developing countries move to more developed countries to embark on tertiary education (ibid). There is a conception that population growth is currently occurring fast in developing countries that are rampant with the challenges of “high unemployment, poverty, low education and high population growth rates” (ibid). This serves to highlight that the underdevelopment of education in many developing countries results in the international migration of people for better education in developed countries (IOM & UNDESA, 2012:4). Sultana and Fatima (2017:2) and Dustman and Glitz (2011), who argue for the equal involvement of male and female in the contemporary context of international migration, assert that both males and females are forced to migrate to other countries for study purposes.

In agreement with Sultana and Fatima (2017) and UNDESA (2012), Brezis and Soueri (2011: 1) cite quality of education and wages as the major attraction for students to study in other nations. In utilising a panel data on European OECD countries to determine the direction of students’ migration flow, Brezis and Soueri (2011:1) discover that many students migrate to countries with quality education, not to countries with high wage incomes. In our view, this highlights that the quality of education within the host nations is a major pull factor for student immigration. Hence; we argue that people, particularly students, migrate to other nations because they have confidence in the quality of education in those states. In Brezis and Soueri’s (2011:1) view, the flow of people who move across international borders for educational/study purposes has rapidly increased for the last decades. For example, in 2006, “the flow of individuals who obtain education outside their country of citizenship was nearly five times what it was in 1975” (ibid).

There has been a consistent increment of people who migrate from their countries of origin to other countries for study purposes (Brezis & Soueri, 2011:1-2). For example, “from 1999 to 2006, the growth rate of student flow to the OECD countries was twice that for the purpose of finding employment” (ibid). In line with Brezis and Soueri (2011), Desoff (2010:31) gives a global estimation of the number of students migrating to other countries for educational purposes. He notes that “worldwide, there were more than 2.9 million international students in 2006, a 3 percent increase over the previous year, and almost 8 million students are projected

to be studying outside their home countries by 2025” (Desoff, 2010:31). Desoff (2010:31) confirms the fact that many students who migrate for purposes of enrolling at universities and colleges go to developed countries with quality tertiary education. In Desoff’s (2010:31) affirmation, the deputy vice president for research and evaluation at the Institute of International Education reports that:

...the United States hosted 20 percent of international students worldwide in 2007, followed by the United Kingdom (13 percent), France and Germany (8 percent each), Australia and China (7 percent each), Canada (5 percent), Japan (4 percent), with other countries together hosting the remaining 28 percent.

It is of importance to note that the migration of many people to study in other nations, particularly in the aforementioned developed nations, is most likely to remain consistent for the upcoming years (Desoff, 2010:31). However, this does not mean that there is no possibility of change. Desoff (2010:31) advances a possibility of change in these patterns as he acknowledges that the global pattern of mobility will change, as many countries are increasingly seeking students from other nations and more countries are always ready to send many students to study in various countries (ibid). In acknowledging Bhandari, Desoff (2010:32) notes that:

.... a key factor for rapidly growing economies like China and India is how to balance the goal of attracting more international students against the need to provide sufficient access to high-quality higher education for domestic students.

For example, Desoff (2011) posits that the China Scholarship Council reports that China hosted more than 195,000 international students between 2007 and 2008 (Desoff, 2010:32). One third of these students were from “South Korea, followed by Japan, the United States, Vietnam, Thailand, Russia, India, Indonesia, France, and Pakistan” (ibid). On the other hand, 144,000 Chinese students were studying abroad in the same academic year. The majority were studying in the “United States, followed by Japan, the United Kingdom, Australia, Germany, New Zealand, Canada, France, South Korea, and Macao” (ibid). In *International Trends in Higher Education 2015*, the University of Oxford (2015) states some of the reasons that cause the contemporary migration of students to study in foreign nations, particularly developed nations. While there is an opinion that the migration of people to study outside their countries is changing in Asian states due to political and demographic changes⁷², it is apparent that many

⁷² Oxford University states that Asian states “are working to encourage domestic students to study in Asia rather than heading to western universities, and to this end, have established a ‘Common Space of Higher Education’ to

universities in various nations are increasingly internationalised by admitting significant numbers of international students. The reason for the internationalisation of many universities is because some employers urge their employees to study in other nations for the purpose of attaining international experience, i.e. United Kingdom and European employers encourage employees to study abroad. Studying abroad ensures international experience for students, and it helps them to develop “a wide range of soft skills such as inter-cultural communication, openness to new challenges, problem-solving and decision-making skills” (University of Oxford, 2017:8).

Many governments have developed various strategies that encourage the migration of students to study in foreign universities, i.e. the Russian, Germany and United States of America (University of Oxford, 2015:7). For instance, the Ministry of Education and Science in Russia “launched a new scholarship programme in 2014, which will provide \$133.3m funding for 3,000 Russian postgraduates to study overseas at some of the world’s leading universities between 2014 and 2017” (University of Oxford, 2015:7). According to University of Oxford (2015:7), Germany also insists that:

...its university students, with a new programme that aims for half of all degree students to experience study abroad by 2020. At present, roughly a third of all German students spend some time at a university outside Germany during their degree, but the German government and Academic Exchange Service (DAAD) are working to increase this to 50%. Funding is available for 118,000 German students to study abroad each year, with further funding to support international study for 36,000 low income students and for universities to offer scholarships for a further 10,000 able students.

The Institute of International Education in the United States of America:

...has launched a new five-year programme, ‘Generation Study Abroad’, to double the number of students obtaining international experience during their degree from the present 295,000 (10% of the student population) to 600,000 by 2019.²³ The move is driven by recognition that globalisation is both changing the way the world operates, and changing the skills and experience (University of Oxford, 2015:7).

This indicates that many people are currently migrating to countries where they have quality education. In other words, many people are compelled to immigrate to particular nations because of the quality of education in those respective nations. The main reason behind such migrations is that many developing countries have underdeveloped education systems that do

encourage cross-border student mobility and academic integration across Southeast Asia” (University of Oxford, 2015:6).

not give confidence to the citizens, so many people decide to obtain their tertiary education in foreign nations that have renowned institutions.

Having said that, we also noted that the movement of people from one country to another for study purposes also takes place in both developing and developed nations. For instance, many countries value graduates who have international experience, thus, they have created programmes in local universities to enable students to obtain international experience during their studies. The unrolling of the above-stated university policies and programmes suggests that education is one of the permanent factors that will continuously cause people to move beyond their international borders. The University of Oxford (2015:6) substantiates the aforementioned point by indicating that the 2014 trends of international migration suggest the increment of the number of people who move across countries for study purposes. It suggests that the number of African students studying in the United States will increase in the next decade (ibid). The aforesaid increment is already validated by the double increment of the number of Ghanaian and Nigerian students who are studying in Oxford for the past five years (ibid).

3.3.4.1. Education as the contemporary South African context of international Migration

Education, as the contemporary global context of international migration, is also a pervasive feature in the contemporary South African context of international migration (University of Oxford, 2015:6 & Schoole, 2013). The University of Oxford (2015:6) posits that:

Sub-Saharan Africa is also experiencing a rapid growth in demand, with the population predicted to grow from 1 billion today to 2.4 billion in 2050, and with a set of education systems where demand already far outstrips supply. Almost half of sub Saharan students currently choose to study in South Africa, with most of the remainder studying in France, the USA or UK and other European countries.

The above-mentioned information refutes Dinbabo and Nyasulu's (2015:26) research, which fails to perceive South Africa's public education system as a significant attraction for foreign migrants. Schoole (2013:53) contends that foreign students are continuously pulled to South Africa by the educational opportunities in the country. It is important to note that these foreign students immigrate to undertake their studies, regardless of the sources of their support (ibid). This means that students come to study in South Africa using their own resources, support from their own families as well as scholarships from various institutions such as governments (ibid).

Like some other nations, the immigration of students in South Africa is facilitated by the role the South African government is playing in facilitating the mobility of foreign students in the country (ibid). The South African government facilitates the immigration of foreign students through offering “study permits [and] recruiting students from abroad to meet local needs.” Here, the current policy of the South African government includes the provision of scholarships to non-South African students to undertake their studies in South Africa (Ramphela, 2016:1). Although the South African government is currently encountering a serious challenge of subsidising university and college fees for South African students from disadvantaged families, following the end of the apartheid era, it is apparent that it has not abandoned its obligation to neighbouring countries and the international community (ibid). In doing this, South Africa is recognising international students as an integral part of internationally recognised institutions (ibid). In other words, the modern South African education context of migration is “attributed to wider conceptions such as neo-liberal transformation of higher education, internationalisation and transnationalization of education” (Pineteh & Mulu, 2016:383; Madge et al. 2014; Giroux 2014; Kim 2011).

It is reported that in 1996, over 13 000 international students were studying in South African Universities and Technikons (Ramphela, 2016:1 & Zar, 2009:1). Notably, 50 percent of these international students were from the SADC countries (ibid). The number of international migrants in South Africa rapidly increased from 13000 in 1996 to 53 000 in 2007 (Zar, 2011:1). Two thirds of these international migrants were coming from African countries, particularly the SADC region (Zar, 2011:1 & Dominguez-Whitehead, 2015:77; cf. Pineteh & Mulu, 2016). MacGregor (2014) notes that a major survey of international students in South Africa published by IEASA in 2012 reported that the number of international students in South Africa has “grown dramatically” from 12.600 in 1994 to 72.875 in 2012. International students move to South Africa for “better study opportunities” and economic reasons” (ibid). In view of economic reasons as the factors of international students’ migration to South Africa, MacGregor (2014) notes that the greatest economic pull factor in 2012 was affordable fees⁷³ in South African Universities, as well as the affordable cost of living in South Africa (ibid). Since many of these students are coming from SADC countries, it is apparent that many of them move to South Africa for proximity reasons (ibid).

⁷³ This was in comparison to countries such as United Kingdom, United States of America and many others.

Further, South African universities and the government pull many African students because of the subsidies they offer to international students in the form of bursaries and scholarships (ibid). This increment of international students in South Africa is further fuelled by the SADC protocol which mandated regional students to pay the same fees as local students (ibid). In 2015, the majority of international students came from SADC countries “mainly from Zimbabwe (21.2 percent), Swaziland (16.3 percent) and Namibia (15.8 percent)” (Lehohla, 2016:17). The fact that the majority of international students came from SADC countries suggests the ease of movement of SADC students to South Africa due to proximity and affordability reasons since many of the aforementioned SADC countries share borders with South Africa.

In view of better study opportunities, MacGregor (2014) argues that many foreign students have confidence in South African higher education because of the reputation of the South African Higher Education system (ibid). As well, many students view South African qualifications as having more value than those of their countries of origin (ibid). Many students, especially in science departments, come to South Africa to study courses that are not offered by their countries of origin (ibid). The issue of better study opportunities can be a serious pull factors when the political instabilities in many African countries are compared to the political stability in South Africa (ibid). This means that some international students from African countries are compelled to migrate to South Africa to do their studies because of the political stability that the country has (ibid). The political stability in South Africa and the government subsidies to international students provide a stable and peaceful academic environment that pulls many international students to the country. As well, because South Africa hosts international students from North America, Asia, Europe and many other continents, international students are pulled to study in South African where they benefit from the diversification of the academic experience in the universities (ibid).

In validating the aspect of education as the major contemporary South African context of international migration, Sehoole (2013:53), who has written extensively on international students in South Africa, asserts that in 2013, the cohort of doctoral students in South African universities was constituted of 30 percent international students. It is important to note that “doctoral education is seen as lying at the core of university research capacity and as the primary source of research productivity and innovation in the global knowledge economy”

(Sehoole, 2013:54). This means that there are many students who migrate to South Africa to undertake their doctoral programmes that are expected to:

...produce new, cutting-edge and original ideas and knowledge, through research and exchange of ideas, knowledge and information between professors, researchers and students. This exchange of ideas can take place locally, at institutional level, or across national borders, through transactions that occur within networks of researchers located in various parts of the globe (Sehoole, 2013:54).

Notably, some of these international students are not willing to go back to their home countries after completing their studies. A research conducted by the Crisis in Zimbabwe Coalition advances this point by revealing that over 75 percent of Zimbabwean students studying in South Africa have no plans to return to their home country after completing their studies (Sisulu *et al.*, 2007:558). It should be noted, however, that as South African universities partake in the global mission of educating and training people from other nations, the country itself also sends students to foreign countries to obtain tertiary education. It sends some of its local students “abroad to undergo training in response to a lack of capacity at home” (Sehoole, 2013:53). It also facilitates access for its students to access local and overseas institutions for study purposes (*ibid.*).

Given the abovementioned discussion, we advance that education is one of the contemporary South African contexts of international migration. Many students are pulled to South Africa because of the South African quality of education and the opportunities it offers in terms of employment. This is because many of these students do not go back to their countries of origin. Instead, they look for employment in South Africa once they complete their studies. The South African government is working hard to bring forth the international recognition of its universities and attract many foreign students through subsidising their fees. With this in mind, one can argue that the contemporary South African context of international migration is fuelled by the government education policies that facilitate student mobility through offering study permits and subsidising foreign students’ fees.

3.3.5. Tourism as the contemporary global context of migration: business, holidays and recreation

There is a great movement of people across international borders for business, holiday and recreational purposes (Skeldon, 2017:7-8; cf. Perruchoud, 2004:15). It is reported that people who migrate for the above purposes do not usually stay for a long time in a country (Skeldon, 2017:7-8). This means that these people engage in short term migration. Thus, tourists are

defined as “short-term movers” for purposes such as holidays, business and recreation, and they return to their countries of origin “after a few days or weeks at the most” (Skeldon, 2017:7). The United Nations World Tourism Organisation (UNWTO) (2016:2) gives a vivid picture of the increment of the number of people moving across their international borders for tourism and other various purposes. It states that:

Tourism has boasted virtually uninterrupted growth over time, despite occasional shocks, demonstrating the sector’s strength and resilience. International tourist arrivals have increased from 25 million globally in 1950 to 278 million in 1980, 674 million in 2000, and 1186 million in 2015 (ibid).

Skeldon (2017:8; cf. UNWTO, 2017:1) amplifies this increment by providing the figure of people migrating to other nations for tourism purposes in 2016. In his view, although tourism is not a new phenomenon of international migration:

What is new is that from the late 20th century, the scale of the activity has become a mass appeal as it has developed not just in Europe, North America and Australia but also among the emerging new middle-income groups in Asia, Latin America and parts of Africa. From 435 million tourist arrivals in 1990, the annual total increased to 1,186 million in 2015 and 1,235 million in 2016.

The aforementioned increment of the number of international tourists brings forth the notion of tourism as one of the major contemporary global contexts of international migration (UNWTO, 2017:26). It is important to note that although all countries receive international tourists, there are some that are considered by United Nations World Tourist Organisation (2016:6 & 26) as the world’s top ten tourism destinations. In the top 10 of tourism destination countries of 2015, the United States of America received the highest international tourists, followed by, in ascending order: China, Spain, France, United Kingdom, Thailand, Italy, German, Hong Kong (China) and Macao (China) (ibid). There has been a rapid increment of international tourists across the globe because many countries are investing in tourism as a key driver of socio-economic progress through the creation of jobs and enterprises, export revenues, and infrastructure development” (UNWTO, 2016:2).

Given this, the UNWTO (2016:2) views tourism as “one of the largest and fastest-growing economic sectors in the world”. For example, the receipts for international tourism “earned by destinations worldwide have surged from US\$ 2 billion in 1950 to US\$ 104 billion in 1980, US\$ 495 billion in 2000, and US\$ 1260 billion in 2015” (ibid). Tourism constituted seven (7) percent of the world’s exports in goods and services in 2014, thus making tourism one of the major international trades in services (ibid). In our view, the rapid increment of the number of people that migrate for tourism to other nations, and its economic contribution across the globe,

suggest that tourism is one of the most significant contemporary global contexts of international migration. Notably, in 2015, the number of people who migrated for holiday, recreation and other forms of leisure was more than half (53 percent) of international tourist arrivals (ibid). 14 percent of the international tourists migrated for business and professional purposes, whilst the other 27 percent migrated for other purposes, such as visiting friends and families, religious reasons, medical treatment and so on (ibid). The purpose of the visits for the remaining six (6) percent was not disclosed (ibid).

Skeldom (2017) indicates the reasons for the increment in the number of people who migrate to other nations as tourists. In Skeldom's (2017:8) view, "the emergence of budget airlines that provided low-cost travel regionally and increasingly transregionally" and "a change in tastes." In view of low cost travelling as the reason for the increment of international tourism, the UNWTO (2016:4) adds that many of these people migrate to other countries as tourists using affordable air and surface transport (UNWTO, 2016:4). For instance, in 2015, 54 percent of international tourists travelled to their destinations using air transport, whilst 46 percent used surface transport, i.e. road (39 percent), water (5 percent), rail (2 percent) (ibid). "Taste change" refers to things such as consuming new cultures and seeing new material things such as mountains, dams, seas, rivers, entertainment and a nation's beautiful and historical sites (ibid). These things are desirable for many people, so they move tourists to migrate to countries with such kinds of things. Given this, there is a strong interrelationship between tourism and migration (World Tourism Organisation, 2010 & Etzo, 2016).

The above-mentioned discussion indicates that the contemporary global context of international migration is characterised by many people who leave their countries of origin for other nations for purposes such as business, holiday, leisure and many more other reasons. This movement happens in almost all the nations. Experts within UNWTO (2017:2) are optimistic since they foresaw the increment of international tourists by four (4) percent in 2017. The increment of international migration through tourism is most likely to increase for the forthcoming years since many countries are working towards developing their countries in many dimensions so as to attract many people to come to their nations for business, holiday, leisure, medical treatment, etc. (UNWTO, 2016:1-16). It is clear that the contemporary South African context of migration is not different from the global context of international migration described in this section. With this in mind, the subsequent sub-section will underscore that the contemporary South African context of international migration is characterised by people moving from other countries for business, holiday and leisure and so on.

3.3.5.1. Tourism as the contemporary South African context of migration, i.e. business, holiday and recreation

A considerable number of scholars (i.e. Twining-Ward, 2009; Kituyi, 2017; Lehohla, 2016; Saunders, 2017) and organisations (i.e. African Tourism Monitor, 2013; World Travel and Tourism Council, 2017; Department of Tourism Strategic Plan 2015/16 - 2019/20 & UNWTO, 2014) present the contemporary South African context of international migration as characterised by people moving to South Africa for business, holiday, leisure, medical treatment and so on. Just like the European, American and Asian countries, the underlying key tourism fact is that African countries have currently witnessed a huge increment of the number of people moving across their international borders as for tourism purposes. The African Tourism Monitor (2013:6-7) notes that Africa's international tourism arrivals grew from 17.4 million in 1990 to 37 million in 2003. This figure sharply increased to 63.6 million in 2012. Notably, in Africa, South Africa is one of the countries that receive many international tourists. For instance, in the *Economic Development in Africa report 2017: Tourism for transformative and inclusive growth*, Kituyi (2017:16) lists, in ascending order, Egypt (9.9 million), Morocco (9.8 million), South Africa (9.2 million) and Tunisia (6.8 million) as the countries that received the most significant international tourists in comparison with other African countries between 2011 and 2014⁷⁴.

In the *Statistics of South Africa in Tourism Industry*, Lehohla (2016:9ff) notes that in 2015, South Africa received a total of 8 903 773 tourists (Lehohla, 2016:12). This was a decrease from the 9 549 236 international tourists that the country received in 2014. Although there is a slight decrease in the number of international tourists that came to South Africa, we can perceive that many people come to South Africa as tourists for various purposes. The international tourists who come to South Africa hail from all countries and continents. Lehohla (2016) indicates that 73.8 percent of international tourists in South Africa came from SADC countries, 1.9 percent from other African countries and 24.1 percent from overseas countries. This indicates that the majority of 2015 international tourists in South Africa, who amounted to 6 746 114 (75.8 percent) came from Africa, particularly SADC countries (ibid).

⁷⁴ These were also the African countries with the highest tourism trade balance in Africa between 1911 and 1914, i.e. Morocco had \$6.5 billion, Egypt had \$5.6 billion and South Africa had \$3.6 billion (Kituyi, 2017:1622).

In view of the SADC countries that sent tourists to South Africa in 2015, Lehohla (2016:13) lists the top ten source nations in ascending order as follows:

Zimbabwe, 1 900 791 (28,9%); Lesotho, 1 394 913 (21,2%); Mozambique, 1 200 335 (18,3%); Swaziland, 838 006 (12,7%); Botswana, 593 514 (9,0%); Namibia, 212 514 (3,2%); Zambia, 161 259 (2,5%); Malawi, 135 260 (2,1%); Angola, 48 416 (0,7%) and Tanzania, 35 817 (0,5%). The SADC countries that showed an increase in the number of tourists from 2014 to 2015 are Tanzania, Botswana and Namibia, whilst the rest of the ten leading countries showed a decrease. Tanzania had the highest increase of 26,9% while Malawi had the highest decrease of 19,0%.

This shows that Zimbabwe, as the country with the highest number of international migrants in South Africa, was the leading sending nation of international tourists (29,6%) to South Africa in 2015 (Lehohla, 2016:17). It is possible that many Zimbabweans and citizens of other SADC countries move to South Africa as tourists for proximity reasons, that is; South Africa is close to them so it is affordable for many people to come to South Africa for tourism related purposes. Many SADC tourists who came to South Africa used road transport (71.4 percent), and many of these pass through Zimbabwean (28.1 percent) and Lesotho (22.4 percent) ports of entry.

The top ten overseas countries that sent international tourists to South Africa in 2015 are listed in the following ascending order:

The United Kingdom (UK), 407 486 (19,0%); United States of America (USA), 297 226 (13,9%); Germany, 256 646 (12,0%); France, 128 438 (6,0%); The Netherlands, 121 883 (5,7%); Australia, 99 205 (4,6%); China, 84 691 (3,9%); India, 78 385 (3,7%); Canada, 56 224 (2,6%) and Italy, 52 377 (2,4%). A comparison of the 2015 volumes with the 2014 volumes indicates that the number of tourists decreased in all the leading overseas countries with the exception of the UK and China. Australia had the largest decrease of 10,8% while China had the largest increase of 2,2% (Lehohla, 2016:13).

The majority of these overseas tourists came to South Africa by air, whilst very few used sea transport (Lehohla, 2016:15). At this juncture, one can possibly argue that the number of international tourists who migrated from overseas and non-Sub-Saharan Africa countries is determined by the distance between South Africa and these nations since people would need to use air transport, which is far more expensive than road transport. The available data for 2015 shows that the majority of people arrived in South Africa for holiday and business purposes. In the year under review, 93.8 percent of the total number of international migrants is reported to have come to South Africa for holiday, whilst 2.5 percent came for business, 0.6 percent for study and 2.0 for work (Lehohla, 2016:9).

Many African countries, particularly South Africa, are focusing on developing and sustaining international tourism industry as an economic sector (Africa Tourism Monitor, 2013). They do that by marketing which targets certain categories of citizens of other countries, hence, enhancing the pulling power of tourists, business people and even students. This kind of marketing allows countries to prefer certain migrants over others. However, the reason for South Africa's focus on developing and sustaining international tourism is that tourism grows the economies of countries by "creating and sustaining jobs" (Africa Tourism Monitor, 2013:9). For example, in 2012, travel and tourism created 8.2 million jobs in Africa (ibid). This includes employment by "hotels, travel agents, airlines and other passenger transportation services" (ibid). This also includes the activities of the restaurant and leisure industries which are directly supported by tourists (ibid). In 2012, South Africa was ranked as one of the countries that created the most jobs through the international tourism industry. South Africa created 513 000 jobs, followed by Tanzania (422 000), Kenya (232 000), Madagascar (212 000), Zimbabwe (40 500) (ibid). Given these clear linkages between migration and economic growth of a country, the Department of Tourism Annual Report 2015/16 (2016:18) reports that the mission of the South African tourism industry is to develop a comprehensive and viable tourism economy through:

- i) "good corporate and cooperative governance";
- ii) "strategic partnerships and collaboration";
- iii) "innovation and knowledge management" and finally
- iv) "effective stakeholder communication".

Here, their values are to be creative and focus on customers and ethics principles such as integrity (ibid).

The abovementioned values clearly show that the South African tourism industry will continue to pull many people from other nations to the country for the forthcoming years since it is determined to develop and sustain tourism, given its mission and values. As well, as the South African economy expands in many dimensions, and this expansion continues to attract or pulls many people to South Africa. This means that, as South African tourism continues to expand and innovate new strategies to attract tourists, the migration of people from other nations to South Africa will be an ongoing phenomenon. However, although this migration is short term, some return as permanent migrants to South Africa after using the short term tourist visits to

explore the country and the opportunities that are offered in case of permanent migration to the country.

3.4. Conclusion

This chapter has utilised an eclectic approach that is summarised as push and pull factors in understanding the contemporary global and South African contexts of international migration. In understanding migration using the concept of push and pull factors, we have revealed that both the current global and South African contexts of migration are characterised by people that move from their countries of origin to other nations because of push factors such as political instability, economic crises, natural disasters and many more others. For example, political instability, as the contemporary global context of migration, is evidenced in the forced international migration of many Syrian people to European nations because of war and conflict in their country. The South African context of international migration is also characterised by many Zimbabweans and people from other countries who migrate to South Africa because of political instability in their countries. These similarities between the global and South African contexts of migrations cut across many push and pull factors, as we have established in the discussions above. Thus, if the global context of international migration is similar to the South African context of international migration, it indicates that even when we design a holistic ministry model that respond to migrants' challenges in South Africa; it is likely to be also relevant to all contexts, including the American context.

In keeping in line with the biblical theological analysis of migration from the Old and New Testament conducted in Chapters 2 and 3, we identified that the contemporary global and South African contexts of migration are also similar with those of Scripture, i.e. Scripture confronts us with people such as Abraham, Isaac, Jacob and his family, and many more others who left their countries for other nations because of natural disasters such as famines in their countries of origin. Furthermore, we established that there is less emigration when there are no political instabilities (i.e. wars, violations of human rights, conflicts), economic crises such as unemployment and many more other push factors in a country. However, although pull factors such as high-quality education, high incomes, economic opportunities and many more others will continue to attract people to migrate to other nations, we discovered that the main drivers of international migration are political and economic instability in a nation.

4. The global challenges of migration for hosting nations and migrants with particular focus in South Africa

4.1. Introduction

This chapter (4) seeks to explore the challenges of migration for hosting nations and migrants. Firstly, in assessing the global challenges of international migration for migrants⁷⁵ and migrant hosting nations, with particular focus on South Africa, we are aware that international migration benefits both international migrants, migrant hosting and sending nations⁷⁶ (cf. IOM, 2004; OECD, 2014; Weinstein, 2002; Abdih *et al*, 2009; Adams, 2006; Adam & Page, 2003; Bracking & Sachikonye, 2008).

Secondly, we are conscious of the existence of the challenges of emigration for migrant sending nations. Although there are many challenges of emigration for migrant sending nations, it is apparent that the predominant challenge of emigration for sending nations is that of brain drain (Katseli, *et al*, 2006; Kamau, 2007 & Rosenzweig, 2005). Brain drain means that many professionals leave their countries as temporary or permanent migrants in other countries for better economic opportunities so as to better their lives (*ibid*). For instance, Zimbabwe, which contributes the largest number of international migrants in South Africa, is reported by Chikanda (2005:10); and Sisulu *et al*. (2007:557) as to have lost many of its professionals to South Africa and many other countries. It is reported that the serious decline of the Zimbabwean economy has resulted in the Zimbabwean health sector being hit by a brain drain, since it lost approximately 20 percent of its health care professionals to emigration in 2000 (Chikanda, 2005:10). Between 1998 and 2000, Zimbabwe lost approximately 100 doctors and

⁷⁵ Here, we are aware that the challenges we wish to explore result from migrations in general, i.e. internal migration brings fourth the similar challenges such as the dilution of cultures as people from a certain tribe of different culture move to another tribes in the same country.

⁷⁶ For example, in writing about the benefits of international migration for migrants' sending and hosting nations, the International Organisation for Migration (IOM, 2004:15) notes that "countries of destination benefit from economic growth, and that countries of origin were helped as much by the migration of surplus labour as by the remittances they sent back". The OECD (2014) notes that migrant workers make important contribution to the labour market in both high and low skilled occupations, in Europe free movement migrations helps address labour market imbalances, migrants contribute more in taxes and social contributions than they receive in individual benefits, migrants contributes to spur innovation and economic growth.

1800 nurses to emigration (ibid). In amplifying this challenge, Bongani Nyathi, Interim Chairperson of the Progressive Teachers Union of Zimbabwe (PTUZ) reported the migration of approximately 10,000 Zimbabwean teachers to South Africa (Sisulu *et al.*, 2007:557). This analysis can be amplified when the research conducted by the Crisis in Zimbabwe Coalition is brought to bear in this discussion. It found that over 75 percent of Zimbabwean students in South Africa were not planning to return to their home country after completing their studies (Sisulu *et al.*, 2007:558).

Thus, by analysing the challenges of migration for host nations and international migrants, we are not indicating the absence of challenges that international migration poses to migrant sending nations. In order to achieve our objective of this chapter, the first section will critically identify and evaluate the global challenges of international migration for hosting nations, with particular focus on South Africa. The second section will establish the global challenges of international migration for migrants, with particular focus on South Africa as well. In keeping in touch with the main purpose of this research study, that is; designing a biblical-theological holistic model that responds to migrants' challenges in South Africa, we advance that our critical analysis of the challenges of migrants in South Africa will assist us with our forthcoming empirical chapter 6 that will examine the responses of contemporary South African churches to the challenges of international migrants in South Africa. The challenges of migrants provided in this chapter will also be triangulated in chapter 6, which will critically report on the outcomes of focus group discussions with international migrants who attend the different churches which were sampled for this study.

4.2. Migration challenges to hosting nations and various responses

4.2.1. Migration causes unemployment

The rapid increment of the number of international migrants confronts host nations with various challenges such as unemployment or the absence of jobs. That is to say, migration increases the population of the host nations (Skeldon, 2013:1), which results in the increment of the rate of unemployment⁷⁷ (Rivera-Pagán, 2012:575). Although international migration provides

⁷⁷ Mouhammed (2010:55) states that economists are of the opinion that unemployment refers to people who are “willing to work at the going wage rate but cannot find a job.” Unemployment can be either voluntary or involuntary unemployment (ibid). On one hand, voluntary unemployment refers to people that have decided to leave employment for reasons such as furthering their studies or looking for a better job (ibid). The advantage of people’s voluntary unemployment to further their studies lies at equipping people to effectively contribute to the

some hosting countries with highly skilled professional migrant workers who enhance the economies of their nations in various ways (cf. Sriskandarajah, 2005; OECD, n.d.; Kerr & Kerr, 2008); it is apparent that it also increases the rate of unemployment for the host nations. This is in line with the fact that, although migrants can weigh their costs and benefits of engaging in international migration, it is not all migrants who find jobs in their desired countries of destination (Todaro, 1969:138-148).

For example, the problem of unemployment is a serious crisis in countries such as the United States of America, United Kingdom, Turkey, Canada, Germany and many more others that are hubs for international migrants. Currently, the United States of America is experiencing 4.4 percent unemployment rate (News Release Bureau of Labour Statistics, 2017), that is; 7.1 million people living in America are unemployed (ibid). The OECD (2017) reports that the United Kingdom experienced 4.8 percent unemployment rate by the end of 2016. In July 2017, Trading Economics (2017) reported that Turkey, which hosted more Syrian refugees than any other European nation, experienced 10.5 percent of unemployment rate, whilst Canada experienced 6.3 percent (Trading Economics, 2017). The issue is that these aforementioned countries and many more others are currently experiencing huge unemployment rates, yet they are still expected to host more international migrants.

For example, UNHCR (2015:14) notes that in 2015 the largest number of Syrian refugees resided in Turkey. That year, Turkey hosted approximately 2.5 million Syrian refugees who were escaping from war in their country of origin (ibid). In 2016, Turkey continued to host more international refugees than any other nation on the globe. In view of the influx of international refugees into Turkey from 2015 to the present day and the current 10.5 Turkish unemployment rate; it is our firm conviction that Turkey, as a signatory to the international human rights and customary laws of migration, is expected by the international community to welcome more international migrants. This arises from the fact that the recommendation of the United Nations allows people to move from their countries of origin if the government does not protect and fulfil the *social, political* and *economic* rights of its people, and the receiving nations have to protect these migrants (UNHROHC, 2013:16 & Universal Declaration of

economy of their nations as their skills and capacities in a particular qualification is advanced (ibid). On the other hand, involuntary unemployment refers to the people who are *willing* and *able* to work at the ongoing wage rates yet they cannot find jobs. However, we are aware that involuntary unemployment can be caused by a number of factors such as people acquiring incompatible skills in relation to what the market requires, market imperfection and many more others (ibid). In saying this, we are also aware that unemployment causes a lot of “criminal activities, poverty, budgetary problems, human capital problems, inequality in income distribution, and mental health” (Mouhammed, 2010:55).

Human Rights, 1948). Turkey is not permitted to return the Syrian refugees to their country where they would be at risk of “persecution, torture or other serious human social violation” (UNHRC 2013:16). Indeed, this places Turkey in a serious problem, with no easy solution in sight.

Furthermore, the available recent figures on international migrants indicate the existence of 244 million international migrants in 2015 (IOM, 2015:8). The United States of America hosts the largest number of international migrants, that is; approximately 47 million out of the global total of 244 million international migrants. Given this, it is not surprising that the USA is experiencing a high unemployment rate (ibid). Currently, there has been a huge move in the United States of America to reduce international migration so as to combat the challenge of unemployment. Although many international migrants in USA come from various parts of the world, it is reported that many of them come from USA’s neighbouring countries, particularly Mexico (Rosenblum et al., 2012; MPI, 2015 & Meacham & Graybeal, 2013). Firstly, the predominant motivation for the Mexicans to immigrate to USA is the search for better economic opportunities such as employment (Meacham & Graybeal, 2013:3ff, cf. Orrenius & Zavodny, 2017). Secondly, the Mexicans move to USA because of its closeness to Mexico (ibid). At this juncture, the number of Mexicans “living in the United States rose steadily from 4.6 million in 2000 to 7.0 million in 2007, and experienced a slight decline to 6.5 million in 2010” (ibid). However, the number of Mexicans and other foreign nationals in USA has immensely increased from 2015 to the present day to the extent that the current president of USA, Donald Trump scored victory in 2016 elections partly owing to his promise to make America Great Again (Young, 2017:218). One of the ways Trump promised to employ in order to return to the former glory of USA was to restrict immigration since it causes problems such as unemployment, crime and many more (Young, 2017:218). Soon after Trump won the elections in 2016, the very first week of his administration was characterised by the release of the following three executive orders:

- i) the crackdown on undocumented immigrants;
- ii) the restriction of the people immigrating into USA from some Muslim majority nations; and
- iii) the reduction of USA refugee admissions programmes (ibid).

Although there are many reasons for Tump’s administration to pass the aforesaid executive orders, it is apparent that it was also an endeavour to deal with the problem of unemployment

in America that was intensified by the presence of many foreign nationals in USA. In view of the foregoing, South Africa is not isolated from the challenge of unemployment that is interlinked with the presence of many international migrants in its country. The following section will establish the interconnection between migration and unemployment in South Africa.

4.2.1.1. Migration and Unemployment in South Africa

The increase in the population of South Africa due to factors such as international migration has currently (in 2017) triggered an unemployment rate of 27.7 percent (Trading Economics, 2017). However, this does not necessarily mean that international migration is the only cause of unemployment in South Africa, instead, as we have repeatedly argued, migration increases the population of the host nations (Skeldon, 2013:1), which results in the increment of the rate of unemployment (Rivera-Pagán, 2012:575). In Africa, South Africa is one of the countries that receive comparatively high volumes of international migrants (Fauvelle-Aymar, 2015:13, 24). Although it receives international migrants from overseas countries and other distant African nations; it is apparent that most of the international migrants in South Africa come from the neighbouring countries (Statistics South Africa, 2017:27 & Fauvelle-Aymar, 2015:13). Regarding the relationship between international migration and unemployment, Fauvelle-Aymar (2015:24) examines the consequences of immigration on the South African labour market and concludes that “immigration seems to be detrimental to the employment situation of native workers.” This implies that although many of these foreign nationals work in the informal sectors of South Africa, it is apparent that the overpopulation in South Africa as a result of factors such as immigration contributes to the high rate of unemployment in the country (Fauvelle-Aymar, 2015:13, 24).

The issue of unemployment is serious because many people migrate to South Africa for better economic opportunities; however, when they arrive there, they experience unemployment. As a result, many foreign nationals end up engaging in the informal and formal sectors of the South African economy as cheap labour (cf. Ngomane, 2010: ii & Fauvelle-Aymar, 2015). However, one of the reasons foreign nationals end up in the informal sectors as cheap labour is that most of them are undocumented, which means that they do not possess the proper documents that would enable them to find formal employment where they may earn the minimum wage of the day (Ngomane, 2010: ii). Speaking of the Zimbabweans, who constitute the largest number of international migrants in South Africa, Ngomane (2010: ii) notes that the majority are illegal

migrants because they do not have passports, which would enable them to apply for visas and permits so that they may operate legally in the South African economy.

However, we are aware that South Africa intervened in this situation when the government “launched the Dispensation for Zimbabweans Project (DZP) aimed at legalizing Zimbabweans already in South Africa and reducing the pressure on the asylum system” (De Jager & Musuva, 2016:27). Those Zimbabweans who received permits during the DZP project were allowed to legally work, study and conduct business in South Africa (ibid). The aforesaid solution was a positive response to the migration challenge in South Africa. However, considering that South Africa is currently experiencing a high rate of unemployment, it follows that the noble DZP initiative increased the number of people competing for the few jobs in South Africa. This is a very complex issue because the South African government is expected to address the problem of the high rate of unemployment that it is currently facing, whilst continuously facing a daily arrival of many job-seeking international migrants. Accommodating more international migrants means that the rate of unemployment in South Africa will rapidly increase since there is currently a scarcity of jobs for the South African and foreign nationals who have been living in South Africa for a relatively long time.

Given this, we maintain that the South African situation of unemployment is rather complex for the South African government to deal with. This is because South Africa, as a signatory to the United Nations, has to align herself to the United Nations laws of migration that permit people to move from their countries of origin if their governments do not protect and fulfil the social, political and economic rights of their people. International migration laws also compel the receiving nations to protect migrants (UNHROHC, 2013:16 & Universal Declaration of Human Rights, 1948). This is a complex issue because on 1 August 2017, the South African department of Home Affairs approved to permit the re-application process for Zimbabwean Special Permit (ZSP) holders under certain conditions (Department of Home Affairs, Republic of South Africa, 2017). This was a decision the South African government reached after a long time of discussion, because the decision arguably has consequences to the South African economy (ibid).

At the same time, if the South African government had decided not to continue accommodating Zimbabwean nationals, it would have been violating the United Nations law of migration, because some of these foreigners came to South Africa as a means of escaping the economic and political problems in their country, hence; South Africa is obliged to accommodate them

although she is facing the challenge of unemployment. As well, failing to grant legal documents to the illegal foreign migrants would have heightened the possibility of illegal migrants getting involved in criminal activities with impunity (Magezi, 2017:232 & Walt, 2015:9). Most of these foreign nationals in South Africa do not have legal documents so they cannot be easily traced when they commit crimes (IOM, 2009:18). With the aforementioned in mind, in their co-authored paper titled *Migration and employment in South Africa*, Budlender and Fauvelle-Aymar (2014:1) advance that:

The participation of foreigners in the South African economy is an important political and economic issue within South and southern Africa. In a context of high unemployment rates and insufficient job creation, the access of foreign workers to national labour markets has become a politically sensitive question.

Indeed, it is a political and economic issue because South Africa has witnessed xenophobic attacks of foreigners by South African nationals (Amnesty International 2015:1, Vahed, 2013; Konanai & Odeku, 2013). Here, South African nationals bemoan, among others, that foreigners are taking their jobs (ibid). For instance, based on the accusation that foreigners are taking the jobs of South African nationals, in April and May 2015, some native South Africans in Durban killed four (4) foreigners, left many seriously injured and “over 1,000, mainly Burundian and Congolese refugees, forced to flee after violence and looting broke [out]” (Amnesty International 2015). Because of various attacks on foreign nationals in South Africa, the international community now considers South Africa as a country that is hostile to foreign nationals (Konanai & Odeku, 2013:801).

However, it is important to note that the hostility (xenophobia) that some South African natives have towards foreigners takes place regardless of the existing conception that many foreign nationals in South Africa usually work in the informal sector of the economy. Fauvelle-Aymar (2015:27) substantiates this point when she advances that in the labour market of South Africa, “a higher share of immigrants with a given skill level is associated with a lower level of employment for nationals with the same skill level. A higher share of immigrants is also associated with higher levels of nationals in informal activities.” Although international migrants in South Africa tend to work in low-skilled jobs, the South African native people view them as their opponents in the employment sector.

Given this, although there is a conception that many foreign nationals in South Africa take up precarious jobs in the informal sectors, it is noted that these foreigners often receive threats from the South African natives because they are accused of stealing their jobs. These threats

result in violence and alienation of the foreign nationals in South Africa. In such moments of violence, the South African government has to suppress these xenophobic attacks, which usually cost them huge amounts of time and resources. Given the abovementioned challenges that the South African government encounters as a result of unemployment that is interlinked with international migration; the overriding question lies on how South Africa should respond to the influx of many foreign nationals in a way that her obligation to the United Nation's law of international migration is not violated, whilst paying attention to her domestic challenge of unemployment.

4.2.2. Migration causes the dilution of the culture of the native people

Hosting nations also suffer the challenge of the dilution of their native culture by international migrants (Tan 2012:47; IOM, 2004:3-4; Mukand, 2012; Hugo, 2005; Pritchett, 2006; Freeman, 2006 & Corhen & Sirkeci, 2011:1). The IOM (2004:4) notes the problem of the dilution of the culture of hosting nations by international migrants as an ongoing challenge that the international globe has to accept. Culture is a shared understanding of meaning, lifestyles, values and beliefs by a group of people, which distinguishes them from other group of people (Hall 1976:16; Hofstede, 1980:21-23 & Mulholland 1991). These values are passed from one generation to another and they govern the behaviours of a particular nation and ethnic group of people (ibid). However, the concept of the dilution of the native culture of the hosting nations lies in the fact that culture is not static since it can be changed as time goes on, i.e. in view of migration, culture changes negatively or positively as people of different cultures interact in the same life spaces (cf. Mulholland 1991).

Given the above-mentioned, we are of the opinion that because of international migration, "homogenous societies" of the hosting nations "have undergone change and have evolved into complex multicultural societies" (IOM, 2004:15). In other words, the "demographic make-up and social composition of receiving societies" are continuously going through a process of transformation owing to international migration (IOM, 2004:15). However, some countries receive the change of their culture as appropriate and even desirable; while others perceive these changes as a debatable issue since they can either be negative or positive for migrant hosting societies (IOM, 2004:4). In view of the dilution of the native culture of the hosting nations by international migrants as a serious problem, Tan (2012:47; cf. Freeman, 2006) reports that the hosting nations complain about the dilution of their native culture. He observes that the host nations' "complaints of cultural assaults, cultural relativism, and cultural

pollution are growing increasingly frequent and strident” (ibid). This means that international migration “threatens the fabric of the destination nation’s traditional way of life” (Corhen & Sirkeci, 2011:1).

