

UNIVERSITY OF KWAZULU-NATAL

**EVALUATING THE RESPONSES TO SOCIAL CHANGE
BY CONGOLESE REFUGEE CHRISTIAN LEADERS
LIVING IN DURBAN, SOUTH AFRICA**

By

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DECLARATION

I, Rev. Assan Biruli, declare that the research reported in this dissertation, except where otherwise indicated, is my original research.

This dissertation has not been submitted for any degree or examination at any other university. Data, pictures, graphs and other information was generated by me unless specifically acknowledged as being sourced from other persons. Any text, graphics or tables copied and pasted from the Internet, unless otherwise acknowledged, are referenced in the dissertation.

Signature:

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ABSTRACT

“Christian leadership” is not new terminology in world literature, but research on Christian Congolese refugee leadership in Durban seems to bring out a new dimension to it. In their struggle to reach a meaningful standard of life, refugee Christian leaders in Durban are experiencing rough and traumatic times. This research investigated how they deal with social change for both their lives and that of their mixed congregations in Durban.. This research applied leadership theories and servant-hood models to Christian leadership principles. Personal experience of life was used to describe and identify factors that have helped positively and hindered negatively the promotion of such changes. The study aimed to reveal the traumatic responses and experiences of refugees as a consequence of political and civil conflicts in their country of origin. Factors that have helped overcome barriers to their social change will also be identified. The research also challenged the negative malpractices and attitudes displayed towards the refugees by some people in the host country. This study focused on people’s lives and their deep heartfelt needs drawing on a sample of mature leaders and church members capable of implementing change despite circumstances that surround them. A qualitative approach with ethnography as the dominant methodology was employed. Open-ended questions were used in interviews to gather data relative to social change. Based on qualitative and ethnographic findings, this research revealed that despite acculturation, psychological stress, discrimination, and social exclusion in their day-to-day lives, Congolese Christian leaders are able to generate positive social change. The findings will help in future research, while for now Congolese Christian refugees will benefit from acquiring knowledge and principles that will hopefully help them improve their leadership qualities to become future useful leaders who will give the world the best of their expertise. However, in a world that is changing at an exponential rate, there can be no social certainty. While Congolese Christian leaders in Durban define their priorities and address future problems in order to integrate themselves into the local community, it is believed that the experience they gain in this country will contribute in improving their social lives, enhance their future leadership skills for the benefit of their present community for now and in future for the benefit of their country of origin as well as the whole African continent.

GLOSSARY OF ACRONYMS

ANC	African National Congress
AU	African Union
DRC	Democratic Republic of Congo
DHA	Department of Home Affairs
ID	Identity Document
MCC	Mennonite Central Committee
NEPAD	New Partnership for African Development
NGOs	Non-governmental Organizations
UNHCR	United Nations High Commissioner for Refugees

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CHAPTER I: INTRODUCTION

1.1 INTRODUCTION

The decision to leave home, your own people, nation and country may be both by choice and/or by force depending on the circumstances. The animosity which orchestrated and sparked conflicts and wars in the Democratic Republic of Congo (DRC) has resulted in the displacement of thousands of the Congolese population to different African countries and even beyond, carrying with them horrendous memories and trauma. Christian Congolese refugees are no exception to this experience.

Congolese Christian leadership living in Durban, South Africa, is struggling to overcome local challenges which include lack of understanding of the refugees by the local community. The trials and tribulations they have undergone have helped them to adapt to new rules in the community they now live in, outside the borders of their own country, hence the interest of this study.

The question that comes to mind when tackling the situation above is to explore how Congolese Christian leaders deal with the social barriers which, as refugees, they and their congregations face in their adopted country. This will be one of other attempts that the research will try to uncover and address. While most of the problems seem to lie in negative connotations attached to the term 'refugee' by most local people, this study will deal in part with the emotional experiences of refugees, an aspect that until now has been neglected and in some cases, deliberately avoided. Then the refugee terminology will also be clarified.

The study may in some cases refer to immigrants and refugees, specifically Congolese coming to South Africa, and point out the reasons that made them come to South Africa and how they now live. Due to time and the limitation of documentation related to Congolese Christian leaders, this study will be focused mainly on those Congolese refugee Christian leaders (and to some extent, their congregations) living in Durban. In this chapter other important terminologies such as 'asylum seeker' will be clearly clarified.

1.2 MOTIVATION AND PROBLEM STATEMENT

Christian leaders from the DRC, currently in the city of Durban, are aware of the social and xenophobic, discriminatory attitudes that surround them. However, they seem to be prepared and are willing to face these challenges by expressing their opinions and retaining a positive attitude. With a view to helping refugees, they are ready to step beyond the 'refugee' label attached to their image. The study seeks to contribute to existing research by using a number of approaches that will reinforce the restoration of the refugees' self-image through making them aware of their social position, capabilities rights and possible future of their well-being.

Being at the same time a participant researcher and a member of the community that is being researched, the study could introduce an element of bias. However, Mehra (2002:6) believes that the significance of a researcher's personality and values are demonstrated in the choice of both methodology and the research topic. Scheurich (1994) also believe that someone's historical place in the society determines in a broader sense what is to be researched. As Mehra (2002) generally understands it, it is almost impossible for a researcher to distance himself from the subjects he or she is seeking to understand. It is when he or she interacts with them that he gains knowledge and a deeper understanding. Therefore, in order to maintain the authenticity of the voices researched, it was incumbent upon me to create a research environment where participants could express their perspectives freely without interruption. My role as a practitioner was to subjectively ask open-ended questions without steering or endorsing any particular answer.

With the present study challenges include the participation of refugee Christian leaders in socio-economic arenas out of which they are presently disconnected. Modern Christian reformers believe that concrete social changes and the governing methods are possible through learning from each other's experience and support. Through this research, refugees expressed their thoughts concerning both their reception in the host country and whether the United Nation High Commissioner for Refugees (UNHCR) has played a role. The poor treatment of refugees in different health centers administered by the South African Department of Health will also be covered as an example of the social change issues in this dissertation. This will be addressed with a view to recommend a comprehensive set of guidelines on the provision of health care for refugees.

1.3 OBJECTIVES

The main aim of this research is to specifically:

- To document and analyze the activities of Congolese Christian leadership's response to the daily challenges they face in Durban.
- To examine the attitude and understanding of the local people, even some employees in government towards the refugees.
- To investigate the implication of non profitable organizations (NPOs) in easing the socio-economic burden on the Congolese refugee community in Durban.
- To develop strategies that will reinforce Congolese Christian leadership community empowerment.
- To explore prospects of learning from one another.

1.4 RESEARCH QUESTIONS

Congolese Christian refugee leaders face challenges of improving their socio-economic conditions and those of their followers through the creation of unofficial work and positive engagement. The researcher, as a practitioner and as one of the Congolese refugee Christian leaders, understands that the success of this leadership will depend greatly on the styles they exhibit, as well as the skills they practice, to confront the obstacles that are in their way.

Accordingly, the research intended to find answers to the queries such as:

1.4.1 What activities are the Congolese Christian leaders engaged in to assist their refugee followers to overcome the daily challenges that they face?

1.4.2 What are the typical attitudes of the host community and selected government departments towards Congolese refugees?

1.4.3 What role does the NGO sector play in alleviating the socio-economic hardships confronted by the Congolese refugee community staying in Durban?

1.4.4 What strategies would reinforce the leadership styles of Durban-based Congolese Christian leaders?

1.4.5 What prospects exist for the Congolese Christian leaders and their church members, as they learn from each other as they seek to resolve the challenges that they face from day to day.

1.5 RESEARCH METHODS

In order to establish a theoretical framework, this study looked into various notions and ways of describing and understanding leadership. Because of its nature, this study used ethnography as a qualitative methodology to examine the challenges faced by Congolese Christian leaders, and the members of their congregations. The methodology was supported by open and closed questions in a guided interview.

Unstructured questions were used in an observatory and open-ended discussion. Ethnography is used in social research that mostly, according to Hammersley (1990), study people's behavior in the daily activities of their lives. The study used observation as a method to gather a range of sources in informal conversations. Harris and Johnson (2000) understand ethnography as a vivid analysis of human beings and their behavior through gathered data during a field survey.

This can be understood in its natural setting that it involves intimate face to face interaction in order to facilitate inquiry, discovery, exploration, description and clarification of relationships among different personalities.

Qualitative research draws its strength from social science and is concerned with the behavior of people while giving the opportunity to the subjects to respond to questions addressed to them (Sapsford & Jupp 1996:103). The qualitative methodology includes participant observation and interviews, employing open-ended questions, as observed by Casley and Kumar (1988:3).

In order to support the academic documentation regarding African political and civil conflicts as described by Huntington (1991) and Osei (2004), it was important to undertake a fieldwork survey and obtain relevant data that would enrich this study. The limited number of open-ended questions provided answers that, after analysis, yielded the data. A group was established on the basis of the participants' maturity and ability to express him/herself in French, English or Swahili and they should have lived in Durban from since 1996. Appointments were made with the participants to administer the questions.

1.6 LIMITATIONS OF THE STUDY

Researching Congolese Christian refugee leaders in Durban was not an easy task. It required time, tact and patience. Some leaders and church members were too sensitive to respond to the invitation and speak freely, truthfully and openly to questions on their experiences.

Others avoided interview appointments altogether by giving all sorts of excuses, including saying that they were too busy daily and that they could not commit themselves to any fixed time for interviews and/or discussions. Thus, they failed to participate in the research questions as they had promised.

It was therefore important to contact other church members or church leaders who willingly participated and opted to contribute to this study. The other factor that was a limitation in this study related to the difficulty in obtaining suitable academic literature. The study had, as a result, to depend partly on the data collected from interviews with both Congolese leaders and Christian refugees in Durban churches.

The research focused its attention on the involvement of Congolese Christian refugee leaders and their church members in various activities in order to assess the effects of their social change in Durban with reference to obstacles and challenges that they faced. Because of the insufficiency of time it was not possible to access the finer details of everyone's experience in this research. For that reason, a delimitation of the study to Christian churches led by Congolese leaders in the Point Road and St. Georges street areas was enforced.

1.7 Structure of the Study

This chapter described briefly the reason for writing on this topic. The chapter presents the objectives, the focus and the limitations of the study.

Chapter two covers the literature review, which relates mostly to academic information and available articles on leadership. The chapter analyzes the understanding of the general leadership concept as viewed in the literature in comparison to the understanding of servant-hood as being used in Christian leadership today.

The third chapter handles systematically the description of the process in qualitative inquiry and research design to investigate the crucial issues in the subject of the study.

The fourth chapter is concerned with the experiences of both Congolese Christian leaders and their church members residing in Durban. Their narratives as refugees are described systematically and covered their experiences from the moment they left their home country to their arrival in South Africa.