Mukand (2012:7) states that the current hostility towards labour migration by hosting nations is interconnected with the fear that migrants can threaten the cultures and national identities of migrant hosting nations. For example, the hostility against migrants by the native people of migrant hosting nations is strongly felt in “relatively heterogeneous Japan than in an ethnically diverse immigrant country such as the United States” (Mukand, 2012:7; cf. Mayda, 2006). In substantiation of this aforementioned point, Mukand (2012:7) concurs with Card *et al.* (2005) study which affirms that the natives of hosting nations are usually unwilling to welcome people of different ethnicity. This conception by Mukand (2012:7) and Card *et al.* (2005) is logical because migrants of the same ethnicity do not dilute the culture of the native people since they share the same values and lifestyles. Given this, cultural factors also induce negative perception of migration by the native people of migrant hosting nations (Mukand, 2012:7). In our view, this makes it difficult for hosting nations to formulate migration policies that are pro-migration since there is a serious concern among its nationals regarding the destruction of their culture and national identities. In an article entitled *Citizenship and Immigration: Multiculturalism, Assimilation, and Challenges to the Nation-State*, Bloemraad *et al.* (2008:153-179) indicate a necessary multiculturalism in a country where there is an influx of many people from different linguistic, ethnic, racial and religious background within a country.

In our view, when people enter the hosting nations for multifaceted reasons such as political, socioeconomic and educational, they move with their multifaceted values and lifestyles that are distinct from those of the native people of migrant hosting nations (cf. Bhugra; & Becker, 2005:18). This notion results in nations developing some mixed cultures since these multi-groups of people (natives and immigrants) influence each other as they interact in the same life space (Ugbam *et al.*, 2002:62-71). By implication, this will result in people losing their cultural and national identities since they end up not fully integrated into either cultural identity. On the other hand, the influx of people of different backgrounds promotes the interchange of culture between immigrants and native people within hosting nations (Weinstein, 2002:225). In the same vein, Bhugra and Becker (2005:18) report that migration “has contributed to the richness in diversity of cultures, ethnicities and races in developed countries.” This implies that although migration, for immigrants, involves the “loss of the familiar, including language

(especially colloquial and dialect), attitudes, values, social structures and support networks''; it is acknowledged that the host nations gain the richness of their culture (Bhugra & Becker, 2005:18). Furthermore, in an article entitled *The Contribution of immigration to American culture*, Hirschman (2013:1) focuses on the acculturation and assimilation of immigrants and their children into American society and concludes that:

Immigrants and their children are not born with more creative talents than native-born citizens, but their selectivity and marginality may have pushed and pulled those with ability into high-risk career paths that reward creative work. The presence of large numbers of talented immigrants in Hollywood, academia, and the high-tech industries has pushed American institutions to be more meritocratic and open to innovation than they would be otherwise.

However, the failure by the hosting nations to assimilate international migrants in their local communities and societies consequently results in the division of the nations, i.e. the formulation of two languages, two cultures and two people. For instance, Huntington (2009:1) reports the cultural and political divisions that are caused by the Mexican and Latino immigrants in the United States of America. He notes that the continual influx of many Mexicans and other Latinos seems to create two cultures and two people in America since many of these migrants are not assimilated or integrated into American culture and politics. Instead, the Latinos and Mexicans have developed their own political and linguistic enclaves. In our view, this presents migrant hosting nations with a challenge because there are always consequences for either assimilating immigrants within the native cultures of the hosting nations or not integrating them. The former move results in the dilution of the native culture and national identity of migrant hosting nations, whilst the latter creates division within a nation.

With the aforesaid consequences in mind, we maintain that migration causes the dilution of the culture of host nations, and the native people usually develop negative sentiments towards international migrants, based on the fear of the dilution of their cultures⁷⁸. This hostility manifests itself in many facets such as xenophobic attacks, ethnocentrism and nationalism.

⁷⁸In their study entitled *Culture clash or culture club? The identity and attitudes of immigrants in Britain*, Manning and Roy (2007) disqualified the notion that Britain faces a real threat from immigrants and minorities – particularly Muslims – who refuse to think of themselves as British. However, in our view, this disqualification does not suggest the non-existence of the fear for the dilution of the native culture of migrant hosting nations (Tan 2012:47).

Given this, we conclude that hosting nations are faced with challenges “related to assimilation, integration (and non-integration), multiculturalism, transnationalism and citizenship” (Hugo, 2005:1).

4.2.2.1. The dilution of South African native cultures by international migrants

The problem of the dilution of the native culture of migrant hosting nations is also evident in the South African context. Although academic literature does not reflect much on this challenge within the South African context of international migration, we recognise that South Africa is one of the countries that host many international migrants from other African states, particularly the Sub-Saharan region. The presence of many international migrants within South Africa is not a recent phenomenon since many people have been coming from Zimbabwe, Lesotho, Botswana, Namibia, Mozambique, and Swaziland to work in the South African mining sector since the 1860s (Crush, 2005:1-39; & Wilson & Ramphela 1989:196-201). There were also many foreign nationals who migrated to South Africa as they escaped liberation and civil wars in their countries from the 1960s onwards (Wentzel & Tlabela, 2006 & Steinberg, 2005:23). The immigration of many people into South Africa rapidly increased after the end of apartheid in 1994 (ibid). Notably, although there are international migrants from other continents, we acknowledge, as posited earlier, that many international migrants in South Africa come from the African continent, particularly the neighbouring countries such as Zimbabwe, Mozambique, Malawi, Zambia and many more others (Statistics South Africa, 2016:27). The South Africa Statistics (2017:27), as pointed out in the preceding chapters, reports Zimbabwe as having the largest number of international migrants in South Africa, followed by Mozambique, Malawi, United Kingdom, Swaziland, Congo Democratic Republic, Namibia, Nigeria and many more others.

When these numerous international migrants come to South Africa, either illegally or legally, they coexist with native South Africans in various interaction spaces. Consequently, the international migrants and native people’s cultures inevitably influence each other. Here, the challenge of the South Africans is to either integrate these people within their communities or leave the immigrants to construct their own social, political and language enclaves alienated from those of the native people. On one hand, if one considers the first option, it is apparent that integrating foreign nationals within the socio-cultures of South Africa threatens the native culture of South Africa since those different ethnic groups (i.e. those of native people and immigrants) do not share the same values and lifestyles. On the other hand, the second option

would result in the division of the state that would be difficult to manage since it would have been a creation of many different people, cultures and languages. However, this problem is worsened by the fact that, by nature, South Africa is already rich in ethnic cultural diversities, even before we consider the influx of many international migrants. In his article, *Cultural diversity in South Africa*, Hattingh (2013; cf. South Africa Languages Bill 23, 2011:1-9) emphasises the ethnic and cultural diversity of South Africa by affirming the existence of 11 South African official languages.

Given the aforesaid challenges, we argue that the first complexity South Africa faces is multiculturalism. It has the advantage of giving people the freedom to express their cultures and develop more tolerant societies that recognise the diversity and the rights of different groups of people. Nevertheless, in their article that defines multiculturalism as a means of addressing diversity within modern liberal democracies, Berman and Paradies (2008:1-19 cf. Kuzio, 1998: 1-15) perceive the negative consequences of multiculturalism as they underscore that it can result in the discrimination of other ethnic groups of people, especially the minorities. Given the preceding assertion, we argue that foreigners are the minorities in South Africa and they suffer a lot of discrimination from the native ethnic people. In Böhmke and Jearey-Graham's (2013:21-41) view, these minority foreign nationals are subjected to exploitation and exclusion by the natives because they are perceived as threats to things such as the national and cultural identity of the South Africans. Maybe this view is attached to the fact that South Africa as a nation has not:

...adopted a clear and coherent integration policy for the integration of foreign nationals into the country's value system and population. This could be attributed in part to a country's lack of a common vision on the value of international migration and in part to South Africa being in many respects a nation in formation. Consequently, communities have had to deal with the unregulated influx of migrants into their communities without proper preparation to create awareness and to induct the foreign nationals. In some communities this has contributed to discrimination and attacks on foreign nationals. Some categories of foreign nationals have also struggled to adapt and to integrate into host communities. As a result, closed migrant communities have become isolated, with some areas being dubbed "no go areas" for citizens (Department of Home Affairs, Republic of South Africa, 2017:65).

This leads us to the second complexity of the dilution of South Africa's native cultures/cultures that follow after South Africa assimilates immigrants within her native societies and communities. Indeed, these are some of the issues that South Africa has to deal with when she

examines the threats that migration poses to her native culture/cultures. Muller (1999:67-73) substantiates the aforementioned conception when he argues that the xenophobic tendency of South African natives against foreign nationals is interlinked with the threat that foreign nationals pose on the native culture. South African traditional leaders have expressed concern that foreign nationals in South Africa change their societies, and these comments have been reported as precipitating xenophobia in South Africa. For instance, on 21 March 2015, Zulu King, Goodwill Zwelithini commented that foreigners were supposed to return to their countries of origin because they were changing South African societies (South African History Online, 2015). On 10 April, 2015, the rate of xenophobia escalated as two Ethiopian brothers were seriously injured when South African natives set their shop on fire whilst they were inside (ibid). One of these Ethiopian men later died (ibid). At this juncture, King Zwelithini's statement serves to illustrate the outcry of South Africans regarding the dilution of their native culture by foreign nationals. In other words:

Over the last twenty years South Africa has become increasingly multicultural with diverse communities of foreign nationals finding different ways of integrating into our society. This has large actual and potential benefits in terms of enriching our cultural and social diversity and knowledge base. However, policy decisions have to be made in the interests of nation building and good government to maximise benefits while mitigating risks (Department of Home Affairs, Republic of South Africa, 2017:64-65).

These aforementioned challenges left the South African government with difficult choices to make in regards to the proposed matter. The following questions can clarify the complexity that South Africa is facing as a result of the fear of dilution of its native culture by international migrants. Firstly, should South Africa hold migration policies of exclusivism by tightening her borders through imposing onerous laws of international immigration that discourage international migrants to enter into her country? Secondly, should South Africa hold an inclusivism policy of international immigration by lightening up her laws of international immigration at the expense of the dilution of her native culture/cultures or national identity? Indeed, these are difficult questions and the South African government has to deal with the dilemma strategically because some of these international migrants are escaping from serious life-threatening political and economic crises in their countries. If South Africa denies entry to international immigrants, whom the United Nations' laws of migration oblige its member nations to protect; it would mean that she is violating international laws of migration in the process of responding to her domestic challenges. In addition, South Africa would be violating the AU Agenda 2063 that underscores "the importance of free movement by Africans in Africa

for meaningful integration, and increased trade” (Department of Home Affairs, Republic of South Africa, 2017:53). This implies that one of the seven predominant objectives delineated in the Agenda 2063 by the AU is simply “[Africa is] an integrated continent, politically united, based on the ideals of Pan-Africanism and the vision of Africa’s Renaissance” (ibid). The AU Agenda 2063 further advocates for an introduction of an African passport that will be granted by member states, as encapsulated below:

...on the global migration towards e-passports, and with the abolishment of visa requirements for all African citizens in all African countries by 2018. South Africa fully supports the vision of an Africa where its citizens can move more freely across national borders, where intra-Africa trade is encouraged and there is greater integration and development of the African continent (Department of Home Affairs, Republic of South Africa, 2017:53).

4.2.3. The global challenge of integrating migrants

The host nations encounter challenges of integrating migrants in their local societies and labour markets due to language problems (Boundless, 2015; Thomsen, 2010:17; OECD/European Union, 2015 & Nie, 2015). This is because many international migrants, particularly refugees, are forced to migrate to a foreign nation where they are inadequately prepared to fit in; thus, they usually struggle with the official languages of the host nations. To address this challenge, host nations have to intervene by teaching migrants the native language, in order to enable them (migrants) to meaningfully participate in the economy and societies of host nations. In agreement with the foregoing suggestion, immigrants, particularly refugees, need to be taught the language of the host countries and other courses that enable them to partake in the economic and communal sectors of host nations (OECD/European Union, 2015:21ff). This argument arises from the notion that education is the key driver of integration (ibid). However, the aforementioned interventions and many others, such as providing housing for immigrants, overburden the host nations since such facilities come at a high cost (OECD/European Union, 2015:21ff & Boundless, 2015).

In other words, there is an enormous cost involved in accepting, integrating and settling refugees. For example, Nie (2015) states that it costs about \$119, 000 to settle one refugee in Germany. This is a serious challenge for the hosting nations because these costs are usually outmatched by the vast number of refugees who require integration and resettlement (Garson & Loizillon, 2003:9-14 & Metcalfe-Hough, 2015:2; cf. OECD/European Union, 2015). Thus, instead of investing that money in developing their nations, many host nations are supposed to invest money in an on-going project of integrating and resettling migrants. The reintegration

and resettlement of migrants in native societies and labour markets is a continuous project because there are always newly arrived refugees who need to be resettled and integrated, particularly in cases like the on-going Syrian refugee crisis on the European continent (Grandi, 2016). The aforementioned challenge is a reality, regardless of the notion that integration of immigrants in labour, education, and communities of the host nations is a process that takes a long time, as posited below:

the longer immigrants reside in a host country, the more familiar they become with the way it functions, the more friends and acquaintances they make and – where it is an issue – the better they master the host country language (OECD/European Union, 2015:21).

In our view, the challenge of integrating migrants in the host nations is strenuous for the concerned government since some of these international migrants are illegal migrants who require documentation in order to operate within the various sectors of the host nations.

Nevertheless, in saying the aforementioned, we are aware that the European Union and OECD countries have put significant effort in integrating international migrants within their countries and this has yielded good results (OECD/European Union, 2015:23). Within the OECD countries, the integration of the immigrants and their children in the labour market and communities has resulted in better performance of the immigrants' children at school (ibid). Nonetheless, the challenge is that the European Union and OECD countries face the arrival of highly qualified international migrants on a daily basis. The new arrivals also require to be integrated in the labour market of these nations (ibid). Although one can argue that highly qualified people find it easy to integrate because they might have professional skills that are on demand as they are crucial to improving and sustaining the economies of the host nations; it is apparent that dealing with an ongoing arrival of professional immigrants, in the countries that are already experiencing unemployment for their existing population, is not an easy task for host nations. Hence, the complexity of the issue lies in the fact that in the midst of the shortage of resources and employment; migrant hosting nations are expected to integrate foreign nationals at high cost. Indeed, this is a complex issue for host nations.

4.2.3.1. The cost of integrating migrants in South Africa

It is important to note that the cost of integrating international migrants in South Africa is also evident. Ngomane (2010:33) argues that South Africa has witnessed a complex situation in integrating international migrants in its national sectors. This challenge has been intensified due to the diverse and unsystematic approach that the South African government employs in

addressing the challenges posed by migration to the country (ibid). In agreement with many scholars such as Christie (1997:4), FMSP (2007:4), Tevera and Zinyama (2002:31); Ngomane (2010:33) advances that South Africa encourages the influx of skilled international migrants in its nation at the expense of the unskilled immigrants. The reason is that the skilled migrants play a major role in the development and sustenance of the economic, health and education sectors of the nation. The case of Zimbabweans in South Africa will be used to illustrate the current challenges that the South African government is experiencing in integrating migrants in its society. This does not mean that Zimbabweans are the only migrants in South Africa. However, they constitute the largest number of international migrants in the country (Statistics South Africa, 2017:27). Statistics South Africa (2013: 16, 29) establishes that 17.2 percent of temporary residence permits and 19.6 percent of permanent residence permits were issued to Zimbabweans in 2012. Hence, the effort of the South African government to integrate Zimbabwean migrants in its various sectors will be used as an illustration.

Ngomane (2010:33) advances that, in trying to reduce the number of unskilled Zimbabweans who enter South Africa, the immigration control of South Africa restricted the entry of Zimbabweans by requesting them:

...to produce proof of confirmed and paid hotel accommodation or a letter of invitation from a business associate, friend or relative legally staying in South Africa. The letter should include the information on identity number, physical address, period of stay and proof that they will be able to sustain themselves whilst in South Africa, thus they should produce a letter from an employer indicating that they are employed in Zimbabwe and that they will return when they have finished their business in South Africa.

In our view, the aforesaid response by the immigration control of South Africa did not assist significantly because the country continued to witness a huge influx of illegal Zimbabweans, starting from 2000 to the present day (De Jager and Musuva, 2016:26-27). Many Zimbabwean nationals, who were escaping from the violation of human rights, economic and political crisis in Zimbabwe, crossed into South Africa as illegal migrants (Ngomane, 2010: ii). Given this, in 2009 the South African government reached a solution regarding the presence of many illegal Zimbabweans who were living in its country (De Jager and Musuva, 2016:27). After nearly a decade of denying that many Zimbabweans who were trekking to South Africa were trying to escape from the violation of human rights, economic and political crisis in their country, the South African government eventually decided to integrate the illegal Zimbabwean immigrants by legalising their stay in the country through providing them with the DZP (Dispensation for Zimbabweans Project) permits.

The DZP saw the issuing of special permits that gave 250 thousand Zimbabweans a four-year period of studying, working and conducting business in South Africa (South African Immigration, 2017 & De Jager & Musuva, 2016:27). However, although 295 thousand Zimbabweans applied for these DZP permits, nearly 45 000 failed to get them due to lack of passports and other unfulfilled requirements (South African Immigration, 2017). It is important to note that all the 250 thousand DZP permits were later on extended to the end of 31 December, 2017 (South African Immigration, 2017). The new/extended permits were now known as the Zimbabwe Special Permit (ZSP). In doing this, the South African government continued to integrate Zimbabwean immigrants in their economic, education and business sectors since the permits granted them legal access to conduct work, study and do business in South Africa. Given this, one can argue that the DZP and ZSP were some of the most appropriate South African government responses to the migration crisis posed by the presence of many illegal Zimbabwean migrants in its borders.

However, when the expiry date (31 December 2017) of the Zimbabwe Special Permits was drawing close; it follows that many of these special permit holders were faced with an uncertain future (ibid) because the South African government had announced that the special permits would not be automatically renewed (ibid). Instead, the ZSP holders had to apply for extensions if they still wished to legally work, study and conduct business in South Africa (ibid). The challenge arising in the above discussion lies in the fact that, under particular conditions, the South African government had offered to extend the 250 000 Zimbabwe Special Permits that were expiring at the end of the year 2017 so that the holders could continue to operate legally in various sectors of the economy.

This was problematic because South Africa is currently experiencing 27.7 percent unemployment rate, yet she has to integrate many of these Zimbabwean nationals that have special permits to continue competing for the limited jobs with the native people. This competition has a tendency to increase enmity between native people and foreigners, especially when one considers the cry of the native South Africans that foreigners are taking over their jobs. At the end of the day, there is a possibility of native people holding demonstrations against foreign nationals in South Africa (Amnesty International 2015:1; Vahed, 2013; Konanai & Odeku, 2013). In the past, some of these demonstrations resulted in the death of foreign nationals, the looting of goods from the shops of the foreign nationals and many displacements of foreign nationals in South Africa (ibid). In all these xenophobic incidences, the South

African government has to suppress demonstrations and relocate displaced foreign nationals. As we have repeatedly argued, the government incurs numerous costs.

Furthermore, one has to note that the South African government's response to the presence of foreign nationals in the country has either negative or positive consequences on the country's relations with all its neighbouring countries and the international community as a whole (Department of Home Affairs, Republic of South Africa, 2017:56). Thus, the process and outcomes of the South African government actions in various issues regarding migration have to protect the nation's relations with her neighbouring countries and the international community at large at the expense of domestic needs or vice versa. As well, the positive response of the South African government in integrating illegal Zimbabwean migrants by giving them legal permits/documents to work, study and conduct business in South Africa may result in tension between native people and foreigners, which would cost the government at the end.

South Africa also has a challenge of integrating international immigrants. For example, in 2015, South Africa received an average of 62 000 asylum applications (Department of Home Affairs, Republic of South Africa, 2017:27). This shows that South Africa receives more individual asylum seekers than any other African country (ibid). However, the complexity of the issue lies in the fact that 71 percent of these asylum seekers come from 15 African countries (Department of Home Affairs, Republic of South Africa, 2017:28). This problem is worsened by the fact that more than 40 percent of asylum seekers come from some SADC countries that are usually considered to be politically stable. The top ten African countries with individual asylum applicants are listed in the following in ascending order: Zimbabwe (20 405), Ethiopia (10 176), DRC (10 029), Nigeria (7 431), Somalia (2 595), Malawi (2 310), Ghana (2 371), Congo Republic (1 485), Lesotho (1 437), Mozambique (1 220), Uganda (753) and Burundi (678) (Department of Home Affairs, Republic of South Africa, 2017:29). Notably, the fact that many of these asylum applicants come from SADC countries that are considered politically stable brings challenges for the South African Home Affairs in making discretion on whom to grant and not to grant asylum. Given this, we can argue that South Africa faces a challenge in offering asylum seekers' documents since there is a possibility that the asylum seeker management system can be abused by economic migrants who are not genuine refugees (Department of Home Affairs, Republic of South Africa, 2017:52).

4.2.4. A deeper complexity of migration for hosting nations

4.2.4.1. Opponents of refugees following them in hosting nations

Furthermore, the good deeds of hosting nations have attracted threats from the refugees' opponents. The opponents of the refugees tend to follow them even in their countries of safety, which puts the lives of the civilians in the host nations at risk. In the Mail and Guardian, Pakoz's (2016) story (20-26 May) entitled: *Refugee haven under attack* brings this challenge to the fore. In this story, Pakoz (2016) states that the Killis town of Turkey has made a significant contribution in providing protection to many Syrian refugees. This contribution has received much recognition, as evidenced by its nomination for the Noble Peace Prize in honour of accepting more Syrian refugees than any other town in the world. However, the refugees' enemies are attacking them, even in Killis, which places the lives of Turkish civilians at risk. Turkey's situation prompts the following main question and related sub-questions, namely: what should the nation of Turkey do? Should she develop an exclusive response by denying access (i.e. by closing its borders) to many Syrian refugees flocking in the country for safety? Or should Turkey continue to open up her borders at the expense of the lives of her civilians? Indeed, these are complex questions with no easy answers, as it is quite evident that Turkey's positive response to the Syrian migration crisis is interlinked with negative consequences.

4.2.4.2. International migrants are allegedly linked with crimes

To further complicate migration, it is noted that migrants, particularly refugees, are allegedly linked with terrorism. Plucinka (2015) and Louw (2016) note the Paris Massacre⁷⁹ which happened on the 13th of November 2015 as an example of this suspicion that triggered European nations' mixed feelings towards migrants. Even though Plucinka (2015) alludes to the possible illegitimacy of this suspicion, it is apparent that the Paris killings triggered some mixed feelings and reactions among many European nations. For instance, due to the Paris Massacre event, European nations such as "France, Italy and Belgium" tightened their border security as a means of denying Syrian refugees access into their nations (Plucinka, 2015). As well, many European countries (such as Slovakia and the Czech Republic), which linked the Paris Massacre with the Syrian refugees "were already sceptical of accepting refugees in the first

⁷⁹ Kenya (a sub-Saharan African nation) experienced many killings (in the past years) which were linked to Somali refugees. In response, the Kenyan government tightened its security at the border posts and she was criticised and pushed back (cf. the Human Rights Watch, 2015). However, the main challenge hosting nations are facing is that in trying to be hospitable the country ends up being under threat.

place, arguing that it would be difficult to integrate Muslim migrants into their societies and citing fears that terrorists could cross their borders” (Plucinka, 2015).

However, at the G-20 Summit in Turkey, the European Union leaders called their continent not to quickly take a stance on the matter without substantial evidence (Plucinska, 2015). In saying this, the European Union leaders established that it was one thing to be a refugee and another to be a criminal. Thus, these two categories of migrants coming to the European continent must not be conflated (Plucinska, 2015). Plucinska (2015) also notes that many non-European Union countries such as Canada, Australia and the United States of America took a different stance by leaving their refugee policies unchanged. Moreover, in view of the challenge of the Syrian refugee crisis on the European continent, Grandi (2016), the United Nations High Commissioner for refugees, as the guardian and leading international advocate for human rights, urges European nations to implement the resettlement programme, as well as address the key causes of international migration as of utmost importance.

Nonetheless, the fact that immigrants are linked with criminal activities was further reinforced by the current president of United States of America, Donald Trump, in his presidential campaign of 2015 and 2016 (Young, 2017:218). One of the strategies that Trump utilised to win the presidential election was the promise to restrict immigration in USA. His campaign message particularly targeted Mexican and Latino immigrants, who found USA, because of its strong economy, as the nearest destination country where they could change their economic situation (cf. Meacham & Graybeal, 2013:3ff; Orrenius & Zavodny, 2017). Trump accused the Mexican immigrants in United States of America of being rapists and criminals and he repeatedly promised to build a long wall at the border of Mexico and USA to prevent the entrance of illegal Mexican migrants into USA (Young, 2017:218). In his own words, Young (2017:218)⁸⁰ asserts the following regarding Trump’s connection of Mexican immigrants in USA with criminal activities:

Trump famously launched his campaign by calling Mexican immigrants rapists and criminals, and repeatedly promised a “big, beautiful” wall along the southern border. He also continuously linked immigration to terrorism, called for “a total and complete shutdown of Muslims entering the United States,” and, after his inauguration, promising to give immigration preference to “persecuted” Christian refugees. Since the very first week of the new administration, when the president released three executive orders, two to crack down on undocumented immigration and one to restrict travel from Muslim-majority

nations and to cut the US refugee admissions program, the Trump administration has made it very clear that its vision for American greatness is a nativist one.

The discussion undertaken above serves to demonstrate that migrants' hosting nations are facing a dilemma of either welcoming or excluding foreign nationals because they are allegedly linked with criminal activities, that is; there is a seeming dilemma among migrant hosting nations on whether to receive or reject international immigrants since some of them have mixed motives that sometimes cost the lives of the civilians of the migrant hosting nations.

4.2.4.3. International migrants in South Africa are associated with criminal activities

Likewise, international migrants in South Africa are linked with criminal activities (IOM, 2009:18 & Human Rights Watch, 2007:26; cf. Wose, 2016 & Dassah, 2015). In analysing the causes of the attacks of foreign nationals in South Africa by the native people, there is a conception that foreigners in South Africa are accused of increasing the country's rate of crime (ibid). Hence, this causes a "...deep dislike of non-nationals by nationals" (Bekker, 2010: 127) in South Africa that manifests itself in the nationals' latent and explicit violence against foreigners. As we have repeatedly argued, in instances when South African native people unleash violence against foreign nationals, it is apparent that the South African government has to invest a lot of resources to suppress those violent activities and relocate the victims of violence who would have been displaced from communities. This is done so as to safeguard the lives of the aliens.

The fact that foreign nationals are involved in criminal activities can be substantiated by the current outcry of the overpopulation of South African prisons (Maravanyika, 2016:1). Here, we acknowledge the difficulty of giving a precise number of prisoners in South African prisons. For instance, Maravanyika (2016:1) reports that South African prisons have the capacity to host 120 000 prisoners, yet the number of inmates was sitting at approximately 160 000 by the end of 2016 (ibid). Shezi (2017:1) states that there is a total of "158 111 prisoners in 243 centres across" South Africa. The total includes native and foreign nationals. Although the aforementioned sources mention different figures regarding the number of prisoners in South African prisons, it is apparent that they both affirm the overpopulation of South African prisons. To intensify the overpopulation of South African prisons, it is reported that in 2017, "the remand facility, which is meant to house 1619 detainees, accommodated just over 4000 detainees" (Dispatch live, 2017:1).

The overpopulation of South African prisons is an ongoing challenge regardless of the introduction of the legislations such as “mandatory minimum sentences for specific offences” (Maravanyika, 2016:1). Mandatory minimum sentences imply that: “Based on the nature of the crime and its corresponding sentence, an offender had to serve a fixed amount of time in prison before he/she could be considered for parole or release” (Maravanyika, 2016:1). Indeed, the issue of the overcrowding of prisons in South Africa is of serious concern to the extent that the South African Prison commissioner, Zach Modise advances this problem as a symptom of much bigger problem (Dispatch live, 2017:1). That is to say, “overcrowding in prisons was not a Department of Correctional Services predicament alone but a crisis that the South African society has to address as it is a symptom of a much bigger, and more complex, problem” (Dispatch live, 2017:1). By this, the prison commissioner understands the issue of overpopulation in South African prisons as reflecting “a larger systemic ill in society, which is that of crime itself. Therefore, crime prevention, in cooperation with communities, remains a priority” (Dispatch live, 2017:1).

In view of the above-mentioned challenges, many solutions in reducing the overpopulation in South African prisons have been proposed, i.e. the deportation of foreign nationals to serve their terms in their countries of origin and mandatory minimum sentences and the building of more prisons (Maravanyika, 2016:1 & Shezi, 2017:1). It is important to note that, with the failure of the mandatory minimum sentences to address the issue of overpopulation in South African prisons, the South African government is caught up in a difficulty in solving the identified problem, i.e. should they build more prisons to accommodate prisoners? (Maravanyika, 2016:1). If the answer is yes, it follows that building more prisons would monetarily cost the South African government.

Shezi (2017:1) notes that the debate around the exact number of foreign nationals in South African prisons seems to validate the notion of the involvement of foreign nationals in criminal activities. In a media briefing this year (2017), David Mahlobo, the Minister of State Security, gave disputable figures about the population of foreigners imprisoned across South Africa (ibid). Using the official statistics from the World Prison Brief, Mahlobo affirms the overpopulation of South African prisons as sitting at 132.7 percent and then explores a possibility of deporting foreign nationals who “...are in various types of correctional centres to have them serve their terms” in their countries of origin (Shezi, 2017:1). Mahlobo vaguely affirms that the number of foreign nationals in South African prisons is 6 440 (ibid). It was a vague figure because Michael Masutha, the Minister of Justice and Correctional Services

argues that the prison population of foreign nationals is 11 842 (Shezi, 2017:1; Skosana & Hopkins, 2017). These prisoners were incarcerated for, among other crimes; rape, murder and drug related cases (Claymore, 2017; cf. Manik & Singh, 2013:1). This number constitutes 7.4 percent of South Africa's foreign prison population (ibid). It is noted that 7, 345 prisoners of 11 842 prisoners have been sentenced, "4,497 were awaiting trial, with 1,380 being prosecuted for being in the country illegally" (ibid).

Although some foreigners are difficult to trace when they commit crime because they are in the country illegally, with criminal intent, we argue that some of them are in South African prison for committing crimes (IOM, 2009:18). The majority of the foreign nationals who were serving sentences at the material time were Zimbabweans (41.5%), followed by Mozambicans (24%) (Skosana & Hopkins, 2017). These figures may not mean anything if one does not consider the cost that the South African government has to incur in housing each prisoner. In that regard, Claymore (2017) avows that it costs R1.6 billion to house 11 842 per year. Skosana & Hopkins (2017) assert that in 2016 and 2017, it cost an estimated amount of R133, 805.35 to house one prisoner. In considering the total figure of 157, 013 prisoners at the end of 2016, it follows that the South African government requires R21 billion to house all the prisoners in 2016 (ibid).

At this point in our discussion, it does not matter whether the aforementioned figures of foreign nationals in South African prisons are accurate or not. As well, it does not matter whether the proposed solutions to combat the challenges of overpopulation in South African prisons could possibly address the proposed challenge. Instead, what matters is that the presence of foreign nationals in the South African prisons serves to demonstrate that foreign nationals increase the rate of crimes in South Africa. This is a serious challenge because the International Organisation for Migration (2009:18) notes that one of the reasons that caused the 2008 xenophobic attacks in South Africa was the linkage between "crime and immigration drawn regularly by the police and government officials." Furthermore, it costs a lot of money for South Africa to house one prisoner. Consequently, this has recently caused an outcry for the government as it considers various means to address the issue of overpopulation in its prisons.

However, in saying this, we are not insinuating that South African nationals are not involved in criminal activities. It is evident that they constitute the largest number of prisoners in South African prisons. Now, in view of the issues of the linkage of foreign nationals in South Africa with crime and the costs that the South African government incur in housing prisoners, we are

of the opinion that migration is posing a serious challenge for the South African government. The underlying challenge is whether South Africa should exclude foreigners by denying them access into the country because they are linked with criminal activities, or she should tolerate the linkage of foreigners with criminal activities by allowing them into the country, since not all foreign nationals are involved in criminal activities. Indeed, these are very difficult questions for the South African government because her response should always align with the United Nations International Human Rights or Humanitarian Policies, whilst simultaneously paying attention to her domestic challenges.

4.3. Migrants' challenges and coping mechanisms

4.3.1. In overview: the global challenges of migrants and copying mechanisms

Achiumwe and Landau (2015) rightly note that “crossing borders – whether by choice or necessity – brings both risks and opportunities” for migrants. Ridsdel (2014:27-28) in her essay entitled: *Adolescence, food crisis and migration* presents that the Burkina Faso and Niger youths who move across borders due to crop failure are exposed to both exploitation and violence. Likewise, Chelius (2014:32) indicates that the United States of America (USA) makes it difficult for the refugees to acquire asylum status. Even though the United States has granted asylum for some Mexican asylum seekers, the results of the applicants and those granted refugee status do not tally. For instance, “in 2009, there were 254 Mexican asylum seekers in the US. In 2010 there were 2,973, and in 2011 6,133 of whom only 104 – 2% of those requesting it – were granted asylum” (Chelius, 2014:32-33).

Concurring with Chelius (2014) and Ridsdel (2014); Gilmore (2016), who is the Deputy High Commissioner for Human Rights, provides a vivid picture of how migrants, particularly refugees, are discriminated by host countries' imposition of harsh migration regulations and onerous visa requirements. In her view, the issue of onerous migration regulation is serious. It has resulted in many migrants failing to reach their destinations of interests due to death and serious injuries. For example, in 2015, over 5000 people lost their lives in transit (Gilmore, 2016). There were also hundreds of unaccounted deaths of transiting migrants that year. Some of them seriously got injured in transit (ibid). The widespread death of migrants in transit is because they always resort to the more difficult and dangerous means of crossing borders whenever the official doors are shut. They then resort to the services of smugglers whom they pay to help them to cross borders. Inevitably, lives are lost during that process (World Council

of Churches executive committee, 2015:478). Thus, Rajendra (2014:305; cf. *Sazonov, 2015*) sees these onerous migration regulations such as visa requirements and nations' tightening their border securities as having "the potential to generate new migration flows."

Datta *et al.* (2006:8); Bose (2014:23) and Kul (n.d.) understand discrimination as the major challenge which the international migrants are facing in foreign nations. Countries such as Switzerland, United Kingdom, Canada, Ireland and New Zealand have introduced labour policies which favour the citizens at the expense of the migrants. The labour policies restrict migrants from attaining high positions in the labour market (*ibid*). Concerning London labour policies, Datta *et al.* (2006:3-8) witness the failure of the British government to recognise some migrants' foreign qualifications, and this has resulted in many migrants taking up low paying jobs (deskilling) which they are not qualified to do. In taking low paying jobs, it means that the migrants will struggle to live the standard of life which they desire. In other words, the inequality in the labour market is taking place based on race, which gives rise to "a racial division of labour" (Datta *et al.*, 2006:8). In Martin's (2013:4) view, host nations adjust the rights of international migrants in order to discourage them from entering their countries.

However, in order to survive in the context of low wages, Datta *et al.* (2006:9) suggest that migrants have developed their own coping mechanisms which are disastrous to their health and social life. Datta *et al.* (2006:9) focus on the main two strategies, namely: "income-maximising and consumption-minimising strategies." In order to maximise their income, migrants are deskilling themselves by taking multifaceted low-income jobs which do not correspond with their education and skills. Datta *et al.* (2006:10) view deskilling as the only means for migrants to partake in the United Kingdom labour market because it guarantees their survival. However, deskilling, as a coping mechanism has some negative impacts on the dignity and identity of migrants (*ibid*). Furthermore, migrants exercise long working hours in order to complement their low wages as a means of enabling themselves to survive throughout the month (Datta *et al.*, 2006:11). However, the aspect of migrants' working long hours affects their social relationships since one would not have enough time to spend with his family or friends (Datta *et al.*, 2006:12). As well, it gives them burnouts since they are overworking for many hours (*ibid*).

Migrants have also utilised a consumption minimising strategy as a coping mechanism. This includes reduction of living costs and making sure that they do not go beyond their budget (Datta *et al.*, 2006:15-17). At community levels, migrants use ethnic networks which enable

them to share information about accessing work and needs such as accommodation and employment (Datta *et al*, 2006:17). Furthermore, migrants cope because of support from fellow migrants and the local population. Thomas' (2010, cf. Willems, 2005) study on urban refugees from several African countries residing in Kampala, Uganda, discovered that social support for refugees arises from the local population and fellow refugees as well as financial stability reinforced by adaptation. It is noted that if migrants do not develop coping mechanisms to survive in discriminatory foreign environment, they will be forced to engage in all kinds of immoral acts such as prostitution, violence, theft and selling their children for survival. An example of a disastrous coping mechanism is noted by Walt (2015:9):

Some young French Muslims, disillusioned by the economic hardship and what they see as a French population increasingly hostile to outsiders, have looked abroad for direction and meaning, to the jihadist groups fighting Syria and Iraq.

The final critical coping mechanism for migrants is the religious community, particularly ethnic churches (Adogame, 2013:494). As a result of discrimination by native churches, Christians in diaspora have developed ethnic churches (Adogame, 2013:500, cf. the Lausanne Occasional Paper No. 55). These migrant ethnic churches are vital because religious beliefs and practices are central in shaping migrants' identities as they struggle to adapt in their new homeland (Magezi, 2017:233 & Adogame, 2013:1-2). In other words, as migrants attempt to adapt and change the many and different aspects of their lives and habits, religious beliefs and practices are viewed as the benchmark for that enterprise (*ibid*). Migrant ethnic churches make huge efforts to serve the social and economic needs of their migrants, such as the information about housing, social and economic opportunities that facilitate their adaptation. This is substantiated by Min's (cited by Hirschman, 2003:22) report that some Korean ethnic churches in New York City offer language classes (in both Korean and English), a full lunch for congregants after the services and seminars on practical and spiritual topics.

In agreement with Adogame, Magezi (2017:233) argues that "Ethnic churches therefore provide a sense of belonging, security, identity, revitalizing the culture of origin, and providing migrants with opportunities to socialise with people from different cultural backgrounds under the umbrella of a common religion." Adogame (2013:507) understands the role of the African ethnic churches in the diaspora as filling a spiritual vacuum, as well as offering "a home away from home" for many discriminated African Christians. Hence, these ethnic churches are a place where migrant Christians could go and feel important and valued. However, irrespective

of the fact that migrant ethnic Churches in the diaspora are the outcome of the discrimination of migrants by the native local churches of the host nations, it is apparent that the ethnic churches do not envision the ideal Church of God, but they are formed for practical reasons (cf. Barreto, 2011 & McGarry, 2001).

4.3.2. The challenges of international migrants in South Africa and coping mechanisms

As many factors such as globalisation, social, political, economic, climate change, persecution and many others continue to cause many people to migrate to South Africa; a considerable amount of scholars (Fauvelle-Aymar, 2015; Rukema & Khan, 2013; Vahed & Desai, 2013a; Desai & Vahed, 2013b; Manik & Singh, 2013; Kalitanyi & Visser, 2010; Timberg, 2005; Tevera, 2013; Singh, 2013a; Singh, 2013b; Singh, 2013c; Manik, 2013; Muthuki, 2013 & Gopal, 2013) affirm that many foreign nationals in South Africa have been discriminated in many and different ways by the native people. These foreign nationals moved across their international borders to South Africa for economic opportunities and refuge purposes. However, when they arrive in South Africa, they are subjected to discrimination that manifests itself in various forms. In this discussion, we will underscore that “xenophobia is pervasive, that it manifests itself in many ways, from the blatant physicality of violence to subtle forms of psychological violence and dehumanizing slander and that it has taken a stronghold in SA society” (Manik & Singh, 2013:7; cf. Hlatwayo, 2013:267-293). We will subscribe to Harris’ (2002:169) definition of xenophobia as “dislike”, “hatred or fear of foreigners.” In saying this, we are conscious that xenophobia is not just an attitude, but it constitutes action since many of these attitudes manifest themselves in practical ways (Harris, 2002:169; Gopal, 2013:129).

4.3.2.1. Foreign nationals suffer discrimination in the labour market and accusations of stealing jobs from the native people

Fauvelle-Aymar (2015) argues that many foreign nationals in South Africa are discriminated in the South African labour market. Of importance to note is the fact that the South African labour market recognises foreign qualifications, however, the challenge comes in their labour market law that gives preference to South African natives at the expense of international migrants (ibid). By implication, Fauvelle-Aymar (2015), and De Jager and Musuva (2016:24) note that these foreign nationals are usually more educated than the South African nationals. For example, in reference to Zimbabweans, who constitute the largest number of international migrants in South Africa, De Jager and Musuva (2016:24) avow that many educated

Zimbabwean migrants in South Africa work as agricultural workers on farms in the Limpopo province, and many South African farmers applaud them for possessing a good level of education and work ethics.

The above-mentioned conception by De Jager and Musuva is substantiated by Fauvelle-Aymar (2015:27) who argues that many foreign nationals in South Africa usually work in the informal sector, although some of them are more educated than the native South Africans who work in the formal sectors. Fauvelle-Aymar (2015:27) delineates the aforesaid point when she advances that in the South African labour market, “a higher share of immigrants with a given skill level is associated with a lower level of employment for nationals with the same skill level. A higher share of immigrants is also associated with higher levels of nationals in informal activities.” Here, Fauvelle-Aymar (2016) is advancing that due to the challenges that some educated foreign nationals in South Africa are encountering in partaking in the formal sectors of South Africa; many of them end up engaging in the informal sectors as a means of surviving. This implies that, although we are conscious of the fact that some foreign nationals fail to partake in the South African formal sectors because they do not have legal documents, it is also true that educated foreign nationals with legal documents find it difficult to work in the South African formal sectors (cf. Ngomane, 2010: ii).

However, some of the highly qualified foreign nationals who are employed in the formal sectors of South Africa are still discriminated because they are not valued with respect deserved by their profession. For instance, in investigating the treatment that Zimbabwean teachers and lecturers in KwaZulu Natal province are experiencing, Manik (2013:67-87) discovers that although Zimbabwean teachers are needed to teach critical subjects at secondary and tertiary education levels, it is apparent that they are not treated with the respect worth their profession. Some of these teachers experience social and professional disconnections that result in psychological trauma. As well, regardless of the fact that many foreign nationals work in the South African informal sectors for various reasons, it is reported that foreign nationals working in the informal sectors face discrimination since they are also considered by the local people as competitors for the scarce jobs in South Africa. Manik and Singh (2013:1) advance this notion well when they posit that:

There are some constructions of xenophobia as an attitude which has culminated in foreigners being associated with undesirable behaviour such as stealing the jobs of locals and criminal activities such as drug dealing and hijacking.