The fifth chapter includes the discussion of the most sensitive results of the findings relating to public opinion of the local population, which paints refugees as thieves, job grabbers and

troublemakers. At the same time, the chapter narrates a summary of the historical facts leading up to the events of 1996 as the root cause of the massive displacement of people from the DRC to South Africa, and in particular into Durban.

The last chapter concerns the conclusion of the study. It is followed by recommendations as understood by Congolese refugee Christian leaders living in Durban who participated in this study.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

The intention of this chapter is to provide a critical overview that encompasses the Christian leadership theories and performance. The main focus will be to explore scholarly material and popular articles relating to leadership effectiveness that point to the responsibilities and needs of Congolese Christian leaders now living in Durban, South Africa. Through different leadership definitions, this chapter will start by describing selectively the different meanings of leadership, the concept, the different styles, cultures and the impact they have on community's development. Based on an overview of leadership theory and practice, this chapter will explain the utility of leadership as a tool in relation to the overall objectives of Congolese Christian refugee leaders in Durban.

Through the above approach, this chapter will look at multiple challenges that face African leadership. The impact of Western democracy on African leadership and its form of governance will be comparatively observed. This chapter will then examine the concept of Christian leadership, its place and meaning in the society today. In ending this chapter, the concept of servant-hood leadership adopted by the Congolese Christian leadership in Durban will be examined in the biblical context. This is to draw a conclusion on their effectiveness as leaders while they seek to obtain a positive transformation within the new environment.

2.2 UNDERSTANDING THE CONCEPT OF LEADERSHIP

2.2.1 What is leadership?

Though not easy to define, many respectable and experienced researchers have attempted to offer various definitions, which this section hopes to consider. Speaking on how to lead, Conger (1992:18) states that leaders are people who institute guidance to members of a certain group, who are in need of direction to accomplish a certain objective. It was advocated by Bennis and Nanus (1985:4) that leadership is a tool to empower organizations with a vision to become a reality. Kouzes and Posner (1995:30) elaborate the concept of leadership by explaining that the system puts a team in a state of readiness to orient it toward goals that will accomplish people's real objectives. That means that the leader uses social

dynamics as an inspired approach to analyse societies and build upon systems theory and sociology that will raise the value of the needed transformation. This requires a philosophy that contributes to the leader's abilities of identifying factions within groups that may hold opposing views on new objectives and determine the best way of action in moving them towards attaining goals that may be of mutual benefit to all.

Maxwell (1993:1) describes leadership as having the power (influence) to affect or cause a change. When writing on the role of leadership, Dotlich, Noel and Walker (2004:45) see a leader as an actor that has to cross from single-mindedness to learning how to value the ability to get things accomplished by others in order to bring about significant change. Furthermore, these authors see the leader's responsibility as depending on the situation at hand, as exercising the power and authority to give a final judgment on a certain issue, and an ability to set things in order. This leads into the belief that the definition of leadership has to move into a situation where leadership is no longer seen as being a force involving an individual personality.

Daft (2008:4) defines leadership as an influential relationship that takes place among people aiming to obtain specified changes or goals that reflect their common objectives. He also states that significant leaders develop followers by creating a convenient time for them to learn from fresh experiences that makes them more competent and ready for positive transformation (Daft 2008:213). However, Munroe (2005:54) sees leadership as one person's capacity to influence others and to motivate them through passion and conviction that will result in a vehement desire that will produce expected change according to the purpose. It is within this context that he sees leadership not as self-advancement, but rather as an individual giving strength to the people he or she is serving. Maxwell (1993:277) defines influence as the boldness to usher people into a certain change.

Daft (2008:136) argues that "changing leadership's mind set will be beneficent because leaders serve as the main role models for change and they provide the needed motivation and communication to keep change efforts moving forward". This developmental concept can be applied through being imaginative, open-minded, applying complex but ordered thinking, and exercising personal command (self-discipline). It can thus be stated that leadership is effective when it affects a person by taking her or him to another future positive level of life.

In the above context, leadership seems to be the ability to show the way, lift, direct the course, encourage and inspire others to fulfill or achieve their own greatness. The move

starts within and becomes a learning process that keeps someone on the leadership track through challenges to maturity. However, Charlton (1993:32) developed new theories due to the dissatisfaction with previous theories of leadership that simply provided prescriptions for leaders, focusing on behavioral outcomes. Their methods concerned the new way to teach people; the new manner in which a leader should connect to his/her disciples or his/her supporters and the way transformation is understood. Charlton (1993:32) acknowledges the contribution of other writers who look at leadership as a tool that can be used to introduce transformation and support a vision positively. For Charlton (1993:33) empowerment and competency are other ways of investing and enabling people to perform effectively in different responsibilities pertaining to their social life.

It can therefore be said that good leadership should be connected to empowerment and effectiveness in terms of innovation, communication and performance. A good leader should have the ability to find untapped potential in people and then empower and help them reach their full potential to be able to produce more effectively and thereafter be more independent.

2.2.2 Characteristics of good leadership

This section will discuss the characteristics that can be presented as a good model from which followers can learn. From a secular point of view, Bennis (1989:39-41) described a leader as one with a bright vision and a vehement desire in her/his calling and profession.

According to Bennis (1989) a leader should be honest, have clear perception, be well informed and advanced in his/her understanding. According to Bennis (1989), these characteristics are often noticed through absolute determination and passion.

According to Sofield and Kuhn (1995:27) a good leader should also be a person that seeks and is ready to learn and experiment with new developments. They also state that a true leader should courageously pursue integrity and be motivated by a concern for others while protecting them against disorder, embarrassment, monotony, diversion and impotence.

The above characteristics are not different from these required for a Christian servant. The Bible in the book of Proverbs 29:18 indicates clearly that life has no future for an organization or a community where the leader has no vision. This means that if there is no clear guidance, people will perish. Nevertheless, relating leadership theories to people's characteristics, Barnett (2003,*et al*) links leadership characteristics to their transformational potentialities, and states that it depends on personal reflective values and beliefs.

Furthermore, it is based on the relationship between the leader and his followers, although it is neither a reliable measure nor a good measure for a successful leader.

2.2.3 Understanding African leadership

2.2.3.1 *African Leadership definition*

As already described within various definitions, leadership is influential power in action. In the context of African leadership, it should be understood simply as a natural approach or a style used competently by African leaders to enthusiastically serve African people in the community in which they live. Therefore, the initial point will be to understand the history of Africa, its people and their different ethnic groups, their origins and cultures, and their linguistic and social traits in order to gain a clear appreciation of their behavior.

Masango (2002:707) describes the African leadership concept as an important tool used to bring about desired change in a society. The concept of traditional leadership in Africa considers a leader as a servant chosen by the community to guide people in reaching their goals. This is explained by the fact that the leader carries this function by sharing his or her responsibilities with his/her followers. However, when confronted with the multiple and simultaneously conflicting challenges of democracy, African leaders still battle with the historical fallout of the colonial involvement in impoverishing the African continent by importing unfinished materials and natural resources from the continent to Western European cities and industries, and exporting a proportion of the finished products back to Africa as noted by Bob-Milliar (2005:1).

2.2.3.2 *Impact of African leadership*

The predominant image of Africa is seemingly in a disorderly mixture of frustration and disdain (Ayittey 2005). It is stated that although the continent is full of natural resources, its population is continuously affected by poverty and ferocious oppression due to the despotic exercise of holding on to political power and other numerous problems related to bad leadership (Bob-Milliar,2005). These have been historically the struggle in African leadership, where there is a continuous failure to respond effectively and positively to the challenges of change that affects the people that they lead.

The impact of African leadership is both negatively and positively represented. According to Ikejiaku (2009) the African continent in the 1980s was confronted by greater challenges characterized by corruption, conflicts and other fatal issues such as sicknesses and murders,

thus resulting in instability and poverty. According to Ikejiaku (2009) poverty as a multi-faceted dilemma has escalated among African countries to a point of affecting social, political and cultural issues. Assessing the damage, it was noted that because of their pressure on people and the lack of a durable solution, people's reactions turn into conflictual violence that usually affects the social infrastructure and development. Additionally, there is loss of human lives and high level of insecurity develops towards both people and their properties (Wanyande, 1997: 1-2). At the same time, African leaders are still not able to provide sustainable solutions to the pandemics caused by sexual violence and atrocities that have and continue to wipe out a great number of their people (Wood, 2006). Most importantly, they continue to neglect the creation of an environment that would promote an evolution of successive generations of competently educated African leaders characterized by a clear vision, integrity and commitment.

Osei (2004), when writing on the traditional system of leadership in the modern states, indicated that most instability and other similar unrests are basically caused by political leadership incompetency, which they prematurely inherited from Western systems as their legacy. The idea was introduced by Huntington (1991) when he related the African troubles to the third waves of democratization. He therefore indicated that if the autocratic leadership agreed to introduce multi-party systems in their countries, it was out of their Western donors pressures. In order to implement these political winds, most constitutions were forcibly forged and tampered with at the cost of the opposing majority. That is why Linz and Stepan (1996) believed that International influences play a certain role in whichever situation that affects the African continent today.

2.2.3.3 African leadership styles

Leadership in the world is becoming in need of a particular style of leadership for every situation and circumstance. However, what does it mean to have an African leadership style? According to Northouse (2004:89) leadership style is a particular method of character used in this case, by a leader in his effort to contribute strategically in people's decisions to attain a certain objective. There are, however, various styles of leadership; some researchers have managed to classify them into three or four groups.

In developing those styles, researchers have used theories such as traits, behaviors, contingency and power and influence theories to identify between leadership characters in a general way. Lewin (1939:271-301) for instance offers three kinds of leadership: autocratic, democratic and laissez-faire leaders. When describing autocratic leadership, he sees it as a

commanding style based on positional power where the contribution of the people is not necessary.

This kind of leadership style suits the one in the DRC under the leadership of the former and late President of the then Zaire, Mobutu. After ousting Patrice Lumumba in 1960, he became the army chief and usurped the post of prime minister, establishing a presidential mode of ruling public affairs that was lead by him in 1967 (The Columbia Encyclopedia, Sixth Edition, 2008). His national authenticity leadership saw the transformation of the country's name Congo to Zaire (1971) while his own name Joseph Desire became Mobutu Sese Seko.

He also encouraged all citizens to cease using their Christian names and instead to Africanize them. This took place in 1972 (Howard 1997:1). In a political system, the autocratic leadership style is described as a system with a slight concern for others, where there is rule without consent from the majority; power is instead monopolized by excluding and silences other political influences for their own interests (Gates et al 2006).

The second style is commonly known as the democratic or participative style. According to Kowalski et al (2005) the style consists of equality between the leader and the majority of followers in decision making, without losing the vision of his/her responsibilities. While his/her authority is still considered and respected, his/her power is manifested in his action of inviting other people to participate in the process of making decisions on what they would like to become.