Magezi (2017:231) amplifies the aforementioned conception and concurs with Nie (2015), Garson and Loizillon (2003) and Karakas (2015) that international migrants are usually considered as competitors for the scarce jobs by the native people, regardless of the fact that many of them do menial jobs that the native people are unwilling to take. Furthermore, when foreign nationals work in the South African informal sectors by commencing their own businesses, they create jobs for both foreign nationals and native people. In their article termed *African immigrants in South Africa: Job takers or job creators?* Kalitanyi and Visser (2010:376) affirm that a significant number of foreign nationals in South Africa “have successfully applied their entrepreneurial flair in establishing small enterprises” in which they employ both South African and foreign nationals. Their study further reveals that “entrepreneurial skills are transferred from immigrant entrepreneurs to their South African employees” (ibid).

Given this, we advance that the discrimination of some foreign nationals in the labour market and their lack of legal documentation to partake in the formal sectors have resulted in their commencement of small businesses that contribute to the development of South Africa, i.e. in job creation and transference of entrepreneur skills to the native people. This is why Timberg (2005, cf. Kalitanyi & Visser, 2010:376) disagrees with the conception that international migrants are taking jobs for the South Africans because they create jobs for themselves and for the unemployed South Africans. Nonetheless, regardless of the aforementioned conception, Kalitanyi and Visser (2010:376) maintain that foreign nationals are usually accused as job stealers by South African nationals. This implies that South African nationals accuse foreign nationals of stealing their jobs when they commence their business. This is because by commencing small businesses, foreigners are accused of robbing native South Africans of business opportunities (Singh, 2013c:91 & IOM, 2009:21-22). Gopal (2013:125) who did a research that examines the authenticity of the aforesaid accusation of foreigners discovered that some South Africans fail to take responsibility for their behaviour in life and then blame foreign nationals, thus fuelling xenophobia. However, regardless of various explanations that can be provided to the proposed accusation of foreigners as job thieves by the local people, we conclude together with the International Organisation for Migration (2009:20) affirmation that “the most dangerous view held by South Africans is that foreigners are ‘stealing’ jobs”. Indeed, this makes foreign nationals in South Africa to live in consistent psychological fear since they are uncertain of the consequences of such accusations.

4.3.2.2. Foreign nationals suffer exploitation in the labour market

Many international migrants in South Africa, particularly those from African countries are discriminated by the local people because the employers usually prefer employing foreign nationals to the local people (Abel, 2017:1-42). Crush and Williams (2001:8) in their article termed *Making up the Numbers: Measuring “Illegal Immigration” to South Africa*, state the reasons for the preference of non-South Africans by South African employers. They note that some employers in South Africa prefer to employ foreign nationals because they are “hard-working and more diligent”, “excellent workers”, “more disciplined”, “less devious”, “more-skilled and well-behaved” and “don’t have a chip on their shoulder” (Crush & Williams, 2001:8).

Furthermore, employers prefer foreign nationals to South African nationals because of the former’s good work ethics, higher basic skills levels, as well as absence of “workplace militancy” (ibid). This means that there is a conception that non-South Africans are considered as possessing more advantages to get employment in formal and informal sectors than South African nationals because of the perceptions the employers have of them. In our view, the South African employers’ preference to employ foreign nationals because of the aforementioned reasons causes the discrimination of international migrants in South Africa by the native people. The aforesaid discrimination that non-South Africans face as a result of the preferences they supposedly enjoy from South African employers is intensified by the fact that non-South Africans usually take up both casual and formal jobs for low wages, which South African nationals could not accept (Crush & Williams, 2001:8). Here, South African employers can exploit non-South Africans because they sometimes lack protection by the labour law, as well as knowledge of how the South African labour market functions (ibid). Furthermore, some non-South African nationals are undocumented so they are willing to take up any kind of job for low wages in order to survive in their new homeland (ibid). This usually results in the dislike of foreign nationals by South Africans because, due to their vulnerable circumstances, they accept below minimum wages, to the chagrin of South African nationals.

As indicated before, some foreign nationals take up jobs that pay wages that locals find unacceptable because of their vulnerable positions, i.e. some of them do not have legal documents, thus cannot be engaged in the formal sector. As a result, the immigrants are subjected to many forms of exploitation (ibid). In our view, it is possible that some foreign

nationals in South Africa work for long hours for payment that is below the minimum wage by South African standard (cf. Datta *et al.* 2006, who explains the discrimination of international migrants in the UK labour market). Migrants can work for long hours by taking up many jobs to supplement for their low wages in order to survive in their new homeland (ibid). Consequently, this affects international migrants' social life since they cannot spend time with their friends and families (ibid). As well, international migrants are prone to burnouts because of working such long hours (ibid).

By implication, Fauvelle-Aymar (2015) advances that although some of these foreign nationals are educated: they end up taking low paying jobs as a way of coping in their new homeland. Thus, whilst the international migrants' coping mechanism of deskilling is a necessary step for survival in South Africa, it causes South African nationals to hate foreign nationals for taking up their jobs and violating the standard of South African minimum wages (IOM, 2009:20). This enmity is well advanced by a qualitative study done by the IOM (2009:20) which examines the causes of the violence of native South Africans against foreign nationals. It states that South African employers 'prefer to hire foreigners because they can settle for low wages (sometimes R30/day),' thus, allowing non-South Africans to steal South Africans' jobs. The IOM (2009:20) quotes a native South African, whose sentiments on the above-stated issue are typical of the general feeling among the locals:

When a white man takes five people for employment, about three are foreigners and two South Africans. On arrival at the firm, a white man asks 'how much do you want?' Foreigners always quote a small amount. ...When South Africans state their money, which is normal, employers say 'no,' they will employ foreigners because they accept small money. The result is high unemployment of South Africans because whites have resolved that the best is to hire foreigners.

Therefore, we argue that foreign nationals are prone to exploitation because of their vulnerable position such as lack of proper documentation to enable them to participate in the South African formal sectors. Although taking jobs for low wages can be considered as a necessary coping mechanism for some international migrants in South Africa, it is appropriate to say that that resorting to such mechanisms results in the dislike of foreign nationals by the local people who blame the former for accepting payment that is below the minimum wage, as per South African standard. Consequently, South African nationals accuse foreign nationals of stealing their jobs, either in informal or formal sectors. Indeed, this subjects foreign nationals to a complex situation because their copying mechanisms create tension between them and the native people.

The underlying question, which has no easy solution, is: what should international migrants in South Africa do under such a complex situation?

4.3.2.3. *Foreigners suffer the accusation of taking women of the native people and causing poor service delivery in South Africa*

Besides being blamed for reducing the minimum wage and stealing jobs from the local people, foreign nationals in South Africa are accused of taking local nationals' women (Wose Kinge, 2016:X; 11-49). Furthermore, the foreign nationals are discriminated because South African natives think that the aliens are responsible for poor service delivery (i.e. poor living conditions in squatter camps or shacks and poor sanitation facilities) because they feel that they are competing for scarce resources with the foreign nationals (Wose Kinge, 2016:X, 11-49; & Desai & Vahed, 2013:145). Desai and Vahed (2013:145) argue that:

In a context where poor South Africans are struggling to find work and find promises of service delivery empty, it is African foreigners with whom they live side by side who become the targets for anger and frustration.

4.3.2.4. *Foreign nationals working in the formal sectors and foreign students at tertiary institutions suffer discrimination from work colleagues and fellow students*

Notably, African foreign nationals have been labelled as ‘‘Makwerekwere’’ (Manik & Singh, 2013:3). As noted by Manik and Singh (2013:3) and Azindow (2007:175), this label has negative connotations since it connotes foreign African nationals in South Africa as lacking competence in speaking South African native languages. The derogatory term is also used to label African immigrants as dark-skinned people who come from countries that economically and culturally backward in comparison to South Africa. For example, since Zimbabweans constitute the largest number of international migrants in South Africa, Singh (2013b:51-66), in his article entitled *Zimbabwean Teachers' Experiences of Xenophobia in Limpopo Schools* notes that Zimbabwean teachers in Limpopo province are discriminated by local teachers, students and community members, who resort to using their vernacular languages whenever they want to exclude the Zimbabwean educators.

Nevertheless, this hostility against foreigners in South African schools and universities is not solely experienced by foreign teachers and lecturers. In substantiating the preceding claim, Singh (2013c:88-118) examines xenophobic practices at a rural university, namely, the University of Limpopo, which enrolls many foreign students. Singh (2013c) concludes that foreign students in that university are being discriminated in many and different ways. The

predominant examples of discrimination of foreign students at the University of Limpopo include the following:

name-calling using local African languages; exclusion from class discussions where a local language is used deliberately; cliques formed that exclude foreigners; difficulty in finding accommodation as they are not easily accepted in residences and; they are implicated whenever violent incidences occur (Singh, 2013c:88).

Given this, Singh (2013c) calls upon universities to find ways to protect the rights of foreign students by challenging students at universities to be tolerant and practise respect for each other. Muthuki's (2013:109-124) article that examines the issue of xenophobia in tertiary institutions in urban centres reaches the same conclusion that foreign students are being discriminated by native students. This means that race continues to be a permanent marker of students' identities and group affiliations in tertiary institution circles. The aforesaid alienations and discriminations that students face at any level of their studies affect their academic performance, since they are always anxious and depressed (Gopal, 2013:129).

In other words, foreign students are living in an academic environment in which they experience mental, emotional and physical challenges as they live in fear of attack by the native students, either by their attitudes or actions (Gopal, 2013:129). This makes it difficult for the foreign students to perform well in a country that is already foreign to them (Gopal, 2013:129). At this juncture, one should note that the discrimination of foreign students does not only occur in tertiary institutions. In *Recurrence of xenophobic attacks in South Africa*, Bruce (2017:1) reports that "Eastleigh Primary School in Edenvale, Gauteng, issued a letter to all foreign parents threatening to refuse their children access to education and to have children arrested if their papers are not in order." We argue together with Bruce (2017:1) that "targeting children for the purpose of immigration enforcement is a grave concern" because it deprives immigrants' children of education, which they are entitled to have regardless of their immigration status or lack of documentation. The South African Schools Act prohibits discrimination of any form when it comes to admission of children to school (Bruce, 2017). With this in mind, we are of the opinion that some foreign students in South African universities and foreign children in primary and secondary schools continue to suffer discrimination that manifests itself in the ways propounded above.

4.3.2.5. Migrants accused of illegally owning properties

Foreign nationals in South Africa seem to live with psychological problems because they are attacked on all frontiers. The IOM (2009:19) notes that foreign nationals in South Africa are generally accused of “illegally owning and occupying government-provided Reconstruction and Development Programme (RDP) houses”. This is a complex accusation that foreigners have to live with because people utter these accusations without investigating whether the foreign nationals own these buildings legally or not (ibid). Regardless of the legitimacy of the accusation, some South African nationals have developed serious hatred of foreign nationals because they have the perception that non-South Africans cannot reside in RDP houses whilst many South Africans are homeless (ibid).

The accusation that foreigners own buildings in South Africa at the expense of South African nationals was recently reiterated by the South African Deputy Police Minister, Bongani Mkongi, who accused foreign nationals in Hilbrow of engaging in economic sabotage (Lindeque, 2017). The Deputy Minister alleged that 80 percent of Hilbrow is occupied by foreign nationals and that the neighbourhood is characterised by a high crime rate (ibid). He further alleged that foreign nationals had taken over most old buildings in Johannesburg whilst locals had nowhere to live. In his address, he concluded that foreign nationals should not take the land from locals (ibid). In our view, the foregoing serves as an illustration of how some high-profile South Africans perceive the accusation that foreign nationals own buildings at the expense of the native South Africans. This perception has resulted in non-South Africans being denied the right to reside in informal settlements (IOM, 2009:19). With this in mind, we are of the opinion that foreign nationals in South Africa live in constant fear because they seem to be unwanted in the communities where they coexist with the native South African people. Worryingly, this fear is intensified by some government officials who share the same sentiments with the South African ordinary people (IOM, 2009:19).

4.3.2.6. Foreign nationals suffer reckless speeches of high profile people on Social Media

The discrimination of foreign nationals in South Africa is allegedly intensified by high profile people who utter reckless statements against foreign nationals on social media (Wose Kinge, 2016:X; 11-49; Vahed & Desai, 2013; Taylor, 2012 & Manik & Singh, 2013:2). For instance, in the introduction of toll highways in Gauteng on 23 October 2013, the former president of South Africa, Jacob Zuma made a public statement that portrayed South Africans as superior than other Africans (Manik & Singh, 2013:2). Manik and Singh (2013:2) reports one incident

when President Jacob Zuma was reported by eNews of 23 October 2013 pronouncing that South Africans should not think like other Africans. He amplified this superiority complex of South Africans over other Africans when he advanced that Johannesburg roads were different from those in other countries such as Malawi (ibid). Zuma's comments drew continental criticism as it implied that South Africans were more superior to other African people (ibid). In other words, Zuma's comment had potential to instigate negative perceptions against people of other nationalities by the native South Africans.

Likewise, on 21 March 2015, Zulu King, Goodwill Zwelithini affirmed that foreign nationals in South Africa were supposed to return to their countries of origin because they were changing the nature of South African societies and enjoying the goods and luxuries of South Africa that are supposed to be enjoyed by native South Africans (South African History Online, 2015). The King's statement was uttered whilst the foreigners, such as the Congolese were still mourning the death of their beloved ones who had lost life during a xenophobic attack (ibid). On 10 April, 2015, the rate of xenophobia in South Africa escalated, culminating in two Ethiopian brothers being seriously injured when South African natives set their shop on fire while the brothers were inside (ibid). One of these Ethiopian men later died as a result of the attack (ibid). Given this, one can argue that King Zwelithini's reckless comments about foreigners could have allegedly precipitated xenophobic violence in the country.

Recently, the Deputy Police Minister of South Africa, Bongani Mkongi, publicly accuses foreign nationals in Hillbrow of economic sabotage (Lindeque, 2017). He states that the city of Johannesburg is populated by foreigners (constituted of 80 percent foreign nationals in Hillbrow) who own most of the old buildings whilst South Africans have nowhere to live (ibid). The Deputy Minister challenged the South African government to find means to safeguard the land the South Africans fought for from being taken by foreign nationals (ibid). His outcry was that South Africa had surrendered the city of Johannesburg to foreigners and he surmised that this could possibly result in South Africa having a foreign national as president in the future (ibid). The South African Human Rights Commission (SAHRC) criticised the preceding comments of the Deputy Police Minister as xenophobic (Villiers, 2017). At this point, it does not matter whether the statistics given by the Deputy Police Minister were correct or false. Instead, what matters is that the statements uttered by high profile people can subject foreign nationals, including legal immigrants, to live in fear of being harassed and deported by the South African government. This is why Vahed and Desai (2013:163) note that many Somalis

are fearful of xenophobia because “influential political and business figures support the violence against them.”

Indeed, given these sentiments of high profile and popular South African nationals, we argue that foreign nationals are living in terror. This arises from the fact that with the 2008 and 2013 attack of foreign nationals by South African nationals in view, foreigners now perceive xenophobic violence as a feature of “South African life and can be sparked at any moment” (Vahed & Desai, 2013:148). The spark that South African natives need to unleash violence against foreign nationals can be invoked by the aforementioned reckless comments about foreigners by high profile South Africans. Given this, Manik and Singh (2013:2) note that the discrimination of foreigners is noticed in the South African social media that usually portray foreigners as perpetrators, as argued below:

Media coverage, also, has frequently been blamed for portraying foreigners as the perpetrators of unsavoury incidents, although recently the media spot highlighted the physical abuse by SA police of a Mozambican taxi driver in SA (in 2012) which led to a public outcry. After his subsequent arrest, he died in police custody fuelling speculation about police brutality towards foreigners (Manik & Singh, 2013:2; cf. South African History Online, 2015).

4.3.2.7. Foreign nationals suffer death, looting of their shops and displacement due to xenophobic violence

The violent attacks of foreign nationals by native South Africans did not commence in 2008 (IOM, 2009:7; King, 2013:1 & South African History Online, 2015). The history of xenophobia in South Africa dates back to the 1980s, when South Africa hosted approximately 350 000 Mozambican refugees (South African History Online, 2015). For example, in December 1994 and January 1995, armed youth gangs in Gauteng province destroyed the homes and crops of suspected undocumented migrants whom they marched to the police station where they demanded that the migrants should be forcibly removed from the area (ibid). It is also reported that in 1998, a group of South African nationals that was returning from a rally connived to throw two Senegalese and one Mozambican out of a train while it was in motion. The mob alleged that foreigners were escalating the rate of unemployment, causing crimes and AIDS in South Africa (ibid). The residents of Zandspruit, a township in the north of Johannesburg went on rampage and burnt down shacks belonging to some Zimbabweans who were living in that settlement (ibid). In this instance, the locals alleged that the Zimbabwean immigrants were stealing their jobs and causing crime (ibid). These xenophobic attacks on foreign nationals living in South Africa continue until the present day (ibid).

The various challenges of migrants in South Africa that have been discussed so far, culminate in the displacement and death of many. In an article entitled *The Perfect Storm: The Realities of Xenophobia in Contemporary South Africa*, Crush *et al* (2008:11, cf. Desai & Vahed, 2013) report that the xenophobia of May 2008 witnessed the death of 62 people across South Africa. In Crush's view, the official report further highlights the looting of 342 foreign nationals' shops by some native South Africans. 213 shops belonging to foreign nationals were closed. Rukema and Khan (2013:184) state that the xenophobic attacks were predominant in Gauteng, Western Cape, Eastern Cape and KwaZulu-Natal provinces. In KwaZulu Natal, the media reported foreign nationals incurred and suffered damage to property, death and injury (*ibid*). Those who were killed experienced brutal death. For instance, Vahed and Desai (2013:151) narrate what transpired in Johannesburg:

In the Brazzaville informal settlement near Atteridgeville, Chamunorwa Kufondada (*sic*) was beaten and set alight, the fourth person killed during attacks in the area, which culminated in 25 businesses being destroyed and 50 people injured. In the Madelakufa Section of Tembisa, a fight between two youngsters resulted in the death of one. When a sectional meeting was called to discuss the incident, the perpetrator was identified as a Mozambican. Following the meeting on 18 May 2008, two Mozambicans were murdered. The first unidentified victim was stabbed 49 times while the second victim, Phineas Ndlovu, had barely arrived back from work when he was pulled out of his shack 'in front of his wife/girlfriend (44 years old) and their child (three and a half years old) and slaughtered while both his wife/girlfriend and child were watching.

Some of these victims of the 2008 attacks were placed in various camps, where they faced various challenges. The South African Human Rights Commission (SAHRC) (2008:6) states that some children who were at Blue Waters Camp were "unable to attend school because of a lack of transport... Residents have little contact with the outside world, and they have feelings of isolation and abandonment." Given this, the SAHRC was of the opinion that "the camps created to house non-nationals" were inhumane, so they suggested that the camps be shut down to reduce the instances of trauma that were affecting many foreign nationals who were accommodated there as the authorities were working out means of reintegrating, repatriating and resettling the victims, based on their informed decisions (SAHRC 2008: 7). In this way, "the trauma of the xenophobic attacks superseded the zest to eke out a living in a foreign country which is perceived to be a land of hope, opportunity and prosperity" (Rukema & Khan, 2013:193).

In other words, Rukema and Khan (2013:191) advance that the xenophobia of 2008 left a permanent mark of uncertainty, fear, anger, mistrust and hatred for non-South Africans. The picture of anger and uncertainty of foreign nationals is amplified by the fact that formerly independent foreign nationals were now dependent on hand-outs from families, friends, churches, mosques and non-governmental organisations, as they had lost their businesses, stock and clients. Others had lost breadwinners through death (Rukema & Khan, 2013:191-192). This picture of anger and uncertainty of foreign nationals is intensified by the fact that some foreigners became “fearful of South Africans, even those whom they had regarded as friends before the outbreak of the xenophobic attacks” (Rukema & Khan, 2013:191). However, some of the victims whose small businesses had been destroyed in the 2008 xenophobic violence were reportedly helped to bounce back to their previous businesses by people from their respective ethnic groups, churches and non-governmental organisations (Rukema & Khan, 2013:192-193). It is apparent that many of the victims of the 2008 xenophobic attacks found it difficult to raise money and find trading sites to restart their businesses (Rukema & Khan, 2013:192-193).

Furthermore, the 2013 xenophobic attacks left many foreign nationals dead, displaced and others had their shops looted. Although Vahed and Desai (2013:148) note that “the scale and intensity of violence in 2013 did not reach the levels of the 2008 xenophobic attacks”, we are of the opinion that it can be also illustrated that the 2013 discrimination of foreign nationals in South Africa resulted in the death of international migrants, demolition of their businesses and displacement (ibid). As well, in April and May 2015, some native South Africans in Durban killed (four) 4 foreigners, left many seriously injured and “over 1,000 mainly Burundian and Congolese refugees forced to flee after violence and looting broke [out]” (Amnesty International 2015:1; cf. South African History Online, 2015). This means that the attacks of foreign nationals by the South African natives continued in 2014 and 2015, with further cases of death, serious injury and shop looting being reported (ibid).

Currently, these xenophobic attacks continue in many and different ways (Bruce, 2017:1). However, without mentioning the killings of foreign nationals in 2017, Bruce (2017:1) calls on the South African government to undertake “practical and policy measures to address the root causes of these xenophobic attacks including addressing its social and economic obligations in order to meet the country’s constitutional, socio-economic and human rights obligations.” Given this, we conclude that foreign nationals in South live in constant fear since attacks on

foreign nationals seem to be a feature of South African life, thus, they can occur any moment (Vahed, 2013:148).

4.3.2.8. International migrant Christians struggle to integrate within the local churches

In *Migration, Mission and the Multi-ethnic Church*, Prill (2009:332) notes that international migration impacts the societies and the native churches of hosting nations. Some international migrants are already Christians before they arrive in host nations, whilst some become Christians in their countries of destination (ibid). In general, the main challenge that international migrant Christians face in the diaspora is integration in the native societies and Christian communities (ibid). Nzayabino (2011) agrees with the notion that international Christian migrants are facing the problem of integration in the native societies and churches. He conducted a research within one of the Pentecostal migrant church (namely, Yahweh Shammah Assembly (abbreviated as YSA) in Johannesburg and established that cultural and linguistic problems are some of the reasons that result in integration challenges for some international migrant Christians who find it difficult to fit within the native churches of South Africa, thus; they end up creating migrant ethnic churches that primarily focus on meeting the physical, social and spiritual needs of its members.

In our view, the issue of language and cultural barriers is most likely to be a problem for refugees since they move to South Africa due to causes beyond their control. Thus, they are not prepared to adopt and cope with things such as cultural and language barriers since their primary purpose to come to South Africa was for their security. This is why Nzayabino (2011) acknowledges that Congolese refugees in Johannesburg struggled to understand South African native languages that are used in many South African native churches, thus, some decided to form Yahweh Shammah Assembly Church, which constitutes many Congolese and other foreign nationals. In this instance, it should be noted that the creation of migrant ethnic churches assist international migrants to quickly adapt to their new homeland as they worship in churches that share the same culture and language.

If South African native churches wish to successfully integrate foreign Christian nationals in their churches, they need to be aware of the barriers that hinder some international migrants from attending their churches. Kuzituka (2009) agrees with Nzayabino (2011), but adds that black international migrants in South Africa are negatively perceived by the native people, even in the Church. In his view, the churches are grouped according to racial or ethnic origins,

thus forcing African immigrants to find refuge in creating churches they identify with culturally, linguistically and ethnically. These migrant ethnic churches focus on meeting the physical, social and spiritual needs of their members first (Nzayabino, 2011). However, although there is a possibility that foreign national Christians in South African can feel discriminated by the South African native churches because they may have a sense of inferiority, we argue that the xenophobic attacks by native South Africans against foreign nationals, as established in the previous discussion, indicate that the twentieth century South Africa has been a sample of racial and ethnic discrimination (Sanou, 2015:94-104). Oliver (2011:1) concurs with Kelvin and Sanou's (2015) conception in his advancement that:

South African Christians are not only surrounded by violence, but actively participate in acts of violence, therefore contributing to the unacceptably high levels of anxiety and counter violence across the country. Christian churches – both the institutions and their individual members – are accomplices to the current chaotic state of affairs in South Africa. Simply accepting and adapting to the standards and values of the society in which the church operates erases the signs and characteristics of the alternative community that Christians are supposed to be. Being no different from the rest of society deprives the churches of their power and influence on society.

In other words, the churches are full of prejudices emanating from racial and ethnic differences (Barreto, 2011:129). These cultural and ethnic differences result in the superiority and inferiority complexes that are used to discriminate foreign nationals or vice versa by either South African native churches or migrant ethnic churches (ibid). In doing this, the church is failing to embrace the blessing of diversity in unity that God invested within his creation and ultimately, the Church (ibid). That is, “to be a Christian is to belong and live out the richness of one's ethnic origin, culture, education, etc., and yet to experience at the same time an even deeper unity with those of other races and cultures, because we have been called to be disciples of Jesus Christ together” (McGarry, 2001:195; cf. Williams, 1997:24).

4.4. Conclusion

The discussion undertaken in this chapter compels one to conclude that both migrant hosting nations and migrants are encountering many challenges that beg appropriate responses from academic disciplines and various stakeholders such as government, churches, non-governmental organisations and many more others. Here, the global challenges of migration for host nations and migrants are similar to those experienced by South Africa. However, these challenges may manifest differently in different contexts. Migrant hosting nations, including South Africa, encounter challenges such as the cost of resettling and integrating migrants,

increment of the rates of unemployment, threats from the refugees' opponents and the fact that migrants, particularly refugees, are intertwined with terrorism. These challenges confront us with the following complex questions: how should nations respond to these challenges? Should nations respond by shutting their borders or imposing harsh migration regulations? These are complex questions since countries are aware that their responses should align with the United Nations International Human Rights or Humanitarian Policies. The recommendations of the United Nations allow people to move from their countries of origin if the government does not protect and fulfil the *social, political* and *economic* rights of its people, and the receiving nations have to protect these migrants (UNHROHC, 2013:16 & Universal Declaration of Human Rights, 1948).

In other words, the United Nations Human Rights Office of the High Commissioner upholds that all states have an obligation “to respect, protect and fulfil the human rights of all migrants” (UNHROHC, 2013:16). Nations who are signatories to the international human rights law and customary law are not permitted to return “anyone to a country where they would be at risk of persecution, torture or other serious human social violations” (UNHRC 2013:16). South Africa is part of those countries that are signatories to the United Nations (UN) since it subscribed to the United Nations and Organisation of African Unity conventions on Refugees in 1994 (South African History Online, 2015). Given this, Thompson (2013:1) tacitly outlines this tension within nations in policy making when he avows that the International Covenant on Civil and Political Rights affirms that:

...although states have the power to manage migration flows into, through and from their territory, they are obligated by international law to do so in such a way that upholds the rights of individuals within their territory and under their jurisdiction.

The global challenges experienced by migrants worldwide are similar with those of migrants in South Africa, although these challenges may manifest differently in different contexts. However, in our close examination of the challenges of migrants in South Africa, we discovered that migrants are discriminated in the South African labour market to the extent that some educated foreign nationals end up engaging in the informal sectors for survival. These informal sectors include small businesses. Starting these small businesses is a source of conflict, as we have noted that foreign nationals are often accused by the South African natives of robbing them of their economic opportunities. In other words, given the unemployment rate of South Africa, the predominant accusation by many South Africans concerning foreign nationals who work in the formal and informal sectors is that they are stealing their jobs since

they compete with the South African nationals for scarce jobs. This accusation has resulted in the death, displacement and looting of the shops of foreign nationals. Further, many foreign teachers/lecturers and foreign students are reportedly excluded by local students, teachers and community members who speak their vernacular languages in meetings and other discussions to exclude them. Children of foreign nationals in primary schools are also discriminated in various ways, as we have indicated in the relevant section. Indeed, this form of discrimination against foreign teachers and students brings forth psychological problems that affect the performance of teachers and students in their respective areas.

It has been identified that many foreigners are subjected to exploitation because some of them do not have legal documents to work in the South African formal sectors, thus, they are willing to take over casual jobs for low wages in order to survive. As well, professional foreigners end up doing casual jobs or formal jobs for low wages. Though this move is a coping mechanism for foreign nationals, it is apparent that native people accuse foreigners of stealing their jobs. Foreigners are possibly preferred as cheap labour because they are usually unfamiliar with the South African labour market and some of them do not have proper documents so they cannot report their exploitation to the responsible authorities. Usually, South African nationals react with violence to the proposed accusations, as witnessed in the 2008, 2013 and 2015 xenophobic attacks. Foreign nationals in South Africa are also accused by the native people of taking their women. However, there is the notion that the accusations against foreign nationals, which result in death, displacement, looting of shops and, ultimately, despondence among foreign nationals, as hope for better economic opportunities in South Africa wanes, emanate from the anger of South African natives who blame the government and immigrants for poor service delivery. In the same vein, the foreigners are also viewed as rivals in the competition for the scarce services and resources.

We have also revealed that foreign nationals in South Africa are living in despair and fear because some powerful and influential people seem to fuel xenophobia by uttering reckless statements or posting comments on social media, derisively portraying foreigners. Hence, foreign nationals in South Africa live in constant fear and despair because the authoritative people that are expected to protect them avow reckless speeches and statements that allegedly spark xenophobia. Having affirmed the preceding, we presented that immigrant Christians in South Africa are also encountering language and cultural differences within the native churches, so they struggle to integrate. Consequently, many foreign nationals in South Africa

have commenced or joined ethnic churches as alternative communities of worship that addresses the spiritual, physical and social needs of international migrants.

5. A determination of the manner in which South African churches have been responding to migration challenges in South Africa

5.1. Introduction

This chapter (5) is an empirical study that seeks to determine the manner in which South African churches have been responding to migration challenges in South Africa. In order to achieve the objective of this chapter, the *first* section will provide a methodological section that stipulates the method of research that is used to gather the data and also to interpret it. The *second* section will proceed to give the biographical details of the churches, church leaders and migrant worshippers that participated in this research study. This section will end by providing the symbols that represent participated churches in the reporting and analysis of data for anonymity purposes. Once the aforementioned methodological and biographical sections are established, the *third* section will provide a detailed data report of migrants' challenges, churches response to migrants' challenges and the theological rationales that drives South African churches response to migrants' challenges from the church leaders and migrant worshippers' respondents. Here, the analysis of migrants' challenges, churches response to migrants' challenges and theological rationales that drives South African churches response will be conducted immediately after reporting data from church leaders and migrants' respondents on a particular aspect as a means of avoiding unnecessary repetition. Once this is accomplished, the chapter will conclude by advancing some overarching findings and discussions in line with the objective of this empirical chapter.

5.2. Methodological approach used to gather data and interpret it

5.2.1. Towards defining qualitative method as a method of study for this research study

This chapter used a qualitative approach to determine the manner in which churches in South Africa have been responding to problems faced by international migrants in South Africa. Qualitative approach examines “people’s experiences in detail by using a specific set of research methods such as in-depth interviews, focus group discussions and observations” (Zikmund *et al.* 2013:132). The main reason for using a qualitative approach in determining the manner in which churches in South Africa have been responding to migrants' challenges lies in its strength in understanding, examining and clarifying complex situations of people in their natural settings (Leedy & Ormrod, 2010:135).

5.2.1.1. Study population: Inclusion and exclusion criteria

The population that was interviewed to determine the manner in which the current South African churches are responding to migrants' challenges are two groups of people, namely: (1) church leaders and (2) migrants attending those churches. Church leaders that participated in this research are ministering or leading churches with at least ten (10) migrants in their church membership. The reason for choosing these churches was an assumption that the churches would respond to the high number of migrants in their membership by having a specialised church programme such as a Bible study specifically targeting the migrant population. The study used purposive and convenient sampling approaches. Purposive sampling method states that not everyone in the population can be part of the study (Zikmund *et al.*, 2013:393-394), whilst convenience sampling relies on data collection from population members who are conveniently available to participate in the study (Zikmund *et al.*, 2013:392-393). Thus, in using purposive sampling approach, church leaders were intentionally approached based on them ministering or leading churches with at least ten (10) migrant worshippers, while migrants were intentionally identified and recruited in advance by the church leaders based on their attendance of the participated churches for at least 6 months or more⁸¹ (see table 11, in section 5.3.3.5 that provides migrants' length of time attending the participated churches).

The previously mentioned length of time that migrant participants have been attending the respective churches in South Africa was a thumb sucked thing before the study. It was something that was set before the study because migrants that have been attending these respective churches for a period of 6 months or more have been in South Africa for at least 6 months (see table 10, in section 5.3.3.4 that provides the length of time the participated migrants have been in South Africa). These migrants could have experienced a considerable number of challenges that they can share with the researchers. As well, they have been attending these respective churches for a considerable amount time to be able to provide informative experiences and information concerning their churches' response to migrants' challenges. 6 months of consistent church attendance in one church is also considered as a sign of commitment to that church, or is a sign that one has found an acceptance by the church, etc. Important to note is that all migrant worshippers that participated in this study were black

⁸¹ The recruitment process that was done for this research study is further expounded in the recruitment section 6.2.1.3 that explains how churches, church leaders and migrant worshippers were recruited to participate in this research study.

Africans that were attending the participated churches (see table 14, in section 5.3.3.7 that shows the race of migrants that participated in this study). This was not a criterion set before the study, instead, it just happened that the majority of the church members of the participated churches were predominantly black. However, although this was not thumb sucked thing before the study, I argue that this was an important discovery since it raises questions about where do white migrants from countries with large white populations such as Zimbabwe go? If they come to South Africa, why are they not as visible as the black Africans?

In using convenient sampling approach, I conducted the research within churches in Gauteng province for proximity reason. I assume that churches that are doing ministry in Gauteng are a representative voice of South African churches in this matter because the challenges of migrants across South Africa are identical (see chapter 4, section 4.3.2 that explores the challenges of migrants in South Africa emerging from literature review). As well, Gauteng is the centre of both internal and international migrants since it pulls many people because of its huge cities that offers hope for migrants (Statistics South Africa, 2017). This point is proved by the 2017 Statics of South Africa that indicate that for all periods the number of international migrants entering the provinces was highest in Gauteng, with Western Cape ranking second (Statistics South Africa, 2017:14-16). The 2017 Statistics of South Africa also shows that these international migration streams run across all South African provinces though the number of these migration streams differs per province (ibid). With this in mind, there is a high possibility that churches in other South African provinces might also have migrants in their churches that experience the same problems as migrants in churches in Gauteng province, and they are trying to respond to these challenges in a similar way to Gauteng churches. I also argue that although there might be differences in the representative sample of Gauteng churches with other South African churches, the other churches can learn lessons from what is happening in these specific churches. That is, what is happening in Gauteng maybe seen as a uniquely Gauteng thing but in reality, it has ripple effects, or else it has effect in the broader South African churches.

Many churches that participated in this research study fitted in the general categorisation of churches as Pentecostal, Baptists, Catholics, Methodists, New Apostolic, Anglicans, Student and migrant churches are participating in this research study (see table 1, in section 5.3.1.1 that provides the general categorisation of the churches participated in this study). Important to note is that the involvement of churches from various denominations was not a criterion set before the study but these were churches that were available and willing to participate in the study. As

such, the diversity in terms of theological traditions was not taken into account when deciding on which churches could participate in the study. Furthermore, although this was not the criteria that was set on the conceptualisation of the study, it is apparent that the churches that participated in this research study had been in existence for over five (5) years (see table 2, in section 5.3.1.1.1 that provides the biographical details of churches participated in this research study). As we have indicated before, these were churches that heard about this research study and were willing to participate.

The church leaders that participated in this research study were black and white church leaders that have been leading these respective churches in one way or another for more than 2 years (see table 6 in section 5.3.2.4 that provide the biographical details of church leaders that participated in the study). Important to note is that the aforementioned biographical details of the participated church leaders were not an inclusion criterion for church leaders' participants that was set before the study. For instance, the amount of time the church leaders have been leading those respective churches manifest during the in-depth interviews, when we asked them about the period of time they have been leading those respective churches. At this point, I affirm that I have only chosen one church leader to represent a church because these church leaders were approached in advance and they tabled the researcher's request to their church councils and the entire congregates to consider the church's decision whether to participate or not to participate in this study. As such, this was taken to imply that the church councils and the entire church members were aware that there were interviews that were going to take place at the church premises regarding the proposed issue on the agreed date between the church leaders, migrant worshippers and the researcher. Thus, since the church council and the church as a whole was aware of these envisioned interviews, we take it to imply that the participated churches made sure that they gave us their most capable leaders to represent the church in this research study. In saying this, the criteria to determine the reliability of the data given by one church leader per church was Focus Group Discussions that the researcher conducted with migrant worshippers attending those respective churches.

5.2.1.2. Sample size and its justification

Sendalowski (1995), Trotter (2012), Marshall *et al* (2013), Guetterman (2015), Nastasi (2015), Gentles *et al* (2015) and Malterud *et al* (2013) argue that sample sizes matter in qualitative research. In Sandelowski's (1995) view, the reason being that a too small or too large sample has its own advantages and disadvantages, i.e. a too small sample might not yield claims of

achieving the objective of the study, whilst a too large sample may not be able to permit a deep and case-oriented analysis that is the reason of profound qualitative investigation. Cotty (1998) and Noor (2008:5) concur that a sample size should be guided and determined by the research problem under investigation or the objective of the study. That is to say, research methodology is a comprehensive strategy that aims at outlining our choice and use of specific methods relating them to anticipated outcomes (ibid). Likewise, in his article titled *Sampling in Qualitative Research: Insights from an Overview of the Methods Literature*, Gentles (2015:1775) defines sampling in qualitative research in its broadest sense as “the selection of specific data sources from which data is collected to address the research objectives”. Emerging from the above-mentioned conversation is that the sample size is determined by the research problem and the objective of the study. In keeping in line with purposive sampling method, the researcher has to make his own personal judgment regarding the sample and sample size of the study, however, guided by the research problem or objective of the study (Zikmund *et al.*, 2013:393-394).

Given the aforesaid observations about sample size for the research study, the number of the churches that was sampled to determine the manner in which South African churches are responding to migrants’ challenges were 11 churches. Within these 11 churches, one in-depth interview with one church leader per church that lasted for an hour was conducted (see table 15 in section 5.3.4.1 that provides the number of in-depth interviews conducted per church and total number of in-depth interviews conducted for the entire research). As well, the number of migrant worshippers represented this sample were 83 migrants that participated in 11 Focus Group Discussions (see table 16 in section 5.3.4.2 that indicate the number of FGDs conducted per church, the number of migrant participants per FGDS and the total number of migrants that participated in this study). One FGD that constituted at least 6 or more migrants was conducted per church and it lasted for more than 2 hours. However, we took some breaks whenever the migrants needed to rest since the researcher told them to do so before the commencement of FGD. These breaks helped the migrants to rest so that they could continue to participate efficiently in the FGDs.

However, one may consider this sample as small but we argue that time and resource constraints made us limit the sample size of this research study to 11 churches. This is a justified practice because in his article titled *How many qualitative interviews is enough*, Baker and Edwards (2012:2) argue that a variety of factors can influence the amount of data the researcher

gathers. This is not only measured by the numbers of interviews but also by the availability of time and resources. Having said that, this sample size did not compromise the credibility of the study because the exclusion of non-migrant members of the church and church documents such as church policies was intentional and in line with the objective of the study that seek to know the manner that South African churches are responding to migrants' challenges by interviewing church leaders and migrant worshippers attending those respective churches. The information of these two groups of participants (migrant worshippers and church leaders) was triangulated to give an objective view of how the participated churches as a representative of South African churches are responding to migrants' challenges.

Furthermore, although this sample maybe viewed as small, it is our firm conviction that by limiting our sample to 11 in-depth interviews with church leaders and 11 FGDS with migrant worshippers, we were able to set aside enough time to explore issues in detail with church leaders and migrant participants. In doing this, we were able to extract data that is based on thorough investigation of the issue under consideration. In addition, this research also helps us to establish the following things that other churches may benefit from. It establishes the challenges of migrants that the churches are not aware of that the churches should target to address. It also reveals that many migrants' challenges are beyond the churches capacity and jurisdiction to address, so churches should develop networks with various non-governmental and governmental organisations that offer particular support to migrants' challenges. By capacity, we mean that many churches that participated have limited financial and human resources to address migrants' challenges, thus, hampers them to have effective migrant ministries. As well, we have noted that churches do not have a thoroughly developed theology of migration that drives their migrant ministries, hence, they have to design migrant ministries that arise from a thorough biblical theological analysis of migration theology and all its interrelated theological facets. Here, we also disagreed with good church migrant ministries that is informed by unsound theology of migration. Given this, the South African churches everywhere should be able to learn from these emerging issues in order to design or strengthen their existing migrant ministries.

5.2.1.3. Recruitment process of churches, church leaders and migrant worshippers

In terms of identifying churches, church leaders and migrant worshippers that participated in this research study, I reveal that churches were identified by the researcher's initial visit to the respective churches to introduce his study and then by referrals from church leaders and

members of those respective churches. The researchers planned to visit some of these respective churches to introduce the study to church leaders. When I arrived at the church on a Sunday, I attended the church and then after the service I got time to talk to the church leaders and presented the ethics letter of approval from the university as a validity that the study was approved by the university and thereby the researcher was coming in the name of North West University. After the researchers spoke to the church and then the church leaders expressed their interest in considering to participate in the study, we exchanged contact details, i.e. emails and phone numbers. As well, I gave the church leaders a recruitment document that stipulates the following three things: i) the inclusion criteria for the church; ii) the inclusion criteria for church leaders; and iii) finally, the inclusion criteria for migrant worshippers⁸². The recruitment document also shows the nature and purpose of the study that was originally shared with church leaders by word of mouth in our prior conversation. This was aimed to help the church leaders to table the issue to their church councils and the rest of the members of the church to be aware of the study and then arrive at an informed decision on whether they want to participate in this research study or not. Basically, the recruitment letter and all that it entails helped the respective churches to make a decision on whether or not to participate in the study.

However, once a church has made a decision on whether or not to participate in the study, it informed the researchers by a phone call regarding its decision. For those churches that were available and willing to participate in the study (this is after they fit in the criteria of inclusion stipulated in recruitment document), I asked its church leaders in advance to help me to recruit migrant members that were willing to participate in the study by using a recruitment document (that indicates the inclusion criteria for the church, church leaders and migrant worshippers) that were given to them by the researcher in the first meeting. Once the church leaders have recruited the required number of migrants (which were supposed to be at least 6 migrant worshippers willing to participate in the study) needed to conduct the research, I sent the consent letters and open ended questionnaires (for both church leaders and migrant worshippers) to the church leaders, so that the church leaders could share these documents with my potential migrant participants. This was done as a means of making our participants to familiarise themselves with the study and the intended open-ended questions that they were going to be asked by the researcher on the day of the interview. The consent letter that was signed by the church leaders and migrant worshippers on the day of interview explained the

⁸² The recruitment document is attached in the appendix at the end of the thesis.

name of the study and its purpose. It also stipulated the reason for the invitation of both the church leaders and migrant worshippers to participate in the study (that is the criteria provided in the recruitment document). Further, it indicated what would happen to the gathered information and assured the participants' anonymity in data reporting and analysis of the gathered data. It also stated that participants were not going to be remunerated for participating in the study. As well, it informed the participants to leave the study at any point in time when they had a reason to do so⁸³.