In contrast, the laissez-faire (free reign) or delegate leadership style leaves people to do what pleases them, without strings attached. Everyone is left on their own to do what he/she is doing (Kowalski 2005:2). It is assumed that in this style those participants are more skilled and that the leader has less to do, except when specifically asked. In the traditional African context, a leader is attached to power through his/her ability and influences to relate to people and serve them objectively (Masango 2002:707).

2.2.3.4 Democracy in Africa

The African style of democracy has been raising multiple questions and discussion in terms of its governance, efficiency, transparency and corruption. In their journal "Afro barometer 10", Biekpe (2008:18) of the University of Stellenbosch Business School and Roux of the Institute for Future Research asked: "Is Africa ready for democracy." The question not only doubts the rational choice of African leaders for democracy and good governance but also question their readiness for radical transformation and adjustment of their political systems

of mismanagement and dictatorship. When mentioning good governance, the implication is the willingness of adopting all substances of democracy and implementing the mechanisms of popular participation.

Whether the African continent adopts the Western style of democracy or chooses a unique African leadership that includes traditions and cultures is not the main problem; however what seems to be crucial is their unwillingness to admit their failure to serve effectively, serving their countries and people they represent to reach an admirable position in what is known as development. According to the work of Biekpe et al (2008:10), African leaders have failed to address pernicious problems such as poverty and advanced agricultural investments; issues that are of immediate concern to the livelihood of the African people.

As continental leaders, they have continuously failed to alleviate the endured low standards in terms of providing fundamental necessities such as health, education, roads, housing and water, and many others.

2.2.3.5 The Culture of African leadership

Reynecke (2001:12) describes culture as an accumulation of knowledge, experiences, beliefs and universal understanding obtained through means of struggle. Robbins (1993:605) understands culture as a common system practiced for a common purpose and benefits. In the process of understanding what culture signifies, Schein (1985:9) offers a formal definition which gathers different understandings of rites, values and behaviors from different people. He describes culture as fundamental assumptions, and common answers to global difficulties that relate to universal life and social integration (Schein, 1992:12). Bailey (1996:23) defines culture as an understanding of behavior learned from one cluster to another. Nevertheless from other definitions cited in Keesing (1981:68), culture is associated with education which is increased or obtained by learning the behaviors or habits of other people.

Williams (1983:87) states that culture is among the most intricate English words that developed differently in various European languages. Williams (1983:87) supports his claim by illustrating that the noun 'culture' in French was linked to 'civilization'. According to Malunga (2006:3) the African concept of Ubuntu has lost its original meaning. Van der Colff (2003:257) explains Ubuntu as a fundamental instrument that leads to all African values because it includes many aspects of different conceptions of morality. Mgidlana (1997:6) points out that by indicating that "ntu" symbolizes magnitude or greatness of humanity and deity. Though it may appear difficult to try to define Ubuntu, as it is, its depth

philosophy is interpreted by Cowley (1991:44) as the inner action of a person directed toward another. In terms of humanism, Mbigi (1997:3-4) reflects that it is linked to the conduct and character of a person.

Malunga (2006:3), in redressing the original concept of ubuntu, has given five constructive principles that build African culture. These are 1) sharing opportunities, responsibilities and challenges, 2) the necessity of a strong relationship, 3) collective decision making, 4) Commitment (patriotism) to the traditional rulership and 5) Conflict resolution through leadership consensus.

In defining ubuntu Broodryk (2002:13) sees in it “a quality of being human”, from which, Nelson Mandela, former president of the Republic of South Africa, elaborated as ethnic understanding that aims at people’s allegiances and attachments with one another (Foster:2006a:252). Nevertheless, the word ubuntu is considered as an African concept because it has its origin in the Bantu dialects.

2.2.3.6 Multicultural Societies

According to (Northouse, 2006:301) unscrupulous leaders in multicultural societies can play a crucial role with a society of ethnic diversity and affect the way people behave towards one another. This will require a comprehensive cultural perspective of people, and endurance that considers and creates the space for differences without showing prejudice. Ponterotto (1993:5) explains prejudice as an attitude and a belief which is based on an opinion or dislike of others. Ponterotto (1993:5) further explains that prejudice can involve religious intolerance, racism, sexism and homophobia which all promote a way of structuring the observations of other people.

2.2.4 The Impact of “Absolutism” in Africa

The African continent has embraced the democratic leadership concept with multiple diseases such as misusing power and shifting responsibility when the time to be in the office expires. According to Masango (2003:1), their ways of thinking and acting emerges from Western colonialism in terms of behavior. Consequently “we are now faced with the challenge of nurturing and shaping new models of leadership” he stated. Accordingly, Englebert (2002:42-43) lamented on the incapability of African states to develop their countries and provide prosperous future for their people.

Many see these shortcomings associated with wars as a remnant of the imposed colonial systems. Geographically, for instance, Mbeki (2005:3) attributes conflicts and wars to the arbitrary creation of new countries regardless of ethnic differences. The claim is supported by Sandbrook (1985:42), who stated that the drawers of the African map did not consider neither ethnic, cultural nor homogeneous linguistic factors because their aim was not to develop the continent but rather to exploit its natural resources. Since then poverty and stagnation in Africa has increased compared to what it used to be (Mabogunje 2000:14007) as from the time most states received their freedom from colonialism. The other factor related to the causes of poverty in Africa was the shortage of qualified human resources (Sandbrook 1985: 19-20). Africans were not educated enough except to become assistants of the white rulers, who after independence left behind authoritarian African rulers who could not manage to act effectively against the economic struggles and meet basic human necessities sustainably(Sandbrook 1985:85 ; Schwab 2001: 26).

Englebert (2002:42-43) states that African countries are still performing poorly when it comes to raising the standard of their economy. Young (2003:36) states that African leaders have been weak and unable to apply their mental capacity of understanding and zeal of governing to stabilize different institutions. They have instead been caught up in a continuous fight with Western influences that prevents them from applying any available mechanisms that would help to develop the African continent.

The history of “absolutism” is rife with the use of torture, executions and other forms of enforcing the law in a brutal way in order to intimidate and silence any opposition that would challenge the existing system and introduce other modern cultures. According to Young (2003:36), most of these dictatorial styles originated from the colonial administration and still play an important role in deciding leadership patterns in Africa. African leadership has been known to struggle with opposition when challenged to be more productive, and this usually results in the use of torture and the loss of lives, with no regard for the people that they lead. Therefore, African leadership still does not differ much from totalitarianism (Young, 2003:36).

The dictatorship leadership style has failed to improve on some of the infrastructures gained from colonialism, which keeps Africans poor and disadvantaged. However, the high levels of corruption are due to conservative leaders who continue to destroy the continent by not allowing the democratic factors to operate normally, as is the case in most Western countries. This is because in Western countries, leaders allegedly try to unite and speak one voice in order to protect their people. In some African countries the inherited infrastructure –

such as roads, bridges, schools, universities, hospitals, telephones, and even the civil service machine- is now in a shambles, if not completely destroyed (Bob-Milliar 2005:1).

On the other hand, most African states were left undeveloped by colonialists who kept strict control over the available economic resources at the expense of the Africans. Consequently, African states continue to fail in terms of investments, despite the fact that they are free independent African states (Bob-Milliar 2005:1). The question is: will the legacy of exploitation and domination be perpetuated for generations to come? From experience, dictatorship and absolutism have become part of African cultures which cannot be relinquished.

2.2.5 Leadership Challenges in Africa

There is no doubt that the present African generation is composed of people who are intellectually prepared to face issues and problems that threaten their continent. However, some of the obstacles that still stand as a challenge in relation to the actual African leadership include the necessity of total freedom, the practicality and obedience of democracy, adequate and valuable ways of exercising authority, and liability and transparency in order to get on the right track of serving the African people. This is in agreement with Mohiddin's (1998) paper on successful African leadership generation challenges and opportunities.

Mohiddin (1998) highlighted acts committed by previous African leaders in relation to their responses to challenges of transformation which turned out to be failures. These acts included intelligence and honesty, and vision which compromised their leadership. According to Mohiddin the next generation is confronted with challenges such as the liberty and possibility of self-expression to critically confront those in authority regarding their method of democratic manipulation and development progress. Added to this, Mohiddin (1998) pointed out that their low levels of intellectual competency detracted from their ability to effectively lead their people.

While calling for an African renaissance, **Khoza** (2007:24) expressed the need to develop leaders who put their words into actions and who could contribute to the rebuilding of their own personal integrity and that of their communities by solving what Heifetz and Larine (2001:7) identify as the adaptive challenge. The fact that adaptive challenges are involved in transforming people's mind and hearts, Heifetz and Linsky (2002:2) consider leadership life as risky because their people may defy and question their leader, including their intellectual capacity.

2.2.6 Mass Exodus

According to the National Geographic Expeditions (2005:2), people move from their own land to another country for various reasons. Some move because they want to find their dream jobs and change their lifestyles; others move because of calamities such as war, starvation and poverty. The article states that those moving people make their decision to change from the original place after considering the advantages and disadvantages of moving. However, this is not the case when it comes to political push factors. The push factor obliges a person to displace without considering factors such as cost, distance or means of displacement. They move because they are forced by an unfavorable situation and condition.

There are also those who may leave their country after having committed a criminal offence or just being unable to fulfill their domestic and patriotic rights, whereby they fear being sent to prison or paying a heavy fine.

2.3 CHRISTIAN LEADERSHIP IN THE BIBLICAL PERSPECTIVE

In trying to understand what Christian leadership is all about, there is a need to define the concept as it is understood by other world writers. Although the nature of Christian leadership differs slightly with secular leadership in its practical way of operation, Christian leadership is biblically inspired especially in the aspects that relate to the teachings of the Lord Jesus Christ. According to the Bible, one aspect involves God's calling of His chosen people and the empowerment of those He called. The second aspect is the training of individuals to teach them particular skills on leadership.

When observing and considering just a few of the multiple definitions of Christian leadership, it should be considered that it operates on both the spiritual and physical dimensions, depending on the leaders approach and their principles. Their application may vary according to different situations. This requires a process and the capacity of applying servant hood principles for a common purpose (Blanchard 2002:5).

2.3.1 The Source of Christian Leadership

Although congregates have a say or may participate in electing some leaders in the church, Christian leadership remains a clerical form of responsibility bestowed upon a person by God through a divine calling. This implies that God is authentically the source of a Christian leader. Barna (1997:23) acknowledges the fact that the first element required for someone to become a Christian leader is his/her calling. The term 'calling' is interpreted as an inner

conviction from God to lead his people. Barna says that a calling is different from having the skills necessary for leadership. He draws an example from secular leaders who lead in politics, in business and other arenas, with the goal of profit, peace, or justice.

Christian leadership, on the other hand, invests in God's people, helping them attain spiritual standard and alert minds that perceive and see things differently from others. The Christian leader then begins to envision a new and improved future by implementing his/her method with excitement and hard work to effect the desired change.

God is the source of Christian leadership while Christ remains the critical focal point of the ministry. According to experience as a practitioner, some problems in Christian leadership relate to the wrong reasons for ascending to the position of a leader. These include power, fame and personal interests that may lead gradually to the erosion of faith. There is also what is commonly known as the kingdom of desire and material satisfaction that has become a challenge for almost all religious leaders, to an extent that it has corrupted the vision of Christian life as God intended it.

Moses was also called by God to lead the nation of Israel out of Egypt, where they had been enslaved. God told him to select capable men who were to assume the responsibility of problem-solvers and were to work with Moses, helping him in various ways pertaining to leadership and to the nation (Exodus 18:21). Some of the qualifications necessary were that they should be God-fearing men, truthful and unselfish, capable of laying a strong moral foundation for the young nation of Israel. Nevertheless, Moses was exercising the role of leadership after he was called and told what to do by God. However, in describing Christian leadership, there are two dimensions which emerge: the spiritual and the physical dimensions.

The Bible is the primary source of guidelines when it comes to learning how to be a Christian leader. It also offers guidance to the needy and to refugees as well (Romans 15:13). Scripture speaks of God's people as strangers living in another land. It is the story of Israel in Egypt. God had to save and deliver them from their enslavement, using strong and capable leadership to do so (Leviticus 19:34, Exodus 22:21, Exodus 23:9, Deuteronomy 5:15, Deuteronomy 10:19). The New Testament also provides an example of refugees when we read of how Jesus and his parents had to flee to Egypt, thus becoming refugees because Herod wanted to kill the newly born King of Israel (Matthew 2:13-15).

Although one can ascend to a position of leadership as a result of different circumstances and training, those ministering as pastors and church elders should rely entirely on a divine

calling to serve God's people. Moses' calling in Exodus 3:1-12 is an excellent example of someone who is called to be a leader. Through the angel in the burning bush, he was called and told to deliver the people of Israel from their bondage in Egypt. Barna (1997:23) outlines some qualities that define one as a Christian leader called by God. He says that such people possess a Christ-like character with practical competencies.

According to the Bible, when observing the way Jesus called and led his disciples by example (Mark 10: 42-45), it can be said that to be called by God as a leader is to be differentiated from others by his discernible influence. Nevertheless, greatness is something everyone is aspiring to. However, Jesus demonstrated and instructed his disciples on how it should be done. This is contrary to the worldly rulers' system, who rule by lording and exercising authority over their followers, instead of serving them. Being rulers, Jesus called them 'princes' of this world (Matthew 20:25); they exercise their power from top-down by lording over and dominating the people.

This means that when a leader is called by God, the same God will manifest in him/her the ability to guide others with special gifts that will facilitate the ministry of leading. As encouragement, God will surround his chosen leader with others who are like-minded and who will tenderly reason and think like him/her.

Other qualities are related to the ability of handling issues and internal struggles while defending what is believed to be legally right. Barna (1997:23) sees a Christian leader as someone who undergoes spiritual battles, endures heartache, controversy and animosity, but perseveres. Therefore, it can be said that to be called by God as a leader is to be differentiated from others by his discernible influence.

From different definitions of leadership at our disposal, it is understood that leadership is a gradual process of promoting people's personal or professional social identities. When quoting Burns (1978:4), Dainty and Anderson (1996:116) consider leadership as one of the most worthy talents for assisting people to accomplish their objectives.

2.3.2 Characteristics of Christian leadership

Christian leadership draws its existence from Christ who is the role model and referent of his leadership (John 13:5). His leadership style was counter-cultural during his time on earth. His model was of servant leadership. He challenged his followers to apply their leadership skills by following his example and serving one another with love and humility. The biblical descriptions of Christian leadership's definition as found in Mark 10:42-45, 1Corinthians

2:1-4, 1Peter 5:2-3 offer a spiritual dimension in which God is the initiator of authority and Jesus as the applicant.

According to the first letter of Peter (1 Peter 5:2-3) the spiritual dimension is seen in the responsibility God bestowed on man, in which he urged leaders to care for the flock. God entrusted to them when they were sent by the Lord Jesus Christ to go all over the world (Matthew 28:18-20). From this perspective, God is at the centre of Christian leadership because from him and to him are all things (Romans 11:36). The physical dimension relates to the response of a person when called by God (Isaiah 6:8). However, for him to operate effectively, he must draw his resources from the spiritual realm conferred by God. In first Timothy (1Timothee 3:1-10) Paul tells Timothy that leaders need to be of a certain quality of character and have a good reputation with outsiders. Following what transpires in the above scripture, a Christian leader must be a servant, relying on the Holy Spirit for his/her effectiveness, and caring for those he/she leads by setting a good example.

In order to know a leader, Wong (2003) elaborates on twelve characteristics of servant-leadership. These characteristics are categorized into four positions in management. The first one is character-position composed of integrity, humility and servant-hood. Its interest is based in the servant's attitude, values, credibility and motive to describe what kind of a person the leader is.

The second character seeks to understand how the leader relates to people. It is called "people-position". His/her interests lie in caring, empowering and developing others. The third characteristic relates to the objectives and focus of the leader. It is called "task positional". How does he/she carry his/her vision, his goal and his leadership in order to succeed? The last one is "progress-position". The main aim here is his/her ability of changing the management style of operation and developing an efficient one. According to Wong (2000:4) these characteristics are possible where a servant heart is developed.

2.3.2.1 Servant leadership

According to Greenleaf (1977) the servant-leadership concept starts with the natural feeling of someone who gets the impression that he is called into leading others. However, what sort of model of life did Christ establish to those He called? On multiple occasions, Christ led by serving. He portrayed his leadership as being a servant to others (Matthew 20:25-28; Mark 9:33-37, Luke 22:24-32 & John 21:15-19). In John 13:3-17, Jesus washed the feet of his followers as an example for them to do the same. This kind of service requires willingness

for the sake of the goodness of others. That is according to Matthew 20:26-28, where the source of greatness came from.

Greenleaf (1973:27) explains servant-leadership by stating that a leader is a servant first, which is different from being a leader first. Seemingly, the servant leader's natural feelings make him/her conscious and willing to lead and to better serve others. His/her purpose is to promote change in the society or in a company while encouraging individual interaction with others in order to increase his mutual services to people he interacts with, using his natural feelings and his/her ability and knowledge instead of coercion, thus engaging others to avoid individualism.

In his concept of transformational leadership, Greenleaf (1973:27) explains the concept of serving as contrasting with the idea of popular leadership in which leaders take shortcuts in their responsibility. According to Daft (1999:374) servant leadership is not interested in regulating or restraining people; instead the leader goes beyond his/her ability to meet the needs of his/her people by giving them a favorable occasion to positively change their social lives. According to Nelson (1996) what makes a person a servant leader is not his/her outward appearance; rather, it is his/her inner motivation. The same author claims the possibility to be a leader without being a servant. To be a servant leader one must start by being a servant to the needs of the people.

2.3.2.2 Situational leadership

According to Blanchard (2000) situational leadership is concerned with lifting others to a higher level to serve others. It is a process that encourages others to be personally inspired and participate in a certain activity for a common purpose. This brings us to speak on the Congolese Christian refugee leaders' motive of services among other refugees. They are driven by that feeling of desiring to care for others. Though they still need supportive and persuasive methods that will help them supervise and implement tasks in their congregation, they perform using the style that suits their situation of servant-hood.

Servant-leadership embraces a practical approach above the theoretical one depending on each and every situation. Hersey and Blanchard (1988:2) speaking on the situational leadership model, are of the view that leaders should be flexible and ready to adapt to new styles that help their followers to adapt to situations that are changing constantly. According to Hersey and Blanchard (1988:2) the methodology also presupposes that in adapted situations, leaders will be able to handle situations more easily.

According to this analysis, it is possible for the leader to change his/her approach and philosophy in response to the day-to-day challenges of his/her work environment. However, tasks and relationships that involve followers as participants in decision-making should be of more consideration, hence a participative style in which followers control the undertaking of the task by sharing ideas (Hersey & Blanchard 1988:3).

2.3.2.3 Servant-leadership: what it is not

There is a story of the mother of James and John in Matthew 20:20 who went to Jesus to request for a special position for her two sons to enter into Jesus' kingdom and secure a special place next to Jesus on both of his sides. Jesus' response to this request showed that servant leadership should not be preoccupied with either position or worldly status with the intention of fulfilling its own interests. This means that servant-leadership is not self-centered but ready to meet the very needs of others without any thought of personal gain. It is God honoring leadership because it epitomizes the servant character of Jesus as described by the apostle Paul to Philipians (Philipians 3:3-11).

2.3.3 Bureaucracy of Christian leadership

From my experience as a practitioner, Christian leadership operates in three layers of hierarchy: the first one is gifting which comprises administration, apostleship, exhortation, teaching and shepherding. The second one is the office where the overseer, elder or bishop exercises their leadership role for the welfare of church members. The third one is the function of leadership. This differs from the two above. It takes place in a given situation to provide direction for a while, not necessarily as a leader or an office bearer, but as an individual. It is important to make it clear that these terminologies are not directly mentioned in the Bible; however, the role played in these areas refers or implies to the practicality of these offices.

2.4 THE ROLE OF CONGOLESE CHRISTIAN LEADERS IN DURBAN

Christian leaders from the DRC who are now living in Durban have enormous responsibilities. Due to changes and circumstances that forced many people out of their home countries and in the light of the endemic problems that surround them in the host country, there is a need for leaders who will respond to human emergencies and provide sustainable solutions.

2.4.1 Congolese Christian Leadership During and After the 1996 War in the DRC

The present section is based on personal experience as a practitioner from the DRC. For many years of dictatorship, prior to the 1996 invasion, the church seemed to have been silenced. The church in some cases was discredited due to a lack of firm position on its leadership. Fear had gripped everyone and its role was limited to the spiritual side of humanity. The relationship between church and state was not healthy. Division in terms of doctrine occurred among different denominations in terms of how to effectively engage government. These differences affected the national church and its consequences are still being felt today among the DRC people.

Basically, the majority of population in the DRC is Christian (Afoaku 2005), approximately fifty percent being Roman Catholic, twenty percent being Protestant, while nine percent a mixture of religion such as Muslims, surrounded by other beliefs including traditionalists. From my experience as a practitioner, many sects have mixed both Christian doctrine and traditional belief to create a typical African form of worship. That is the case with the religion known as Kimbanguism. Popular articles attribute the sect to the author Simon Kimbangu, who has many followers who still believe that their problems can be solved through a connection to their ancestral spirits, who communicate solutions through dreams and other indigenous practices. These have posed many challenges in the Christian leadership in the DRC.

With the multiplicity of traditional beliefs such as spiritual healers and herbalist practitioners, another wave of a Christian movement commonly known as the Christian revival churches in the DRC emerged. The movement which originates from the Pentecost is a Christian faith whose followers believe in the power and manifestation of the Holy Spirit.