However, before the migrant worshipper's participants signed the consent letter on the day of the interview, we reminded them about the criteria they needed to meet in order to participate in the study, and many of them fitted in the criteria that was indicated in the recruitment document. This was necessary to check so that I can perceive if the church leaders followed the recruitment criteria indicated in the recruitment document in enrolling their migrant worshippers for the credibility of the research. As well, it was an opportunity for participants to be able to ask questions on relevant things they could not understand about the study, i.e. their role in the research, ethical issues and etc. Nevertheless, there was one church that recruited 2 non-Christian migrants that were the direct beneficiaries of the migrant ministry of the church. This church leader was very considerate because he informed the researcher in advance about his deviation from the migrants' worshippers' inclusion criteria. In my view, although that church deviated from the recruitment criteria that was stipulated in the recruitment document, I did not find any problem with the involvement of non-migrant worshippers because it did not compromise the research. Instead, it triangulates the respective church's external migrant ministries, namely, its ministry to non-Christian migrants and church members from other churches.

Having established the aforementioned, during my conversation with both church leaders and migrant church members, I asked if they knew other churches that fit in the recruitment criteria that I gave them. From my conversation with church leaders and migrant worshippers that participated in this study, I was able to be referred to four (4) other churches that participated in this study. The churches were referred to participate in this research study because they fitted

⁸³ The consent letter and open-ended questionnaires for church leaders and migrant worshippers is attached in the appendix at the end of this thesis. As well, the open-ended questionnaires for church leaders and migrant worshippers are attached below.

in the criteria of inclusion for the research. As well, I followed the above-mentioned recruitment process of migrants when the churches were referred to decide to participate in the study.

5.2.1.4. Methods of Data collection

Corbin (2008) and Creswell (2007) argue that a qualitative research methodology is considered to be suitable when the researcher or the investigator either investigates new field of study or intends to ascertain and theorize prominent issues. There are many qualitative methods which are developed to have an in depth and extensive understanding of the issues by means of their textual interpretation and the most common types are interviewing and observation (Creswell, 2007).

Jamshed (2014) considered interviews as the most common format of data collection in qualitative research. That is, qualitative research can be carried out by one-on-one interviews or Focus Group Discussions (FGDs). Given this, discussions with church leaders was done through in-depth interviews. In-depth interview is a qualitative research technique that involves “conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation” (Boyce & Neale (2006:3, Zikmund *et al.*, 2013:149). However, since the recommended number of participants for qualitative in-depth interviews depend with the aims and objectives of the researcher (Baker, 2012:1-42), I had in-depth interview with 1 church leader per church that lasted for an hour. This means that from my sample of 11 churches, I had 11 in-depth interviews with church leaders. Although in-depth interview as a qualitative technique may have its own weakness, I argue that this approach helped me to create a more relaxed atmosphere to be able to ask questions and explore issues in detail with the participant (Boyce & Neale, 2006:3). Furthermore, it made church leaders to feel more comfortable by having a conversation with the researcher, thus, enable them (church leaders) to share the information regarding issues that were under investigation (*ibid*).

Discussions with migrant worshippers was done through Focus Group Discussions (FGDs). FGDs refer to an interview of a small group of people of usually six to ten (6-10) about their ideas, perceptions, beliefs and attitudes about a particular subject under consideration (Zikmund *et al.*, 2013:142-146). With the aforementioned in mind, eleven (11) FGDs that constitute of six (6) to ten (10) migrants was conducted. At this juncture, I am conscious of the following three weaknesses of FGDs: i) FGDs interviews tend to make it difficult for the

participants to share their real feelings publicly on some sensitive issues (which may affect the output data) (Zikmund *et al.*, 2013:142); ii) FGDs are actually places where limited issues can be focused and explored in depth which may result to the generation of fewer initiatives and suggestion (Jamshed, 2014); iii) finally, recording data in FGDs is difficult since people are simultaneously talking. Nevertheless, regardless of the aforementioned weaknesses of FGDs, I used FGDs because they are “relatively fast, easy to execute, allow respondents to piggyback off each other’s ideas” (Zikmund *et al.*, 2013:142). The aforementioned advantages of FGDs assisted me to quickly gather both clarified and reliable information, since participants were observing and questioning each other’s responses, in a way that helped me to acquire clarified and more reliable data to answer my research aim and objective. Here, the critique that FGDs are usually a place where limited issues can be explored was addressed by spending more than 2 hours with one FGDs. The aforementioned amount of time that was spent per FGD helped the researcher to explore the issues of interest in detail with migrant participants. In addition, the researcher made sure that people were not simultaneously talking in FGDs, instead, they were speaking one at a time and then made sure that the responses were recorded accordingly.

The open-ended questionnaires for church leaders and migrant worshippers were designed by the researcher and the matters that the researcher focused on were determined by the objective of the empirical study that was indicated in the proposal of this thesis. Open ended questionnaire refers to a questionnaire comprised of unstructured questions that does not suggest a possible answer to the question (Zikmund *et al.*, 2013:336-337). The respondents have the freedom to answer the proposed questions in their own words (*ibid*). The advantage of using an open-ended questionnaire is that it allows respondents to think more about the subject under discussion and resulting in giving detailed answers to the questions (Zikmund *et al.*, 2013:336-341). This created an opportunity for the interviewer to follow up on the emerging issues during the interview that require further investigation and clarification. The open-ended questionnaires for church leaders and migrant worshippers were developed and sent to the participants in advance so as to prepare and guide the participants regarding issues that will be under investigation. The open-ended questionnaires for church leaders and migrant worshippers were almost identical although the phraseology of the questions differ according to the targeted participants. The seeming identical aspect of the open-ended questionnaires for church leaders and migrant worshippers lie in the fact that the researchers were aiming at triangulating the information of church leaders with that of migrants regarding how their respective churches were responding to migrant challenges. This was in line with the objective

of this empirical chapter. These open-ended questionnaires are attached at the end of the thesis.

5.2.2.5. Participant Observer

Cornwall and Jewkes (1995:1667-1676), Kaluwich (2005), Bergold and Thomas (2012:1-21), and Jamshed (2014)) underscore participant observation as a classic form of qualitative research. Arguing from their different disciplines, the aforementioned scholars argue that a participant observer in qualitative method means that the researcher collect observational data in a situation or organisation when he has gained access to the research site. The aforementioned qualitative approach is relevant to the researcher because the researcher is a migrant from Zimbabwe, who fit in the inclusion criteria of this research study. This means that the researcher had some shared experiences with fellow migrants in South Africa although these experiences may differ in the way they manifest in the life of individual people. The researcher also attends a South African church in Gauteng province that is attempting to address the challenges of migrants. In this way, the researcher was also part of the group of people he was interviewing. However, to retain the credibility of the research, the researcher made sure that the findings of this research come from the participants although he has shared experiences with the migrant worshippers that participated in this research study. Of course, this does not necessarily mean the researcher did not use some of the knowledge he gained through his personal experience as migrant in South Africa to interact with migrants in FGDs and church leaders. This helped the researcher to acquire in-depth knowledge and information about the subject that was under investigations.

5.2.1.6. Piloting

In the article termed *Pilot study in qualitative research: The Roles and Values*; Janghorban *et al* (2014:1-5) advance the necessity of pilot in qualitative study. Pilot in qualitative study refers to a pre-test for a particular research instrument such as questionnaire and interview guide to construct validity and reliability of the instruments to be utilised in collecting data. Janghorban *et al* (2014:1) amplified that the process of pilot in a study is not only limited to questionnaires and interview guide. Instead, the general application of pilot studies can be encapsulated in the following four (4) areas of methodology: ii) to find problems and barriers related to participants' recruitment ii) being engaged in research as a qualitative researcher; iii) assessing the acceptability of observation or interview protocol; and iv) finally, to determine epistemology and methodology of research (*ibid*). Likewise, Brause (2000:107) who wrote before Janghorban *et al* (2014) argues that experienced researchers pilot the components of a

study. In this process, the researchers:

...gain proficiency in handling all the parts while having opportunities to create a process that is smoother, easier and less disruptive for participants. Pilot studies are typically compressed, mini studies with smaller groups and shorter time period, but comprehensive in experimenting with all elements of the process (Brause, 2000:107).

Brause (2000:107) listed the advantages of doing a pilot study in the following 4 ways: i) a rehearsal to see how the researcher will perform the research; ii) confirmation that the process will work; iii) assurance that the materials one collects are relevant; and iv) finally, it creates an opportunity to experiment with the procedures for analysing data and where necessary, revise the procedures. Given Janghorban *et al* and Brause's summary of the importance of piloting the study, the recruitment document, consent letter and open-ended questionnaires were given to the research promoter and fellow PhD students for scrutiny. The recruitment document and consent letter were fine but it was found that the open-ended questionnaires for church leaders and migrant worshippers needed to be set in a manner that they will not make the participant to wonder on what is expected, therefore, they were finally set in order. This resides with Fraenkel and Wallen (1990:133) who maintain that an instrument used in the data collection plays a vital role, so it has to be checked for its reliability and validity.

5.2.1.7. Consideration of Ethical aspects

The researchers made sure that they understand the relevant aspects of research conduct and the aspects they have to be aware of when dealing with participants. In line with Singleton *et al.* (1993:474, cf. Babbie, 1995:456), the researchers understood that ethics in research prohibit researchers among others from asking questions that will embarrass participants from reporting information that would constitute an invasion of privacy. The researchers made it clear in writing in the consent letter that had to be signed by the participants that the names of the participants will not appear in the process of data reporting, analysing and publishing the research. As well, the consent letter stipulates that the information gathered from the participants will be only used for this research purpose and that honest was guaranteed in that regard. We also indicated that the outcome of these interviews was to be published in the academic domain, so that they can get access to it if they are in need of it. This was to make sure that the information will be available for those churches that need to read the published work in order to improve their migrant ministries in various ways. It was the researchers goal and responsibility to treat the participants with respect and protect them from harm, even

though historically, adherence to these principles sometimes have clashed with scientific practice, generating a great deal of controversy (Singleton Jr. *et al*, 1993:479). The interesting part of this research is that although the researcher was a participant observer in the subject under investigation as a migrant from Zimbabwe and attending a South African church for more than 2 years, he made sure that the findings of this research come from the participants from various Church denominations that participated in the study.

5.2.1.8. Permission

The issue of permission to interview people once they have received some basic information about the research study is very important, and the researcher put this into consideration when he was planning to interview the participants. This is in line with Burns and Grove (1999:446) who advances that participants should agree to voluntarily participate in the research study after they have received some basic information about the research project. The researcher drafted a consent letter that he gave to the participants to read and sign if they were willing to be interviewed. These consent letters were sent to participants in advance so that they read and reread in order to have a better understanding of the research they were going to be involved in. For those who needed further explanation about the research, the researcher further elaborated the consent letter in words on the day of the interview, so that all participants could have clear understanding of the research when they agreed to partake in the study by signing the consent letter.

5.2.1.10. Withdrawal from participation

In a research titled *Ethics in qualitative research*, Orb *et al.* (2001:93-96) argues that the participants have the right to withdraw from the study when they feel that they can no longer participate in the study for a reason. With this in mind, the participants were informed that they may choose to leave the study at any time if they have reason to do so, and they will not be penalized or prejudiced in any way. This means that the researcher was aware that it is the right of participants to withdraw from the study despite of the fact that they initially agreed to participate. The aforementioned information was in the consent letter which was read and signed by all participants after understanding the nature and purpose of this research study. Fortunately, there was no participant that withdrew from participating in this research study.

5.2.1.11. Data recording

Elmusharaf (2012) states that data from the fieldwork can be recorded in bound notebooks or

recorded as an audio after which the researcher will transcribe in writing. At this point, it does not matter whether a researcher has recorded data by writing in bound notebooks or recorded audios that he or she will transcribe after the interview (ibid). Instead, what matters is that all data records should be legible, clear, thorough, complete and secured in a very safe environment (ibid). Thus, with this understanding in mind, interview discussions with church leaders and migrant worshippers were recorded in secure notebooks that were securely locked in the office of the researcher. The data that was recorded by the researcher by writing in secure notebooks was always transcribed in the computer (in word format) by the researcher as soon as he got back from the field. This was done as a means of backing the collected data or to facilitate double storage of the gathered data.

5.2.1.12. Data analysis

In article titled *Thematic analysis: A Critical Review of its Process and Evaluation*, Alhojailan (2012:39-47; cf. Braun and Clarke, 2006:79 & O'Connor & Gibson, 2003:68-71) presented thematic analysis approach as the best method to analyse qualitative data. In saying the aforementioned, Alhojailan (2012:45) further advances that the advantage of thematic analysis approach is that it:

Offers the flexibility for starting data analysis at any time during the project, where there is no association between the data gathered and the result of the process itself. More importantly it provides the flexibility for approaching research patterns in two ways, i.e. inductive and deductive.

Given this, the collected data in this research was analysed using qualitative data analysis approach of thematic coding. Braun and Clarke (2006:79) state that a thematic approach is a qualitative analytic method for “‘identifying, analysing and reporting patterns (themes) within data. It minimally organizes and describes’’ one’s data in rich detail. This approach proceeds by interpreting various dimensions of the topic under consideration (ibid). In analysing the gathered data from the field, we read and reread, and double checked the codes for consistency. The analysis themes were developed using a framework approach. Frameworks (piori - codes) was developed based on the evaluation objective to be achieved by the qualitative approach (O'Connor & Gibson, 2003:68-71). A grounded approach was used where emerging themes on migration was inductively coded and described. Here, the excerpts from the transcript were used to support the qualitative data we were reporting on (Alhojailan, 2012:43). The excerpts that were taken as evidence were always keeping an eye on the study question, and this helped the researcher to accurately identify ‘excerpts’ that relate to the research’s objective

(Alhojailan, 2012:43-44). The reason for doing the aforementioned was that qualitative research usually collect a lot of data that requires various explanation and evidence (Alhojailan, 2012:39).

5.3. Biographical details for participated churches, church leaders and migrant worshippers, the number of in-depth interviews and FGDs

5.3.1. Biographical details for participated churches

5.3.1.1. *Table 1 provides general categorisation of participated churches*

Churches categories	Name of churches in category	Total number of churches per category
Catholics	The Cathedral of Christ the King Roman Catholic	1
Anglicans	Hibrow Church & Midrand Christ Church	2
Baptists	Rosettenville Baptist Church	1
New Apostolic	New Apostolic church	1
Pentecostal	Divine Love Ministries International Solution Ground Church, & Ministry of Eternal Salvation church	2
Migrant churches	Apostolic Faith Mission of Zimbabwe (AFM) & United Baptist Church of Zimbabwe (UBC)	2
Student Churches	Fellowship of Christian University Society (FOCUS) student Church	1
Methodist churches	Germiston Central Methodist Church	1
Total number of churches participated		11

Purpose: The purpose of the above-mentioned diagram is to give a general categorisation of the churches that participated in this study. This table shows that 1 Roman Catholic church, 2 Anglican churches, 1 Baptist church, 1 New Apostolic church, 2 Pentecostal churches, 1 Methodist church, 2 migrant churches and 1 student church participated in this research study. Here, one should note that the United Baptist Church (UBC) of Zimbabwe can be classified as a Baptist church, whilst the Apostolic Faith Mission (AFM) church of Zimbabwe can be classified as a Pentecostal church, however, they are categorised as migrant churches because they are churches from the migrants' countries of origin that migrants create in South Africa

as a way of coping with the spiritual challenges they face, i.e. unfamiliar worship styles that is intensified by the South African churches' language of communication and etc.

5.3.1.1.1. Table 2 provides the general profile of the churches, i.e. location, age, approximate number of membership for the entire church and migrant worshippers

The purpose of the forthcoming table is to provide the readers with the authentic names of the churches that participated in this study. It also provides the church's location, age, total membership number and the approximate number of international migrant worshippers per church, and the categorisation of the nature of the participated churches migrant ministries as structured and unstructured migrant ministries. Structured migrant ministries refer to churches with well-developed and conceptualised migrant ministries to its migrant worshippers and non-Christian migrants, including Christians from other churches. Unstructured migrant ministries refer to churches underdeveloped migrant ministries to its migrant worshippers and non-Christian migrants, including Christians from other churches. Churches with unstructured migrant ministries clusters migrants with all other vulnerable Christians and non-Christian and address the needs of all its church members and non-Christians when the need arises, regardless of whether they are migrants or not.

Name of the Church	Church Profile
Hilbrow Church	Hilbrow Church is a parish of a Reformed Evangelical Anglican Church of South Africa (REACHSA) that is situated in Johannesburg, Hilbrow. This is the oldest parish of the REACHSA in Johannesburg, which is currently 110 years old. The Church is approximately constituted of more than 100 members, and approximately half of its members (40 international migrant worshippers) are people from other nations. Hilbrow Christ Church has unstructured migrant ministry.
The Cathedral of Christ the King Roman Catholic	The Cathedral of Christ the King Roman Catholic is situated in the side-line of Johannesburg city. This church is more than 70 years old. The Church has approximately more than 300 members with approximately 100 of the congregants being migrants. The Church has a Migrant and Refugee ministry that falls under the pastoral department for Migrants and Refugees in Roman Catholic Church. Many of these migrants are from Zimbabwe, Nigeria, Zambia, Ghana, Burundi, Angola etc. This church has a structured migrant ministry.
New Apostolic Church	The New Apostolic Church is situated in Johannesburg, Hilbrow and it is 25 years old. The church has approximately more than 300

	<p>members and nearly half of its members (approximately 150 members) come from other nations, particularly African countries such as Zimbabwe, Mozambique, Zambia, Malawi, Nigeria, Cameroon and Rwanda. This Church has unstructured migrant ministry.</p>
<p>FOCUS (Fellowship of Christian University Society) student Church</p>	<p>FOCUS is a Christian student ministry that is operating at the University of Johannesburg, Witwatersrand University and Pearson Institute and it is 21 years old. This ministry is run by the collaboration of Reformed Evangelical Churches in Gauteng. This Christian ministry has a presence in the above-mentioned tertiary institutions through the form of bible studies that run twice or once per week and these students get to attend church at Melville Union Church of REACHSA where they are integrated in the life of the church. The ministry has approximately more than 300 students and some of these students (approximately 60) are from other nations such as Zimbabwe, Lesotho, Malawi, Zambia etc. FOCUS has an unstructured migrant ministry.</p>
<p>Germiston Central Methodist Church</p>	<p>Germiston Central Methodist Church is situated in Germiston, Gauteng and it is more than 50 years old. The church has approximately more than 300 members and nearly 200 of its members are international migrants. The majority of its foreign national members are from Zimbabwe (150 members), whilst the rest are from Nigeria, Angola, Uganda, Malawi (50 members). Generally, Zimbabwean migrants are firmly embedded in the life of the Methodist Church, i.e. worship and fellowship. The church has an unstructured migrant ministry.</p>
<p>Midrand Christ Church</p>	<p>Midrand Christ Church is a Reformed Evangelical Anglican Church of South Africa that is located in Midrand and it is more than 30 years old. The Church has approximately more than 300 members from South Africa and outside South Africa. Church members from other countries are approximately more than 50 people. This church has an unstructured migrant ministry.</p>
<p>Rosettenville Baptist Church</p>	<p>Rosettenville Baptist Church is located in Rosettenville, Johannesburg and it is 75 years old. The church has approximately more than 250 members, and within that figure, there is approximately 50 international migrants. The church has a structured internal and external migrant ministry that caters for both migrant and</p>

	non-migrant worshippers. The ministry is currently harbouring 188 migrants from D.R. Congo, Zimbabwe, Malawi, Burundi, Nigeria and Gabon. The church has structured migrant ministry.
Ministry of Eternal Salvation Church	Ministry of Eternal Salvation Church is an international church that is located in Vanderbijlpark and it is more than 5 years old. The church has approximately more than 200 members. Within the previously mentioned figure, there is approximately 120 international migrant worshippers from countries such as Zimbabwe, Democratic Republic of Angola, and Gabon etc. This church has unstructured migrant ministry.
Divine Love Ministries International Solution Ground Church	Divine Love Ministries International Solution Ground Church is an international church that has branches in many countries such as South Africa. This church is more than 10 years old. In South Africa, Gauteng province, this church is located in Vanderbijlpark town and comprises of many South African national and non-South African national members. The church has approximately 220 members. Within the aforementioned approximate total membership of the church, migrant worshippers are approximately 120. Majority of these migrant worshippers come from Nigeria, Cameroon, Zimbabwe, Zambia, Gabon etc. The church has unstructured migrant ministry.
Apostolic Faith Mission (AFM) church of Zimbabwe	Apostolic faith mission (AFM) is a 6 years old migrant church from Zimbabwe that was formulated by members of AFM from Zimbabwe due to language problems they encounter and the desire to worship in their familiar ways of worship such as language and songs. This church is situated in Gauteng, Vanderbijlpark and it is constituted of approximately 80 migrant worshippers from Zimbabwe. This church has unstructured migrant ministry.
United Baptist Church (UBC)	United Baptist Church is a 7 years old migrant church from Zimbabwe, which is located in Gauteng, Germiston. It is constituted of 50 members from Zimbabwe. This church has unstructured migrant ministry.

5.3.2. Biographical details for participated Church leaders

5.3.2.1. Table 3 provides gender of participated church leaders

Names of the church leaders as represented by church	Gender
Hilbrow Church	Male
The Cathedral of Christ the King Roman Catholic	Female
New Apostolic Church	Male
FOCUS	Male
Germiston Central Methodist Church	Male
Midrand Christ Church	Male
Rosettenville Baptist Church	Male
Ministry of Eternal Salvation Church	Male
Divine Love Ministries International Solution Ground Church	Male
AFM	Male
UBC	Male

Purpose: To determine the gender of church leaders that participated in this study per gender. The above-mentioned table shows that 10 males and 1 female church leaders participated in this research study.

5.3.2.2. Table 4 provides theological training level of participated church leaders

Names of the church leaders as represented by church	Gender
Hilbrow Church	Honours in Theology
The Cathedral of Christ the King Roman Catholic	Bachelor in theology
New Apostolic Church	No theological training but qualified artisan
FOCUS	Bachelor in Theology
Germiston Central Methodist Church	Honours in Theology
Midrand Christ Church	Honours in Theology
Rosettenville Baptist Church	No theological training but possessing a bachelor in Political science and currently studying advanced project Management
Ministry of Eternal Salvation Church	No theological training and qualification given
Divine Love Ministries International Solution Ground Church	No theological training but currently studying towards a non-theology degree
AFM	Bachelor in Theology
UBC	PhD in Theology

Purpose: To determine the theological education of the participated church leaders. The above table shows that three participated church leaders had no theological training, whilst 8 church leaders had theological training.

5.3.2.3. Table 5 provides the position of church leaders in their respective churches and the length of time serving in those respective churches

Names of the church leaders as represented by church	Position at church	Length of time at church
Hilbrow Church	Main pastor of the church	3 years
The Cathedral of Christ the King Roman Catholic	the leader of the Migrant and Refugee ministry of the church	10 years
New Apostolic Church	Assistant pastor of the church	15 years
FOCUS	Leader of student ministry across three campuses	3 years
Germiston Central Methodist Church	Main Pastor of the church	4 years
Midrand Christ Church	Assistant pastor	3 years
Rosettenville Baptist Church	Assistant pastor and leader of migrant and refugee ministry of the church	4 years
Ministry of Eternal Salvation Church	Main Pastor of the church	More than 4 years
Divine Love Ministries International Solution Ground Church	Assistant Pastor	5 years
AFM	Main Pastor	More than 2 years
UBC	Main Pastor	More than 7 years

Purpose: To determine the position of the participated church leaders in their respective churches and the length of time they have been in that kind of leadership. The results in the above-mentioned table shows that many church leaders that participated in this study were 5 main pastors of the participated churches, 4 assistance pastors and 2 church leaders that were leading the migrant and refugee ministries of the respective churches.

5.3.2.4. Table 6 provides the race of participated church leaders

Race	Number	Percentage
Black	8	73
White	3	27
Total	11	100

Purpose: To determine the race of the participated church leaders. The above table shows that 73 percent of the participated church leaders were black, whilst 27 percent were white.

5.3.3. Migrant worshippers' biography

5.3.3.1. Table 7 establishes the nationality of participated migrants

Nationality of migrants	Total Number	Percentage %
Zimbabweans	25	30
Malawians	9	11
Zambians	4	05
Mozambicans	6	07
Ghanaians	3	04
Gabonians	2	02
Nigerians	12	14
Congolese	8	10
Rwandans	4	05
Cameroonians	4	05
Lesothians	4	05
Somalia	2	02
Total number of people interviewed	83	100

Purpose: To determine the nationality of migrants that participated in this study and their composition in percentage per nationality. From the above-mentioned table, we perceived that many migrants that participated in this research study were Zimbabweans, followed by Nigerians, Malawians and etc.

5.3.3.2. Table 8 provides the gender of participated migrants in FGDs

Gender	Total number	Percentage%
Male	35	42
Female	48	58
Total	83	100

Purpose: To determine the number of participated male and female migrants in the FGDs (Focus Group Discussions). The above table shows that the majority of migrant church members that took part in this study were females, at 58 percent compared to 42 percent of male's participants.

5.3.3.3. Table 9 provides the age of participated migrants

Age	Total Number	Percentage %
19-25 years	22	27
26-35 years	35	42
36-50 years	20	24
50-60 years	6	07
Total	83	100

Purpose: To determine the age of the participated migrants. The above table shows that all participated migrants were adults. The majority of the participated migrants were between the

ages of 26-35 years, followed by those between the ages of 19-25 years, between the ages of 36-50 years. Very few migrants were between the ages of 50-60 years.

5.3.3.4. Table 10 provides the length of time the participated migrants have been in South Africa

Migrants' Length of time in South Africa	Number	Percentage%
6 moths-2 years	13	16
3-5 years	20	24
6-10 years	29	35
More than 10 years	21	25
Total	83	100

Purpose: To determine the length of time the participated migrants have been in South Africa. The above table shows that many migrants that participated in this study have been in South Africa for a period of 6-10 years, followed by those that have been in the country for more than 10 years. However, the number of migrant participants that have been in South Africa between 3-5 years were close to the number of people that have been in South Africa for more than 10 years. Very few participated migrants have been in South Africa for a period of 6 months to 2 years.

5.3.3.5. Table 11 provides the length of time the participated migrants have been attending the respective churches

Migrants' length of time in participating churches	Number	Percentage%
6 moths-2 years	13	16
3-5 years	20	24
6-10 years	29	35
More than 10 years	21	25
Total	83	100

Purpose: To determine the length of time the participated migrants have been attending the participated churches. The above table shows that many participated migrants have been attending the respective churches for a period of 6-10 years, followed by those that have been attending the participated churches for more than 10 years. However, the number of participated migrants that have been attending the respective churches for a period of 3 to 5 years were close to the number of people that have been attending the participated churches for more than 10 years. Very few participated migrants have been attending the respective churches for a period of 6 months to 2 years.

5.3.3.6. Table 12 provides the educational level of participated migrants

Level of qualification	Number	Percentage%
No secondary education	3	04

Secondary education with no certificate or diploma	26	31
Certificates and Diplomas	34	41
Bachelor and Honours Degrees	17	21
Master's Degree	2	02
PhD Degree	1	01
Total	83	100

Purpose: To determine the educational level of participated migrants. The above table shows that many migrants that participated in this study had certificates and diplomas, followed by those with only secondary education, Bachelors and Honours, masters and then PhD Degrees.

5.3.3.7. Table 13 provides the Legal status of participated migrants

Legal status	Number	Percentage%
Legal status	53	64
Waiting for legal status	27	32
Denied applications for legal status	3	04
Total	83	100

Purpose: To determine the legal status of participated migrants. The above-mentioned table shows that many migrants that participated in this research study had legal documents to be in South Africa, followed by those migrants that were waiting for their permit applications. However, there were also few migrants that had denied permit applications to stay legally in South Africa.

5.3.3.7. Table 14 shows the race of participated migrants in FGDs

Race	Number	Percentage
Black	83	100
Total	83	100

Purpose: To determine the race of participated migrants in the FGDs. The above-mentioned diagram shows that all migrant participants were black.

5.3.4. Number of in-depth interviews and FGDs per church, the participants, and the number of FGDs

5.3.4.1. Table 15 provides the number of in-depth interviews conducted for the research

Name of Church	Total number of in-depth interviews per church	Number of participants per in-depth interview

Christ Hilbrow Church	1	1
The Cathedral of Christ the King Roman Catholic	1	1
New Apostolic Church	1	1
FOCUS	1	1
Germiston Central Methodist Church	1	1
Midrand Christ Church	1	1
AFM	1	1
UBC	1	1
Rosettenville Baptist Church	1	1
Ministry of Eternal Salvation Church	1	1
Divine Love Ministries International Solution Ground Church	1	1
Total number of in-depth interviews and participants	11 in-depth interviews with the leaders of the churches were conducted for the research	11 participants were involved in the in-depth interviews

Purpose: To determine the number of FGDs conducted for the study. That above-mentioned table shows that 11 FGDs were conducted from 11 churches. This means that there were 1 FGD per church.

5.3.4.2. Table 16 provides the number of FGDs per church, the participants, the number of FGDs and the total number of participants

Name of Church	Number of FGDs per church	Total number of people participated per FGDs
Christ Hilbrow Church	1	7
The Cathedral of Christ the King Roman Catholic	1	9 (7 migrant worshippers & 2 non-migrant worshippers)
New Apostolic Church	1	9
FOCUS	1	8
Germiston Central Methodist Church	1	10
Midrand Christ Church	1	6
AFM	1	9

UBC	1	5
Rosettenville Baptist Church	1	8
Ministry of Eternal Salvation Church	1	5
Divine Love Ministries International Solution Ground Church	1	7
Total number of FGDs conducted for the research and total number of people in FGDs	11 FGDs were conducted for the study	83 people participated in FGDs

Purpose: This table determines the number of migrants that participated per FGD and the total number of people that participated in the FGDs. As well, it shows that although the majority of people that participated in the FGDs were migrants that fitted in the inclusion criteria of migrant worshippers, however, there were also non-Christian migrants that participated in one of the FGDs. In my view, this was a deviation from migrant worshippers' inclusion criteria. Nevertheless, these non-Christian migrants were allowed to participate since their involvement did not compromise the study in anyway, instead, their information triangulated the church's migrant ministry beyond its migrant church members.

5.3.2.3. Preliminary conclusion

Emerging from tables 15 and 16 is that the total number of church leaders that participated in the in-depth interviews were 11 (11 in-depth interviews) and those that participating in the FGDs were 83 (in 11 FGDs). In combining these figures together, it means that 94 people from 11 churches participated in this research study.

5.3.5. Table 17 provides the symbol that represent participating churches in the reporting and analysis of data for anonymity purposes

Name of Church	Symbol
Christ Hilbrow Church	1
The Cathedral of Christ the King Roman Catholic	2
New Apostolic Church	3
FOCUS student Church	4
Germiston Central Methodist Church	5
Midrand Christ Church	6
Apostolic Faith Mission (AFM)	7
Rosettenville Baptist Church	8
United Baptist Church (UBC)	9
Ministry of Eternal Salvation Church	10
Divine Love Ministries International Solution Ground Church	11

5.4. Presentation and discussion of findings

5.4.1. Presentation and Discussion of migrant challenges in South Africa

5.4.1.1. Language barrier

81.8 % (9/11 church leaders) of the interviewed Church leaders from churches 2, 4, 5, 6, 7, 8, 9, 10 and 11 reported language barriers as one of the biggest challenge of migrants in their churches. To illustrate the challenge of migrant worshippers, a church leader respondent from church 4 reported that “he can see that some of his migrant worshippers are battling to understand his sermon because they always ask questions for what he was saying after the sermon.” Another church leader respondent from church 8 states that “he struggled to understand what some of his migrants are saying when they have one on one conversation”. However, 27.3 percent of the 81.8% church leaders that identified the problem of language barrier for migrants (from churches 2, 4 & 5) understand the issue of language barrier as a burden for the church. For example, as a representative voice of the aforementioned church leaders, a church leader respondent from church 5 reported that: “the challenge of language barrier poses a serious challenge for the church because the church now has to think of the solution to the problem, i.e. interpreting the sermon for migrants, various church services and Bible studies in the migrants’ vernacular language”.

Furthermore, 60.2% (50/83) of migrant worshippers’ respondents reported language barrier as one of their biggest problem. They stated that many South Africans expect foreign nationals to speak with them in their vernacular languages not in English. In substantiating this point, a migrant respondent from church 5 states that “this is evident in the conversations in which South African nationals change from English to their vernacular languages without being conscious of the reality that we do not understand their vernacular languages”. A migrant student respondent from church 4 amplified the aforementioned concern by stating that:

When she starts a conversation with South African students in English, some of them respond by speaking their vernacular language (i.e. Xhosa, Suthu or Zulu) which she does not understand as a foreign student.

A migrant respondent from church 5 states that although some South African nationals shift the conversations from English to South African native languages because they cannot possibly carry out a conversation in English; foreign nationals still feel that South African nationals do not consider them because they do it to address their own challenge whilst ignoring the

language problem for foreign nationals. Two different migrant respondents from church 4 and 7 added that “the issue of language barrier for migrants is intensified by the fact that South Africa is a diverse culture with 11 official languages. Because of many official native languages in South Africa, we do not know which language to learn because we are confronted with new South African native languages daily in our interaction spaces”. Moreover, another migrant respondent from church 8 avows that “she is afraid to travel to various places because of the new languages she will encounter and then subject her to all sorts of discrimination by the native people”.

However, from these reports of language barrier as one of the major challenges for migrants in South Africa, we see that both church leaders and migrants understand language barrier differently. On one hand, Church leaders understand the problem of language barrier as a burden for the church since the church has to think of various means to integrate migrants in the forms of worship and life of the church. On the other hand, migrant worshippers view language barriers as a form of exclusion by the native churches and community at large. However, whilst these distinctions are real, it is important to note that many migrants are living in a condition of anxiety because of language barrier.

5.4.1.2. Documentation

The respondents’ feedback of all interviewed church leaders identified legal documentation as a major issue for migrants. They all stated that many migrants are facing the challenge of lack of legal documentation to be in South Africa legally. In their view, the problem of lack of legal documentation “is intensified by the fact that the South African government makes it very difficult for foreigners to acquire legal status”.

As well, majority of migrant respondents (70/83, which is 84.3% of interviewed migrants) from all the churches also reported the issue of lack of legal documentation as the major challenge they are facing. Migrants mourned about strict migration laws in South Africa that tend to limit their chances to acquire legal status, and if they have the legal permits, some of these permits have many limits. In illustrating migrants’ frustration and concern regarding the aforementioned issue, a migrant respondent from church 8 described that:

The South African government makes it difficult for us migrants to get right permits. Even when one obtains the permit, these permits limit foreign nationals’ opportunities to benefit from South African economic sector. For example, section 21 permit (which is a temporary permit) given to her as asylum seeker has many limits in the sense that it makes it difficult for her to access job and business

opportunities. In addition, it makes it difficult for her to continue with her education because of lack of financial resources and the incapacity of being able, as a migrant, to access bursaries at universities.

In support of the previous migrant respondent, a migrant respondent from Church 2 reported that the issue of documentation is serious because he cannot get a permanent job. He further lamented that ‘he is currently using an asylum document, so companies cannot give him a permanent job. Sometimes a temporary job is even difficult to get because employers can ask you to bring an ID in order to get a job’’. Furthermore, migrant respondents view the challenge of lack of documentation as critical because it hampers migrants to access education, employment and hospital benefits in South Africa. For example, in speaking about the failure of children to access primary and secondary education in South Africa because of lack of documentation, a migrant respondent from Church 5 affirmed that:

Most international migrants do not have papers so their children encounter problems at matric because they need papers to register. Even children under grade 10 encounter challenges to enrol at schools because of lack of legal papers. For example, one of her Nigerian friend went back to Nigeria with her children because she failed to enrol them because of lack of documentation. She has been waiting for the South African government to process her papers but it has taken long to get the outcome, and even when the outcome came, it was negative.

Furthermore, 32% (27/83 interviewed migrants) of migrant respondents with refugee status and those with Zimbabwean Dispensation Permits (ZDP) face the challenge of uncertainty regarding the renewal of their asylum documentation and ZDP. For example, the holders of ZDP were complaining of the uncertainty of the renewal of their permits, as well as the exorbitant fees they had to pay for the application of the renewal of their permits. The holders of Asylum documents complained about the long journey they had to take to Pretoria for something they were unsure that it was going to be renewed. This makes the future of migrants in South Africa very uncertain and makes them anxious. For instance, a migrant respondent of Church 6 from Nigeria who holds an Asylum document lamented at the uncertainty of the renewal of his permit in the following way:

I am uncertain whether my asylum will be renewed. My Asylum is due for renewal and have to go to Pretoria for it to be renewed. My main problem is that I am not sure if it is going to be renewed because the asylums of my friend were not renewed the previous two weeks and they have to live in South Africa as illegal migrants.

However, in our view, we can see that whilst both church leaders and migrant worshippers understand the lack of legal documentation as a major challenge for migrants, it is apparent that church leaders are not acquainted with the underlying challenges that migrants are facing

as a result of the proposed challenge. For example, church leaders only affirm the proposed challenge and cited its intensification because of harsh government laws on migration. But from the migrants' perspective, the challenge of lack of documentation permeates all aspects of their life, i.e. they have limited access to education, economic (unemployment), hospital and financial benefits in South Africa. That is, migrants are finding it difficult to access education, hospital benefits and employment and many more other things in South Africa because of lack of documentation. This might also beg church leaders to have comprehensive understanding of all migrants' challenges associated with a particular problem in order to minister to them in a holistic manner.

5.4.1.3. Discrimination on the job market, schools and hospitals

5.4.1.3.1. Discrimination in the job market and exploitation

Whilst the interviewed church leaders did not report the discrimination that migrants are facing in the job market, it was clear from many migrant respondents that they are facing discrimination in the job market. 14.5% (12/83) of migrant respondents affirm that South African nationals have preference even when a foreigner is more qualified than the South African nationals. For those foreigners that do menial jobs, they also argue that they are always discriminated against because they are usually preferred by the employees than South African nationals because they can be employed for low wages in view of South African standards. This is because some migrants do not have legal documents so the employees usually abuse them because they know that they cannot report them to the responsible authorities. The issue is that when migrants report the employees, the authorities (i.e. police) will have to ask them about the documentation which some of them do not have. For example, a migrant respondent from church 1 reported that:

She has been working for a South African employer for two years. The first year, the employer treated her well, however, when the employer realised in 2017 that she does not have proper legal documents to be in South Africa, he (the employer) started to make her work for long hours which he would usually not pay. The employer only paid when he felt like paying because the employer knew she could not take legal procedures to prosecute him.

Migrant employees do not only suffer discrimination in finding jobs and exploitation by the employees. They also suffer discrimination from their fellow South African employees. Migrant respondent from Church 1 who works at a company that has many South African employees reported that:

Whenever there is language problem between foreign nationals and South African nationals' employees at work, the South African nationals' employees usually instruct their fellow foreign nationals' employees to go and learn their language.

Emerging from this is that migrants are facing discrimination in job market due to reasons such as lack of documentation and language barrier. This indicates that the challenges of migrants are multi-layered web with interconnected challenges. This means that one challenge has potential to breed more challenges that makes the life of a migrant difficult to participate in South Africa working or economic sectors.

5.4.1.3.2. Discrimination at school

Two migrant respondents from church 2 and 4 reported that students at primary, secondary and tertiary schools are facing some form of discrimination. For example, a migrant parent respondent from church 2 states that:

The South African teachers and children bully foreign national students and many of them call their children makwerekwere. The teacher shouted at her child and mocked her because she was a foreigner. This kind of behaviour from either children or teachers at schools create a sense of not belonging to the foreign national children at that school or class, thus affecting their academic performance.

In substantiation, migrant student respondents from university at church 4 reported that the South African national students discriminate against foreign national students because they do not know South African vernacular languages. Usually, South African national students change the conversation from English to their vernacular languages if they want to say bad things about foreign national students. Although she does not understand the South African native languages, she also realises that this shift from English to SA vernacular language takes places within a short period, and usually there is great laughter that makes her feel unwelcomed. That is, whilst the interviewed church leaders seem to be unaware of the proposed challenge, it is apparent that foreign national students feel that they are not welcomed since that kind of behaviour from South African national students is a form of discrimination. This subjects foreign students to a condition of anxiety that affects their academic performance.

5.4.1.3.3. Discrimination in hospitals/clinics

Many migrant respondents (9.6% which 8/83 of interviewed migrants) indicate that they are facing discrimination in South African hospitals and clinics due to lack of legal documents and language problems. A migrant respondent from church 1 illustrated this discrimination when she stated that: "I went to hospital when I was sick and failed to get immediate assistance

because the hospital was refusing to treat because I did not have legal documents to be in South Africa”. She added that “sometimes, nurses spoke in the South African vernacular languages that made it difficult for me to understand what they were saying. In my view, the speaking of nurses in their vernacular languages is fine if there is an interpreter”. Emerging from this report is that migrants are discriminated in hospital because of lack of documentation and language barrier. Because of the aforementioned aspects, they find it difficult to acquire basic services in South Africa such as hospital services. In saying this, we sustain that there is a causal a close association between migrants’ challenges since we are seeing the challenges that migrants are encountering in many and different ways because of lack of documentation and language barrier (see section 5.4.1.1, 5.4.1.2 & 5.4.1.3). It is unfortunate that this problem was not reported by church leaders.

5.4.1.4. Limited access to financial services

3 migrant (3.6% or 3/83 interviewed migrants) respondents from churches 5, 8 and 11 indicated their access barrier to financial services in South Africa. For example, a migrant respondent from church 8 reported that “it is difficult for her to access finance to start up a small businesses”. She added that “although the idea of not having legal documents (as a foreigner) sometimes causes this challenge, she knows that even those foreigners who have legal documents still encounter the same challenge”. In our view, this challenge is critical because it smashes the hopes of many foreign nationals in South Africa, a country they immigrated to with the intention to change their lives for better. It is unfortunate that the interviewed church leaders seemed to be unaware of the proposed challenge of migrants since they did not mention it during the interview. This might result in the churches inadequate response to migrants’ challenges.

5.4.1.5. Unemployment

All church leaders that were interviewed reported that migrants are facing the problem of unemployment. For example, church leader respondent from church 8 states that “migrants are struggling to find employment due to many reasons such as legal documentation and sometimes lack of education”. Whilst another church leader respondent from church 5 indicated that “migrants usually find it difficult to find employment in all the countries. This is because of the labour law that tend to favour natives at the expense of migrants”.

In the same vein, 54% (45/83) of interviewed migrants also reported the issue of unemployment as one of the leading challenge that they are facing. They stated that the reason for their

unemployment is because South African government gives preference to South African nationals in the labour market. For instance, 6 professional migrants churches 1 (1 migrant), 8 (1 migrant), 9 (1 migrant), 10 (2 migrants) and 11 (1 migrant) reported that when some jobs are advertised, there are no clauses that it only requires a South African national. They also place job applications only to realise that the preference is given to South Africans even when foreign nationals are more qualified. A professional migrant respondent from church 5 bemoaned that “I am a high professional foreign national but I am currently doing low paying jobs for survival. I have to do anything to support my family, so I do not consider the quality of a job though I desire to do my profession as a sociologist.” Furthermore, another professional migrant from church 8 said that “I am a professional teacher but the only place where I can get a job is the informal sector despite being qualified.” In speaking about lack of documentation as one of the causes that contributed to the high rate of unemployment for foreigners she affirmed that “even if I heard about an employment opportunity, it is usually useless to go and try because I don’t have the primary requisites such as lack of legal documents and education. So rather stay and do what I can do on my own to survive”.