2.4.2 The War Challenges

During the 1996 war, Christian leadership was not spared. The experiences of anarchy, secessionism, invasions and Western exploitation of all kinds meant living in a country in a catastrophic humanitarian crisis (Johnston & Mandryk, 2001). The church was affected at all levels. From 1972 the presidential decree allowed six religious groups to operate officially within their own properties. Between 1971 and 1978, Christian activities and institutions were under the control of the state.

However, Christian organizations felt it important and necessary to claim peace, justice and human rights through an effective government because only the church remained the viable

social structure that upheld credibility. Nevertheless, some Christian leaders had compromised and belittled their servant-hood standards during the manipulative time of dictatorship and during the 1996 invasion.

According to the Bible, when evils were committed, repentance was inevitably needed for God to hear and heal the land (2 Chronicles 7:14) and for there to be a viable future for the Congo. The church desperately was and still is in need to rebuild the collapsed structures such as hospitals, clinics and schools. There is still a need to invest in the uprising of Christian leaders in respect of their spiritual maturity and moral integrity because they may still compromise the word of God for any reason.

The role of the Church leadership during the war was to bring Christians together to pray for the elimination of tribalism and eradicate the unnecessary competition amongst the Christian groupings. They wanted cooperation in the ministries as well as to have more influence with the government. Christian leaders also intervened in praying for the daunting challenges of the new century that related to Biblical leadership patterns, and there was a commitment to the authority of Scripture and freedom to evangelize every part of Congo.

During the reconciliation period religious leaders felt the necessity of uniting for the sake of the nation. According to the Global Ministries News Archives, (2000) church leaders organized delegates to encourage the preparation of the Inter-Congolese Dialogue aiming to foster peace and security of the DRC. Their main concern was to play their pastoral role in advocating justice, peace, reconciliation, unity, democracy and the well being of the nation, and to practice the preaching of the word of God in a country that had been devastated by war and hunger (Kouzes & Posner 2007: 11).

Although the move by religious leaders in the DRC was for a worthy cause, the public was dismayed because their interests were not taken seriously by political leaders. As a result many people left the country. Violence of human rights and the prevailed rape and sexual abuse of women has been defined as the worst in the world (McCrummen 2007). Wars in the DRC have made life more precarious and valueless due to the unimaginable brutality.

Erturk (2007), who visited the Kivu province in the Eastern Congo, said that armed troops and marauding militia attacks people during the night, rape women, kidnap children and loot their belongings. For many people, the situation was and is still unbearable. According to Kristof (2010), until the year 2009, an estimated 45,000 people per month were dying, resulting in a flux of people migrating from the country to save their lives.

The question of Congolese Christian leadership poses a slight problem when it comes to authentication, distinguishing between true servant-leaders and opportunistic leaders. It is important to categorize them into two groups. According to my own experience, the first category relates to those servants commonly known as ministers who from the DRC escaped tribulation and managed to reach Durban. Those in this category have been identified and ordained from their country as ministers of the Gospel. With the divine calling in their hearts, they still genuinely serve God unconditionally and minister to their fellow refugees in the church.

Based on a biblical perspective, starting a church or serving God in a church as a Congolese Christian refugee leader in Durban depends on the individual's motives. First of all there is a need to understand what the church means and what the objective of the church is. This is not the aim of the study, however. According to the first letter of the apostle Paul to the Corinthians (1Corinthians 12:28) a church refers to the body of believers. In Acts 8:1 the church is locally assembled and in Ephesians 1:22-23 the assembly of believers represents the body of Christ. The aim of the church is to worship God. The motive of starting a church may be carnally motivated (Philippians 3:19) but spiritually it is meant to edify those who believe in the Son of God as their Savior.

The church has nothing to do with being the source of income as many may think. Its main objective is to teach and edify the body of Christ (Ephesians 4:11-16) subject to pastoral oversight (1 Peter 5:1-3). Another fact to consider about the church is the people that gather therein. The church comprises various nations, various tribes; not necessarily a body of Congolese but a body of believers who have gathered (Romans 16:5) including all ethnic groups.

The second category includes those self-appointed leaders commonly known as flying pastors. Some of them operate without any congregation. They move from one area to another seeking approval from people and dividing established Congolese congregations taking up strategically any opportunity on their way. Some of them operate in residential flats without any legal documents that allow them to have those kinds of meetings. These are some of the reasons why they were not included in this research as they are not officially recognized as ministers of the Gospel, but it cannot be stated categorically that this research would not have benefitted from their participation. It is important to mention that there are other pastors who are genuinely recognized as ordained from the DRC but who have no congregations here.

2.4.3 Uplifting moral and spiritual standards

The role of Congolese Christian refugee leaders in Durban is primarily to uplift the spiritual as well as moral standards of the church members. As a process, they interact with other people's lives especially those church members from the DRC who have encountered various problems including torture, deaths of their immediate families and relatives. One of the most critical roles of the pastor is to heal the wounds of those affected. Brahm (2004:1) describes trauma as an experience of affliction and injustice in the form of oppression which someone receives that affects his mind and the whole body. The event against a person's life can transform their way of living and thinking.

2.4.4 Healing Trauma

According to Brahm (2004:1) trauma can come through natural disasters such as earthquakes and floods. Trauma can also be created by man, as it is called "man-made trauma" by means of terrorism and war. Brahm (2004:1) states that "man-made trauma" is hard to handle because the initiator still exists in the vicinity where he/she is a reminder to his/her victim of the trauma she/he endured. Consequently, the affected person carries a mind-set of past knowledge (cognition) and past feelings (emotional) which need resolution to avoid transference to other generations. Depending on the style of each and every leader, this healing is obtained through the teaching of the word of God, special seminars and special counseling. Interactional behaviour will effectively foster the needed change as the concept of leadership is linked to a relationship between leaders and followers, individually or as a group.

With regard to their role in Durban, the leaders initiated some coping schemes in the form of a strategy that will help refugees to face the day to day challenges. These strategies include prayer meetings in the form of churches and networking. Burwell, Hill and Wicklin (1986:356) explain that religious refugees are most likely to be able to withstand traumatic pressures that are linked to resettlement problems because of the teachings they receive. However, there is a process related to psychological healing that is needed. The process is known to Scharmer (2004:27) as Theory U. It describes the shape of the journey taken by people in trying to behave in unfamiliar social situations in which they find themselves.

Preoccupied by their uncertainties, Christian leaders focus on positive results by helping victims adjust their minds and see the possibility of a continuation of life regardless of the challenges, circumstances, and judgmental attitudes that they faced. Leaders create the possibility for new identities and healing for them to move forward. This is demonstrated by

the experience of a person in extreme pain of betrayal where it may be impossible to think about forgiveness.

Congolese who lost their loved ones when the war started in the DRC felt angered because the killing was initiated by neighbors who were also refugees who had fled from their native country and who were unconditionally well received in the DRC. This behaviour created psychological wounds which have been difficult to erase.

The biblical concepts shared by the Apostle Paul in Philippians 3:13-14, before he had experienced his own controversy with the Lord Jesus Christ, explains how he turned from his negative activities and motives, and set his mind towards his divine calling. This is why, in these verses, he declared himself as ready to put the past behind him and to devote himself to the high calling of God.

The message of change and restoration to wholeness was similarly given also by the prophet Isaiah to the Israelites after they had left Egypt as slaves. With all their negative experiences and trauma in mind, God uses Isaiah to heal the wounds in their lives. The prophet Isaiah 43:18 tells them not to remember their past, nor to focus on the ways of old. That is what he meant when he states: Do not bring to memory the former things, or ponder things of the past. The King James Version (1995) has it translated as “forget what happened in the past, and do not dwell on events from long ago” (Isaiah 43:18). It is possible to get rid of the past and all its concerns, irritations and sorrows, misunderstandings and stumbling.

Mollica (2006:140) identifies trauma as a psychiatric illness caused by impending situations that a person may have experienced. This is the situation of most Congolese refugees who escaped conflicts and wars back from their homeland. The process of intervention and its success depends on what Scharmer (2004:27) calls the interior condition or inner spiritual readiness of the intervener who intends to facilitate change in the affected person. The restoration process starts in our mind as Paul in the book of Romans 12:2 advised believers not to live according to the way the things of the world move, but rather to prepare their minds for their highest future potential. Scharmer (2004:29) states that this is the condition that each one of us may go through when we open not just our mind but also our hearts and our will.

Though there is no life without trauma, lives will forever be overshadowed by violent events, such as in colonial histories, invasions, some form of slavery, dictatorship, war, murder and genocide committed by people using regime-sanctioned violence to subjugate and oppress. Can such memories ever be forgotten? They are what Scharmer (2004:27) calls the blind

spot. The blind spot in this study refers to unforgettable experiences that may have caused pain or injuries to someone which other people cannot easily identify the extent to which it affects their life. Such examples include kidnapping, lynching, torturing, mutilating, imprisonment, disappearances, police brutality, and rape.

Today, Congolese Christian refugee leaders and their congregations can try to grasp at positive thoughts so as to be exposed to new experiences that will hopefully generate positive long-term effects. They can, for example, open themselves to the ground-breaking work on mourning and mental alienation as expressed by Abraham and Torok (1994:156) in a theory of cryptonym that traces different ways and forms of hiding bad situations. "Cryptonymy" refers to operations in language that emerge as manifestations of a psychic crypt, often in the form of fragmentations, distortions, gaps, or ellipses (Schwab, 2001:99).

Abraham and Torok (1994:156) describe the crypt as a melancholic funereal in the inner psychic space, constructed after a traumatic loss, which many people of the DRC assert as silenced needs. They desire to be cut off from the inner world because it contains secrets and silent humiliations generated by traumatic events and these need to be consigned to internal silence by the sufferers.

Mourning and melancholic attachment is not confined to the loss of loved ones only, but can also include the loss of a place, a community, or even the loss of ideals, especially when it is connected to trauma related to rape, torture, or severe forms of rejection and humiliation, such as is the case of refugees who escaped that experience and now are living in Durban.

Mitscherlich and Mitscherlich (1975:120) commented on this inability to mourn experiences. The frantic rebuilding of Germany after World War II was a maniac defense that covered another frantic construction in the national psyche in which the Germans buried what they had lost, yet while denying having lost their sense of themselves as human beings (Mitscherlich & Mitscherlich, 1975:99).

Many of the Congolese survivors have had to suffer their own losses such as children, husbands, brothers, or sisters, who were buried alive or killed in other ways during the war. Could it be that some of them will have to bear the loss of their own humanity? Could it be that some of them will need to face the loss of their leaders? But under what circumstances does it make sense to speak of a collective calling for the Congolese Christian leaders in Durban?

While people underwent hardships in South Africa during the colonial and imperial rule, the time came when retaliation returned with a vengeance, but was saved by the spirit of forgiveness and reconciliation. There was a process of collective creativity within each individual that claimed the intention of bringing the inner feeling into the reality of the actual life. They would have to cross what Varela in Scharmer (2004:38) calls thresholds, namely, suspension, redirection, and letting go.

Every experience of Congolese Christian leaders and their congregations is wrapped up in the past; it keeps erroneously or truthfully re-appearing, distressing the person. They sincerely need to believe in the providence and care of God, trusting that if He provided living water out of the bitter desert in former times, no matter what the situation is, He is able to do the same in Durban.

What is then needed according to Scharmer (2004:38) is to let go by suspending habits and routines and by embracing new behaviours for a successful result. The Apostle Paul to Philippians (3:13-14) could state: Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

The objective of forgetting is to show how unnecessarily life can be limited when holding on to what is supposed to be released. Scientifically, it is not about overlooking the twofold ability of human intelligence to recall information of remembering and forgetting but to show how it may have consequences for the many options for useful roles in our future. In fact, the act of remembering and forgetting events depends scientifically on the brain's ability of activation and encoding of words during verbal experiences. The healing process requires not just a leader but a servant-leader who also understands the concept of what Scharmer (2004:30) would call the 'dynamics of peace and conflict' that helps him in his nonviolent conflict transformation approach while embarking on the inner path of successful servant- leadership.

2.4.5 Local Integration

In addition to the above, the other role played by Congolese Christian refugee leaders in Durban relates to the possibilities of local integration or repatriation. As part of a permanent or lasting answer to the prolonged state of refugees (Meyer, 2008:6) integration of refugees in South Africa has become a big concern among the Congolese Christian refugee leaders and their congregates. In the quest to understand it, Preston (1999:25) describes integration

as the breaking of a discriminating line that separates one or many people from forming a possibility of interacting coherently in order to participate in both economic and social activities.

The method of integration takes time when processing because it implies sensitively involving local people in terms of their cultural behaviour, their economy, and their political attitudes (Valtonen 1999). Integration is often described in terms of cohesion versus change, considering the maintenance of socio-cultural similarities of the established union with a dominant society for a prosperous life. This requires multiple factors needed for leading the process.

Firstly, the gap between home and the welcoming culture; the bigger the cultural distance between the refugee and the new country, the more difficult the integration process (Berry, Kim & Boski 1987). The second factor is the generational status. This is explained by the multinational studies in different immigrant societies that show that the previous generation of adult migrants mostly preserves the features of culture and lifestyle of their country of origin (Remennick 1999: 65). It is the generation which is to come or which follows that gives in to the norms and cultural practices of the host country of resettlement. The degree of their participation depends on structural factors that involve social and economic requirements and public policies that uphold their efforts (Edmonston & Passel 1994).

2.4.6 Mutual Connections and Networks

There is also another element to the role played by the Congolese Christian refugee leaders in Durban: the mutual connections and networks. There is no practical difference between these two words. Networks, according to the experience of being a practitioner, is a system of information introduced between (Congolese) friends, in order to pass information to one another regarding opportunities that could lead to employment or studies. That is why it is also called mutual.

Such activities facilitate the transaction of or in private services between local friends or relatives within South Africa or internationally. In the church, the activities are easily done by the pastors who have or may have broader connections.

While Congolese Christian leaders in Durban struggle with the kind of methodology to use in order to keep the authenticity of Christian leadership based on the principles of the word of God, they still also struggle with the familiarization of the local reality. They find it difficult to know how they can tap into their congregations' hearts by serving them first

instead of their own interest. It is a complex situation that operates reciprocally between leaders and the followers (Daft 2008:4). Its complexity originates in the fact that there has not been any single comprehensive understanding on what form methodology the DRC pastors use from their country of origin.

Congolese refugee Christian leaders are not only confronted with predictable challenges, but also face forced and unplanned situations. They are attempting to help their followers to shift their focus from past hurts and traumatic experiences to thinking positively about the future, all of which is designed to bring about restoration.

2.5 LEADERSHIP AND SOCIAL CHANGE

We have been acquainted with the concept of leadership thus far. We need to move into the understanding of how leadership involvement affects the social lives of people. According to Reeler (2007) social life is never stationary but rather undergoes different types of transformation, such as ‘emergent change’, ‘transforming change’ through crisis and ‘projectable change’ which people have to go through. Developing these theories of social change, Reeler (2007: 9) explains emerging change as a daily learning process in which life presents daily activities that provide unusual experiences that end up shaping and changing lives. However, what is social change?

It appears as if social change can be differently defined depending on the understanding of each one in his or her capacity of understanding. According to Congolese Christian leaders, social change must be faced reactively by accepting and implementing the requirements of the new life affecting the group. This requires the strategic and experimental involvement of leadership that involves a way of thinking which, according to Isaksen and Tidd (2006) comprises elements that helps a leader perceive and interpret the surroundings.

2.6 CHANGES IN THE BIBLICAL PERSPECTIVE

Jenkins (1969:2), in his address on faith and life, calls Christianity a religion of change originated from Jews and progressively developed to be embraced by non-Jewish people. According to Jenkins (1969:2) during dissension, Jewish Christians shared the religion of Jesus Christ to Greeks who believed in the gods of different seasons in various situations by using philosophies known today as theology or doctrine, thus shifting gradually from being a Jewish religion to a religion of Greek philosophy. The above can be well illustrated by church people who tend to resist any new form of preaching just because it has never been

heard in that fashion before. The new kind of instruments and musical sounds make some people either to leave the church or just to become more critical.

The Bible seems to have two fundamental elements that emerge from change and both of them are on the side of humanity. These elements will be explained biblically in the paragraph that will follow. One is inward and the other takes place outwardly. The first element of change views God as unchangeable. His love towards humankind is that people should change their attitude towards Him so that they may enjoy the future. To do so, He asks people to change. The other element concerns an individual the moment he believes in Jesus as his personal Redeemer, radically turning from old bad ways of living to the new way of Christianity; a slow change begins inside his/her heart and gradually a change takes place to an extent of becoming a new person.

According to Malachi 3:6 with regard to these two principles, it is clear that God needs no change. The prophet elaborates and states that “I the Lord do not change.” Nevertheless, there are times when God’s decision is revised. That is when we respond positively to His words and to His requirements and His people, the moment the gospel is being preached. For instance, when we repent of our sins, we move from condemnation to freedom (Romans 8:1). Normally, when the scriptures speak about the unchanging God, it is in connection with regard to sin. It actually means that God will not compromise His holiness as far as sin is concerned, but will keep His words of judging the world because of sin and because people did not believe in His only begotten son. At the same time, as reported in Hebrews 13:8 He remains the same.

The book of Numbers 23:19 sets a difference between God and humankind stating that God does not violate the truth, substitute His opinion, decline his promise, or withdraw from what He said He will accomplish. The apostle James 1:17 also agree that God is not like shifting shadows that we observe or experience daily. Therefore, relating to the above, change is inevitable for anyone who accepts and trusts Jesus Christ for his help. But God uses agents of change. Those are leaders who commit to serve others no matter how much it costs them. Both the leader and the followers expect gradual transformation which comes in the form of spiritual gifts as described by the Apostle Paul in his letter to the Galatians (5:22-23).

The Apostle Paul also says in 2 Corinthians 5:17 that the moment someone decides to believe and submits under the control of Jesus Christ, that person becomes a “new creation”. Change takes place while the old nature gives way to the new nature. Sometimes that change

is dramatic and sudden; sometimes it is progressive. The experience of the Apostle Paul started when he submitted to the voice of the Lord.

Although change was taking place he wrestled with the old nature for a while. This means he was not different from others who profess Christ as Lord and Savior. Though change takes place in the heart, naturally there is still a fight to overcome fleshly habits. That is why the Apostle Paul described that situation in Romans 7:14-20 saying that every time he wanted to do well he could not because the old nature would interfere and press him to do badly. This is to say that total change in human/ earthly society cannot be achieved. Nevertheless, the apostle Paul seems to indicate that the battle of our flesh takes place in our mind. That is why in Romans 12:2 he appeals for transformation by the renewal of the mind. The Apostle started by warning his readers not to conform to the patterns of this world, instead to separate from every characteristic of the sinful nature, such as the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father but is of the World (1John 2:16). Sinful practices gradually take on acceptability until eventually they seem normal in the natural eyes. Endless amount of mindless and sinful representations are injected into the mind by what we take time to observe. The transformation which the apostle calls for here is not that personal change of consciousness or positive thinking. It is a total change in character and conduct that starts inward until we become different in attitude, different in motivations, different in thoughts, different in words and different in actions, becoming like Christ who is the image of God (Shepard, 2004).

According to what transpires in the Bible, total change will fully take place when Jesus declares a fresh and new place of habitation for humanity while distancing all forms of divine offence. Otherwise, transformation to the new life will continually be a struggle for people. According to Jesus' argument in Matthew 5:20, integrity or purity of heart will be impossible unless He was involved in the process as a great agent of change who is able to bring satisfying transformation within them so that they may live as saints to the required standards according to the will of God.

Not every change we see is a good change. People should always scrutinize any popular social change and observe what transpires, especially with modern behaviour, where things are socially judged. Things that were gratifying and pleasing to our parents in their day are now sometimes no longer considered to be suitable current behaviour or vice versa. For example, ethical behavior such as talking about sex publically, and showing underwear to the public was considered to be dishonoring. Therefore, there is a place for each one to make a

choice. That is why the Apostle Paul warns us to “test everything” then choose and hold onto only that which is valuable (1 Thessalonians 5:21).

In managing forced change, leaders should be actively involved by providing direction through vision and strategy building (Daft 2008:408). Bonnerjee (1985:13), when making an allusion to a developed refugee leadership, accepted that it was not easy to come up with a productive leadership in a refugee environment where most of them came from different areas having different expectations according to the different factors that produced shock and bereavement and trauma in the first instance. Despite these differences, leadership is still needed.

Reeler (2007:9) in his theory of social change sees in it a day-to-day unfolding of the life experience of societies trying to improve and enhance their way of handling situations through the acquisition of knowledge. This way, the general concept of social change may be portrayed as a permanent characteristic of all societies which can happen at any moment, being either imperceptible and gradual or sudden and dramatic. To positively accomplish change in the lives of people, leaders must help those whose vision is to work towards exact goals, and to go through the required stages.

Daft (2008:457) identifies eight of these stages and states that avoiding or overlooking any of these stages may handicap the change process and lead to failure. This study will summarize the main concepts. Leaders, with a clear mandate or influence to guide a process towards the desired result will therefore go through the establishment of knowing whether change is needed or not. This will require a sense of coalition and commitment from every member to work toward the goal. They should gradually transfer attitudes, assumptions and behaviors towards a desirable future (Daft 2008:459).

2.6.1 Factors of Social Change

Being the composite and multi-faceted phenomenon that it is, social change is produced by various factors that have a collective impact on the whole process. These factors can be internal (endogenous) or external (exogenous) to the people depending on the interaction and conflict between old and young values, the literate and the illiterate, the urban and the rural people. Social change falls into the categories of demographic, technological, cultural, political, economic and educational. Jordan and Pile (2002: ix) give numerous reasons as the main factors that cause social change. The dramatic factor focuses its attention on a greater social process that includes culture, conflict and different concepts that need adaptation because of social movements that end up in change.