In relation to the issue of unemployment is that both employed and unemployed migrants that commence their small businesses are accused of stealing jobs for the South Africans by the South African nationals. For example, a migrant respondent from church 5 affirmed that:

It is not easy to find jobs in South Africa these days. This challenge of scarce jobs affects both South African nationals and foreign nationals. However, when we (foreigners) get jobs, the South African nationals start accusing us of stealing their jobs. This is even the case when we start our own businesses.

However, emerging from the above-mentioned information is that both migrants and church leaders perceive unemployment as a major challenge for foreigners. This unemployment is caused by various factors such as lack of legal documentation, lack of education, the labour law of South Africa that tend to marginalise migrants by giving preference to native people. As well, church leaders tend to have limited understanding regarding issues associated with migrants’ unemployment in South Africa. Nevertheless, as we have already noted in the previous analysis, here is a need to recognise that the various challenges of migrants are intertwined, namely, one challenge leads to the other challenge. For example, one has to bear the issue of migrants’ lack of legal documentation that is interrelated with almost all the aforementioned challenges of migrants we reported and discussed above.

5.4.1.6. Lack of accommodation

A church leader respondent from church 2 reported that migrants are having challenges to find accommodation in South Africa. She stated that:

Although I am aware that native people also experience the problem of lack of accommodation, it true that migrants are the ones that suffer the most with problem of lack of accommodation because they sometimes do not have relatives to look accommodate them in South Africa. Thus, some migrants sometimes find that they have nowhere to go besides staying in street as burgers, taking drugs and sometimes robbing people.

In substantiating this migrants' challenge, migrant respondents from churches 1 and 2 reported that they are facing exclusion from other accommodations in South Africa. For instance, a migrant respondent from church 1:

Foreigners are excluded from occupying other residential accommodation. People tell you that this building is for South Africans only, no foreigners are allowed to reside there (migrant respondent from church 1).

However, another migrant respondent from the church elaborated that the issue of lack of accommodation for migrants is enormous. In her view, it is a huge challenge because “the owners of the accommodation usually require an ID and pay slip as an assurance that the person is working and able to pay the prescribed rentals”. It is a huge challenge given that many migrants do not have legal papers, as well as those that are not properly employed in order to provide the required pay slips. In elaborating this point, a migrant respondent from church 2 avows that:

It is difficult for foreigners to get accommodation because the property owners always need proof of residence or bank details, which many of us do not have because we do not have the proper documentation to have such documents. Therefore, it is difficult to get a place to rent as a foreigner even if you have money (migrant respondent from church 2).

The above-mentioned data indicates that foreigners are experiencing the problem of accommodation because the owners of the accommodation require documents that many foreigners do not have. In this way, foreigners feel as if they have limited access to decent accommodation to South Africa. It is unfortunate that this challenge was only identified by one church leader from church 2, and this can result in some churches overlooking this challenge since they are unaware of it.

5.4.1.7. Financial challenges

5.4.1.7.1. Financial challenges limit migrants to access food, clothes, medical bills and good accommodation

All church leaders interviewed identified financial challenge as major challenge for migrants. They stated that since many migrants do not have employment, which is a way to earn a living, they struggle to access basic things such as food, clothes, medical bills and decent accommodation. A church leader respondent from church 7 affirmed that:

The situation is serious because you can see that some of your migrant members have not eaten anything before they come to church. As well, they don't have proper clothes. All this reflect the quality of life they are living. But while we recognise that as a church, we usually have limited capacity to address the economic challenges of these migrants though we desire to do so as a church.

As well, migrant worshippers alluded to this aforementioned proposed challenge. Here, 50% of migrant respondents that include those that are earning low wages and those that are unemployed states that they find it difficult to place food at their tables, to buy clothes, to pay their medical bills and to stay in decent accommodations. This point is illustrated by a migrant respondent of church 2, who stated that:

Life in South Africa is very expensive and it is worse for me because I am doing a job, which I am getting a low wage that does not allow me to buy basic needs such as food, clothes, school fees and pay accommodation. She has been in South Africa legally since October 2006 and is currently looking after six grandchildren from four of her deceased daughters. These grandchildren want food, clothes, decent accommodation and school fees, which she cannot afford.

This means that both migrants and church leaders perceive financial challenge as a major problem. It is problem that makes it difficult for migrants to provide for themselves and their families at large. In saying this, this problem of financial challenge that limit migrants to access food, clothes, medical bills and good accommodation is secondary because the cause of this problem is lack of employment and decent salary as migrants take menial jobs for survival. It is at this point that we state that all the interviewed church leaders and migrant respondents understand the issue of unemployment as a contributing factor to the proposed financial problem. This means the challenges of migrants are not straight forward, instead, they are complex and multidimensional.

5.4.1.7.2. Migrants looking after families in South Africa and families in home countries

Many migrant respondents (33% or 28/83 migrants) reported that they encounter financial challenges in looking after their families in South Africa and the needful extended family members that they left in their home countries. For instance, 2 migrant respondents from churches 2 and 5 reported that they have two families (in South Africa and their countries of origin) that require their financial support, which they are not able to provide due to limited finances. Even if they would consider those families in their countries of origin to move to South Africa, they argued that it is difficult for them because of the difficulties they encounter to get work permits. As well, it is not guaranteed that they (needful family members in their home countries) will be employed when they come to South Africa since the country of South Africa is also encountering high rate of unemployment. In our view, although church leaders did not mention this challenge, it is apparent that it is a major challenge that makes migrants anxious and unsure whether they will be able to make it through the month. They have financial obligation to look after their families in South Africa and those needful families in their countries of origin.

5.4.1.7.3. Missing family members

Migrant respondents reported that they are facing the challenge of missing their relatives back home whom they are not able to see regularly due to financial reasons. A migrant respondent from church 9 illustrated this point when she stated that “I miss my family members in my home country but cannot go to see them due to financial constraints. This problem is intensified by the fact that relatives from my country of origin cannot afford to come to South Africa because they do not have money to embark on an expensive journey to South Africa”. At this juncture, we recognise that this challenge is emerging from only migrants’ not church leaders. However, regardless of that, this is a serious challenge that has a potential to subject migrants in a state of loneliness as they miss family members and friends that they cannot afford to see due financial constraints. Ultimately, this can make migrants to always feel despondent and downcast as they would love to visit their relatives often to maintain the unity and bond but finances limit them.

5.4.1.7.4. The discriminatory fees structure at universities

Foreign national students in South African Universities are facing the discriminatory aspect of fees structure payment at universities. Foreign student respondents from University of Johannesburg, Witwatersrand and Pearson Institute that attend church 4 lamented that:

We, as international students are mandated to pay 100 percent of our fees on the registration day, whilst South African national students should only pay 50 percent of the total amount of their school fees on the registration day. This is discriminatory because we do not have that money in full like South African students. Some of us our backgrounds are poor to raise such high lump sum of money.

This is a pervasive challenge because migrant students feel unwanted in the South African university and this usually has a negative impact to the academic performance of foreign students. Unfortunately, church leaders did not identify this problem yet there might be foreign students in their respective churches that are down because of the way tertiary institutions in South Africa are treating them, hence, they need support in regards to the issue.

5.4.1.8. Security challenges

5.4.1.8.1. High criminal rate in South Africa

Many migrant respondents (24% or 20/83) from churches 1, 2, 4, 5, 7, 8 & 9) reported that they are living in consistent fear because of the high rate of criminal activities in South Africa. For example, two migrant respondents from church 5 stated that they are afraid of walking at night because they have been robbed before and lost their cell phones. However, it is unavoidable because of the nature of their jobs, which requires them to do so. Furthermore, a migrant respondent from the church states that “I am in South Africa because it is the only country that is close to me, which can give me hope to better my life. I have my small business and am able to provide for my family. However, the high criminal rate in this country makes me to live in constant fear”. This challenge was not identified by church leaders, however, at the heart of it we can see that the level of criminal activity in South Africa makes migrants to be always anxious and worried about the life and future.

5.4.1.8.2. Accusation of foreigners as causing crimes

Some migrant respondents (29% or 24/83 migrants) reported that they are being accused by the natives for causing crimes in South Africa. They stated that South Africans accuse migrants of causing crimes as if they are immune from committing crimes. For example, migrant respondent from church 2 lamented that:

Migrants, lament together with South Africans that there is too much crime in South Africa because it affects all of us. However, the problem comes when South Africans start pointing fingers to (foreigners) as the ones committing these crimes. The truth is that both South African nationals and we (foreign nationals) are the victims of crimes caused by both South African nationals and foreign nationals alike.

This challenge was not mentioned by church leaders. Nevertheless, this is a major challenge because foreigners feel as if bad things are ascribed to them by the virtue of being foreigners. That is, as they walk around, they always think as if the native people have negative perceptions about them. In our view, we argue that both migrants and native people commit crimes, so there should be no need to point fingers to one another. Regardless of this, this challenge subject migrants to anxiety as they are not sure of the consequences of these accusations.

5.4.1.8.3. Sexual harassment

2 migrant women respondents (2.5% or 2/83 migrants) from church 2 and 9 reported that they are encountering the challenge of sexual harassment. They stated that, as women, they are usually vulnerable and people take advantage of that. This is because some men have the assumption that they cannot report them to the police since they think that we do not have legal documents to be in South Africa. Thus, once some men identify foreign women, they start to sexually harass them based on those assumptions. For example, one migrant woman respondent from church 3 affirmed that “a man in the location asked to touch her breast, to hug her and escort her to her place whenever they meet in the street”. She added that this kind of behaviour makes her feel insecure to walk in the streets even during the day since she is afraid that anything bad can happen to her from men in general. However, while this challenge was not reported by church leaders and the majority of migrants, we can see that an emerging theme of foreign women being sexually harassed by men because of the assumption that their rights are limited due to lack of documentation. At this juncture, the problem of migrants’ lack of legal documentation is used as an advantage by some men to sexually harass foreign women.

5.4.1.8.4. Police bribes

27% (23/83) of migrant respondents from churches 1, 2, 3, 4, 5, 6, 7, 8 and 9 reported that migrants that do not have legal documents to be in South Africa face the challenge of high rate of bribes that the police need when they arrest them. An illegal migrant respondent from church 7 asserted that “the police usually arrest them and release them immediately after they pay R500 or R1000”. In addition, an illegal migrant respondent from church 2 asserted that “Police bribe is a serious thing. This limits us migrants to move from place to another because we do not always have money the police require for bribe.” They affirm that the problem of police bribe is serious because the police always make sure that you give them money even when you have legal documents

However, these migrants further stated that the problem of police bribe is serious because the police always make sure that you give them money even when you have legal documents. For instance, a legal migrant respondent from church 9 states that the challenge of police bribes affects all migrants regardless of the fact that they have legal documentation to be in South Africa. She added that are sometimes don't even some migrants with legal papers reported that the police always find faults in your passport to get money from you. This limits the movement of migrants from one place to another, as they are afraid of the police that demands exorbitant money from illegal migrants as well as legal migrants in other cases. In our view, the aforesaid reported information is worrisome because the police that supposed to maintain order and peace for people are doing the opposite of their role. In this case, migrants are worried about who can care for them because the police are not protecting migrants, instead, they are harassing them by requesting for money for bribe when migrants are caught up in the negative side of the law, i.e. not having legal documentation. It is unfortunate that church leaders did not mention this as one of the challenges that migrants in South Africa are facing.

5.4.1.9. Lack of information about services

All church leaders that were interviewed identified the issue of migrants' lack of information about services. For instance, a church leader respondent from church 1 asserted that "it is a normal thing that when someone gets in a new country, he or she is unaware of how things function and where to get service when he needs them." Another church leader respondent from church 8 stated that "migrants in my church are unaware of place to get services. In our personal conversation, I can see that they are unfamiliar to get needed help or support in time emergencies".

This challenge was also identified by many migrant respondents (12% or 10/83 migrants) reported that they lack knowledge about where they have to get various services. Migrants that affirmed that have been in South Africa for less than 2 years. For instance, migrant respondent from church 10 who have been in South Africa for less than 2 years stated that "she does not know where to get services such as clinics, police, home affairs and schools (tertiary education schools such as universities)". She added that "the problem is that when she came to South Africa, she did not have someone to orient her to the new systems and structures of South Africa. She always realises that she does not know where to get particular help when problems arise and force her to look for solution". In elaborating the aforesaid information, one migrant respondent from church 3 reported that:

I lost my properties I had acquired for 6 months due to theft. When I noted that my clothes were stolen and I suspected someone, I struggled to get to the police station because I did not know where it was located. When I got there, it was too late because the suspect was nowhere to be found.

Emerging from this is that both migrants and church leaders understand that migrants in South Africa lack information to access services. In our view, this is a serious challenge because one cannot stay in a new country without knowing where to get services when he or she needs it. Availability of information regarding essential services is necessary for migrants to integrate in a community, this is why both church leader's respondent and migrant respondent indicated as one of the major challenge are facing.

5.4.1.10. Lack of education

All church leaders' respondents that were interviewed avow that some migrants lack education to be employed in the South African formal sectors. A migrant respondent from. In saying this, they are aware of the challenge that there are professional migrants in South Africa that are not partaking in the South African factors due to other factors already mentioned in the reporting and discussion of the above-mentioned challenges. For instance, a church leader respondent from church 5 asserted that "I am conscious that migrants struggle to find employment due to many factors. But we should also mention that some of these migrants in our churches do not have qualifications to partake in the formal sectors of South Africa."

Furthermore, migrant respondent also reported the issue of lack of education as a challenge for other migrants. Some of these migrants are not educated because they were forced to escape their countries of origin due to factors beyond their control such as persecution, wars and violation of human rights in their countries of origin. For example, a migrant woman (from Zimbabwe) from church 3 and migrant man (from DRC) from church 10 reported that part of the reason why they are struggling to live well in South Africa is because they are not educated because of the aforementioned reasons. The story of a migrant woman respondent from church 3 captures the previously mentioned notion in the following way:

She escaped the Gukurahundi that happened in Zimbabwe soon after the independence before she completed her high school. During that time, things were easy in South Africa so she never thought of studying. Now, when things are getting tough for foreigners, she now realised that she missed her opportunity of changing her life by studying and it is now too late though she is now busy with her undergraduate degree at UNISA.

Given the above-mentioned, we argue that although migrants' unemployment is a result of factors such as discrimination of migrants by the labour law in the labour market and lack of

legal documentation, it is apparent that migrants are also facing unemployment because of their lack of education. This is a challenge that came from both church leaders' respondents and migrant respondents.

5.4.1.11. Cultural and environmental shock

Church leaders' respondents from churches 2, 5 and 8 indicated that migrants are encountering the problem of cultural and environmental shock. For instance, a church leader from church 5 reported that 'one things we have to know is that when we move from one county to another, we are faced by new cultures that are sometimes completely different from ours. So, one has to be aware of it and then proceed to find mechanism to tackle the new environment.' Another church leader respondent from church 3 indicated that 'cultural shock is the most likely to happen in when one moves to South Africa because this nation is comprised of diverse culture. One has to be prepared mentally in order to copy in the new cultural and environment in South Africa.'

Migrant respondents from churches 4, 1, 5, 7 and 7 (65% or 54/83) interviewed migrants also asserted that migrants in South Africa are facing the challenge of cultural and environmental shock. These migrants stated that South African culture and environment is different from that of their countries of origin. In view of cultural and environmental differences, a migrant respondent from church 9 stated that 'as a migrant, I have to go through a long process of adjusting to the South African culture. This is not easy. In some cases, it may even be only during the third generation that we have to outgrow some of our distinctive practices in the process of assimilating to new communities in host countries'. In this way, there is need for government, native communities and employment sectors to educate migrants about the cultural and environmental differences so that migrants would not be taken by shock. For example, a migrant student that attends church 4 affirmed that:

South African students are the majority in South African universities and their culture is too diverse since there are many cultures in South Africa. As well, the South African environment is different from that of our home of origin so there is need for orientation. However, there is absence of support groups at the university to orient foreign students about South African culture when they arrive at the university. As well, there are no people at the university to inform new foreign students of the various support groups of students at the university. This makes it difficult for foreign national students to adjust to a new environment and culture of South Africa.

In this way, migrants are facing the challenge of environmental and cultural shock. Here, the environmental shock refers to the new environment of South Africa that is different from that

of many migrants, whilst cultural shock refers to the diverse cultures in South Africa that differ from that of migrants' countries of origin. Given this, this begs for the government, native communities, various stakeholders such as churches and employment sectors to educate migrants about the cultural and environmental differences so that migrants would not be taken by shock.

5.4.1.11. Difficulties to raise children in South Africa due to some South African laws

A church leader respondent from church 8 reported that migrants are facing difficulties to raise their children in South Africa. In his own words, he stated that "I am not surprised that when migrants move to South Africa, they find it hard to raise children in the way they desire. The problem is our liberal laws that differ with that of many African migrants' countries of origin."

Migrant respondents from churches 7, 8, 9, 10 and 11 reported that they are facing the difficulties of raising their children in South Africa due to some liberal South African laws. For example, a migrant woman from church 10 reported that some laws in South Africa bring challenges for many international migrants regarding raising their children. Some of the laws that challenge migrants to raise their children in South Africa are the following laws: i) parents cannot stop their 12-year-old girls to date; ii) the legalisation of abortion for pregnant women; and iii) finally, the legality of homosexuality. These kinds of laws make it difficult for parents to raise or educate their children in the South African environment. Many migrants find it difficult because these laws are different from those of their countries of origin that prohibit homosexuality, abortion and emphasise children independence to commence at the age of 18.

In our view, the difficulties for migrants to raise their children in South Africa due to some South African laws is a major challenge because children have to be raised in an ideal way that parents desire and comfortable with. However, however, when migrants move to South Africa as a result of various factors, they expose their children to the new laws that may restrain parents to discipline their children, whilst giving liberty to children to do as they please. Thus, parents are in a space of in-between, in which they want to develop their children in ideal ways that they deem essential. However, it is unfortunate that there was only one church that mentioned this point out of 11 churches interviewed. This may result in many churches not paying attention to this challenge when they are addressing migrants' challenges.

5.4.1.12. Migrant churches struggle with buildings to worship God

Church leaders and migrant worshippers of the two migrant churches (7 & 9) that were interviewed expressed their struggle to find buildings to worship God in their familiar styles of worship. The need of space of worship has been a challenge for these two churches. Sometimes, building owners give migrant churches short time span to use their buildings under a lease, so they have to look for new places after the lease elapses. The Church leaders of these churches reported that although things are a bit stable for their churches since they now have buildings to worship God in their familiar styles of worship, however, they still view the need for space to worship as a rampant challenge for migrant churches. Sometimes they are dismissed by the church building owners for unfounded reasons even when they have the money to pay rentals. This challenge was indicated by church leaders of churches 7 and 9 and it is a serious challenge because Christians need a space to meet together and worship God without unnecessary interruptions.

5.4.1.12. Preliminary conclusion of findings and discussion of migrants' challenges

Emerging from the reporting of findings and discussion of migrants' challenges is that migrants in South Africa are facing many challenges that is embedded in multiple complexities of interplaying factors that brings complexity in understanding/interpreting. Migrants are facing challenges such as cultural and environmental shock, language problem, documentation, unemployment, financial challenges (i.e. financial challenges limit migrants to access food, clothes, medical bills and good accommodation, migrants looking after families in South Africa and families in home countries & missing family members in their countries of origin they cannot afford to see due to financial constraints), lack of awareness about services, lack of education, difficulty in raising their children in South Africa, security challenges (i.e. high criminal rate in South Africa, accusation of foreign nationals causing crimes, sexual harassment & police bribes), discrimination at school, in hospital and in the job market, accommodation and challenge for a place to worship.

Here, we have seen that whilst church leaders are aware of many migrant challenges, there are also many challenges that were mentioned by migrants that church leaders are not aware of. The challenges that came from migrant worshippers that church leaders did not mention are financial challenges, security challenges, and discrimination of migrants in hospital, in the job market and at school, discriminatory of fees structures at universities. In our view, this indicates that church leaders lack a comprehensive understanding of the challenges of migrants in their

churches and this may weaken their response to migrants' challenges. As well, in regard to the challenges that both migrants and church leaders have both mentioned, we realised that there is different understanding of some of those challenges. For instance, the issue of language barrier is viewed as exclusion by migrants whilst church leaders view it as a burden that forces the church to out of its way to address those challenges. Furthermore, we notice that church leaders lack a comprehensive and multidimensional understanding of some of the challenges they mentioned together with migrants, i.e. documentation.

5.4.2. Presentation and Discussion of Church Responses to migrant Challenges

This section presents and discusses the South African churches response to the above-discussed challenges of migrants in South Africa. Here, the adequacy of South Africa churches responses to the challenges of migrants will be established based from the feedback from the key interview informants, namely, migrant and church leaders' respondents.

5.4.2.1. Documentation assistance

Many church leaders' respondents from churches 1, 2, 4, 5, 6, 7, 8, 9, 10 and 11 (91% or 10/11 of the interviewed church leaders) reported that they are assisting their migrant worshippers to apply for their legal documents. These church leaders said that they assist their migrant members with information regarding permit applications. However, the different is that some churches have structured migrant ministries (i.e. churches 2, 5, 6, 7, 8 & 9) that specifically target to address migrants' challenges, whilst other churches have unstructured migrant ministries i.e. churches 1, 3, 10 & 11) since they address the needs of migrants when they arise among its members. For instance, a church leader respondent from church 2 with structured migrant ministry reported that "she knows that some of migrants in her church and outside the church are unaware of the procedures and required documents to launch their asylum application, so it is the duty of the church to make ensure that these people are informed. As a church, we make sure that this information is available and the church members are known that they should approach the church for assistance." Another church leader respondent from church 8 said that "it is the church that help illegal migrants in both the church and outside the church to launch their permits application. We give them the information on where to go and launch their permits applications and we also help them to on applying for them". Further, a church leader respondent from church 3 with unstructured migrant ministry states that "his church is willing to help migrants with necessary information regarding permits application when they are approached or identify the need on their on."

Many migrant respondents (82% or 68/83 of interviewed migrants) affirm that their churches are assisting migrants with acquiring legal documentation, i.e. information on how and where to apply their permits. For instance, a migrant worshipper in Church 1 with unstructured migrant ministry stated that:

His church does not have a specific migrant ministry because he was not even sure if the church could help them to address their challenges as migrants. However, one day after the church service, he expressed his problem of documentation to the assistant pastor of the church who took the issue to the main pastor. The two pastors sat together with their migrant worshipper and looks for the information on what the migrant could do to apply for his asylum. Then the two pastors put money together for transport and sent the migrant to Pretoria to lodge his asylum application. Now, the migrant worshipper has his asylum permit.

Migrant respondents from churches 2 and 8 with structured migrant ministries that are targeted to address migrants' challenges, particularly refugees, reported that their churches also offer information to refugees on how to apply for their asylum permits and assists them in lodging their Asylum applications at the Desmond Tutu Refugee Reception Centre. This form of legal assistance from the aforementioned churches is demonstrated by a migrant respondent from church 2 who asserted that:

The church has specific migrant ministry. They even announce in church that all members who have any kind of challenges such as documentation should meet the responsible people for migrant ministries and get help. As a migrant, who came from Angola without documentation due to economic hardship and the violation of human rights, he went to the responsible authorities after church service to get help with documentation. He said that the people were friendly and they explained all the relevant information to obtain an asylum permit. After explaining the information to him, the church gave the migrant respondent transport money to get to Pretoria and now he has an Asylum that is almost due for renewal.

Another migrant respondent from church 2 added that their church also helps migrants with logistical staff such as transport and fees to launch their permit applications. For instance, a migrant respondent from church 2 said that "I could not have been where I am today if it was not because of the churches intervention. I came to South Africa without anything but I found a family (speaking about the church) that is caring. The church advised me to apply for asylum, however, I did not have money to do it. It provided me with transport money to go Pretoria and the fees to launch my asylum application."

Furthermore, church leaders and migrant respondents from churches 2 and 8 with structured migrant ministries perform the role of advocacy for those migrants, particularly refugees, whose asylum applications have been delayed or rejected with unfounded reasons. A migrant

worshipper of church eight (8) applauded her church during the interview as she acclaimed that her church is doing a wonderful ministry towards refugees. It helps migrants to lodge Legal Assistance for refugees whose applications have been delayed for unfounded reasons. In her own words, her church offers “Legal Assistance in lodging appeal applications at the Refugee Appeal Board in Pretoria for those whose application has been rejected for unfounded reasons”. The church also helps in following up Permanent Residency applications that have taken many years to be concluded at the Standing Committee of Refugee Affairs (SCRA) in Pretoria. It also offers legal assistance to migrants struggling to obtain study and work permits. For example, one student that attends church eight (8) reported that “she could not have obtained her study permit if the church had not intervened”. Her study permit took longer than anticipated and only came out after the intervention of the church.” In addition, a migrant respondent from church eight (8) reported that his church has been conducting not less than three workshops annually to educate migrants about their rights in terms of immigration laws and other international legal instruments. This knowledge helps the migrants to know the current state of migration law and then enables migrants to act responsibly. A migrant young man from church eight (8) who attended the workshops was thankful because he now has a little bit of knowledge regarding the international laws of migration and South African laws of migration.

As well, both church leaders and migrant respondent of migrant churches (church 7 & 9) reported that their church help migrants with information for permits application and renewal. For instance, a church leader respondent from church 7 said that “his church is doing migrant ministry every day because it is full of migrants that share the same challenges. So, in conversation migrants share their challenges and then one would be able to advise from an experiential point of view.” Another church leader respondent from church 9 said that “his church is a migrant ministry. After the church, members have fellowship in which they share their problems with each other as migrants in a foreign nation. So, the information is passed to one another, explaining their situation and challenges, and how they were assisted in their situations.” This information was substantiated by two migrants’ respondents from the aforementioned churches 7 and 9 who both reported that their churches have a WhatsApp group for its members. In this WhatsApp group, church members seek help from others whenever they are stuck. The information of permits renewal or initial permits application is circulated on the group. This is because one member of the congregation could have experienced and have solved that particular problem encountered by his or her fellow migrant. In doing this,

migrant churches are addressing the problem of lack of information for migrants that want to renew or apply new permits.

5.4.2.1.1. The sufficiency of Churches' assistance of migrants with legal documentation issues

It is noted that many churches help their migrant worshippers with issues related to documentation, i.e. assisting migrants with the information to lodge their permits application, assisting migrants to lodge their permits application, transport for migrants to go to Pretoria and apply their asylum permits, application fee for their permits, advocating for migrants with their permits delayed or denied without unfounded reasons. However, the church seemed to be challenged to do more because there are other migrants that still and this came from both church leaders and migrant respondents. All church leaders' respondent with churches offering legal documentation support (91% or 10/11 of the interviewed church leaders) for its members said that they desired to improve their assistance to migrants in regards to the proposed issue. All the church leaders with structured and unstructured migrant ministries complained about the church's lack of finance to address migrants' challenges. Church leaders respondents from churches 2 and eight 8 with structured migrant ministries expressed the need for finance to adequately address the physical needs of migrants such as food. For instance, a church leader respondent from church 2 said that "the church need to improve their current legal documentation support to migrants. There are many migrants that the church has not been able to assist with legal documentation issues because of financial constraints".

Many migrant respondents (58% or 48/83) reported that the church support in legal documentation support for migrants is not adequate because it sometimes overlooks migrants in desperate situation. In illustrating this point, a migrant woman respondent (who is looking after a household of five children) from church 2 avows that the church's assistance with documentation is unfair because it sometimes overlooks migrants in desperate situation. In her own words, she lamented that:

The church has been supporting many young men and women with money for transport to Pretoria and the application fees for their asylums, yet it (the church) never paid attention to her dire situation. She is currently doing a menial job and holding a Zimbabwe Dispensation Permit that is about to expire but she does not have money to get to Pretoria and pay the exorbitant fee to lodge the renewal application for her permit. Her situation is critical given that there are many grandchildren that depend on her.

Another migrant responded from church 8 states that:

I have been hearing about the churches financial aid for migrants to lodge permits application but since I presented my request of financial assistance for transport fee to get to home affairs and the required application fee for my ZDP, there is no respond.

In our view, what surfaces from the aforementioned data reporting is that the South African churches are doing their best to address the legal documentation issue for migrants. However, the problem of legal documentation issue for migrants is difficult for the churches to address due to limited finance. That is, whilst the church has the desire to combat this challenge of migrants, its shortcoming is financial assistance to help those migrants that have to renew their permits with renewal fee, and those applying permits for the first time with application fees and transport money to get to their respective destination. Hence, the current South African churches are challenged to find means to raise money to adequately address the challenge of legal documentation for migrants. Maybe, there is need for churches to partner with various stakeholders that can assist in migrants' challenges that are beyond the churches capacity to address such as migrants that require finance to address their legal documentation issues.

Having said that, we also affirm that churches should have structured migrant ministries targeting to address migrants' challenges. This enables it to at least try to comprehensively address migrants' challenges in an effective manner since it has a specific ministry to look after migrants. We have seen that it only churches 2 and 8 with structured migrant ministries that perform comprehensive roles in addressing migrants' challenges, i.e. these churches advocate for migrants whose asylum applications have been delayed or rejected with unfounded reasons. These churches also help in following up Permanent Residency applications that have taken many years to be concluded at the Standing Committee of Refugee Affairs (SCRA) in Pretoria. It also offers legal assistance to migrants struggling to obtain study and work permits. This comprehensive respond to migrants' challenges emerges from a thorough understanding of migrants' challenges, which lacks among many church leaders from our discussion of the data and findings of migrants' challenges above.

4.4.2.2. Assistance with various educational matters for migrant children

Church leaders' respondent from churches 2 and 8 (18% or 2/11 of the interviewed churches) with structured migrant ministries reported that they are assisting migrants with various educational matters for migrant children. For instance, a church leader respondent from church 2 states that:

The church has to know that migrant life is difficult because they are in a new country for the first time, and they have to make sure that they take they still remained focus to educate their kids in order to give

them a bright life. However, the education of migrant children in a new can be negatively affected through limited finance to take children to the best schools. So, the church has to help whenever necessary.

In substantiating the aforementioned claim, a migrant respondent from church 2 reported the educational support that church 2 is giving for migrant children by suing her life as an example. She avows that:

She had problems with an expensive school that wanted her children to be transferred to a cheap school that was far because she could not pay her fees in time. She brought the issue to the migrant ministry leaders of the church, who then went to the school, talked to the principal and pleaded with the school to make payment arrangements that would ensure timeous payments. The church leaders guaranteed the debt in case of default by the parent. Now the migrant child is almost done with her secondary school at that school because of the church's intervention. Transferring her could have affected her academic performance.

As well, a migrant respondent from church 8 said that “it was the church that assisted me to pay school fees for my son who completed his matric last year and now waiting to go to university. The church is very helpful to me.” However, whilst church 8 is trying its level best to address the education matters for migrant children, it is apparent that its assistance is considered by other migrants as insufficient. For instance, a migrant respondent from church eight (8) stated that churches are not adequately assisting migrants who are willing to further their education. She said that the church emphasis lies in talking rather than offering practical help such as assisting migrants with proper documentation and enough passes to find spaces at the universities. She added that the church should assist migrants to enrol at the universities, but also offering financial and spiritual help to the enrolled migrants in South African universities.

However, in the issue of education support for migrants' children is very important yet some interviewed churches are not responding to it. It is possible that there might be migrants' parents in many South African churches that are struggling in many and different way in educating their children in a new country. It is unfortunate that there are only two churches from the 11 interviewed churches that are addressing this challenge. This means that the churches should start to think serious of the way they can migrant parents to educate their children. Nevertheless, we are aware that the churches that give this proposed support should also improve their response since it seems church 8 does not have a comprehensive approach to various educational matters for migrant children. In saying this, we are not encouraging migrants to just sit and wait for the church to everything for them, instead, migrants should

play their role in the education of their children whilst the church stand alongside them in times of desperate needs.

5.4.2.3. Accommodation assistance

Church leader respondent and migrants' respondents from church 2 stated that their church assist both internal and international homeless migrants with accommodation. A church leader respondent from church 2 said that "the church assists both homeless native and foreigners, however, our primary focus are homeless migrants, particularly women, because this ministry falls within the Refugee ministry of the church." She added that the church identified the problem of homelessness for many women and small children that are classified as internal and international migrants. In responding to the challenge of many homeless internal and international migrant women and children, the church opened a Bienvenu shelter that offers accommodation to homeless women and children and it shelters more than 100 children, providing them with food and health care. The church leader further reported that their denomination is doing great work to foreign nationals because it also gives accommodation to sick foreign nationals that are homeless. In one of its local church in Gauteng, the denomination has opened an accommodation where homeless sick people (foreign nationals and South African nationals) are sheltered and given proper burial when they die. This ministry is aimed at giving homeless sick foreign nationals a decent death and burial

However, in substantiation of the issue of the church 2's assistance of homeless migrants with accommodation, migrant woman from Zimbabwe who benefited from this profound migrant ministry said that:

She never lacked in anything since she was incorporated in the church's accommodation. They have three meals a day, which she could not provide for herself and she is no more homeless like other foreign migrants that stay in streets.

Indeed, this is a great work being done is a reflection that churches will not address migrants' challenges that church leaders are not aware of. This challenge of lack of accommodation was only mentioned by church leader respondent from church 2, and this is the same church that is addressing this challenge. Possibly, having a structured migrant ministry that target to address migrants' challenges will help the church to have conversation with migrants in a way that exposes the church to other challenges that the church is not aware of.

5.4.2.4. Skills training and Entrepreneurs development projects

5.4.2.4.1. Teaching sewing, baking, hair and nail dressing

A church leader respondent from church 2 specified that his church is helping unskilled women with accommodation. That is, his church further addresses the challenge of unskilled women they help with accommodation by teaching them sewing, baking, hair and nail dressing skills. In her own words, the church leader respondent from church 2 asserted that:

My church wants to make sure that it creates independence for migrants, particularly women, which it assists with accommodation. We do not want them (migrants) to keep on depending on the church, so we provide them (migrants) with skills such as sewing, baking, hair and nail dressing. The idea is that once migrants are skilled, they can look for jobs and be able to sustain themselves and move out to rent their own accommodation thus opening space for other people that require the church assistance with accommodation.

In substantiation, a beneficiary woman of these courses offered by the church confidently avowed that:

I am ready to go out and make a difference. My life will not be the same after leaving the shelter because I am now equipped to work. I can now approach any baking and sewing company with confidence and know that can produce results if they employ me. With laughter, she said this means that she will earn money for a living.

In our view, the church is offering huge response to migrants' challenges because by equipping unskilled migrants with various skills, they can be able to get employment and look after themselves. This will reduce the burden for the church because the church has equipped migrants to look after themselves. Unfortunately, this kind of assistance is offered by 1 church of the 11 churches were interviewed. This is a huge problem given that other migrants lack education (see the description of this challenge in section 5.4.1.10) to partake in South Africa's economy, so many churches should consider responding to migrants' challenges in the similar way church 2 is doing. This is also a means of responding to migrants' challenges of unemployment.

5.4.2.4.2. English classes

Church leader respondent from church 2 indicated that his church provides English classes for international migrants that cannot speak or understand English, i.e. French-speaking migrants who battle with English. He added that many professional migrants who attend these classes are always ripe to engage in the South African formal sectors after completing their courses. Even those that are not professionals can end up getting jobs and earn basic salary that is

adequate to address their basic needs. In substantiating his point, the Church reported 2016 as the best year of the churches migrant ministry. In her own words, she stated that:

2016 was the best year of the churches' migrant ministry because many migrants; particularly refugees that attended their English classes were employed by the Imminent Company Service of South Africa. An Imminent Company Service is a South African Company with many international clients from countries such as Rwanda, Kenya, Tanzania, Nigeria and Burundi and many more. Twenty-five (25) migrants from these countries that have taken their English classes at Church two (2) were employed by the Imminent Company Services since they know languages from the previously mentioned foreign countries and English. The proposed company employed them to assist international clients by explaining things to them in their vernacular language so that they understand well regarding the business they want to conduct in South Africa. This then attracts business from other countries to South Africa, as the foreign business persons will have people they can easily communicate with in vernacular language. The migrants are getting a very competitive salary of R10 000 that they would not get if they were not taught English by the church.

This point was further elaborated by migrant respondent who is employed by the Imminent Company Service of South Africa. He reported the following:

The year of 2016 was a year which his life turned around. I came from Angola to South Africa late 2015 and when I got here life was hard for me because could not employed since I did not know English. But in 2016, I started to attend this church and heard of the free English classes they offer to migrants. I joined it and soon after completing my classes, I was employed and I am currently earning a decent salary that enables to meet my basic needs.

In our view, these quotes from church leader and migrant respondents are long but we can discern that some South African churches are responding to migrants' challenge of unemployment through offering English classes to migrants that do not understand English. It is unfortunate that it is only one church that is offering that kind of support. In our view, the impact of the churches can be in reducing migrants' challenges can be felt if many churches start to address migrants' challenges along that direction.

5.4.2.4.3. Churches encouraging its migrant members to enrol for education

A church leader respondent from church 10 reported that his church encourages all its members, including migrants to enrol for education at universities and colleges so that they open up possibilities to get better jobs and live decent lives in South Africa. In his own words, he avowed that:

Sometimes the church should have a forward looking for its migrants. As a church, we have to venture in long term projects that produces permanent change in the life of my members of congregation that includes migrants. Education has the power to unlock the future for migrants.

A migrant respondent from church 10 substantiates the fact that the church is encouraging them to embark in tertiary education. She reported that:

She enrolled at a technical college last year because of the pastors' challenge for young people in the church to get educated to better their lives.

However, another migrant respondent from church 10 states that the churches encouragement for migrants to enrol for tertiary education as a means of unlocking their future in South Africa overlooks the reality employment crisis in South Africa. She said that:

My church always emphasizes for us migrants to get educated yet they are not assisting unemployed migrants in our church to get jobs. The church should at least link professional migrants with companies and businessmen so that they can get jobs and earn a living.

In our view, we affirm that this proposed church addresses the unemployment challenges of migrants by emphasizing them (migrants) to get educated. Whilst saying this, we also note that the church failure to assist professional in its church to find employment by linking them with companies and businessmen tend to weaken its emphasis on migrants to get educated. In saying this, we are aware that there is high unemployment rate in South Africa as we established in chapter 4, which lessens the chances for professional migrants to get employment especially given the South African labour law that gives preference to South African nationals at the expense of foreign nationals. But at the end of the day, the emphasis of the church for migrants to get educated remains key in addressing the future of migrants. Which means that migrants cannot cease to work hard so as to change their future because of the current unemployment situation in South Africa.

5.4.2.4.4. Entrepreneur skills

Church leaders' respondents from churches 8 and 10 indicated that their churches are currently addressing the economic challenges of their migrants by teaching them entrepreneur skills. A church leader respondent from church 8 said that "we have resorted to the idea of teaching migrants entrepreneurial skills such as running small shops. This is helpful because migrants find it difficult to find a job in South Africa. When we are done training them, they (migrants) can open up small business so as to provide for themselves and their families at large." A church leader respondent advanced that "teaching migrants entrepreneurial skills suffices as a

productive approach because they can go out and start up their own business. This is better than looking for formal employment which they are not guaranteed to find due to South African labour laws in South Africa’.

The fact that some churches are offering entrepreneurial skills for migrants is substantiated by migrant respondent from church 10 who owns a saloon. She states that “my pastor challenged me start small business so that I can be self-reliant. I attended few courses at this church, which we are taught business skills. Now I have a saloon that is doing well”. However, while other migrants applauded the churches response to migrants’ challenges of unemployment by teaching migrants entrepreneurial skills, as well as encouraging them to start up business when they mastered the business skills, they also complained that their churches are offering inadequate support to start and sustain their small business. For example, a migrant respondent from churches 8 affirms that just “teaching and encouraging church members, particularly migrants, to commence small businesses to sustain their lives is a shallow approach that shows a lack of understanding of migrants’ challenges. She added that “it is a shallow approach because it fails to realise that migrants require capital to start up their business yet they find it difficult to acquire this capital because of their limited access to financial services in South Africa”.

In our view, the churches that are teaching migrants some entrepreneurial skills as a response to their unemployment in South Africa is an expected and justified response to migrants’ challenges. However, there is need for churches offering these services to improve by helping migrants to set up structures that will facilitate them (migrants) to access financial means or start-up capital to set up small businesses.

5.4.2.4.5. Teaching members to write good CVs

A church leader respondent from church 10 indicated that his church teaches migrants to construct good CVs. He states that: “I have many professionals in my church and I make sure that all members of my church should benefit from one another skills. So, the church teaches migrants to write good CVs so that they can secure job and earn a living”. A migrant respondent who was busy helped by the church to develop her CV reported that:

I am currently busy being helped to construct a strong CV that can compete with others out there. I believe that after constructing my CV under the help of the church, will be able to increase my chance to get a job since I will be marketing myself in a better way.

The church leader respondent reported that this approach of assisting migrants to construct good CV's is termed as secondary means of addressing the economic challenges of the vulnerable migrants because he understands that a CV can only be reasonable if it has a qualification. Therefore, the pastor linked his emphasis on education with construction of CV. Indeed, this church is doing a great job because it is using everything within its means to make sure that migrants get employed. In doing this, it does not take CV construction as a primary means of addressing the unemployment challenges of migrants. That is, the church understands that one cannot have a good CV if there is no qualification. So, qualification and good CV goes together.

5.4.2.5. Provision of food parcels

Church leaders' respondents from churches 2, 7, 8 and 10 reported that their churches are offering food parcels to needy migrants in their churches and beyond. For example, the church leader of church ten (10) reported that "my church has a storeroom to keep groceries that is dispatched to migrants that approach the church leaders when they are in need. So, this does not happen regularly". Another church leader respondent from church 2 said that "my church is dedicated to give food parcels to migrants that are in need in a monthly basis. Usually these migrants earn low wages that does not enable to meet their basic needs, or sometimes they are not working at all. It does not matter if the migrants are Christians or not". In same vein, a church leader respondent from church 8 also asserted that "my church has developed a culture of giving migrant families that are struggling food parcels (i.e. 1 kg sugar, 1 litre cooking oil, 1 kg salt etc.) on a monthly basis. It does not matter whether they are Christians or not."

Migrant respondents from churches 2, 7, 8 and 10 substantiated the fact that their churches are offering food parcels to migrants in needy. For example, a migrant respondent who is part of the leadership of church 10 states that "as part of church leadership, I always make sure that when migrants come to us (the church) with their physical challenges, we should try all we can as a church to address them because they do not have any other family to turn to. A church is their primary family. So, we give them food parcels". Another migrant respondent from church 2 avowed that "I do not have a day that I went to bed hungry because of the food parcels I get to church. One can view these food parcels as little but it is able to let me see the next day". However, whilst the preceding respondent is thankful of the churches support towards the food parcels, there is a surfacing element that these food parcels are not enough to feed migrants through the month. This point is amplified by a migrant respondent from church 2, who is

looking after six grandchildren from her four deceased daughters. She highlighted the deficiency of the food parcels from her church in the following way:

The food parcels (such as 1 kg of sugar) I am getting from the church is not enough to feed my family. I am unemployed and I am looking after six grandchildren who need food and school fees, which is a clear picture that the food parcels are not enough. To supplement these food parcels, I have to make fat cooks and sell them from 5:00 morning to 6:00 in the evenings every day but the money is still not enough to feed the family.

Given this, we can perceive that some churches are providing migrants with food parcels regardless of whether they are Christians or not. There are churches (i.e. churches 2 & 8) that are dedicated to provide food parcel in a monthly basis, whilst some churches (i.e. churches 7 & 9) provide migrants with food parcels when they are approached. Churches who provide vulnerable migrants with food parcels at a regular basis 9 (i.e. monthly basis) have structured migrant ministries that are targeting to address migrants' challenges. In our view, the churches that provide parcels to vulnerable migrants at a regular basis should give food parcels to migrants according to the number of people per migrant family, instead of giving the same quantity of food parcels because the number of people per migrant family differs from one migrant family to another (see a complaint from migrant respondent from church 2 mentioned above). If it means that these churches cannot afford to give enough food parcels due to limited finance, they should get into partnership with other stakeholders that are able to address the particular food challenge of migrants.

5.4.2.6. Cooking for migrants

Church leaders' respondents from churches 1 and 2 stated that their churches are addressing the migrants' challenge of food by providing cooked food for homeless migrants, as well as those unemployed migrants that have accommodation but cannot put food at their table. A church leader respondent from church 1 assert that "my church provide lunch for street kids every Sunday. However, majority of these street kids are from other nations. So, I can say the church is running a feeding scheme for vulnerable migrants." A church leader respondent from church 2 reported that "breakfast is a very important meal for the day. So, we daily provide soup and bread for vulnerable migrants that cannot provide food for themselves."

This was substantiated by migrant respondents that states that they are getting cooked food from the proposed churches. For instance, a migrant respondent from church 1 said that "I come here to eat free lunch every Sunday. It is a blessing I am receiving from the church". A

refugee respondent from church 2 reported that “I have not short soup and bread for almost a year since I started coming to eat at this church. I am not a Christian but the church both cares for me in a way that I have not experience before”. In our view, churches 1 and 2 are doing a great work by providing cooked food for vulnerable migrants that cannot put food at their tables. At this juncture, it does not matter whether this assistance is given daily or once per week, instead, we challenge other South African churches to consider offering such kind of services to vulnerable migrants that going to bed without food.

5.4.2.7. Churches response to Language problem

5.4.2.7.1. Many services and bible studies to cater for people from other languages

Church leader respondent from church 5 reported that his church is addressing the problem of language problem for migrants by having three services that cater for people from other nations. He said that his church is comprised of three major groups of people that speak different languages, so he has to pay attention to the issue of diversity and unity by having different services that carters for different language groups of his members. To use his own words, the pastor stated that:

Some church members of my church struggle to understand English as their language of communication, so the church leadership has decided to introduce three different service’s in English, Shona and Xhosa so that people can worship God in their familiar style and language. I do this as a means to hold diversity and unity that the Bible approves.

Migrant respondents from church 5 testified that their church have many different services that carters for their language problem. For instance, a migrant respondent from church 5 reported that:

In our church, people from different language groups have the opportunity have the opportunity to hear the Word of God preached in the familiar language of worship. As well, we sing hymns in our own language in that makes us connect better with God in worship.

However, the church leader respondent from church 5 expressed the notion of many services as a good practice that also have a potential to produce division in the church if not handled carefully. The church leader respondent reported that:

There is division in my church that seems to have been created by the introduction of different church services for different language groups. Christians from other countries and South African Christians are fighting amongst themselves. These fights commenced when we introduced three services for English, Shona and Xhosa speaking people (church leader respondent from church 5).

The church leader further stated that the Sotho people that attend the morning service do not greet the Shona members that attend their services in the afternoon. In his own words “this is heart breaking because the church’s good deed of establishing different services for people from different nationalities has negative consequences. So, we do not what to do”.

In substantiating the pastors report regarding the division caused by different services for Christians of different language groups, one of the migrant respondent from church 5 said that “I can see that there is disunity in the church and something is going wrong because we do not behave as one church”. She elaborated the division in her church in the following words:

I hardly speak to some members of the other services. I attends a morning service and usually when I finish the service, the Sotho members of the church will be already at the church premise waiting to get inside and start their own Sotho service. When I greet them, the Sotho church members usually do not reply and even if they reply, they show that they are disinterested to talk to me for reasons unknown to me. In my view, it seems the foreign nationals and South African Christians had a better relationship before the period of multiple services that is aimed at maintaining diversity and unity in the church.

Notably, the church leader respondent of church 5 reported the church has noticed this division and they are currently busy working on it. For instance, the Church is trying to address this division by making sure that the church members of different services will attend one service on special Sundays in the churches calendar such as Reformation, Easter, Christmas, Covenant Sunday, confirmation-receiving people into Church membership) and Pentecost Sundays. He further said that “as the church leader, I am doing the aforementioned in order to show the members of the church that they are one and under the pastoral care of one pastor, despite the services they attend. He has done. I once preached series on Ephesians 2:11-22 during one of these services to demonstrate the oneness and diversity of the church”. In substantiating this, a migrant respondent feedback from church 5 said that “she can see that the church is trying to tackle this issue by bringing us together in special services in the churches calendar. Hope this will change our mind-set in the way we view one another as Christian”.

5.4.2.7.2. Migrant churches as a response to language problem

Important to note is that church leaders’ respondents from migrant churches 7 and 9 reported that their migrant churches are a response to address the language problem. They state that language problem is one of the major barriers to inclusivity for migrants in many South African churches. As a response to language problem, the migrant church leaders and migrants form their own churches. A church leader respondent from the migrant church 7 said that “it is a blessing that Christians in South Africa can found their churches that reflect their familiar ways

of worship such as language and songs. Since the church has started, it is growing.” A church leader respondent from the migrant church 9 reported that “many people who come to our church has tried some South African churches, but because they do not feel well in those churches due to many reasons such as language, they look for churches from their countries of origin that worship God in their familiar styles of worship.”

One migrant respondent from migrant church 9 affirmed that:

In migrant churches, there is a familiar worshipping style as migrants express worship in their vernacular language that helps them to connect with God. As well, hymns and songs from their home countries help migrants to connect with their home countries. Thus, migrants feel at home because of their home songs that they sing in a foreign land.

Another migrant respondent from migrant church 7 affirmed that “we are happy in our church because we have the opportunity to hear God’s Word preached in the language familiar to us. It is different from other South African churches I have tried before.” In saying this, we are aware that migrant respondents attending migrant churches 7 and 9 also reported reasons for attending migrant churches from their countries of origin. These other reasons include the fact that migrants do not feel comfortable with the dressing code of women in some South African churches. For instance, a male migrant respondent from migrant church 9 states that “women in some South African churches I visited wear short dresses and skirts that makes me feel uncomfortable”.

Another migrant respondent from migrant church 9 mentioned the notion of continuation of migrants’ ways of worship with their home church and the basis of faith. She reports that “I am concerned about the preachers that pray for water, spraying people with doom and drinking petrol. This is not how we do things in Baptist church. So, we started our own churches to protect ourselves from some weird doctrines and church practises”. Furthermore, church leaders and migrant respondents of migrant churches 7 and 9 reported that the idea of finding home away from home is one of the reasons for the emergence of migrant churches. For instance, one migrant respondent states that by worshipping with people from home church, we are creating a home away from home through the songs, familiar worshipping styles (worshipping God in our vernacular languages) and the cultural jokes we share with one another during fellowship time. However, both church leaders’ respondents of migrant churches 7 and 9 reported that the major reasons that contributed to the emergence of their proposed migrant churches was a response to the language problem in worshipping God.

5.4.2.7.3. Migrants' Bible studies

Church leaders' respondents from churches 5 and 6 have reported that they are addressing the issue of language problem by allowing members from various nationalities to have Bible studies in their vernacular languages. For instance, a church leader respondent from church 5 said that "members of the church have the opportunity to attend Bible studies that are taught by various church leaders in their various language." The church leader respondent from church 6 said that "as a church, we have recognised the issue of language barrier so we have now started Bible studies as a preliminary stage to move to a different service for French speaking people. These French Speaking people meet every Monday at church to have their Bible study." In substantiation, migrant respondents from churches 5 and 6 testified to this response to their language problem. For instance, a migrant respondent from church 6 reported that "it is a great joy to sit around the table studying the Bible in a language that is familiar to you. I can see my spiritual growth as a result of spending time studying God's Word in the language I understand."

5.4.2.7.4. Analysis of the churches commencement of church services and bible studies in the languages of migrant worshippers, and migrant churches

Emerging from the above-mentioned South African churches response to migrants' language problem is that although many churches have migrant worshippers within their churches that are experiencing language problem, there are only few churches that are addressing the problem of language problem for its migrant members. Church five (5) is the only church that addresses the issue of language problem among its members by commencing particular church services that offer people from various nationalities the opportunity to worship God in their vernacular languages. Whilst church 6 do not have specific church services for its migrant worshippers, instead, it has a weekly bible study that is run in the language of its French migrant members. In our view, these churches can be criticised by the adherents of the position that God, *in* and *through* Christ's redemptive work has inaugurated his ideal church that is constituted of people from all nationalities glorifying him (God) together. This conception can be validated given the fact that the church of God is constituted of people from all nationalities worshipping God together. This notion surfaces from Paul's letter of Ephesians 2:11-22 that argues that *in* and *through* Christ's redemptive work, God has created a new people for himself from all nationalities (both Jews and Gentiles) that worship him together in unity or oneness regardless of their cultural, ethnic and religious backgrounds. Thus, in our view, one of Paul's

goal in Ephesians 2:11-22 is to perceive both Jews and Gentile Christians glorifying God together regardless of their former religious, cultural and ethnic barriers and differences. Having said the aforementioned, one can argue that the issue of some South African churches having some church services and bible studies in migrants' vernacular language as a means of addressing the problem of language problem for migrant worshippers is deviating from the notion of the one body of Christ that Ephesians 2:11-22 reinforces.

However, this can be a naïve approach if we criticise churches that start church services for migrants as a way of responding to migrants' language problem. Here, we argue that whilst the previously mentioned reasons can be used as the basis to argue against some South African churches commencement of church services and bible studies in the vernacular languages of migrants, we are also of the opinion that Paul in Ephesians never identified that the problems that Christians were facing was language problem. Instead, it was differences based on ethnic and religious backgrounds that made Jew and Gentile Christians think that they were better than one another. Given the fact that migrant worshippers in other South African churches are facing language problem that hampers their understanding of God's word being preached to them, there is need to appreciate South African churches that have responded to such a challenge by allowing migrant worshippers to express their worship in their familiar ways of worship so that they can be edified and experience spiritual growth as they listen and understand God's Word preached in their mother tongue. God desires both the spiritual and numerical growth of the church, so how can migrant worshippers experience spiritual and numerical growth if they do not understand the Word of God that the preachers of South African churches preach to them in the languages they do not understand.

It is apparent that the failure of some South African churches to address the issue of language problem among its migrant worshippers has resulted in the emergence of many migrant churches⁸⁴. We are aware that there are many reasons such as the desire of migrants to worship God in their familiar style, the continuity of church tradition and the need to create home away from home as people from the same countries are worshipping together. However, the

⁸⁴ While the establishment of migrant churches advances the kingdom of God in many ways, there are those who in turn become even more exclusive to other migrants and local people. The issue really concerns the issue that even in the countries of origin where the migrants come from, the churches are diverse in terms of doctrine, practices and preferences. Therefore, this may result in others not being comfortable in the churches around them. The issue is on whose terms the churches should be organized.

predominant reasons for the emergence of migrant churches is the language problem that some migrant worshippers' face in some South African churches. At this juncture, we argue the idea of South African churches having various church services and bible studies in the vernacular languages of migrants, as well the emergency of migrant churches is an expected and justified response by some South African churches. Loving and caring churches should take practical actions in light of the signs of their days. That is to say, a caring and loving church does not abandon vulnerable migrants that attend its church and do not understand the church's language of communication. Neglecting the language problems that migrant worshippers are facing by upholding unjustified theological positions is being unjust to God who desires church to be a loving and caring community to its vulnerable people such as migrant worshippers.

Given this, we challenge many South African churches that have migrant worshippers that are currently experiencing language problem to consider starting church services that offer migrant worshippers the opportunity to worship God in their familiar styles of worship. This is none other than challenging the churches to be relevant in addressing migrants' language problem

5.4.2.8. Providing worship spaces for migrant churches

Church leader respondent from church 5 reported that his church is responding to migrant churches challenge of space to worship by providing worshipping spaces for migrant churches. He said that "my church is looking after the ADDIS HIYWOT (Ethiopian Church) need of a place to worship by allowing it to use the Methodist Hall". This was confirmed by a migrant respondent in the leadership of church 5 who stated that "the church is supporting the Ethiopian Christians providing them with space to worship in their vernacular language and life style. We are many churches but worshipping the same God, so we have to assist other churches."

In our view, church 5 is doing the right thing by offering a migrant church the space to worship God. This means that there are some South African churches that are helping their fellow Christians to adapt in a new environment with less burden. Definitely, this will help migrant Christians to feel welcomed as their burden to worship God in their familiar styles of worship is taken care of by South African churches. Having said that, we challenge many South African churches to offer such kind of support to migrant churches encountering the proposed challenge because only one South African churches of the eleven participated churches is offering that kind of support to migrant churches at current.

5.4.2.9. Spiritual support to migrants

5.4.2.9.1. Pastoral counselling

5.4.2.9.1.1. Redirecting migrants to the sovereignty of God in the midst of their desperate situations

Many church leaders from churches 2, 4, 5, 7, 8, 9, 10 and 11 (72% or 8/11 of the interviewed church leaders) reported that their churches offer spiritual counselling to its migrants. For instance, these pastors stated that migrants are people that encounter many challenges that make them feel anxious, despondent and hopeless. These challenges include migrants' discrimination, economic challenges, financial challenges, loneliness because of living far away from their families they cannot often see due to financial problem, and legal challenges they face in their daily interaction spaces. These challenges become an obstacle to migrants' faith in God to the extent that they sometimes question the goodness and sovereignty of God during their time of crisis in their new homeland. These pastors avow that as pastors to these migrant members, they have to conduct pastoral counselling with migrant members to address their challenges. One church leader respondent from church 7 said that "our role as pastors is to look after the flock that God has given us. One of doing this is to make sure that we support migrants by challenging them to continue looking at the cross in thick times of their life."

Another church leader respondent from church 8 reported that "when migrants are confronting by challenges, their hope in a foreign land is taken away and they tend to look in various directions for help. The church should take its role of redirecting migrants to the sovereignty of God in the midst of their desperate situation through prayer, pastoral counselling and preaching using the Bible". The aspect of churches redirecting migrants to the sovereignty of God in the midst of their desperate situations was also reported by migrant respondent from church 5. She stated that "my pastor offers me pastoral counselling that gives me hope. He uses the Bible to challenge me to remain focused in God during my hopeless and anxious situations in this foreign land." Another migrant respondent from church 4 reported that:

His pastor is so loving and caring because he deliberately starts conversation with migrants as a means of detecting some issues that need his pastoral guidance in light of Scripture. He added that on one Sunday after the service, he received a message that her child from Zimbabwe was sick yet he did not have money to take her to the hospital because it was at the middle of the month. A lot started to go on in his mind such as questioning how God can allow such things to happen when he does not have anywhere to start in raising money for medication for his children. As he was thinking, the pastor walked to him and greeted him as usual. However, he did not respond with energy as he used to do, and then the pastor asked why he was low in spirit. The migrant man tried to hide his desperate situation but the pastor

was very pastoral and loving to the extent that he saw himself disclosing what was going on in his mind. After that, the pastor challenged him (the migrant) to view God as God despite of his situation. As well, he challenged the migrant to share his challenges with fellow Christians because he has a loving community or family that can assist him in times of difficulties like that. After that, the migrant man affirmed that he was confident in God and the pastor mobilised his church to offer financial support for the migrant children to be taken to hospital in Zimbabwe.

5.4.2.9.1.2. Marriage counselling and support to unstable migrant families

A church leader respondent from churches 2 and 8 stated that their churches offer marriage counselling and support to unstable migrant marriages. For example, the church leader respondent of church 8 reported marriage instabilities as one of the issues the church offers pastoral counselling. He stated that marriage instability within migrant families is mostly because of irresponsible sexuality of one of the spouses, usually male. Because of this, some migrant wives (seemingly) turn to become less cooperative and submissive to their husbands.

On one hand, wives who are being ‘unforgiving’ accused their husbands of infidelity, as well as not bringing enough money home to cater for the needs of their families. Husbands, on the other hand, usually complain of limitations in job accessibility and opportunity for migrants in the South African labour market. In order to assist these migrant marriage couples with such challenges, the Church has put in place what it calls *The Couple's and Family Ministry* meeting with all couples once a week (mostly Saturdays) to teach them about the most appealing issues they are facing and opening the floor for discussion and exchange of ideas with emphasis in charring successful testimonies of situations that were once ‘desperate’ that have been settled through patience, mutual forgiveness, understanding and prayer.

A migrant respondent from church 2 confirms the aforementioned as she reported that “I have been fighting with my husband because of financial instabilities. I got to a point of suspecting that my husband was having an affair because he was coming home late yet he could not provide enough basic needs for the family. But through the counselling we had with the pastor as a couple, the situation is now better.”

Further, the church leader respondent from church 2 reported that many migrant couples (including South African couples) come to the church as partners living together but not “officially married” with some of them having more than three children together. The church offers pastoral guidance rooted in Scripture. It encourages such couples to get officially married and all the marriage ceremonies are being organized right at the church premises with an

evening dinner cutting down a substantial cost related to their marriage ceremony; making it much affordable and easier for them to fulfil the holy matrimonial obligation from the Bible.

A migrant respondent from church 2 said that “it is the marriage counselling and support to unstable migrant families that the pastor that we are able to see many stable migrant families in our church. The pastor is really a great support to our families and marriages.” This means that these churches really give support to migrant families as it is confirmed by the migrant church members.

5.4.2.9.1.3. Spiritual support to migrant children getting bad influence from their counterparts

A church leader respondent from church 8 reported that his church is offering spiritual support to migrant children, including South African children. For example, the church leader of church eight (8) reported that “many migrant families are experiencing poor children spirituality caused by bad influence from some schoolmates, TV and many other circles that includes the liberal aspects of South African laws.” He further reported that some migrant children, including South African children, are involved in pornography, lesbianism and worse, into witchcraft at a young age. So, his church has set up a weekly program called “AWANA”. This program brings together children from the church (i.e. grade 7 to grade 11) and from the community every Friday to teach them the Word of God through Bible storytelling and raise awareness about issues of child abuse whilst having fun. For the church’s young adults (grade 12 and upwards), the church also brings them together once a week to debate about all sorts of topical issues related to the Youth and addressed them from a biblical perspective.

A migrant respondent from church 8 who have a son that benefited from these programs stated that “since my child has started to attend the AWANA programme for the church, can witness a great change. His behaviour has changed and he is now taking his school work seriously”. Another migrant respondent from the same church who is assisting with the AWANA programme for the church reported that “it is a great joy to see children behaviour change as we minister to them through the AWANA program. This program has really nurtured the spiritual growth of migrant and native children.” Indeed, this confirms that the church is supporting migrant parents to raise their children as church leaders’ affirmation in this regard is confirmed by migrants.

5.4.2.9.2. Home visitations by the pastors

Church leaders' respondents from churches 5 and 10 reported that they perform regular visits for his church members, including migrant members. For instance, a church leader respondent from church 5 said that:

It is always difficult to understand what members of our church are going through if you journey with them. Journeying with them implies that you have to go where they stay and observe their life challenges.

A church leader respondent from church 10 asserted that “a pastor should not always wait to be told what the church members are going through but you have to observe things on your own and then intervene with God’s Word and prayer.” In confirming the aspect of the visitations of church leaders from church 5 and 10 as a spiritual to migrants’ challenges, the following migrants’ respondents asserted that:

It is an encouragement to see that a pastor loves me. When a pastor visits my family, I always experience great joy deep down my heart because I know I have caring church leader who can bear my load in thick times (a migrant respondent from church 5).

I am always happy to see the pastor at my house. He always preaches love and he shows it to us by visiting us often. I can have confident on my pastor because he has demonstrated many times that he is always there for us.

5.4.2.9.3. Preaching of the word of God

All pastors interviewed said that they use their preaching time to address migrants’ challenges. For example, the pastor of church ten (10) reported that during the previous xenophobia moment in South Africa, migrants always lived in fear of their lives and also resulted in migrants’ raising the questions about God’s love since he allows migrants to be discriminated by South African nationals in many and different ways that resulted in their (migrants’) death. The pastor reported that he preached a topical sermon that speaks about God’s sovereignty. In his sermon, he stated that there is nothing under the sun that happens by accident whether bad or good. God in his sovereignty allows it to happen for a reason, so migrants were to view their challenges from God’s perspective. The pastor advanced that his sermon challenged migrants to hold on to God under their times of difficulty not somewhere else. A migrant respondent from church 10 stated that “the pastor always tries to be relevant to our current situations. Every time when he preaches, I feel as if he knows my secrets and challenges because his word challenges, correct, convicts and redirect me towards right thinking and path.”

5.4.2.9.4. Prayer

Finally, all church pastors interviewed said that they pray for God to transform the challenges of migrants from bad to good. For example, migrant pastors of churches one (1) and five (5) reported that they identify with migrants' challenges through praying for God's intervention in their terrible situations. They earnestly pray for God to change the economic and loneliness challenges of migrants. The pastors said that they do that because they are aware that their situation is better than the situation of migrants in their churches, but if their situation is better with that of migrants in their churches, they are sure that migrants are under excruciating moments in all frontiers, i.e. some of them are unemployed so cannot put food at their table every day. Because of this acknowledgement, we bring migrants before the throne of God's grace so that he (God) can care and protect them in a miraculous way. These church leaders concurred that they can only ask God to address the challenges of migrants through prayer since it is through praying that Christians and consequently the churches can seek divine intervention in migrants' desperate situations.

A migrant responded from church 1 confirms the aforementioned when she states that "the church prays for the vulnerable migrants all the time for to protect and provide for them." Another migrant respondent from church 5 said that "my church believes in prayer, so it always prays for God to provide of our needs since it acknowledges its financial limitations to meet some of our needs." This shows that the South African churches are constantly praying for God to meet the needs of many and different needs of migrants in South Africa.

5.4.2.9.5. Analysis of churches spiritual support to migrants' parents and children

All church leaders and migrant worshippers from all churches 2, 4, 5, 7, 8, 9, 10 and 11 reported that their churches offer spiritual support to migrants. However, it is only two churches (i.e. churches 2 & 8) of the interviewed churches that have spiritual departments that offer spiritual counselling and support specifically to migrant parents and children. This means that these churches are conscious that when people move from one country to another, they usually experience different laws in many aspects. Further, the new environment and structures of their new country can bring instabilities in their marriages if not handled cautiously. Given this conception, many migrants have encountered challenges to raise their children due to liberal South African laws that are different from the laws of their countries of origin. Moreover, the new environment and structures in South Africa have brought instabilities in migrants' marriages. Unfortunately, many churches seem not to pay attention to the aforementioned

migrants' challenges. Spiritual support for migrants' children is important because it grows migrants' children into Christlikeness in their South African environment where the law seems to give them liberty to behave as they please. In doing this, these churches are assisting migrant parents to raise their children in a God-honouring way.

Further, when these churches intervene in marital issues such as infidelity among couples, they are bringing stability in migrants' families so that they (marriage couples) can be united as they soldier on in challenges they face in their new home country. The churches' spiritual support for migrant marriages to remain integrated and stable provides migrant children with an ideal home that they can have a mother and father who care for them. In doing this, churches are preventing the psychological challenges that can affect both parents and children in their new homeland. However, it remains factual that more South African churches should be involved in such kind of support to migrants' marriages and migrants' children because migrants couples and children in their churches are not immune to such kind of challenges. This is to say; all churches should set up pastoral structures that assist migrant families to raise their children in the South African environment and to stabilise migrants' marriages utilising the authoritative Word of God.

Having said that, other spiritual supports such as redirecting migrants to the sovereignty of God in the midst of their desperate situations, home visitation and prayer remain of utmost importance for the churches if they are to respond to migrants' challenges in an effective way. For instance, the sermons should be relevant to migrants' situation, i.e. the preaching of the Word of God should always seek to address the challenges migrants are encountering to assist them (migrants) to cope in their challenges. Home visitation must be done frequently for those migrant families with challenges so that migrants can feel that the church leaders are travelling alongside them. The aspect of prayer can never be undermined because it is by prayer that we present our requests to God and then God answers the churches' prayer according to his will.

5.4.2.10. Churches providing Employment for migrants

Church leaders' respondents from churches 2 and 8 reported that they are supporting the unemployed migrants by offering them jobs to work at their churches. For example, a church leader respondent from church 2 asserted that "the church help migrants with employment whenever the opportunity arises because we know their desperate need for employment in order to provide for themselves and their families too". A migrant respondent from church 2, who is

working in the migrant ministry of the church gave his positive appraisal of church 2 when he affirmed that:

He was jobless yet he had legal status to be in South Africa and the qualification he attained from his country of origin. When he started to attend the church, the church quickly identified his gift and passion of working with people and employed him as one of full time employees of the church's migrant ministry. Now he is busy doing his Masters in politics with University of Johannesburg because he now has money to pay his school fees and live a decent life.

Furthermore, a church leader respondent from church 8 said that "he is happy because the church does not only pray and look for migrants' employment opportunity, instead, it tries to provide menial jobs for them to do." In confirming the aforementioned, a migrant respondent from church 8 reported that he was in desperate situations and was given a menial job by the church to be caretaker. He added that he is now getting a salary though it is not enough to address all his financial needs. Thus, he praised the church of the little money he gets from his job as a caretaker in the following manner:

I am grateful because I am able to eat, buy clothes and pay accommodation. I am not like many homeless migrants who sleep in the streets. This helps me because I am not involved in crimes for survival like other migrants.

However, one migrant respondent from church 2 that is employed by the church to do menial work feel as if he is exploited by the churches. He reported that he feels exploited by the church because he has been working for the church for four years without his salary being increased yet the salaries of people in the public and corporate sectors get reviewed yearly for increment purposes. The salary has been the same for five years and he cannot even afford to visit her home country to see her relatives or else give her relatives in her home country a form of financial support. In his own words, he said that "although I am being thankful to the church, I am subjected to psychological problems because the church has been given me the same salary since I started yet things are changing every day. How can I meet my basic needs"?

5.4.2.10.1. Analysis of churches assisting migrants with employment

Many migrants presented the challenge of unemployment as a major challenge they are encountering because of their lack of documentation and the South African labour laws that give preference to South African nationals at the expense of foreign nationals. Emerging from the above data is that some South African churches (i.e. 2 & 8) with structured migrant ministries have responded to the challenge of migrants' unemployment by offering some of its

migrant worshipper's jobs to do at their churches. However, church 2 is caught up in a challenge of being accused by some of its migrant employees for exploitation since some salaries of these migrant employees are low and are not reviewed yearly for increment purposes. Having noted that, this does not disqualify the appraisal for the attempt of some South African churches are doing in the proposed regard.

Nevertheless, the previously mentioned South African churches response to migrants' challenge of unemployment is limited because the churches cannot afford to provide all its unemployed migrant worshippers with employment; thus, we beg South African churches to move beyond their current responses to migrants' unemployment challenge. Since these churches are not advocating against the South African labour law that tend to exclude foreign nations in the South African labour marker, it is our firm opinion that South African churches can improve their response to migrants' challenge of unemployment by advocating against the South African labour laws that marginalise migrants in the labour market. Once South African churches has advocated for and changed the South African labour laws that discriminate against migrants, it follows that they open up many job opportunities for jobless professional migrants in their churches. However, the change of the South African labour laws that tend to discriminate against migrants can only change if all churches standing alongside migrants rather than few churches fighting for that cause (community responsibility for the church).

5.4.2.11. Preliminary conclusion of data presentation and Discussion of Church Responses to migrant Challenges

This section has outlined in detail the South African churches response to migrants' challenges based on the responses from the interviewed church leaders and migrant worshippers. It perceived that that South African churches are responding to some migrants' challenges, whilst they are not responding to other migrants' challenges. The current South African churches are responding migrants' challenges such as lack of accommodation, lack of legal documentation, discrimination in the schools, language problem, unemployment, providing worship spaces for migrant churches, lack of education for migrants, lack of food for migrants and so on. However, there are many migrants' challenges that the churches are not addressing such as limited access to financial services, security issues, discrimination in the job market and hospitals, cultural and environmental shock and so on.

We also discovered that many responses to migration challenges are not offered by many of the interviewed churches because they have unstructured migrant ministries, so they tend to address particular challenges of their migrants once they are approached by the church or identify those needs on their own. It is only churches 2 and 8 with structured migrant ministries (designed migrant ministries targeting to address migrants' challenges) that are attempting to give comprehensive response to the challenges of migrants in church and outside of church spaces. However, important to note is that those churches with structured migrant ministries have also shortcomings in providing adequate response to migrants' challenges because migrants always require more than what they can afford. Given this, South African churches are being challenged to improve their responses to migrants' challenges by improving their current areas of response to migrants' challenges, i.e. seeking partnership with various stakeholders that help them to address migrants' challenges that is outside of the churches capacity to address. Furthermore, we challenge all South African churches to consider starting to address the challenges of migrants they are not responding to that migrants brought to their attention.

5.4.3. Presentation and Discussion of theological rationales that drives South African churches Responses to migrants' Challenges

The forthcoming sub-sections will present and discusses some theological rationales that drives South African churches Responses to migrants' Challenges from church leaders and migrants' respondents. The first sub-section is going to present and discuss theological rationales that drives South African churches structured and unstructured migrant ministries. The second sub-section will present and discusses theological rationales that are used by some churches not to have structured migrant ministries.

5.4.3.1. Theological rationales that drives South African churches' unstructured and structured migrant ministries

5.4.3.1.1. Christians' identification with vulnerable fellow human beings

Many church leaders (72% or 8/11 of interviewed church leaders) from churches 2, 3, 4, 5, 6, 8, 9 and 11 respondents reported the theology of Christians' identification with vulnerable fellow human beings as one of the basis for their churches structured and unstructured migrant ministries. For example, the church leader respondent of church 11 stated that "a church has to travel with its migrant members through and thick times by identifying with them in their

suffering’’. Another church leader respondent from church 8 states that “‘the love he has for his flock forced him to identify with every member that is encountering any kind of challenges, and then have mercy that results in mobilising the church communities to assist those in need.’”

Many migrant (67% or 53/83 of interviewed migrants) respondents also reported that theology of Christians’ identification with vulnerable fellow human beings as one of the basis for the churches to respond to their challenges. For instance, a migrant respondent from church 9 affirmed that “‘Just like in Acts 4:32, the church feels that there should be no one lacking among its members, so the church does its best to meet her challenges. However, the church can only do that by putting itself in our (migrants’ position) shoes’ in order to have mercy on our needs’”. Another migrant respondents from church 4 states that “‘the church identifies with migrants because they see what we go through. Some challenges we face are painful and they cause a genuine church to identify with us and then meet our needs in a practical manner.’” Emerging from the aforementioned information is that both migrants and church leaders understand theology of identification as the general basis for the churches to respond to the challenges of migrants.

In our view, theology of identification is an expected and justified theological category that should drive migrant ministries for churches, however, the problem with the church leaders and migrants is that their theology of identification is not thoroughly worked out or outlined in detail. For example, migrants tend to use implicit texts such as Acts 4:32 to explain their theology of identification with migrants, whilst church leaders did not mention specific theological tenants they use to construct their theology. At this juncture, we e argue that although Acts 4:32 implies identification theology because people have to put themselves into the shoes of the needy in order to share their belongings, we contend that the churches theology of identification can be more developed by grounding it in the doctrine of the incarnation which neither the church leaders or migrant respondents mentioned.

In view of the wider context of Scripture, the doctrine of incarnation that emanates from scriptural passages such as John 1, Colossians 1:9 and Hebrews 1-2 advances the notion of the identification of the transcendent God with sinful humanity. That is, at the point when humanity was alienated, hopeless, objects of wrath and enemies with God; out of his eternal grace and love, the transcendent, infinite and eternal God moved from his place of eternal dwelling to the earth so as to identify (*in and through* Christ) with sinful and vulnerable humankind and redeem them from sin and consequently death. This incarnational theology of identification can operate

as a nexus for churches response to migrants' challenges since the identification of God with estranged humankind *in* and *through* Christ in the incarnation entails God's love, mercy and grace for helpless humankind in saving themselves from sin and death. In other words, the theology of incarnation can serve as an exemplary doctrine that South African churches can follow to develop a biblical-theological foundational status of their theology of identification that results in effective migrant ministries (see chapter 2, section 2.5.7 that explains the doctrine of incarnation in detail).

5.4.3.1.2. Example of the Early Church from Acts 4:32

Migrant leaders respondents from churches 7 and 9 conveyed that the example of the early church in Acts 4:32 is one of the theological rationales that drives their churches migrant ministries. For instance, a church leader respondent from church 7 affirms that "there is no way the current church should not stand in the tradition of the early church that has their possessions in common as Acts 4:32 attests". A church leader respondent from church 9 asserted that "that the contemporary churches should drive their caring practice for the poor and needy among them from the practice of the early church as stated in Acts 4:32". They both stated that if the church deviate from their old tradition that is rooted in Acts 4:32, they are subverting God's word that inaugurated the early church in which they owe their history and tradition.

The above-mentioned information indicates that South African churches structured and unstructured migrant ministries entails following the example of the early church in Acts 4:32 that looked after the needs of the fellow Christians among them. This category is a justified theological rationale for churches migrant ministries since Acts 4:33-34 invokes the possibility for the church for doing migrant ministries. Acts 4:32ff indicates that Christians of the early church brought everything they had and cared for each other. As a result of these practical acts, there were no needy people among them as people brought their things to the apostles' feet for distribution. However, the church leaders that stated this theological rationale did not mention out the challenges that arose in the early church because of this caring ministry. These developments bring forth the idea of Christians' tension with sin that believers of the early church went through in their caring ministry. This tension with sin arises from Ananias and Sapphira's story in Acts 5:1-11 that shows that the couple pledged to sell their land and give the money to the church to support the needy. Instead of doing as they promised, the couple sold the land and kept some of the money. This unfaithfulness act resulted to their death.

In this way, although the story of Acts 4:32 reveals a paradigm and practical possibility to operate as a theological basis for churches migrant ministries, the following chapter of Acts (Acts 5) confronts us with the challenge people face in doing such caring ministries. This challenges these churches to develop balanced theological rationales of migrant ministries that pays attention to the challenges Christians encounter in their attempt to care for the needy among them, particularly migrants in this case. In other words, we challenge the churches' migrant ministries to continuously reflect on the tension of the desire to look for migrants (compassionate work) and the negative things that hampers their effective participation in such migrant ministries. Paul understands this tension well in Romans 7:19 when he avows that he does not do the good things he desires to do, instead, he does the opposite of what he desires. A conceptualization of this reality will help the church members to have checks and balances of their commitment to migrant ministries since there is already a tension that Christians usually encounter in caring for others such as migrants.

5.4.3.1.3. The Church as the agent of God in looking after the vulnerable

All church leaders' respondents reported the notion of the Church as the agent of God to look after the vulnerable in the societies as the biblical rationale for their migrant ministries. For instance, a church leader respondent from Church 2 avows that "Jesus in Matthew 14:13-21 fed those people who were in need. So, the Church should represent God and do likewise by looking after the vulnerable, particularly migrants who left everything in their countries for green pastures in a new country". Another church leader respondent from church 2 reported that "Christians are representing God in the world, so they should have mercy as God does when he sees those in desperate situations and then practically intervene in their situation in order to change their situation from bad to good". This indicates that church leaders understand the notion of church as God's agent in caring for the vulnerable such as migrants as the theological rationale that drives their structured and unstructured migrant ministries.

From our point of view, this is a reasonable theological rationale because God, *in* and *through* Christ has both inaugurated and established his new community (comprised of Jews and Gentiles) that represent him (God) in the world. Here, representing God entails Christians embodying the loving and compassionate character of God in the world. By Christians being as people who embody God's compassionate, caring, loving, merciful and gracious character in the world, it means that Christians have to make sure that the vulnerable people such as

migrants, orphans, widows and many more others are looked after. Indeed, this is a justifiable theological rationale for churches' migrant ministries because it entails the embodiment of what it means for Christians to be God's people in the world full of desperate migrants by economic, social and political challenges. Thus, it challenges the churches to practical actions.

However, despite the significance of this theological rationale in challenging churches to have unstructured and structured migrant ministries that respond to migrants' challenges in South Africa, it seems like the churches are not bearing in mind the doctrine of the sinfulness of humanity even when they are saved. This is to say, churches should think critical relevant issues such as the challenge for people to represent God because of our sinful nature that we continue to battle with even when we become Christians (cf. Romans 7). This is none other calling the churches to properly explain the being of God and its relationship to humankind before they move to bring its practical relevance to churches response to migrants' challenges. The church failure to do that will result to this theological rationale operating as an idea that lacks a biblical-theological foundational status.

5.4.3.1.4. The example of Christ

All church leaders' respondents reported the example of Christ as one of the theological rationales for their migrant ministries. For example, a church leader respondent from church 5 states that "things can fall apart when the church creates a different Jesus with that of the Bible. Christian's ethical lives should be informed by Christ in all matters, which include our treatment of vulnerable migrants among us." Another church leader respondent from church 11 states that "Christians should be like a compassionate Christ, who healed the sick people (Matthew 8 & Luke 5:12-13) and fed those that were hungry (Matthew 14:13-21)". Furthermore, another church leader respondent from church 2 stated that "a church can be like Christ when it emulates the exact foot-steps of Christ. Following the foot-steps of Christ implies that the church should be a loving and caring community to the vulnerable migrants as Christ was to the vulnerable during his earthly ministry."

Many migrant respondents (55.5% or 46/83) from all the interviewed churches also reported the example of Christ as the theological rationale that drives the church to respond to their challenges. For instance, a migrant respondent from Church eight (8) explicitly stated that:

The motivation in establishing migrant ministry is Biblical. As Christians, we need to follow the footsteps of our Lord Jesus-Christ who sacrificed his life for the sake of saving all humankind. His love was for all humankind when he died at the cross.

Likewise, another migrant respondent from church 3 reported that “by responding to our needs, the church is walking as Christ walked during his ministry on earth. My church is trying its best to be Christ like.” From the aforementioned information from church leaders and migrant respondents, we can see that both the church leaders and migrants have the same understand of the example of Christ as a theological that drives their churches structured and unstructured migrant ministries.

From our perspective, the category of following the example of Christ as the theological basis of South African churches migrant ministries is validated because the church should follow the example of Christ, who inaugurated a new caring and loving community of God through his redemptive work. The church as a community of God is expected to follow the example of Christ in its ethical lives because Christ has demonstrated during his earthly ministry how his followers should relate to the vulnerable, that includes migrants. However, churches should guard against a superficial understanding of this theological category since it may be taken to imply that because Christ healed the sick and fed the hungry people (i.e. Matthew 8 & Luke 5:12-13) (Matthew 14:13-21), therefore the churches migrant ministries should be likewise. With this in mind, the theological rationale of following the example of Christ as understood above can be ascribed as limited.

Firstly, it is limited because it reflects a diminished view of the Person and Work of Christ. In his active work, Jesus performed the various acts of the Kingdom (preaching and healing) and yet there is also his passive work as evidenced through his death on the cross. This means that the churches should know that following the example of Jesus in looking after migrants entails sacrificing their lives, resources and energy so that migrants can be comfortable in their foreign land. This notion is rooted from the biblical-theological notion that in the incarnational mystery, the God-man Jesus Christ, as fully God, voided himself of his divine privileges and identified with the vulnerable and sinful humankind and underwent all the pain and troubles (life threatening challenges) and ultimately death at the cross for our salvation. In this way, the theological aspect of the churches following the example of Christ should challenge the South African churches to bear in mind the sacrifices they have to offer in responding to migrants’ challenges in South Africa if they are to be Christ like in their migrant ministries.

Secondly, churches should learn to acknowledge that Christians could not automatically follow the example of Christ by the virtue of being Christians; instead, they have to develop a deep sense of love and care that arises from their conception of their mission that God has inaugurated and accomplished for them through Christ. It is only by the churches concern for the vulnerable (such as migrants) from Christ's perspective that they will be able to operate as a visible witness of the love of Christ (to the vulnerable) that he demonstrated during his life time, and ultimately death. To further expound this point, the love of God that he demonstrated *in and through* Christ should be a robust theological rationale for churches migrant ministries since this love is meant to be shared with fellow human beings in words and deeds.

5.4.3.1.5. Looking after the needs of migrants as form of evangelism

Many church leaders respondents (27% or 3/11 of the interviewed church leaders) from churches 7, 10 and 11 reported the notion of looking after the needs of migrants as a form evangelism as driving the theological rationales that drives their church migrant ministries. For example, a church leader respondent from church 10 said that “looking after the vulnerable migrants is a form of evangelism that the church is called to do. So, it is this understanding that drives my church to look after migrants because we reach them through addressing their needs.”

Another church leader respondent from church 11 substantiated the aforementioned theological category as a theological rationale that drives the migrant ministry of his church by citing James 2:14-18. He stated that “James 2:14-18 is a good text to state that good works are form of evangelism. James 2:14-18 explains that if Christians say they have faith then they should show it in their actions”. He added that “Christian works do not save them (Christians) because Christians are already saved but its matter of appropriate response to believers' faith in Christ that enhances their evangelism”. Furthermore, the church leader respondent from church 7 conveyed that “the words without actions are dead. You cannot simply say you care for migrants if you do not show that love to them in a practical way. Migrants grow their faith in the Lord because they view the church as a loving and caring community and non-Christians will be also converted because of our good work”. The information given above indicates that some church leaders perceive the notion of migrant ministries as a form of evangelism as the basis for their churches migrant ministries.

In our view, the theological category that informs some South African churches migrant ministries is the notion of looking after migrants as a form of evangelism. Some of these church leaders claim that this theological category emerges from James 2:14-18, which explains that if Christians say they have faith then they should show it in their actions. At this point, we disagree with these church leaders because James is talking about true faith that has practical actions not good works as form of evangelism. Thus, these church leaders are affirming good theology using a wrong text. It is clear from the wider context of Scripture that Christians' faith should be accompanied and it is through these works that people will come to know Christ and get saved. Thus, the dimension of works and evangelism emerges from Scripture but not from the texts of James 2:14-18 as some church leaders have done.

5.4.3.1.6. The Bible's concern to reach people of all nations

A church leader respondent from church 6 reported that the Bible's concern to reach people of all nations in words and deeds as one of the theological rationales for their church's migrant ministry. This church leader conveyed that "my theological convictions arises from the Great Commission in Matthew 28:16-20 in which Jesus charges Christians to reach people of all nations". He added that "the Great commission is interconnected with the notion of the universal love of God, who loves all people regardless of their nationalities. So, the church should love all migrants by not discriminating them. This understanding challenges my church to care for all migrants by looking after their needs as the church is currently doing."