This process also involves the economical and the political cultures which are also useful in helping people go through different stages in dealing with the challenges that come with these changes in a positive manner. It is therefore understood in this study that positive social change is when one deliberately adopts and promotes concepts, methodological skills, and a process that encourages or forwards the value and the civilization of human beings in their social environment. The expected outcome includes the improvement of the individual and group's standard of social conditions.

2.6.2 Jesus, Agent of Social Change

When considering the above review, leading people in transformation becomes one of the most valued, although also the most difficult aspect of leadership. It requires different capacities in order to articulate a vision and set substantial goals that will bring about the desired change of both followers and the leadership. These characteristics are found in Jesus. His function as an agent of change was grounded in the moral foundations and the development of his followers. As a great agent of change, He led his followers by example and challenged them to lead others effectively as He did. His perfect example of servant leadership stands out as the perfect model for any Christian leader who wishes to make an impact on his congregation. Therefore, this form of leadership is also appropriate in non-Christian or secular settings.

Jesus adequately demonstrated His leadership ability and visionary capabilities when He refused the very tempting offer from Satan to give him the kingdom of the world in exchange for Jesus bowing down to Satan. The fact that His humility required his sacrificial death, He then submitted to being crucified on a cross, likening Him to the worst of criminals because He did not value position, power or worldly materials. His vision, as proclaimed in Luke 4:17-19, had to be fulfilled. His vision was anchored in His life's mission of saving all sinners. Self-sacrificing as He was, Jesus stands as the ideal servant leader to both Christians and non-Christians who had a vision, a mission and a purpose, which was combined with offering abundant life to whosoever believed in him (John 10:10).

Among Jesus' targets, there were the poor in spirit, prisoners of all kinds, the blind and the oppressed. His values, lived out in His example, inspired the hearts of His followers and pointed them towards God, His Father and Father of all those who would acknowledge Jesus' Lordship. Jesus' values called for perfection and consistent growth. Jesus' transforming mission was recorded in Luke 4:17-19. He proclaimed that the Spirit of the Lord was upon Him, consecrated Him to take God's message to the poor and announce

freedom for the captives while giving sight to those who were blind, and liberating the oppressed, while proclaiming the year of the Lord's favour. His leadership, furthermore, was based on a twofold mission: to declare God's message of deliverance from sin and death, and to respond to the needs of his followers.

His purpose is summarized in John 10:10 where Jesus states that he came to give abundant life to those who would receive Him. In the same book, He is understood as saying that anyone believing in Him would not stand to be judged or condemned. On the other hand, whoever does not agree, would not escape judgment. Non-believers would be sentenced straight away since they had not accepted to commit their trust in Jesus Christ (John 3:17).

Christ was a leader who had a profound vision contrary to all the expectations of worldly people. Contrary to men of war, Jesus was a man of peace who came to establish a kingdom of peace and a justice that would never end, as was prophesied by Isaiah and Daniel (Isaiah 9:7 and Daniel 4:34 & 6:26). The change he brought to people's lives was connected to their spiritual lives and to their physical bodies, and would give them freedom from Satan's bondage.

Jesus' servant-like leadership was characterized by humility, with the aim of serving and giving sacrificially to others. That is what differentiates Him from ordinary leaders. Ordinary leaders tend to lord over the people they are leading. But servant leaders, as modeled by Jesus, seek to serve and not to be served, and lead by example (Matthew 20:25; Mark 10:35-45). They lead the people to show them how their burden can be lifted.

Intending to be a model of transforming leadership, Jesus taught His disciples about strong values, vision, having the right attitude and behaving correctly; portraying them to be at the heart of a minister. Servant leadership requires an attitude of humility in attending to others needs and not seeking to be attended to as it is so apparent with today's political and ecclesiastic leaders (Matthew 20:25). Servant-hood looks at the needs of others with a view to transforming their lives by reaching out to their minds and their hearts. Just as their Lord Jesus Christ did, Congolese Christian leaders have to try hard to embrace the whole of a follower's life, including their physical, emotional, mental and spiritual needs.

The implication in Matthew 25:40-45 is that a refugee, regardless of his or her ethnic group, is my brother or my sister, and their needs have to be seen to.

According to Giuliani, cited in Daft (2008:9) leading in a complex and turbulent world will require great leadership that can: develop and communicate strong beliefs, lead with ideas,

accept responsibility by setting a good example, perform the job honestly and effectively, and surround themselves with great people whom they can motivate by creating opportunities for them to grow. Giuliani also stresses the importance of a leader tackling challenges with self-knowledge without depending fully on their advisor's experience. Peter, the apostle, later tells Jesus' followers that they are all foreigners and strangers on earth and that their real home is in heaven (Philippians 3:20; 2 Peter 2:11).

As far as the Great Commission recorded in the book of Matthew is concerned, Jesus expects His followers to spread the gospel of salvation, baptizing and teaching those who believe in the message that they will communicate to them (Matthew 28:19-20). It is recorded in the book of Acts how the persecution of Christians resulted in their scattering, thus spreading the gospel and expanding the church throughout the Roman Empire (Acts 8:1).

2.6.3 Servant Leaders and Social Change

When considering servant-leadership, one remarkable view emerges, that of a servant-hearted style with a practical endowment in others (Russell & Stone, 2002:145-150). The model incorporates followers and orients them spiritually and morally towards a dimension greatly required in the refugees actual situation. Bass (2000:33) states that the role of the servant-leadership is to uplift followers and usher them into learning autonomously while transforming them into a considerable growing society.

2.7 THE LEADER AND HIS/HER EFFECTIVENESS

In order to be fruitful and effective in dealing with transformational leadership, a Christian or secular leader needs to function in certain specific areas in which they feel comfortable and effective. Because of its nature, transformational leadership has no specific steps to follow such as a conscious effort to understand the fundamental requirements of transformational leadership. However, Northouse (2001) states that a transformational leader who is most likely to succeed, empowers his/her people to take part in his/her objective or vision. He also analyzes the different understanding of his/her people so as to encourage the spirit of teamwork. Qualities such as integrity, vision with passion, curiosity and daring to step out in faith, should characterize a Christian leader in order for him/her to be effective.

This implies that leaders should always monitor their own strengths and weaknesses, and should not hesitate to ask for help in the areas where they feel unworthy or incomplete. He also argues that leaders should be ready to exercise their responsibilities in terms of

supplying provisions, delivering shelter and protection, giving guidance, and encouraging ideas that will lead to considerable change in the society at large. This is why Congolese Christian leaders will need to put any form of pride aside and start to learn from experienced and qualified leaders in order to gain further knowledge on how to lead in different situations. This will contribute to their effectiveness now and in the future.

Relationally the leadership role should be characterised by its ability to act as an instrument, thriving on his relationship with his followers through structural and fundamental coordination releasing his /her genuine charismatic and oratorical abilities to transform unnecessary beliefs (Lipman-Blumen, 1996:165). The above style should be supported by compassion to the point of self-sacrifice (Miller, 1976; Gilligan, 1982). Responding to the actual needs of followers through relational style, the leader includes orientation, contribution, collaborative and vicarious styles (Lipman-Blumen, 1992:15) to raise their standard of living considerably. In the context of African leaders, in relation to this study, it should mean being supportive and considerate (Stogdill, Goode, & Day, 1962) to the open conversation that establishes their visions and values in order to ameliorate the standard of the lives of the African people.

Transforming the lives of Congolese Christian leadership in Durban is the objective of this study. The history of poor leadership among Congolese people may be attributed to their overall ignorance of new styles and methodologies related to the local situation. The lack of effective leadership may also be attributed to the limited understanding of what leadership in the 21st century really requires in the African leadership context. It may also be attributed to the Christian paradigm of sinful nature with wrong motives.

The hunger for leadership positions, rather than leadership action, still cripples any desired development activity that may attempt to foster positive social change in Africa. Productivity and the capacity to mobilize oneself in this context remains a dream. Finding themselves in a host country after experiencing the consequences of position and self promotion leadership, Congolese Christian leadership will need to understand what effective leadership is all about before engaging in any transformational action. Transformational leadership is embedded in a collaborative leadership style.

The difficult situation of refugees in Durban can be improved when the core values of leadership development such as collaboration, self-consciousness, commitment, and congruency are attended to through the right leadership styles. There are elements of change which, if applied according to the biblical principles of servant-hood, will produce positive

results of social change in society. By providing Congolese Christian refugee leadership an opportunity to exercise their role of serving in hard times in collaboration with other agents of change in South Africa, their leadership will contribute in transforming and building the capacity that will benefit the DRC in the future.

2.8 LIMITATIONS OF A LEADER

While it is true that we live in chaotic and unpredictable times, where human empathy and compassion are in short supply, there is a definite need to acknowledge our limitations and count on collective capacities to improve our understanding so that we can see with fresh eyes how we can handle circumstances that surround us. There must be that willingness to learn from one another's experiences and discard the old and cherished ways of doing things and embrace new patterns of leadership that may take us to greater insights of living a successful leadership style.

SUMMARY

This chapter has analyzed the practical meaning of leadership and related it to the experiences of Congolese Christian refugee leaders and their resettlement in Durban. The chapter has concentrated on the responsibilities of leadership by describing it as being a catalyst that sustains the organization or the church with its vision and ability to accomplish its objectives. The chapter also analyzed the meaning of the church and its objective to build the body of Jesus Christ and prepare it for His glory. The chapter also looked into different kinds of leadership styles used by Congolese Christian leaders from the DRC. It also stressed the source of leadership, its characteristics and authority.

The role of a servant-leader received particular attention in this chapter. The chapter looked into some characteristics of African leadership, comparatively with its principles drawn from colonialism, with attention to the identification of the failures and impact of the previous African leadership. The possibility of change for the new generation of leaders was suggested.

The chapter focused on an understanding into the Western function of democracy, its roots and its popularity, and ended by looking at the context of change in the Bible. Under the leadership of Jesus Christ, who is the agent role model of Christian leadership, positive change is possible even for Congolese Christian leaders in Durban. As they acknowledge their limitations, leaders should concentrate on learning and serving.

This will contribute to the effectiveness of their ministries while responding positively to social change, and while looking forward to the possibility of transformation and settlement among South Africans in Durban.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION

Basically this research required that data should be gathered from Congolese Christian refugee leaders in Durban. That necessitated a qualitative approach to the way the research was conducted. The exercise involved a survey in areas around Point and St. Georges streets in Durban where there is a large concentration of Congolese refugees. The strategic methodology was based on the critical discourse of ethnography as explained in chapter one, in order to obtain reliable information on livelihoods of refugees from the time they left their respective countries to the time they entered into South Africa.