In our view, the notion of God's concern to reach all people as a theological rationale for churches migrant ministries is a justifiable theological category in driving some South African churches migrant ministries. However, it is unfortunate that the church leader of church 6 do not have developed theology of this concept that informs his ministerial practices. The church leader that indicated that the desire for God to reach all people emanate from the Great commission in Matthew 28:16-20 that charges Christians to reach people from all nations. As well, the notion of people belonging to and worshipping one God challenge the churches to avoid the discrimination of migrants among the churches and beyond. This conception should challenge the church not discriminate against foreigners because the Great Commission point us to actuality that God does not discriminate. Hence, the churches have to act like God by assisting migrants in their churches and beyond.

However, it is appropriate for the churches to work out the connection between the Great Commission in Matthew 28:16-20 with migrant ministries by properly explaining the gospel

that Jesus' followers were mandated to advance to all people. The gospel that Jesus commanded his disciples to preach to all nations is pregnant with multidimensional results or change to the lives of vulnerable people such as migrants if it is properly understood by the church from the teaching of Scripture itself. This can be done by adequately explaining the primary issue of sin and all its consequences such as death and the corrupt judicial, political, economic and social systems that the gospel addresses as it tackles the fundamental problem of sin. By implication, this means that when God *in* and *through* Jesus Christ commanded the disciples to advance the gospel to all nations, God expects them to preach the redemptive acts of Christ that redeem people from sin and all its consequences. This interconnection can then lead the churches to advance the Great Commission as a theological rationale for migrant ministries.

5.4.3.1.7. The notion of good deeds done to vulnerable human beings as done to God

Church leaders' respondents from churches 2, 10 and 11 reported that their migrant ministries are driven by the theological rationale that whenever they do good deeds to the vulnerable people, they are doing it to God. For instance, both church leaders from churches 2, 10 and 11 explicitly states that Matthew 25:35 drives their church migrant ministries because Jesus equated Christians' relationship to the need with a relationship to himself. A church leader from church 2 further elaborated that Matthew 25:35 conveys that "when Christians look after the needy people among them, they are doing it to Jesus Christ or God. So, it is this understanding that drives my church to honour Christ by addressing the needs of the vulnerable migrants in his church."

This theological rationale was also reported by many migrant respondents (23% or 19/83 of the interviewed migrants) from churches 2, 8, 5, 10 and 11. For instance, a migrant respondent from church 2 states that "my church knows that Jesus Christ love strangers, and when they save us they are saving God. So, it is a great motivation because everything the church is doing for us they are ultimately doing it for Christ." Another migrant respondent said that "Christ has strangers in his heart in Matthew 25. Though cannot know the passage from the top of my heard but it is the passage that my church uses to challenge the church to care for us migrants." This clearly indicates that church leaders and migrants understand the notion of good deeds done to vulnerable human beings as done to God as a theological rationale that drive their churches migrant ministries.

In our view, the category of Christians honouring God by looking after migrants as a theological rationale for churches migrant ministries is expected and justified from Scripture

since it is explicit in Matthew 25:35ff. However, it is unfortunate that both the church leaders and migrant respondents did not locate this passage in its context although their conclusion from the passage is appropriate (see our discussion in chapter 2, section 2.4.4.2 that conducted an exegetical work on this passage). Matthew 23:35ff is part of the parable that Jesus teaches or warns his followers about the eschatological judgment in which Jesus will come to judge the whole world, both Christians and non-Christians. These church leaders seem not to have a thoroughly worked out theology from this passage because when they are confronted of the various debates or interpretation around this passage they were clueless. The complex issues such as whether the bible speaks about the good works of people to the vulnerable as the criteria for one attaining eternal life, or good works are used as a justification of one's entering heaven are not addressed (Matthew 25:35ff). As well, the issue of the least of the brothers Jesus is talking about is not addressed (Matthew 25:45b), i.e. whether Jesus Christ is challenging Christians to look after fellow Christians in desperate situation or all humankind in the image of God.

5.4.3.1.8. The notion of Church joining God's plans to prosper people

A church leader respondent from church 10 reported the notion of the churches joining hands with God in his plan to prosper all people as one of the theological rationales that drives his church migrant ministry. He stated that this theological rationale arises from Jeremiah 29:11 that inform Christians that God's plan is for everyone to prosper not to harm them. The church leader added that Jeremiah points us to the fact that "God has a plan of peace not sorrow for all humankind. Therefore, when his church is helping the vulnerable people (i.e. migrants), it is taking God's plan for everyone seriously since it is in conjunction with his (God's) mission to prosper all humankind".

In our view, the notion of joining hands with God in his plan to prosper his people as a theological basis for church 10's migrant ministry using Jeremiah 29:11 is highly questionable. This is because the church leader is utilising the text of Jeremiah 29:11 out of context. The context of this proposed passage of Jeremiah was written to the Israelites that were in Babylonian captivity that God specified to be 70 years slavery (Jeremiah 29:10). However, in the context of the Israelites being in captivity for 70 years, God assures them that it was not the end because he was going to intervene and redeem them from their Babylonian bondage. Whilst the Israelites were in captivity and maybe felt that the God of their forefathers have abandoned them, God in Jeremiah 29:11 is revealing to them (Israelites) that there is hope for them (Israel).

In the wider context of Ezra and 2 Chronicles 36, we perceive the fulfilment of God's plan to prosper the Israelites as he promised in Jeremiah 29:11. That is, God's promise to cease the captivity of the Israelites in Babylon after 70 years (Jeremiah 29:10) was fulfilled in the historical books of Ezra and 2 Chronicles 36. God's plan to prosper the Israelites by redeeming them from Babylonian captivity was fulfilled because in his (God's) sovereignty and grace to save the Israelites from captivity, he appointed Cyrus (a Persian king) after the 70 years he prescribed for the Israelites' captivity in Babylon. Cyrus came to power by divine/God's direction (Isaiah 44:24, 26-28; 45:1-13 & Jeremiah 25:8-13) and he ordered all the Jews (and other Babylonian captives) to return to their home country and worship their own God (including other people who were liberated to return to their land and worship their own gods) as attested by 2 Chronicles 36 and Ezra 1. In this way, we argue that the prophet Jeremiah's message in Jeremiah 29:11 was speaking of a historical redemption, for that period in the time for the Israelites. By implication, this means that the churches' use of Jeremiah 29:11, as their theological rationale for migrant ministries is theologically unfounded, and consequently churches using Jeremiah 29:11 as their theological rationale are having good ministerial practices of migrant ministries built upon a wrong biblical text.

In other words, the plan for God to prosper the Israelites should be understood in his redemption of them (Israelites) from the Babylonian bondage, in which after they went back to the promised land of Canaan and worship the God of their forefathers. Emerging from this analysis is that God is speaking to the nation of Israel not to an individual person as the church that raised this point has asserted. This conception challenges the church to look to the particular historical context and the circumstances of the Israelites at that point in time when God delivered his authoritative message to them (Israelites) through the prophet Jeremiah. However, this does not mean that we are denying the evangelical belief that the Bible is timeless truth that is relevant to people of all time, instead, we are simply rebuffing the churches development of migrant ministries based on Jeremiah 29:11.

In our view, the notion of joining hands with God in his plans to prosper all people can be underscored from the doctrinal aspect of God's common grace that emerges from Acts 14:14-17, Matthew 4:44-45 and Psalms 36:25. God the creator of heaven and earth provide rain to all people (either Christian or not) so that they can have crops that produce food (Acts 14:14-17). In other words, the God who has plans to prosper all people causes his sun to rise on the evil and good people, he sends rain on the righteous and the unrighteous so that they can prosper by having food (Matthew 4:44-45, cf. Psalms 36:25). In our view, the aforementioned approach

regarding the doctrine of the common grace or love of God who looks after both the righteous and unrighteous can stand as one of the theological foundational status for churches to join hands with God in his plan to prosper people by starting migrant ministries that care for migrants within their churches and communities at large as God does.

5.4.3.1.9. God's recommendation for Christians to care for strangers in a practical way

A church leader respondent from church 8 affirmed that the theological rationale that looking after migrants is a direct answer to God's recommendation for his people to care for strangers among them drives the migrant ministry of his church. Without mentioning specific scriptural verses to substantiate his biblical conviction, the Church leader added that "the emphasis for God's people to look after migrants is a pervasive teaching in the Old and New Testaments". From our perspective, the conception of the churches obedience to God's command to look after strangers among them is a justified theological rationale in driving churches migrant ministries. It is justified because the sanction of the church to look after migrants is indicated in the law of God in the Old and New Testaments. This is to say that the command for God's people to look after migrants or strangers is a pervasive teaching in both the Old (i.e. Exodus 22:21-22; Leviticus 25:35-36; Jeremiah 22:3; and New Testament (Hebrews 12:2 & Matthew 25:35) texts (see chapter 2).

5.4.3.2. Presentation and discussion of theological basis for some South African churches not having structured migrant ministries

5.4.3.2.1. The Bible concern is to look after the vulnerable

Church leaders' respondents from churches 1 and 3 reported that their churches do not have structured migrant ministries because the Bible concern is to look after the vulnerable. For instance, a church leader respondent from church 1 stated that "I do not see migrants as different from vulnerable people within the church. This is because there is no specific focus in Scripture for churches to look after migrants". He added that "I understand that migrants have unique challenges that require specific solutions, but this does not mean that they (migrants) are given priority in Scripture than other vulnerable groups of people". In a different way, a church leader respondent from church 3 underscored the similar point when he reported that "the Bible's general concern is to look after the vulnerable or the needy, so migrants cannot be separated from the rest of the vulnerable church members". Notably, this does not mean that these churches do not assist migrants when the need arises.

In our view, the notion that some other churches are not having structured migrant ministries because the Bible concern is to look after the vulnerable is not justified by Scripture. The Bible sanctions the church to look after migrants in the law of God in the Old and New Testaments. For example, the command for God's people to look after migrants or strangers is a pervasive teaching in both the Old (i.e. Exodus 22:21-22; Leviticus 25:35-36; Jeremiah 22:3; and New Testament (Hebrews 12:2 & Matthew 25:35) texts (see chapter 2). The aforementioned Old and New Testament scriptures challenges South African church leaders that do not start structured migrant ministries because of their opinion that God did not give a particular emphasis for his people (the theocratic nation of Israel in the Old Testament & the Church as a new people of God) to pay special attention to migrants' challenges among them. We are aware that usually when the Old Testament charges God's people to look after aliens among them, it always classifies them with other vulnerable people such as widows and orphans (i.e. Deuteronomy 10:18 & Exodus 22:21-24).

Nevertheless, the above-mentioned classification of migrants with other vulnerable groups of people in Israel such as orphans and widows cannot be justified as a theological basis for churches not having structured migrant ministries targeting to address migrants' challenges. This is because these three groups of people have different challenges that require specific responses or solutions. Therefore, with many scriptural references that command God's people to look after the vulnerable people such as migrants, Churches can have effective response to migrants' challenges when they design and develop migrant ministries responding to migrants' challenges. In doing this, they can offer effective responses to migrants' challenges.

5.4.3.2.2. The primary focus of the church is to preach the gospel

Church leaders' respondents (18% or 2/11 of the interviewed church leaders) from churches 1 and 3 reported that their churches do not have structured migrant ministries because the primary purpose of the church is to preach the gospel not to attend to physical needs of the vulnerable. For instance, a church leader respondent from church 1 stated that "I believe that the church is not a Non-Governmental Organisation that looks after the physical needs of people. The role of the church is to preach the gospel that grants people eternal life."

In a different way, a church leader respondent from church 3 affirmed that "the church should focus on the return of Christ by preaching the gospel that gives eternal life to sinners. This world is a passing world, Christians are looking forward to the world to come". He added that

“the focus of the church should not lie in this life but in the world to come. This is to say that people should not be worried much about their present situation but they should be concerned of what will happen when they die”. In bringing Scripture to support his point, the church leader reported that “Matthew 6:19-34 is a good text to challenge Christians not to focus on material things of this world; instead, they should focus in seeking first the Kingdom of God or invest their treasures in heaven”.

Indeed, the above-mentioned data from church leaders’ respondents show that some church leaders have a strong opinion that churches should not focus on addressing the material needs of migrants. Instead, it should focus on life after death by preaching the gospel that grant people eternal life. In our view, the notion that the primary focus of the church is to preach the gospel not to be a non-governmental organisation cannot justify churches failure to develop structured migrant ministries that addresses migrants’ challenges. These church leaders give emphasis to the doctrine of life after death and the second coming of Christ to consummate his kingdom. In doing this, they have adopted a spiritual theology of migration that is irrelevant to the multifaceted and complex needs that migrants are facing at this interim period of Christianity. It is a spiritual theology of migration because it views migrant worshippers as migrants that have their certain futuristic everlasting destiny in heaven. In this way, the church of God should not be preoccupied with addressing the physical needs of people at this temporary age of Christianity. However, we do not disagree that the primary purpose of the church is to preach the gospel so that people can be saved from sin (and consequently death) and have eternal life. Instead, our contention is that the Bible charges the church to look after the physical needs of the vulnerable people among them (holistic/integral mission).

However, although our intention is not to venture in the debate of holistic/integral mission in this thesis, we are conscious of the existing debate on whether the church should be preoccupied with helping societies/communities and evangelism (integral mission) at the same time or it should solely focus on evangelism (cf. Chester, 2004:63). At this juncture, a comprehensive number of scholars (cf. Langmead, 2012:1-8; Byun, 2014:96; Smith, 1999: 115ff; Smither, 2011:2; Hiebert, 2000:344; Bosch, 1986:68ff; Utuk, 1994:101ff; Andrews, n.d:1ff; Samuel & Sugden, 2003:71; Myers, 2010:120-121; Samuels, 2010:132-133) underscore the notion of holistic mission as having its origin in the Bible⁸⁵ although it has been tensional subject between liberal,

⁸⁵ In order to understand the academic discussion on the definition of holistic or integral mission, one should visit Andrews (n.d:2), Rowdon (n.d.), Chester (2004: -61-63), Bosch (1991:512) and Woolnough (2010:3-14). From various angle, these scholars acknowledge the difficulties of understanding holistic mission because many people do not know its definition and its underlying theological conceptions. In doing this, these scholars advance the

conservative and evangelical churches in history until the present day. But for the sake of advancing our position on the sticking issue of the dichotomy between evangelism and social gospel in some current South African churches' migrants ministries, we concur with Bosch (1991:512), a missiologist, who understood holistic or integral mission well as he advances Christian mission as "...a multifaceted ministry, in respect of witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization, and much more." In substantiation, after providing us with a thorough analysis of the tensions on the historical developments on holistic mission discussions, Tzon (2010:73) provides us with helpful conception of the relationship between evangelism and social gospel that is worth adopting and sustaining in this thesis. He argues:

social action can be understood as: (1) a *consequence of* evangelism – one of the principle aims of a changed life is to serve others; (2) a *bridge to* evangelism – with no need of manipulation, good deeds naturally create opportunities to share the gospel; and (3) a *partner with* evangelism – the church must witness Christ in the world by both word and deed (ibid).

The aforementioned Tzon's understanding is further clarified by Micah's Network Declaration on holistic or integral mission (2001:1) that stipulates that:

Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ.

In agreement with Bosch (1991:512ff), Tzon (2010:65-73), Micah Network Declaration (2001:1) and many other scholars mentioned above, we contend that the integral/holistic mission of the church is a pervasive teaching in the New Testament. For example, the letter of James 2:14-18 and Jesus' parable of the eschatological judgment in Matthew 25:31ff are some of the key biblical texts that establish the churches' legitimacy in having structured migrant ministries that care for the vulnerable migrants in their churches and societies at large. James 2:14-18 reminds Christians to express their faith in deeds because faith without works is useless. Jesus in his parable about the eschatological judgment in Matthew 25:31ff teaches his disciples that whatever they are doing to people in desperate situations they are doing it to Jesus

definition of holistic mission that advances a non-exclusivity approach of evangelism and social concern towards people. Furthermore, scholars such as Kaiser (2000:7), Porter (1985:11ff), Tizon (2011:255ff); Andrews (n.d), Chester (2004); Bosch (1986), Padilla (2004), Ajulu (2010:164-170), Wright (1984:88-90), Tzon, 2011:255; Andrews (n.d:5ff), Chester, 2004; Bosch, 1986, Padilla (2004) & Gilliland (1998:61-67) make use of various theological aspects to demonstrate the biblical-theological foundational status of holistic mission.

Christ who has identified with all people (including the poor and the needy) in the incarnational mystery (see chapter 2, section 2.4.4.2 that discusses Matthew 25:35ff in detail). After his identification with all people in the incarnation, Jesus continued to care for the poor and the needy during his earthly ministry by preaching the kingdom of God to them, healing and feeding them. These two aforesaid scriptures can be brought together to configure the biblical theological notion that the church as a community of God's kingdom should be characterized by grace, love, mercy and care for the needy and poor as Jesus has demonstrated during his earthly ministry.

In other words, the incarnated, crucified and resurrected kingdom bringer, God-man, Jesus Christ, has proclaimed the kingdom of God in both word and deeds. In holding the twofold proclamation of the Kingdom of God in word and deeds as demonstrated by Jesus, we argue that from the wider scope of Scripture, when the resurrected Jesus Christ who was sent by the Father has accomplished his mission by defeating death and the evil powers of this world by his incarnation, life, death and resurrection, he sent his followers under the superintendent power of the Holy Spirit to operate as the agents of God in advancing his (God's) kingdom to all humankind in words and deeds (cf. John 20:19-31). This is to say, from a wider spectrum of Scripture, one dimension of the Great Commission (in Matthew 28:16-20, Luke 24:44-53 & John 20:19-31) is Jesus' charge for the church to live as a mutually supporting community by paying attention to the vulnerable people such as migrants. In this way, when the churches fail to look after the vulnerable such as migrants, they are divorcing themselves from the vision of the Kingdom of God that should be advanced by the proclamation of the gospel (and ultimately the Kingdom of God) in words and deeds as Jesus exemplified for us. In stimulating the churches to develop structured migrant ministries as an imitation of Jesus' holistic ministry (addressing the spiritual and physically challenges of humankind), we argue together with Coppedge (1980:93) that the God-man, Jesus Christ is the model of the kind of godly life God the Father wants to perceive in every Christian or the church. That is:

He who was God in the flesh was able to manifest the kind of holiness of character in his attitudes, behaviours and interpersonal relationships that provided a concrete example of the moral image of God that he wanted to see restored in fallen man. Jesus became a demonstration of holiness with a human face, and by so doing became a model of life and character for everyone desiring to be remade in the image of the Holy One of the universe (Coppedge 1980:93).

5.5. Conclusion

In conclusion, the aim of this empirical chapter was to establish the current responses of South African churches to migrants' challenges and the theological rationales that drive South

African churches response to migrants' challenges. We discovered that South African churches have structured and unstructured migrant ministries that are inadequately responding to migrants' challenges, whilst they are silent in addressing some of these challenges such as migrants' limited access to financial services, security issues, discrimination in the job market and hospitals and etc. Thus, South African churches have been challenged to improve their responses to migrants' challenges by improving their current areas of response to migrants' challenges. In doing this, they have been also challenged to consider starting to address the challenges of migrants they are not responding to that we have brought to their attention in this findings and discussion.

It also revealed that church leaders and migrants understand theological rationales that drive South African churches structured and unstructured migrant ministries in a different way. That is, whilst migrants and church leaders' respondents have reported some similar theological rationales that drive their churches migrant ministries, it is apparent that church leaders have reported many theological rationales that migrant worshippers did not mention. In our view, this may mean that church leaders are more theologically informed than migrant worshippers. The theological rationales that drives South African churches structured and unstructured migrant ministries include the identification theology, obedience to God's command to look after strangers, the example of Christ, the church as the agent of God in caring for the vulnerable, the example of the early Church, joining hands with God in his mission to prosper all people, God's concern to reach all people, caring for migrants as a form of Evangelism and looking after migrants as honouring God/Christ. The strengths and weaknesses of these theological rationales for migrant ministries were given. However, there are other South African churches that do not have structured migrant ministries based on their theological rationales. Thus, we provided a theological analysis that disagreed with the theological rationales that are used by the churches as their bases for not having structured migrant ministries. We revealed that these theological rationales are not biblically found and they drew a wedge between social gospel and evangelism in a way that resulted in South African churches offering ineffective response to migrants' challenges. With this in mind, we challenged South African churches to design structured migrant ministries that address migrants' challenges since it is expected and justified by Scripture.

6. A holistic ministry model to migrants in South Africa

6.1. Introduction

This current chapter (6) seeks to develop a legitimate theological and social missional ecclesiological holistic ministry model that responds to migrants' challenges in South Africa. It will propose a *Public Operative Ecclesiological Model (POEM)* as a legitimate theological and social missional ecclesiological holistic ministry model that responds to migrants' challenges in South Africa. This POEM is about a public church that understands its public practical theology that has a community responsive approach, a church that ensures responsive operative ecclesiology and a church that has an ecosystem of care for the spiritual and physical needs of migrants. The proposed model will be delineated by an Ecosystem Model diagram for a POEM of a ministry to migrants in South Africa.

The description of an Ecosystem Model diagram for a POEM of a ministry to migrants in South Africa will be dovetailed with some theological principles or biblical theological interpretations of migration that will be drawn from chapter 2 in order to underscore its biblical theological foundational status. Once this is accomplished, the chapter will conclude by stipulating some recommendations to be considered in designing a migrant church ministry that effectively responds to migrants' challenges in South Africa. However, before we propose a *Public Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa, this chapter will initially advance some principles guiding the proposed design of a ministry to migrants in South Africa in light of the findings and discussions undertaken in the previous chapters.

6.2. Principles guiding the forthcoming proposed design of a ministry to migrants in South Africa

6.2.1. Churches should understand the multiple complexities of interplaying factors that make the understanding/interpretation of the migration situation a complex web, as established in chapters 3, 4 and 5. Here, the emphasis lies in the fact that there is no linear approach or straight causation of migration but a multi-layered web that requires church leaders or churches to have contextual understanding of the causes of migration and the challenges of migrants, discernment, hermeneutics, diagnosis, interdisciplinary analysis of co-influencing factors on migration issues.

6.2.2. Churches should have comprehensive theology of migration, such as that established in chapter 2 that avoids single text, but locates the issue of migration within God's redemptive mission, i.e. responsible contextual theological understanding. Such theology should avoid literal text reading, but locate it within the theoretical framework. In his essay entitled *Sharing the good news with the poor*, Nicholls (1996:7) demonstrates profound understanding of this principle when he advises that a strong biblical foundation and a Christ-centred motivation are critical for a sound Christian enterprise. He rightly adds that theological reflection on the dialogical relationship between God's word and the demands of a complex world should be prioritised.

6.2.3. Churches should be understood as spiritual spaces within communities (social entities) and exist as a subsystem of societies and nations that have order, principles and laws. This principle that regards the church as a subsystem of the larger society is explored in chapter 5, which reveals some ineffective migrant ministries within some current South African churches because they do not understand the contextual role of the church, owing to their underdeveloped theology of migration.

6.2.4. Church migrant ministries should be informed by imaginative, versatile, contextual and innovative theology of migration and prevailing frameworks within operational spaces. This arises from chapter 5, which analyses the theology of migration that drives the migrant ministries of the current South African churches. It reveals that some churches utilise wrong texts to inform good ministerial practices of migrant ministries. This clearly indicates that the theology of migration which drives some South African churches' migrant ministries is not thoroughly worked out to establish their biblical theological foundational statuses. As well, the theology is not contextual enough to drive church migrant ministries. Given this, we reiterate that church migrant ministries should be established on sound and dynamic theological grounding.

6.2.5. Church leaders should be versatile to function at both spiritual and social scientific levels. This arises from the fact that some church leaders within current South African churches have no theological training. This lack of theological training hampers their understanding of migration from a theological perspective that can effectively drive their churches' migrant ministries (see Table 4 in chapter 5, section 5.3.2.2., which indicates theological training levels of participated church leaders). This lack of theological understanding of migration by some church leaders may result in the lack of academic research and learning approaches to

migration, which are critical in responding to migrants' challenges. Myers' (2010:120-121) lament, in his essay entitled *Holistic Mission: New Frontiers* is applicable at this juncture. The essay bemoans the current deplorable state of holistic mission (from 2010 onwards) by stating what has not happened:

No new volumes of case studies have been published in the last ten years. There are very few new books on transformational development. There are very few serious programme evaluations that are genuinely holistic. There is very little, if any, serious research by Christian practitioners – very few PhD studies, and almost no academic research into transformational development. There is very little new theological reflection; we are resting on the excellent work done in the 1980s. There is no new ecclesiology, and yet the question of the relationship between the Christian relief and development agency and local churches remains unclear. The bottom line is this: for the last twenty years, evangelical holistic mission activists have acted. They have gone out and done transformational development. Doing is good. But there is more to doing than just acting (Ibid).

Given this, church leaders should be versatile in order to function at both spiritual and social scientific levels. As pointed out earlier, academic research and learning approaches to migration should be critical and innovative in applying new ways that practically blend spiritual and physical support. As well, churches' migrant ministries should be informed by planning, monitoring, evaluating, learning and planning cycles.

6.2.6. Chapter five (5) revealed that some current South African churches are trying their best to respond to migrants' challenges in South Africa; however, these churches are not able to adequately address the challenges of migrants due to limited financial and human resources. With the aforementioned in mind, churches have to be conscious of the reality of unresolved tensions, such as the bipolarity of God's Word and his laws, the in-between (*now but not yet*) that reinforces the notion that churches will not finish all the challenges of migrants because Jesus himself said "...the poor you will always have them among you" (John 12:8 & Matthew 26:11). Indeed, this challenges the church to acknowledge that although the future has invaded the present *in* and *through* Jesus Christ's redemptive work, it is important to know that the church awaits the *parousia* (second coming of Christ), in which Jesus will consummate his salvation for humankind and, consequently, his kingdom of God. Here, churches have also to understand that the issue of assisting the vulnerable, such as migrants, is a continual transformation work that God will enable them to do through the dynamic presence of the Holy Spirit within their lives.

6.2.7. Chapter five (5) revealed the existence of infective migrant ministries within some current South African churches due to their emphases that lie in preaching the gospel that grants

eternal life to sinners at the expense of addressing the current physical/material challenges that the migrants are facing in South Africa (see chapter 5, section 5.7). In contrast to the aforementioned conception, we advance that churches have to understand their public practical role. The public role of the church has to be understood as embedded in public theology. Public theology is the quest by churches and theologians to redefine and contextualise the calling and role of Christian faith and churches in public life (Juma 2015:2; Koppel 2015:151). Public theology is not institutionalised theology, but it is the type that seeks discourse with social situations and human contexts (Juma, 2015:1; Dreyer & Pieterse, 2010:6; Koppel, 2015:151; Garner, 2015:23; Vanhoozer & Strachan, 2015: 17; cf. Fretheim, 2016). It is not a replacement or rebranding of practical theology, but rather practical theology finds its expression in public theology (Juma, 2015:2). Koppel (2015:151) states what public theology needs to do and what should be done in public theology in the following manner:

Practising public theology asks that pastoral care practitioners and theologians take seriously and engage mindfully with issues that concern groups of people and whole populations, rather than individual persons in isolation. Framing pastoral care ministries, education, and institutions through this larger social lens helps theorists and practitioners to refine methods and purposes for our common work.

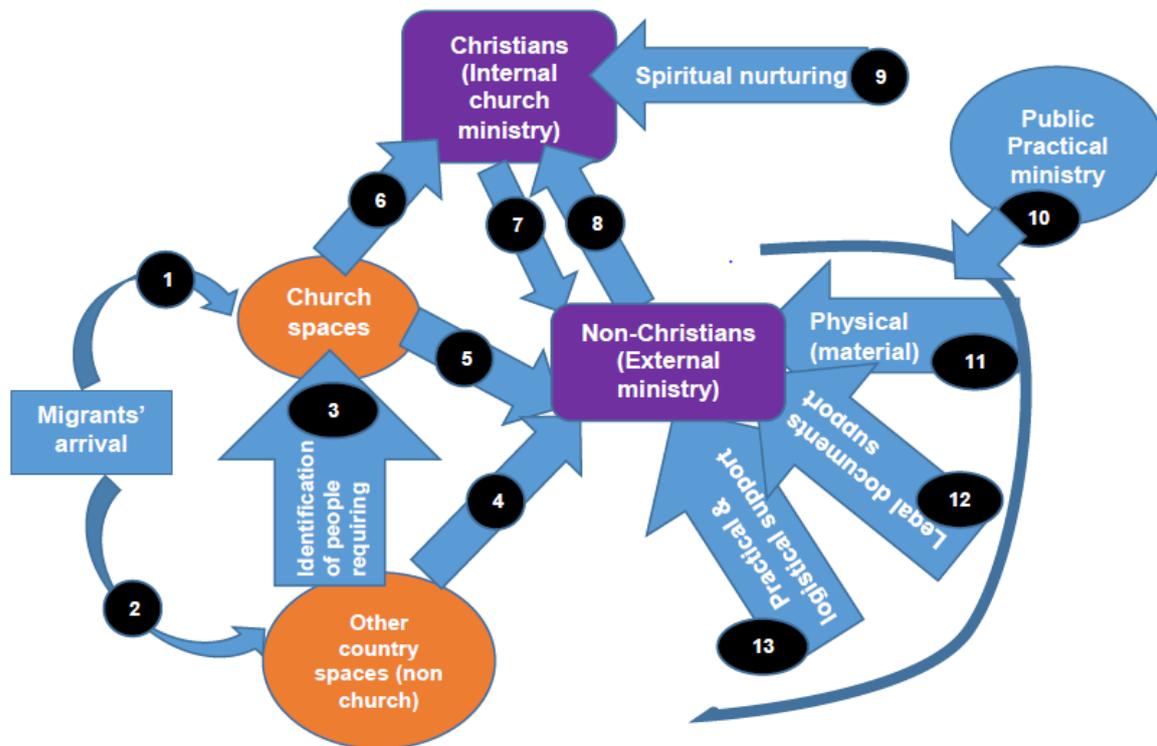
In substantiation, engaging in public theology is emulating the example of Jesus Christ who began his ministry by identifying with peoples' situations, stories and communities. He focused his public ministry on the poor and the oppressed (Luke 4:18; as well, see the discussion on the redefinition of human identity in chapter 2, section 2.5.8.5) (Masango, 2010: 2). Given the above-mentioned principles of going forward in designing a ministry to migrants in South Africa, the following section will now advance a *Public Operative Ecclesiological Model (POEM)* as a legitimate theological and social missional ecclesiological holistic ministry model of a ministry to migrants in South Africa. The forthcoming POEM of a ministry to migrants in South Africa will be guided by the established principles in this section.

6.3. Public Operative Ecclesiological Model (POEM) of a ministry to migrants in South Africa

This POEM is about a public church that understands its public practical theology that has a community responsive approach, a church that ensures responsive operative ecclesiology, a church that has an ecosystem of care for the spiritual and physical needs of migrants. This public church knows the current situation of migration, i.e. the challenges associated with migrants given in chapters 4 and 5. Furthermore, it is motivated by proper theology of

migration established in chapter 2. The following diagram represents an Ecosystem *Model for a POEM* of migrant Ministry.

Figure 1: An Ecosystem Model for POEM of a ministry to migrants in South Africa



The above diagram (figure 1) indicates an ecosystem model for a POEM of migrant ministry. In this diagram, arrows 1 and 2 point us to migrant arrival spaces as church spaces (represented by arrow 1) and non-church spaces (represented by arrow 2) such as streets, refugee centres and communities at large. Arrow 6 points us to church internal migrant ministry that includes offering spiritual nurturing to migrants, physical support such as practical and logistical support (represented by arrow 13), legal documents support (represented by arrow 12) and physical or material support (represented by arrow 11). Arrow 3 shows the church as understanding itself as a spiritual space within communities and existing as a subsystem of the community/society since it goes into the communities and identifies migrants who need practical and logistical support, legal documents support and physical and material support. The church’s movement into non-church migrant arrival spaces results in the designing of non-Christian (external) migrant ministries that offer practical and logistical support (represented by arrow 13), legal documents support (represented by arrow 12) and physical or material support (represented by arrow 11) to migrants. Here, the missional aspect of the POEM model of migrant ministries lies in the fact that arrow 3 represents the church’s involvement in non-Christian spaces and

identifies Christian migrants who arrived in non-church spaces and are not aware of the availability of churches close-by, which they can join to worship God. When the church identifies these Christian migrants in non-Christian spaces, arrow 3 shows that the church brings those Christians to the church to have a family that offers them spiritual nurturing that they will not get outside the church.

Furthermore, arrow 3 indicates that non-Christian migrants that are converted during the external migrant ministry outreaches are also brought to the church to benefit from the spiritual nurturing that the church largely gives to Christians. This means that whilst legal, physical (material), practical and logistical support are offered to both Christian and non-Christian migrants, arrow 9 points us to the spiritual nurturing as largely given to Christians, because some migrants are adherents of other religions and do not require Christian spiritual support since it contradicts their beliefs. Therefore, we prefer the spiritual support to be given to Christians in order to avoid clashes with other non-Christian religions and beliefs. Arrow 10 indicates that an Ecosystem Model for POEM of a ministry to migrants in South Africa has both internal and external migrant ministries as practical public arms of the church. The involvement of the church in non-church spaces is highlighted by arrows 8 and 9 which show that the church is addressing the challenges of migrants within the church and outside the church, as internal and external migrant ministries of the church. Arrow 5 further amplifies the church's movement to assist migrants outside of the church spaces, whilst arrow 4 establishes its involvement in the non-church spaces to bring migrants in need to its external migrant ministries.

Arrow 10 summarises this diagram by indicating the church as having internal and external migrant ministries. Indeed, this highlights that the church is stepping out into the public sphere (external migrant ministry) where there are many stakeholders and organisations that address the challenges of migrants. The theological rationales of the church's migrant ministry should separate the church from other stakeholders and organisations that are addressing migrants' challenges in the public sphere.

6.3.1. A close association between the church's consciousness of migrant arrival spaces as church and non-church spaces with biblical theological conviction

An Ecosystem *Model for POEM of migrant ministry* shows that a church is cognisant of migrants' multiple arrival spaces, such as church (represented by arrow 1) and community spaces (represented by arrow 2), i.e. streets, refugee centres, etc. In this ecosystem model for

POEM of migrant ministry, the church is aware that migrants that arrive at the church's doorstep are easy to identify and assist because they are part of the Church. However, migrants that arrive at non-Christian spaces are not easily accessible by the church for assistance, unless the church is conscious that there are other migrants that arrived in non-Christian spaces who require the church's support. This knowledge results in the church having internal (Christian) and external (non-Christian) migrant ministries. Internal migrant ministries of the church, in this case, refer to the church migrant ministry to its migrant worshippers, whilst the church's external migrant ministry refers to the church's migrant ministry to non-Christians or to migrant Christians who would not yet have found a church to attend and worship God in. In this way, this church is cognisant of multiple migrant arrival spaces in order to commence their public practical ministry to migrants (as represented by arrow 10).

However, from a biblical-theological analysis of migration in Matthew 25:31-46, this Ecosystem Model for a POEM of migrant ministry is cognisant of God's command for Christians (and consequently the church) to look after the needs of Christian and non-Christian migrant worshippers (see our discussion of Matthew 25:31-46 in Chapter 2). This arises from the conception that both Christians and non-Christians are bearers of the image of God who loves and cares for all humanity as his image bearers. He (God) demonstrates his care and love for all humanity by identifying with all of them (including migrants) in the incarnational mystery of Jesus Christ and saves all people who believe in the redemptive acts of Jesus Christ. This also arises from the God's charge for the Israelites to look after the migrants among them (Exodus 22:21-27 and 23:9, Leviticus 19:33-37 and Deuteronomy 24:14-22, 10:12-22), which is intensified by his (God's) sanctioning mechanisms for the Israelites to live some of the produce in their fields to care for the non-Israelites that are among them (Deuteronomy 24:14-22).

However, just like the Israelites, the church as a new community of God/people of God has to be a light to the nation by caring for all vulnerable people (who are the bearers of the image of God), including people from other nations (Matthew 25:31-46). Hence, an Ecosystem Model for POEM of a ministry to migrants in South Africa advances a church that recognises that all human beings are the bearers of the image of God that deserves God's love, regardless of their age, sex, nationality, language and cultural backgrounds. To put it differently, this proposed model rests on the fact that God's universal care for all humankind as his image bearers is a model that should be adopted by Christians and the church by caring for migrants in church and non-church spaces.

6.3.2. The church's consciousness of identical multi-layered and complex challenges for migrants in church and non-Church spaces

An *Ecosystem Model for POEM* of a ministry to migrants in South Africa recognises the existence of a multi-layered and complex web of migrants' challenges, as established in chapters 4 and 5 as identical for Christians and non-Christian migrants although they may differ in their nature and manifestations. Christian and non-Christian migrants are encountering multifaceted *physical* challenges such as the exclusion of migrants by the natives because of language problem, exploitation of migrants by employees because of lack of legal documentation or knowledge of the South African labour laws. In other instances, migrants' lack education and skills to enable them to engage in the formal sectors of South Africa. In addition, migrants feel lonely because of missing their family members and friends in their countries, which they cannot frequently travel to see due to financial limitations. Reckless xenophobic statements by high profile people on the social media also negatively affect migrants. Male migrants are often accused of snatching women from the native people. In some disadvantaged communities, residents view the presence of foreigners as the cause of poor service delivery. Furthermore, foreigners are accused of illegally owning and occupying government-provided Reconstruction and Development Programme (RDP) houses. On the labour market, South Africans often blame migrants for reducing the South African minimum standard wage per day or month. It has been argued earlier in this report that, because of desperation, migrants are vulnerable to the extent of accepting any kind of job and wage in order to survive in a foreign nation. International students in South African universities also suffer discrimination of fees structures. Foreign nationals also endure the twin scourges of unemployment and xenophobia. The latter results in the death and displacement of many migrants. In public health institutions, schools and the job market, the discrimination of migrants is commonplace. The consequences of the above cited instances of discrimination often range from homelessness, lack of food for home consumption and so on.

Migrants also encounter *economic* challenges that include unemployment, lack of money for food, clothes, medical bills and good accommodation. In addition, foreigners are saddled with limited access to financial services to start up small businesses and meet social obligations such as paying regular visits to family members in their countries of origin and providing for their families in South Africa. Migrant Christians also experience *spiritual* challenges that entail unfamiliar ways of worship which they encounter in South Africa. These include language barriers, as most church services are conducted in local vernacular languages which migrant

worshippers do not understand, thus hampering their spiritual growth. In addition, migrants' churches experience difficulties in finding places where they can worship in their familiar styles of worship, i.e. their vernacular languages and worship songs from their home countries. Migrants also face *sociological* challenges which include exposure to unfamiliar languages. This problem adversely affects their ability to relate effectively with South African natives at churches, in communities and various interaction spaces. Therefore, the problem of language is a sociological challenge since it hampers migrants' potential to operate effectively in their respective communities at large.

Migrants also encounter *environmental* challenges such as exposure to host nations' laws which are different from those of their countries of origin (i.e. the South African laws regarding legality of homosexuality and abortion make it difficult for migrant families to raise their children in the South African context). In addition, migrants' lack of awareness about the labour laws, and access and rights pertaining to services such as hospital/clinics, police services, etc. Migrants also face *security* challenges. In many instances, regardless of their immigration statuses, the migrants are compelled to bribe the police. Further, foreign nationals often face accusations of stealing jobs meant for South African nationals as well as increasing the rate of crime in South Africa. This results in migrants living in great fear of xenophobic attacks. Migrant women also live in constant fear of sexual harassment and other forms of discrimination. Migrants further encounter *legal* challenges because some of them do not have legal documents, a problem that is exacerbated by a myriad of difficulties in acquiring legal immigration documents.

The above-mentioned challenges and many others subject migrants to *emotional/psychological* problems if they are not addressed. To mention a few associations between some of the challenges mentioned above with psychological/emotional challenges, we argue that the accusations that foreigners are stealing jobs from South African nationals make foreign nationals in South Africa to live in consistent psychological fear since they are uncertain of the consequences of such accusations. Here, the foreigners are subjected to thinking that the xenophobic attacks that happened in the past as a result of such accusations can recur at any time. Loneliness and homesickness often subject migrants to serious emotional and psychological traumas. The issue of financial challenges, which is associated with unemployment and low wages, can also cause psychological or emotional challenges, as the migrants desperately try to meet their basic needs for survival in a foreign land. The discrimination against foreigners on the labour market, by service providers (i.e. hospitals and

clinics) and at various educational institutions in South African brings forth psychological problems that affect their performance in their respective areas. Thus, an *Ecosystem Model for POEM of migrant ministry* is cognisant of the aforementioned challenges and many other physical, economic, sociological, cultural, spiritual, environmental, legal and emotional or psychological challenges that the migrants in church spaces and those in non-Christian spaces are facing, hence, it provides an effective ecosystem of *spiritual* and *physical* support for migrants' challenges in the sections below.

6.3.3. An Ecosystem Model for POEM of a ministry to migrants in South Africa has an ecosystem of physical support

An *Ecosystem Model for POEM* of a ministry to migrants in South Africa offers physical support such as material, logistical and legal documents support to Christian and non-Christian migrants. For instance, arrows 11, 12 and 13 in Fig 1 above indicates an Ecosystem Model for POEM of migrant ministry as providing ecosystem of care for the physical needs of migrants in both church and non-church spaces. This model provides physical support (as represented by arrow 11) to migrants. This support entails food parcel, clothes, money to pay hospital bills (when they are sick) and school fees for their children, etc. This intervention is necessitated by the fact that many migrants struggle to find employment upon arrival in South Africa, thus, they find it difficult to afford or access basic human needs.

Embedded within an Ecosystem Model for POEM of a ministry to migrants in South Africa is the practical and logistical support (as represented by arrow 13) that the public practical church has to offer to both Christian and non-Christian migrants. This support includes the church's support in alleviating the *sociological*, *spiritual* and *environmental* challenges of migrants. In view of the sociological challenges of migrants, this model argues that a church should understand that some migrants struggle to integrate in the South African native communities and employment sectors because they cannot speak and understand South African native languages and English. This is a sociological problem that the church should address through a public practical migrant ministry. In other words, a church should be aware of migrants' language problems that hamper their effective integration in South African native communities and societies. Here, a church should address the aforementioned sociological challenges by linking respective migrants who are struggling with English to organisations that provide English classes for migrants. Nevertheless, if the church has resources and capacity to provide English classes for migrants, it has to do so.

The *spiritual* challenges of migrant Christians are interconnected with the sociological challenges associated with language problems. This lies in the fact that migrant Christians encounter spiritual challenges in their worship because of the unfamiliar languages that are used in some South African churches. In view of the preceding, we argue that a public practical ministry of an Ecosystem Model for POEM of a ministry to migrants in South Africa provides various church services and bible studies for people of different nationalities who do not understand the church's preferred or predominant language. At this juncture, we are cognisant of the reality that churches may not afford to have different services for people of different nationalities to worship God in their familiar ways because of limited financial, human and other resources. If a church fails to have different church services for migrants because of the preceding reasons, this model advises churches to teach migrants the language used by the church.

However, we are aware that both the previously mentioned approaches in addressing the issue of language problem for migrant worshippers has financial implications, i.e. churches need money to employ pastors who understand the languages of the migrants, in order to conduct church services and bible studies in the respective migrants' vernacular languages. In addition, churches require money to employ teachers who understand both English and migrant worshippers' vernacular languages in order to teach them the relevant languages as a means of integrating migrants in the church. Nevertheless, regardless of the financial implications embedded in any of these solutions, this model advances that it is legitimate for the church to experience financial costs because migrant Christians can only grow in their Christlikeness when they hear God's Word being preached in the way they relate to and understand.

This *Ecosystem Model for POEM* of migrant ministry further challenges the Church to know that some migrants who arrive at its door steps and non-church spaces do not have documents to stay legally in South Africa, and that this limits migrants' opportunities to access employment and acquire certain services from particular service providers in South Africa. Once the church is cognisant of the aforementioned challenges of migrants in its church and community spaces at large, it proceeds to assist respective migrants with support to acquire legal documents, as represented by arrow 12 in the Fig 1. However, in our view, the church should be able to provide such support by knowing in advance the required information and documents for migrants to apply for a particular category of permit, i.e. asylum. The church should establish links with the institutions and organisations that address particular legal documentation challenges for migrants. For example, churches should be able to assist illegal

migrants through the process of submitting their particular permit applications. This means that, although the church can help migrants with transport money to move from one place to another while applying for their legal documents; financial support should be preceded by the acquisition of relevant knowledge of the application process and requirements. It is important for the church to know the aforesaid information beforehand so that when it (a church) is confronted by illegal migrants at its door steps and communities at large, it will be able to offer the right kind of support. In our view, the church's awareness and knowledge regarding the challenges of migrants and the possible solutions to those challenges does not come easily. Instead, the knowledge comes as a result of the church's thorough study and investigation using various sources. Hence, this begs for competent and trained church leaders to deal with the multi-layered and complex web of migrants' challenges.

In other words, intrinsic within an *Ecosystem Model for POEM of migrant ministry* is a challenge for a church to develop a thorough ecology of support for migrants' challenges, which entails that a church should develop relevant networks and linkages with various governmental and non-governmental organisations that address migrants' challenges. For instance, when a jobless and homeless migrant arrives at a church's door step, what can a church do if it does not have resources (i.e. finance & accommodation) to address the needs of the migrant, yet it is not aware of organisations that it can refer that particular migrant to, for food and accommodation purposes? In this way, we expect a church to develop networks and linkages with responsible authorities and organisations that are helpful in addressing migrants' challenges. To put it differently, a church should know in advance where to get services/help that the migrants need, well before they arrive at their door steps, i.e. a church should know Social Development Department (SDD) workers whom they can contact and help the refugees with relevant support. Furthermore, a church should have linkages with public doctors (human resources), establish which documents migrants need in order to acquire certain services such as hospital treatment or access to financial services, as well as know where to get food parcels for migrants. This arises from the notion that many churches are usually confronted by migrants at their door steps who require help beyond the church's capacity to assist.

It is important to note that the networks and linkages that are established by the church or church leader are helpful because they place the church in position where it can be able to offer *direct* and *indirect* assistance to migrants. *Direct* help usually involves the provision of food parcels, spiritual support and other kind of support that the church offers directly to migrants without the help of any other organisation. *Indirect* support refers to the church referring

migrants to responsible authorities that have the capacity to provide the help that is beyond what the church can offer. The proposed model extends the church's role of advocacy against the unfair discrimination of migrants in communities, schools, health institutions and job markets for whatever reason. Moreover, the church should also advocate that the migrants' permit applications are properly adjudicated.

In view of the discrimination of migrants by South African nationals and communities on the basis that migrants are contributing to the high crime rates, we argue that this can be combated by the church from a theological point of view. This is because from a biblical-theological point of view, the doctrine of universal sin should be used to advance that both South African and foreign nationals are sinners, including those that are saved (Christians). At this juncture, a church (church leader) has to conduct research on the statistics of crimes committed by foreign nationals compared to those that are committed by South African nationals as alluded to in chapter 4 on challenges of migration to host nations, in section 4.2.4.3. The fact that crimes are committed by both South African citizens and migrants as established in chapter 4, section 4.2.4.3 can now be used to silence people to speak of migrants as crime committers. Migrants should thus be viewed first and foremost as people that came to South Africa to seek for green pastures. In addition, this model acknowledges that although some migrants come to South Africa with mixed (negative & positive) motivations, this does not necessarily mean that all migrants are coming to South Africa with some mixed intentions. The church should therefore be able to point out responsible migrants that are contributing in a significant way to the building of the economy of South Africa. In so doing, the church will be in tandem with the biblical notion of involving foreigners in nation building by using cases such as Rehab, Tamar and Ruth's as reference points (see chapter 2). These points of reference have potential to change the migrants' negative perceptions that the natives of host countries usually hold against migrants. However, in order to do that, the church needs to conduct in-depth research.

Having advanced the afore-mentioned example of how the church can lobby against the negative perceptions of migrants by host citizens, we argue that the church's advocacy role arises from the understanding of God as the primary defender of the vulnerable. We contend that God bequeathed the "defender role" to the church as his representative in the world. With this in mind, it is our firm conviction that the church, as the representative of God and follower of Christ, has great responsibility to defend the vulnerable, such as migrants, in all aspects of life. If the church perceives or hears any migrant challenge that is beyond its jurisdiction and capacity to address, it should bring those challenges before the throne of the responsible

authorities. In doing the aforementioned, the church will be raising awareness to the responsible authorities regarding the challenges that migrants are facing in these various institutions such as schools, clinics, work places, etc. This implies that, in this case, the church operates as a voice of the voiceless and advocates for the vulnerable migrants against the injustices they encounter (cf. Isaiah 1:17; Zechariah 7:9-10; Proverbs 39:8-9; Jeremiah 22:3; Psalms 32:3 & Matthew 7:12) at the hands of various South African service providers and institutions. In this manner, an *Ecosystem Model for POEM* of a ministry to migrants in South Africa advances that the church has no excuse for not taking its advocacy role for the vulnerable, such as migrants. In saying this, this model reveals the complexities and cost implications associated with the church's advocacy role against the unjust treatment of migrants. The financial implications may arise if the church hires professional lawyers to represent migrants, for example those whose permit applications would have been rejected for unfounded reasons. In some instances there would be need to advocate against migration laws that discriminate against migrants in the labour market and other spheres.

However, regardless of such financial implications, the church should understand that God desires to see the church continuing its task of defending migrants since it (the church) is God's agent in caring and looking after migrants at this interim period of Christianity. The challenge for the church to continue looking after migrants regardless of the cost it experiences is interlinked with our discussion of Hebrews 13:1-2 that advances love as a permanent character of the kingdom of God that the Hebrew Christians were to practically exhibit in their societies regardless of the challenges they were facing at that time. Christians should pursue their Christian obligation to love strangers, in spite of the risk, which their loving and compassionate acts may cost them. This is none other than overlooking the status of aliens and all the challenges they can pose to the hosting nations and its civilians. This means that although the contemporary situation of migration is complex, and sometimes it can cost the civilians (Christians and non-Christians) of the hosting nations (just like how it was dangerous for the ancient Jewish Greco-Roman period to host strangers with mixed motives); Christians everywhere are challenged by Hebrews 13:1-2 to strive to be hospitable to strangers in many and different ways.

In doing this, an *Ecosystem Model for POEM* of migrant ministry prioritise love over the cost it experiences in looking after migrants. In doing this, this model emulates Jesus Christ, and ultimately God, who prioritizes love than the cost of his death that he had to undergo for the salvation of humankind. Indeed, this means that if the church's role of advocacy against labor

laws, migration laws and social and community structures that discriminate migrants may result in the death and imprisoning of some Christians, let it be so. This is because the death and imprisonment of Christians that advocate against the injustice that is done against the vulnerable such as migrants by host nations and its citizens is a negative consequence that is inherent in a life of sacrifice for the wellbeing of migrants. From God's perspective, the previously mentioned sacrifice for migrants honours God because one will be emulating Christ who sacrificed his life for the redemption of sinful humankind because of his love.

This proposed model is further underscored by the conception that a church that does not advocate against the injustice of migrants will incur judgment in the *parousia* (second coming of Christ) of Jesus Christ to consummate his salvation (see our discussion of Matthew 25:31-46 in chapter 2). As well, this proposed model places weight in the shoulders of the church to look after migrants in its church and non-church spaces because one of the determination of reward for Christians on the eschatological judgment of Jesus Christ is the way the church of God has treated the migrant Christians and non-Christians in their churches and communities at large. Looking after migrants for Christians is an appropriate response to their redemption by the gracious, merciful and loving Jesus Christ who would desire that love to be extended to others such as vulnerable migrants. Important to note is that the *missional* aspect of an *Ecosystem Model for POEM of migrants ministry* lies in the fact that the church brings converted migrants to the church (i.e. these migrants that are converted during the external migrant ministry of the church to non-Christian migrants in non-church spaces) and Christian migrants that arrived in non-Christian spaces but they do not know a church close-by to worship God (*this is represented by arrow 9 in the diagram*).

6.3.4. The role of migrants assisted by the church and those integrated in the church

However, embedded within the POEM of a ministry to migrants in South Africa is the conception that migrants that are integrated in the church should get to a point where they become part and parcel of the internal and external migrant ministry of the church. That is, migrants that are integrated and assisted by the church should also start to serve other migrants, as well as participating in various church activities. In amplifying this point, this model suggests that migrants should not depend with churches migrant ministries forever. For instance, professional migrants who have been helped by the churches to acquire legal documentation should be able to exit the migrant ministries of the churches since they can now look for jobs and be independent from the church. As well, this model challenges migrant

ministries to empower migrants without professions with some practical courses such as sowing, baking, hair dressing, etc., so as to help them to be self-reliant, and therefore, exiting the migrant ministries of the churches. At this juncture, both Christian and non-Christian migrants who are self-reliant or independent from the churches after the churches intervention in their particular situations should be able to exit the churches migrant ministries and be able to direct recent migrants to respective churches that assisted them to change their lives. The implication is that former beneficiaries will then identify other migrants in need within church and non-church spaces.

Furthermore, exiting migrants from the churches' migrant ministries should empower the churches with their experiences to minister better to other migrants that are still in need. Exiting migrants empower the churches to minister better to other migrants by sharing their challenges and how the churches have helped them to change their situations. Here, migrants can even suggest ways that the churches can improve their ministry to a particular challenge of migrants based on their experiences of the assistances they got from the churches migrant ministries. This means that the migrants who would have been assisted by the churches should get to a point where they exit the sphere of needy migrants to those of people who give support to more recent migrants. In view of the above-mentioned discussion, this model entails churches pumping out substantial amounts of money to address the physical needs of migrants, creating self-reliance on migrants and inducing within them (migrants) a heart, desire and passion to help future migrants.

6.3.5. An Ecosystem Model for POEM of a ministry to migrants in South Africa has an ecosystem of spiritual support

Furthermore, an *Ecosystem Model for POEM of migrant ministry* avows that a church should mainly provide spiritual support to their migrant Christians. Spiritual support is provided mainly to migrant Christians because the model is cognisant of the fact that the migrants who arrive in non-Christian spaces might be Muslims, Hindus, etc., thus, offering spiritual support to these people from other religions using Christian tools (i.e. the Bible and the Evangelical frameworks of theology) would result in the church clashing with non-Christian migrants. The world we are living in is pluralistic, so the church has to be aware of that reality. In view of the foregoing argument, it would be prudent for the church to largely focus on offering spiritual support to Christians. However, this does not necessarily mean that this model totally dismisses the notion of giving spiritual support to non-Christian migrants. The church can provide

spiritual support to non-Christian migrants as it discerns the background and nature of a non-Christian migrant it is dealing with.

However, since the physical, economic, spiritual, sociological, cultural, environmental and legal multiple and complex challenges of migration result in the psychological or emotional challenges if they are not addressed, this proposed model contends that the church should give spiritual support, largely to its migrant worshippers. To put it differently, migrants are grappling with the issues of anxiety, fear, uncertainty and trauma because of physical, economic, cultural, legal, spiritual, environmental challenges and many other challenges which they encounter in South Africa. Given this, the church has to give spiritual support that addresses the issues of migrants' anxiety, fear, uncertainty and trauma that manifests as a result of many challenges that migrants are facing in South Africa. Here, the church's spiritual support to migrant Christians should include the preaching of the Word of God and engaging in pastoral counselling that redirects migrants to the sovereignty of God in the midst of their desperate situations. It should also include marriage counselling and support to unstable migrant families through some family strengthening activities of the church. It also entails the churches' spiritual support for migrant parents and children to cope within the context of the various challenges that they face in South Africa, i.e. the issue of unstable marriages that result from the supposed breadwinners' unemployment.

In doing the above-mentioned, this model challenges the church to never neglect the aspect of prayer and home visitations. The church has to always pray for God to provide resources for the church to be able to minister to migrants' physical and spiritual needs effectively. As God's agent appointed to look after the vulnerable on earth, the church should unceasingly pray for God to guide it and use it faithfully as it undertakes its mandate of caring for the vulnerable, such as migrants. It has to continue to ask God to protect and safeguard migrants from the physical, emotional and spiritual harm that they experience in their various spheres of life. These kinds of prayers portray that the church recognises God as the primary defender of the vulnerable and it understands that it (the church) is just working hand in hand with God, but under the grace and power of the Spirit of God, the very God himself, who indwells within Christians and, consequently, the church. Home visitations can be used by the church as means to see what migrant worshippers are going through. Through home visitations, the church is able to identify problems that need spiritual support and guidance and offer it immediately. As well, visiting migrants portrays that the church cares and journeys with them in their struggles.

The pastoral visits from the church leaders result in migrants receiving physical and spiritual assistance that addresses their relevant challenges.

Given the proposed *Ecosystem Model for POEM* of a ministry to migrants in South Africa, we argue that this model clearly corresponds with our conviction that churches should understand the multiple complexities of the interplaying factors that make understanding/interpretation of migration situation a complex web. Here, the emphasis lies in the fact that there is no linear approach or straight causation of migration but a multi-layered web that requires the church to have contextual understanding of the causes of migration and the challenges of migrants. With this in mind, an *Ecosystem Model for POEM* of migrant ministry indicates some various responses that South African churches should offer to the multiple and complex migrants' challenges in South Africa.

6.3.6. A predominant biblical theological foundational status for an Ecosystem Model for POEM of a ministry to migrants in South Africa

The theology that underlies an *Ecosystem Model for POEM* of a ministry to migrants in South Africa is the theology of migration in redemptive history and its many facets that we established in chapter 2. In other words, although there are many biblical theological interpretations of migration that drive this *Ecosystem Model for a POEM* of a ministry to migrants in South Africa, we advance that the overarching biblical-theological foundational status of this proposed model is the theology that migration is not an accident in God's scheme. This is because he (God) is using migration to accomplish his redemptive purpose and mission for sinful humanity in the following way. He (God) migrates his people to where sinners are for the salvation of sinners (God makes himself known in the migration of his people and people are saved) and he migrates sinners where God's people are for the salvation of sinners. In this way, the migrants who arrive in church spaces because they are Christians (here, we are aware that some non-Christian migrants also arrive in church spaces because they may perceive churches as more embracing/inclusive than other spaces such as communities) are migrated by God to advance his redemptive purposes, whilst the migrants who arrive in non-Christian spaces (here, we know that Christian migrants can arrive in a non-church spaces and reside there since they may not know a church around them to attend, however, we are speaking mainly of non-Christian migrants who arrive in non-church spaces) are migrated by God for the purpose we are not aware of, i.e. God may want them to be saved through their migration stories.

The current state of migration in South Africa (i.e. God's current migration of both Christians and non-Christians) has some similarities to some of the aforementioned cases in the Bible. In view of that, we argue that God is migrating both Christians and non-Christians to advance his redemptive purposes and plans for the world. Unfortunately, Christians are always unaware of what God is exactly doing with saved people and sinners, whom he migrates to the churches' doorsteps and communities at large. Nevertheless, although Christians/churches do not know exactly what God is doing with every migrant who approaches the doorsteps of churches and the societies at large, we argue that the overarching point is that God is migrating his people (Christians & non-Christians) to advance his redemptive purpose and plans for the world.

Indeed, the preceding overreaching robust theological conviction and other theological rationales for the Church's public practical migrant ministries advanced in chapter 2 justify this proposed model to challenge churches to be more receptive and embracive of migrants by addressing the multi-layered and complex physical, economic, cultural, environmental, spiritual and sociological challenges of migrants at their (churches') door steps and communities at large. Furthermore, inherent in this primary motivation of an *Ecosystem Model for POEM* of a ministry to migrants in South Africa is that the individual and corporate factors for migration may in this case also receive a more than human aspect in God's providential control of everything that has to do with human beings as he works out his plan to fulfil his plans and promises for the world.

6.3.7. Success Factors for POEM of a ministry to migrants in South Africa

The success factors for POEM of a ministry to migrants in South Africa are outlined below. Firstly, migrants should not be contingent on the churches migrant ministries forever (see the previous section 6.3.4). For example, although we are cognisant of the challenges of finding jobs in South Africa due to the high unemployment rate, we argue that professional migrants who have been helped by the churches to acquire legal documentation should be able to exit the migrant ministries of the churches since they can now look for jobs and be self-reliant. As well, this model proposed that churches' migrant ministries should empower migrants without professions with some practical courses such as sewing, baking, hair dressing, etc., so as to help them to be self-reliant or independent from the churches migrant ministries. Secondly, Christian and non-Christian migrants who are assisted by the churches migrant ministries should exit those migrant ministries and be able to direct new migrants to the respective churches that assisted them to change their life situations in South Africa. In other words, one

of the success factors of this proposed model is that migrants should exit the sphere of being migrants that need support to those that give support to more recent migrants. Here, exiting migrants from churches migrant ministries should also empower the churches with their experience to minister to those migrants who are still in need.

Given this, although this proposed model requires churches to pump out a lot of money to their migrant ministries to address the physical needs of the migrants, it also seeks to create self-reliance on migrants and induce within them (migrants) a heart, desire and passion to help future migrants. This model also opens up the possibility of being improved by those who are in ministry in order to effectively minister to migrants' challenges within their various contexts. This proposed model can have a wider relevance because the global context of international migration is similar with that of the South African context (see conclusion of chapter 3) and the global challenges of migration to host nations and migrants is similar with that of South Africa although these challenges may manifest differently in different contexts (see conclusion of chapter 4).

6.4. Conclusion

In conclusion, this chapter has developed a legitimate theological and social missional ecclesiological holistic ministry model to migrants in South Africa by drawing from the discussions and findings established in the previous chapters one (1), two (2), three (3), four (4) and five (5). In diverging from some current South African churches that draw a wedge between evangelism and social action gospel in their conceptualisation of migrant ministries, this chapter proposed a *Public Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa. POEM is a song about a public church that understands its public practical theology that has a community responsive approach, a church that ensures responsive operative ecclesiology and has an ecosystem of care for the spiritual and physical needs of migrants. What emerged from an *Ecosystem Model for POEM* of a ministry to migrants in South Africa is that a public church that effectively responds to migrants' challenges should be conscious of their various arrival spaces, such as church and non-church spaces. This church should be conscious that the challenges that the migrants in the church are facing are similar to those of the migrants who arrived in non-church spaces. Therefore, the church should find means to identify migrants in church and non-church spaces and address their challenges. In doing this, the church will result in having a structured internal (church ministry for migrants

inside the church or among Christians) and structured external migrant ministry (church ministry for migrants outside the church) that is justified and expected by Scripture.

Furthermore, a church's migrant ministry should be constituted by its networking and linkages with various stakeholders and organisations that offer assistance to migrants' challenges that is beyond the church's jurisdiction and capacity to help. To put it differently, the churches that are partaking in migrant ministries should have an ecology of support that knows where to refer migrants with particular challenges that the churches do not have the capacity to address. This requires the churches to do thorough research about the migrants' challenges and the possible responses to those challenges beforehand so that when migrants arrive at church and non-church spaces with their challenges, the churches should be able to either provide direct or indirect responses. This awareness and knowledge are necessary in designing an effective Ecosystem Model for a POEM of migrant ministry. This implies that church leaders (or churches) should have technical capacities/competencies so as to develop a *Public Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa. This means that the leaders of churches that are engaging in addressing migrant challenges in church and non-church spaces require thorough training to be able to conceptualise and function in a versatile and effective manner in the context of the complex and multi-layered challenges of migrants. To put it differently, the competence of church leaders is critical because the challenges of migrants are a multi-layered and complex web that compels a church to do serious thinking and reflection so as to give effective responses to the migrants' challenges.

However, designing a *Public Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa is not an easy task for the church because it is costly and time consuming in many and different ways. However, with a thorough biblical theological foundational status of migration in redemptive history and its interrelated facets, a *Public Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa and its ecosystem of physical and spiritual care for Christian and non-Christian migrants suffices as a productive approach to be adopted by the South African churches and beyond.

7. Summary, conclusion, findings and preliminary suggestions for further study

The aim of this study was the quest for a legitimate theological and social missional ecclesiological holistic ministry model that responds to migrants' challenges in South Africa. This quest was intrigued by chapter one (1) that established the global increment of the number of people that are engaging in international migration and then encounter various challenges in migrants' hosting nations. Whilst the challenges of migrants are complex and multifaceted, the current church is experiencing inadequate theological responses and approaches that respond to migrants' challenges. With the aforementioned in mind, the first chapter presented five (5) current responses and approaches to migration challenges that are useful. They also served to underscore the need for attempts at a comprehensive biblical-theology of migration that informs ecclesiological holistic ministry to migrants. The instituted five current theological approaches and responses to migration challenges in chapter one (1) are the following:

- i) a systematic approach that focuses on practical responses from a pastoral care that is limited to particular social contexts;
- ii) theological response and approach to migration crisis that focuses on theological motif and ministry praxis from single biblical texts;
- iii) the approach that focuses on Israel in the Old Testament as a paradigm of how native Christians and hosting nations should treat migrants;
- iv) urban mission scholars' systematic approach on the churches incarnational ministry embedded in their larger focus on migration within the context of Great commission; and
- v) finally, a systematic theological approach that focuses on doctrinal formulation that responds to migration crisis.

We have argued that, firstly, the approach of theological motif and ministry praxis from single biblical texts weaken broader application to theological principles, is incomprehensive, and arguably unsystematic in treatment of doctrine hence inadequate. Secondly, a systematic approach, which focuses on doctrinal formulations that respond to migration challenges, does not proceed to construct ecclesiological holistic ministry models that respond to the challenges of migrants. This approach seems to assume that doctrinal formulations automatically translate to practice. It focuses on reflection and doctrinal formulation and fails to lead to a design of a church ministry model that responds to migration challenges. Thirdly, urban mission scholars' systematic approach on the churches incarnational ministry with the poor people in the cities

such as migrants, which is embedded in their broad discussion of migration in the context of the Great Commission is problematic because it focuses on the issues of mission, which may tend to down play certain needs and challenges that migrants may face, while predominantly serving them out of the church's self-interest, that may be associated with the desire for the church to grow or make converts. Fourthly, a systematic approach that focuses on practical responses from a pastoral care that is limited to particular social contexts lacks application to a wider context, thus, this challenges one to keep other contexts in mind. Fifthly, the approach that focuses on Israel as a paradigm of how native Christians and hosting nations should treat migrants is problematic due to its seeming tendency to focus on aspects of Old Testament ethics. What is needed is an approach that when using the Old Testament also pays sufficient attention to its theology and redemptive historical emphasis as the context of the ethical injunctions that are an integral part of the Old Testament texts.

Nevertheless, in contextualising these useful and deficient theological responses and approaches to migration challenges in the South African context, we argued that the current theological-ecclesiological responses and approaches to migration issues lie in that most do not also utilize or respond to migration challenges in African contexts such as that of South Africa. In avowing the preceding, we proposed a need to contribute to theological-ecclesiological responses and approaches to migration challenges in South Africa, a country that is believed to have been hosting approximately 5 million undocumented and documented international migrants in 2015 (African Check, 2015). Having recognised that, we proceeded to advance that the migration challenges in South Africa, as well as the theological responses to them confront us as being until now more of a 'discourse appendix' than central to the discussion. The aforementioned surfaced from the conception that there are few theological studies that respond to the challenges of migration in the context of South Africa. A small number of these theological studies that respond to migration challenges in South Africa are incomprehensive regarding their biblical-theological analysis of migration. At the same time, they have not resulted in the development of an ecclesiological holistic migrant ministry. It is from this background that we strongly argued that a biblical-theological-ecclesiological approach and response in the current and on-going migration crises in South Africa could be strengthened by providing a legitimate comprehensive biblical-theological analysis on migration. In other words, in view of the research problem that surfaced in this chapter; the chapter concluded by proposing the study of the Bible for insights regarding challenges related to migration in order

to design a holistic migration ministry model that responds to migration challenges in South Africa.

Chapter two (2) has framed a biblical-theology of migration for practical-missional praxis by conducting a biblical-theological analysis of migration from the selected Old and New Testament passages and cases on migration using a redemptive historical approach. In doing this, we discerned many theological principles or insights on migration that should compel the church to have responsible migration responses. Although all the theological principles advanced in this chapter cannot be summarised at this juncture, we contend that the predominant biblical-theological principles are interlinked with the view of migration in redemptive history. The chapter discerned that human migration has its origin in God for a purpose and God continues to use human migration in accomplishing his redemptive plan and purposes for humanity after the fall. After the fall, God continued to migrate his people with the purpose of accomplishing his redemption for humankind that he initially promised in Genesis 3:15. This aspect was advanced by many migration principles such as that God migrates his people where sinners are so that sinners can get in touch with God's people and be saved. God migrates sinners where God's people are so that they can get in touch with God's people and be saved and many more others. The predominant argument was that since God migrates his people for a purpose that is usually unknown to humankind, it is applicable for human beings to have positive responses to migrants because migrants are brought by God at their door steps for a purpose. Given this, we established that the individual and corporate factors for migration such as famine, persecution and many more others may in this case also receive a more than human aspect in God's providential control of everything that has to do with human beings as he works out his plan to fulfil his promises.

Having framed a biblical-theology of migration for practical and missional praxis in chapter 2, chapter three (3) developed this thesis by providing the current global and South African context of international migration utilising an eclectic approach that was summarised as push and pull factors approach. In understanding the contemporary global context of international migration with particular focus in South Africa using the eclectic approach of push and pull factors, the chapter disclosed that both the current global and South African context of migration is characterised by people that move from their countries of origin to other nations because of push factors such as political instability, economic crises, natural disasters and many more others. This was achieved by moving from the contemporary global context to the South

African context of international migration. For example, political instability as the contemporary global context of migration is evidenced in the forced international migration of many Syrian people to European nations because of war and conflict in their country. The South African context of international migration is also characterised by many Zimbabweans and people from other countries that migrate to South Africa because of political instability in their countries. These similarities between the global and South African context of migrations cuts across many push and pull factors as the chapter demonstrated. With this in mind, we have argued that if the global context of international migration is similar with the South African context of international migration, it indicates that even when we design a holistic ministry model that respond to migrants' challenges in South Africa; it is likely to be also relevant to all contexts.

Nevertheless, in keeping in line with the framed biblical-theology of migration for practical-missional praxis in chapter 2, we further identified that the contemporary global and South African context of migration is also similar with that of Scripture, i.e. Scripture confronts us with people such as Abraham, Isaac, Jacob and his family, and many more that left their countries to other nations because of natural disasters such as famine in their countries of origin. Furthermore, we indicated that there is less emigration when there are no political instabilities (i.e. wars, violation of human rights, conflicts), economic crises such as unemployment and many more other push factors in a country. However, although pull factors such as high-quality education, high incomes, economic opportunities and many more will continue to attract people to migrate to other nations, we discovered that the main drivers of international migration are political and economic instability in the nation of origin.

The fourth (4) chapter amplified the current situation of international migration, by establishing the challenges of migration for migrants' hosting nations and migrants. In moving from the global challenges of migration for hosting nations and migrants to that of the South African context, we have identified that South Africa as a nation is experiencing the same challenges that other nations are facing because of migration. Likewise, migrants in other nations are facing similar challenges with that of migrants in South Africa although the nature and manifestations of these challenges differ in different contexts. In view of the challenges of migration to hosting nations, the chapter revealed that South Africa and other migrants' hosting nations are encountering the challenges such as the cost of resettling and integrating migrants, increment of the rates of unemployment, threats from the refugees' opponents and the fact that migrants, particularly refugees are intertwined with terrorism and crime activities. Nonetheless,

in focusing on the migrants' challenges in South Africa, the chapter argued that the academic literature reveals that migrants are facing physical, economic, spiritual, sociological environmental, legal, security and emotional/psychological challenges.

Chapter five (5) was an empirical chapter that developed this thesis by providing an empirical study that determined the manner which South African churches are responding to migrants' challenges in South Africa and the theological rationales that drive South African churches' response to migrants' challenges. The chapter does that by using a qualitative approach of in-depth interviews with 11 church leaders and 11 focus group discussions with migrant worshippers within the participating churches. In deviating from its main objective but laying foundation for the context of South African churches' response to migrants' challenges, the chapter initially confirms some of the challenges of migrants that were highlighted in the literature review. The chapter also added new challenges that did not exist in the literature study that was conducted in chapter four (4). In doing this, chapter five (5) amplified the picture of the current challenges of migrants in South Africa as a complex and multi-layered web that requires effective responses from the South African churches.

In keeping with its main objective, the chapter discussed South African churches' responses to migrants' challenges and the theological rationales that drive churches' migrant ministries based on responses from in-depth interviews with church leaders and focus group discussions with migrant worshippers attending the respective churches. In analysing the South African churches response to migrants' challenges in detail, the chapter identified that South African churches have structured and unstructured migrant ministries that are inadequately responding to migrants' challenges (i.e. lack of accommodation, lack of legal documentation, discrimination in the schools, unemployment and so on), whilst many churches are silent in addressing some of these challenges such as migrants' limited access to financial services, security issues, discrimination in the job market and hospitals and etc. Thus, South African churches have been challenged to improve their responses to migrants' challenges by improving their current areas of response to migrants' challenges. South African churches have been challenged to consider starting to address the challenges of migrants they have not been responding to. These were brought to their attention in this discussion.

Finally, the chapter examined the theological rationales that underlie South African churches' response to migrants' challenges. The chapter revealed that some theological rationales that drive South African churches' structured and unstructured migrant ministries are expected and

justified categories from Scripture. However, the churches need to thoroughly work out the biblical theological foundational status of these rationales as a way of improving and strengthening the theological rationales that drive their migrant ministries. Here, one of the major findings was that some South African churches are having good responses that are constructed from inaccurate interpretation of biblical texts. Having said that, we also discovered that there are other South African churches that do not have structured migrant ministries based on the following theological rationales: the notion that the Bible's concern is for Christians to look after the vulnerable not specifically migrants (i.e. there is no emphasis in the Old and New Testaments to look after migrants) and the notion that the primary focus of the church is to preach the gospel, not to be a non-governmental organisation. These theological rationales drew a wedge between evangelism and social action gospel which resulted in some churches developing ineffective migrant ministry for vulnerable migrants in their churches and beyond. These theological rationales were disputed in chapter 5 using the biblical material that had already received attention in the previous chapters.

In view of the findings and discussions in the previous chapters, chapter six (6) developed a *Public Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa as a legitimate theological and social missional ecclesiological holistic ministry model to migrants' challenges in South Africa. That is, in breaking away from some current South African churches that draw a wedge between evangelism and social action gospel in their conceptualisation of migrant ministries, this research proposed a *Public Church Operative Ecclesiological Model (POEM)* of a ministry to migrants in South Africa. POEM is a song about a public church that understands its public practical theology that has a community responsive approach, a church that ensures responsive operative ecclesiology and a church that has ecosystem of care for the spiritual and physical needs of migrants. An *Ecosystem Model for POEM* of a ministry to migrants in South Africa is conscious of the various migrants' arrival spaces such as church and non-church spaces. It is also conscious that the challenges that migrants in church are facing are similar to those of migrants that arrive in non-church spaces. Therefore, the church should find means to identify migrants in church and non-church spaces and address their challenges, i.e. using municipalities and other institutions to identify vulnerable migrants that arrive in non-church spaces. In doing this, the church will result in having a structured internal (church ministry for migrants inside the church or Christians) and structured external migrant ministry (church ministry for migrants outside the church) that is

rooted in a biblical-theological conviction that God requires Christians, and consequently the church to care for vulnerable Christian and non-Christian migrants.

Furthermore, a *Public Operative Ecclesiological Model (POEM)* of a migrant ministry should be constituted by the churches' networking and linkages with various stakeholders and organisations that offer assistance to migrants' challenges that are beyond the churches' jurisdiction and capacity to assist. In other words, the churches that are involved in migrant ministries should have an ecology of support that knows where to refer migrants with particular challenges that the churches do not have the capacity to address. This requires the churches to do thorough research about the migrants' challenges and the possible responses to those challenges beforehand so that when migrants arrive at church and non-church spaces with their challenges, the churches should be able to provide direct or indirect responses to migrants' challenges. This aforementioned awareness and knowledge that is necessary in designing an effective Ecosystem Model for a POEM of a ministry to migrants in South Africa implies that church leaders (or churches) should have technical capacities/competencies so as to develop a *Public Operative Ecclesiological Model (POEM) of migrant ministry*. In this way, the church leaders that are leading churches that are addressing migrant challenges in church and non-church spaces require thorough training to be able to conceptualise and function in a versatile and effective manner in responding to complex and multi-layered challenges of migrants.

The competence of church leaders is critical because the challenges of migrants are a multi-layered and complex web that entails a church to do serious thinking and reflection to give effective response to migrants' challenges. Furthermore, designing a *Public Operative Ecclesiological Model (POEM)* of migrant ministry is not an easy task for the church because it is costly (the need of human and financial resources) and time consuming in many and different ways. However, with a thorough biblical theological foundational status of migration in redemptive history and its interrelated facets, a *Public Operative Ecclesiological Model (POEM)* of migrant ministry and its ecosystem of physical (material) and spiritual support for Christian migrants, and physical and material support for non-Christian migrants suffices as a productive approach to be adopted by South African churches and beyond. In our view, this proposed model is likely to be also relevant to all contexts because the global context of international migration is similar with that of the South African and the global challenges of migration to host nations and migrants is similar to that of South Africa although these challenges may manifest differently in different contexts.

In allowing this research study to suggest the focus of future researches, we are of the opinion that forthcoming studies should focus on developing a biblical-theological foundational status of the holistic mission of the church since there is a persisting position of the dichotomy between evangelism and social action gospel that surfaced within some current South African churches' conception of migrant ministries. That is, the research perceived a persisting dichotomy between evangelism and social action gospel that makes some South African churches to render ineffective responses to migrants' challenges. Whereas the problem of the dichotomy between evangelism and social action gospel endures and continuously affect the holistic mission of the church, we are cognisant that there are no current studies done to explain the close association between evangelism and social action gospel in the mission of the church. In this way, we argue together with Myers (2010:121) that "there is very little new theological reflection" that has been done with regards to the interrelationship between evangelism and social action gospel for the last few years. Instead, theologians are resting on the work done in the 1980s whilst a disjunction between evangelism and social action gospel continues to affect the church to carry its God ordained holistic mission in an effective and versatile manner (ibid). Given this, we advance that from a theological perspective, future studies should focus on developing a thorough biblical-theological foundational status of the holistic mission of the church to enhance the churches migrant ministries to have an effective ecosystem of physical and spiritual support to vulnerable migrants.

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9. Appendixes

9. 1. Recruitment Documents for churches, church leaders and migrant worshipers

Title of the Research Project: Theological understandings of migration and church ministry models: a quest for holistic ministry to migrants in South Africa

Researcher: Christopher Magezi

Invitation of the participants to participate in the study and the criteria of inclusion

Christopher Magezi, a researcher of the research study titled ‘Theological understandings of migration and church ministry models: a quest for holistic ministry to migrants in South Africa’ is inviting available and willing South African churches to participate in this study. The research seeks to determine how South African churches are responding to the challenges faced by international migrants in South Africa. The researcher seeks to do that by interviewing two groups of people, namely: (1) church leaders and (2) migrants attending those churches. Church leaders who are eligible to participate in this research are ministering or leading churches with at least ten (10) migrants in their church membership. The reason for choosing a church with at least 10 migrants in their church membership is based on the assumption that the churches would respond to the high number of migrants in their membership by having a specialised church programme, such as a Bible study, that specifically target the migrant population. By implication, this means that the churches that can be part of this study should have at least 10 migrants in their church membership.

Migrants who are eligible to participate in this research study should have been attending that church for a period of six (6) months or more. The researcher believes that migrants who have been attending a church for a period of six (6) months or more have been in South Africa for a considerable time and have experienced a considerable number of challenges which they can share with the researcher. As well, they have been attending a church for a considerable duration of time to be able to provide informative experiences and information concerning their churches’ response to migrants’ challenges. Furthermore, six (6) months of consistent church attendance in one church is also considered as a sign of the sampled migrants’ commitment to that church, or is a sign that one has found an acceptance by the church, etc.

What is this research study all about?

This research is an evaluation to provide a qualitative understanding of how South African churches have been responding to migrants' challenges. This is done with the view of formulating a legitimate biblical-theological model that responds to migrants' challenges in South Africa.

What will be the responsibility of church leaders and migrant worshippers in the study?

Your role as a participant is to share your experiences, thoughts, and views about your church's response to migrants' challenges, based on your experience.

Are there risks involved in your taking part in this research and how will these be managed?

There are no risks in this study. All discussions will be confidential and will not be discussed outside the research discussion environment.

What will happen to the data?

The information will form part of a PhD research report that will be available in the public domain.

Will you be paid to take part in this study and are there any costs involved?

You will not be paid to take part in the study and there will be no costs involved.

How will you know about the findings?

The general findings of the research will be shared with you through the academic public domain and relevant channels.

Once a church has reached a decision on whether to participate or not to participate in this research study, I ask it to call or email the researcher regarding its decision in the following contact details:

Christopher Magezi (Researcher) at 0798370389 & 0733881703
(magezichristopher@gmail.com)

Or else, it should contact the following research promoter for further investigation or clarification about the research:

Christopher Rabali (Research Promoter) at 0027169103449 (Christopher.Rabali.ac.za)

However, in case of no communication from the contacted churches, the researcher will call the church leaders for follow up, if the time he agreed with the church leaders to get feedback has passed. This follow up is possible if the researcher is permitted to take the phone numbers or email addresses for communication purposes.

Thanks in advance for your cooperation in this research study. I look forward to hearing from you.

From Christopher Magezi

PhD Student at North West University

9.2. Consent Letter for Participants

Title of the Research Project: Theological understandings of migration and church ministry models: a quest for holistic ministry to migrants in South Africa

Researcher: Christopher Magezi

Invitation of the participants to participate in the study

You are being invited to take part in this research study titled: “Theological understandings of migration and church ministry models: a quest for holistic ministry to migrants in South Africa”

What is this research study all about?

This research is an evaluation to provide a qualitative understanding of how South African churches have been responding to migrants’ challenges. This is done with the view of formulating a legitimate biblical-theological model that responds to migrants’ challenges in South Africa.

Why have you been invited to participate?

The selected church leaders and migrant worshippers have been invited to participate in this research study for two reasons. Firstly, church leaders have been invited to participate in this study based on the presence of at least ten (10) migrants within their churches. Migrant worshippers have been invited to participate in this study based on their membership of these respective churches. As such, you are considered to be in a position to provide useful information regarding the study, due to your experience.

What will be your responsibility?

Your role is to share your experiences, thoughts, and views about your church’s response to migrants’ challenges, based on your experience.

Are there risks involved in your taking part in this research and how will these be managed?

There are no risks in this study. All discussions will be confidential and will not be discussed outside the research discussion environment.

What will happen to the data?

The information will form part of the PhD research report that will be available in the public domain.

Will you be paid to take part in this study and are there any costs involved?

You will not be paid to take part in the study and there will be no costs involved.

How will you know about the findings?

The general findings of the research will be shared with you through the academic public domain and relevant channels.

Is there anything else that you should know or do?

You can contact: Christopher Magezi (Researcher) at 0798370389 & 33881703 (magezichristopher@gmail.com) or Christopher Rabali (Research Promoter) at 0027169103449 (Christopher.Rabali.ac.za)

Declaration by participant

By participating after the research has been explained to you or signing below, you are agreeing on your own behalf to take part in the research study: Theological understandings of migration and church ministry models: a quest for holistic ministry to migrants in South Africa

I declare that:

- I have understood this information and consent form and it is written in a language with which I am comfortable.
- I have had a chance to ask questions to both the person obtaining consent, and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurised to take part.
- I understand that what I contribute could be reproduced publically and/or quoted, but without reference to my personal identity.
- I may choose to leave the study at any time and will not be penalized or prejudiced in any way.
- I may be asked to leave the study before it is finished, if the researcher feels it is in my best interests to do so, or if I do not follow the study plan, as agreed to.

- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (*place*) on (*date*) 20....

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Signature of researcher

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Signature of witness

9.3. Open ended Questionnaires for Church leaders and Migrant worshippers

9.3.1. Open Ended Questionnaire for church leaders

Objective: To know the current kind of ministries to migrants within churches in the Gauteng province or to know the kind of ministries that are targeted for migrants (migrant focused ministries) in the churches?

1. How many of your church members do you consider to be migrants from other countries? How many church members does your church have in total? How old is your church? Where is it located? (These questions are aimed at knowing the biographical details of the church).

2. How long have you been pastoring this church? What is your theological educational level? Which gender are you? Which position do you have in your church? Which race are you? (These questions are aimed at knowing the biographical details of the church leaders).

3. What types of ministries that focus on migrants from other countries?

4. What is the motivation, basis or reason for having or not having migrant ministries? (The basis and rationale of migrant ministries/the biblical, theological and contextual question).

5. Do migrants in your church experience these challenges? (This question seeks to triangulate if migrants from other countries are experiencing the challenges outlined in the literature of chapter 5).

6. What are some of the things that your church has done to help migrant members to deal with the challenges they face in the church and in the community?

7. How are these migrant ministries working to address the challenges of migrants? (The good and bad things experienced in these ministries).

9.3.2. Open Ended Questionnaire for migrants' worshippers

Objective: To know the current church ministries within churches in Gauteng province that are migrant-focused.

1. What kind of challenges are you encountering as migrants in a foreign nation? (This question seeks to triangulate if South African migrants from other countries are experiencing the challenges outlined in the literature of chapter 5 and then lay foundation to situate the Church's response to migrants' challenges).
2. Which country do you come from? How long have you been in South Africa? How long have you been attending your church? What is your educational level? How old are you? Are you here legally? Which gender are you? Which race are you? (These questions are aimed at getting the circumstances and biographical details of the migrants).
3. What kind of migrant ministries focusing on you as migrants does your church have?
3. What are your experiences of these ministries? (Good and bad experiences).
4. How relevant are these ministries to your challenges/do these ministries address your migrant challenges? If yes, how do they address do so?
5. What is the motivation, basis or reason for the church having or not having migrant ministries that focuses on you as migrants? (The basis and rationale of migrant ministries/the biblical, theological and contextual question).
6. Has the practical involvement of the church in your life helped you mitigate (ease) your life challenges in a foreign land?