The qualitative approach provided a deeper analysis of the day-to-day experiences and challenges faced by Congolese Christian leaders. These experiences and challenges have greatly influenced the way leaders have managed to overcome the social barriers. Also, because of the qualitative approach's ability to deal with multiple issues related to human life (Denzin & Lincoln 2003:1) it became my chosen research approach. According to Denzin and Lincoln (2003:1) the qualitative approach provides important interpretations in analyzing one's purposes or objectives that are accepted to the extent of becoming a catalyst in transforming people and the communities in which they live.

This chapter embarked on an innovative observation method to investigate people's claims. The method required participation and commitment. Dialogue through questionnaires was initiated. Through these questions, deeper understanding of the day-to-day experiences of each participant was brought to the fore. Triangulation was also used to evaluate the collected data from different participants. The study's fieldwork was conducted among thirty-six Congolese people, composed of pastors, asylum-seekers and other members of the refugee community. The areas around Point and St George's Streets were chosen to be the field site of this study to source valuable data that could be interpreted to suit this research. Only people in the identified areas were interviewed.

In order to guide the process in interviewing method, some questions were organized by identifying theory that drove the inquiry. During field work, notes were taken to collect different views using open-ended questions. Quotations were used where respondents' own terms were expressed to voice their experiences. During field work informants with the ability to provide their perspective were selected. There was a separation between description and interpretation. At the end a reviewed report in the form of notes was

compiled in order to come up with reliable information. Ethically, every person was treated with respect and consideration whilst taking into accounts his or her concerns.

The lack of sufficient academic writing on the subject is what led the researcher to applying the observational and questionnaire approach. Respondents were engaged in activities that provided a framework for becoming ‘samples’ during the discussion and during the interviews. A qualitative approach is helpful because it links different issues that are being analyzed to the phenomenon under study and seeks to understand the respondents’ lives and experience using their deep explanations that will lead into situational analysis (Merleau-Ponty 1962).

3.2 DESIGN AND DATA COLLECTION

The design of this study has been explorative in nature and thus required a wide theoretical framework that would enable the researcher to be more effective. It was then important to use interviews through questions as effective methods to collect data. A historical method was also necessary in gathering information from documents such as newspapers, statements, letters, and official or public documents (Welman & Krugen 2002:179). The value of the historical method lies in the fact that it provides rational and logical explanations to the challenges being faced by Congolese Christian leaders who are living and working in Durban (Brynad & Hanekom 1997:6; Mouton 2001:107).

The importance of data collection techniques was to facilitate the systematic gathering of information from people where they are located. The technique included interviews, distributed written questionnaires and a limited number of people for discussions. The ethnographic approach used was explained by Van Maanen, (1996:263-266) as useful in finding out how people are attached to their culture by describing their customs, beliefs and behaviour, within their social life (Hammersley 1990:248). The methodology required also a particular engagement of the researcher to his respondents as a participant–observer in collecting data and its application to the situation so as to uncover issues that pertain to the building of the review.

Ethnography relies on personal experience and participation when possible. That is why it will also include elements, such as integrative, narrative and combinative ethnographies. These contribute in equal measure when it comes to gathering important data (Silverman 2002:17). It is by these means that information was collected from a range of sources prior to

the researcher's observation. The range of my sources included interviews, government reports, magazines, journals, internet and academic literature indicated earlier. It was also critical to analyze the data considered and interpret it. The exercise involved three steps: analysis, interpretation and reporting.

Hammersley and Atkinson (2007:1) describe ethnography as a scientific art that studies a society of an exotic group or culture. The main focus of such a study relates to anthropological research. It contributes by examining social mobility and historical background in order to narrate descriptively the story of the people under study. Being rooted in the field of anthropology and sociology, ethnography is helpful when it comes to tapping into local points of view and it becomes a way of observing carefully important and different kinds of human experience.

As a researcher practitioner, I had to integrate among Congolese Christian leaders and immerse myself in the field conditions as a worker in order to gain access to their point of view in matters concerning the perspective of their struggle, and to achieve an empathetic attitude to the experience of observation (Silverman 2004:14). The integration included the narrative details of the life experience of different individuals. Here, respondents gave account of their perspectives on their way of life they in South Africa, particularly in Durban.

Pre-testing and Validation

The validation in this study evaluated the importance of interviews as a method to identify problems by using questionnaires. The study analyzed the problems caused by the attitude of the local people and identified the potential of the refugees while in the host country. The procedure was successful in getting detailed information on Congolese Christian refugee ministries. The pre-testing process was conducted in order to ascertain the feelings of participants and to find out about their cultures so as to validate the information they provided and have a measure of assurance concerning the final results.

This was done through the development of a limited number of open-ended questions that allowed the compiling of answers and making necessary adjustments to the provided data.

3.2.1 Observation

The observation technique involves systematic choice, while watching and observing the conduct and distinctive qualities of particular individuals or groups. During this research, behaviour was watched through:

3.2.1.1 *Direct Observation*

'Non-participant observation' (also known as 'direct observation') means the researcher will visit the site where most respondents live and – without participating in their lives – watch how they go about their daily activities. According to Marshall and Rossman (1995:79) this technique allows the researcher to play the role of an observer and not as someone personally involved. Behaviour is observed within the social setting.

These observations range from a detailed notation of particular behaviour to a more holistic description of events and behaviour.

The value of the observation method in this study lies in the time spent observing the activities of respondents in the chosen areas. Respondents were observed for three days at different times in order to see how they managed in different situations. This observation was socially directed since it enabled me to interact and familiarise myself with many refugees from different places, who became my respondents.

Direct observation was categorised into two phases: The customization of the venue where the day-to-day social activities of the respondents were being performed and the discoveries regarding the nature of the social interactions amongst the refugees.

3.2.1.2 *Participant Observation*

With the participant observation the investigator gets involved in the activities of the respondents while continuing to observe them. Marshall and Rossman (1995:79) describe participant observation as the first-hand involvement of the researcher in the social world that is being studied. This approach allows the researcher to listen, watch and experience the participants' reality by being involved in their setting and learning while spending enormous amounts of time with the participants.

Being a Congolese Christian leader in Durban myself, I had the opportunity to interact easily with my respondents since I have been with most of them for around nine years. I could participate in their activities by buying some of the items that they were selling or by

servicing my car at one of their garages, so as to promote economic empowerment in the community.

According to DeWalt and DeWalt (2002:67) in order for efficient participant role playing to take place, there should also be sufficient attention given to the human dynamics involved. The participant observer is endowed with some particular abilities that will facilitate his daily activities among the group in which he is working. The possibility of my involvement as an investigator depended to an extent to the amount of time spent on particular activities I was involved in.

When actively involved in social interaction, the researcher is excluded from being just a spectator; he/she is rather, a full participant with a role to play. Participant observation to this extent is likened to a large field that contains a variety of documents for interviewing respondents and analyzing their lives in detail and the activities that are occurring in the observed setting. This involvement will help the researcher discover what an insider's perceptions would be like of what is taking place and it would help him to better understand the way that the participants are feeling.

My purpose in making multiple visits and becoming involved in the various activities of Congolese Christian leaders and their congregations was primarily to be an observer and thereafter to be a participant. Being one of the leaders and thus already having experienced the environment as an insider, I can understand both sides as an observer and as a participant and thus I am able to combine and describe both situations. As it was mentioned earlier, the work of the researcher as an ethnographer plays at the same time the role of a visitor and that of an observer while reasonably remaining part of the group.

3.3 IN-DEPTH INTERVIEWS

First what is an 'interview'? Before engaging in the description of 'in-depth' interviews, it is important to understand what the word means. According to Marvasti (2004:14) an interview is one of the greatest rudimentary devices for data gathering. The method includes requesting information from people as well as getting responses from them. It is an exercise that is conducted with the help of a certain scientifically applied methods involving a series of oral questions in order to find out answers that will establish responses to a certain issue that is being examined.

The interviewer asks questions of an individual or a group. The responses may be accessed by writing them down during or after the interview, depending on the researcher's preference. In this study, the responses elicited were written down during the interviews, and the researcher kept note of individual and personal opinions. These interviews were conducted through written questionnaires.

3.3.1 Interviewing

Before I sent questionnaires to my respondents I decided to first enquire from them if they would prefer to write their answers or to answer verbally during the interview. Most of them decided to respond verbally. Due to other engagements of participants it was not possible to gather all of them together in one place at one time. Nevertheless it was easier to make use of individual appointments and verbally conduct the interview following the written questionnaires (open-ended and closed).

3.3.2 In-depth Interview

Boyce and Neale (2006:3) explain an in-depth questionnaire as one of the most commonly used qualitative methods that involves conversation with a limited number of people purposing to discover their perceptions on certain issues that will offer researchers the opportunity of understand their concepts, thoughts and memories, while expressing and articulating them in words, which they understand more comfortably than words borrowed from the researcher. Moreover, the interview takes on an in-depth value when it is ego-centrally conducted. This is where the researcher gives particular attention to a person's individual account or narration so as to collect information pertaining to the experience of the respondent.

According to Key (1997:1) a questionnaire is a way of drawing out the feelings, beliefs, experiences, perceptions, or attitudes from some individuals chosen to be participant and serve as data collecting instruments. The questionnaire may take a structured (restricted) form or an open, unstructured form depending on the field of interest and content or respondent. Nevertheless, when using restricted questions, the response often comes in the form of yes or no. The open-ended questions require a detailed answer.

3.3.3 Conducting Interviews

Interviews took place at the convenient time and agreed place. I was conscious of the fact that cancellations of appointments were due to certain domestic obligations or other

unexpected factors. I was able to reschedule any cancelled meeting. Participants were given freedom to choose any language from English, French or Swahili. The translation was done by the researcher, since he is familiar with most of the languages used by refugees who are living in Durban. One major obstacle among some was the scheduling of meeting times. This problem was due mostly to the fact that refugees tend to have numerous engagements at any given time, such as work and unavoidable domestic demands.

3.3.4 Document Analysis

Two methods were here used to analyse the document: The Content analysis which consisted in examining the details where themes emerged and what people talked about the most. By talking about content, Holsti (1969:117) states that content is a technique used to trace the originality by objectively and systematically identifying particularized characteristics of messages". When the document analysis is done, it becomes a valuable source of information – one that provides a readable, stable and rich account depending on the reader. The second method used was the narrative analysis. The review was based on interviews as well as a small number of accessible popular and other articles from the Internet.

3.3.5 Composition of Material

The material used included individual and a combination of interviews as well as the observations made by the researcher during the survey. This research also paints a clear image of the Congolese Christian leaders by enriching the context of their experiences in Durban by complementing it with the inclusion their life histories in the data that was provided by participants, covered by the electronic media, and published articles where possible. Prior to the interview, participants were reminded of the purpose and the intention of interviewing them.

3.3.6 Purpose

The research purpose in this study was to describe and explain questions pertaining to obstacles to the practical implementation of servant leadership by Congolese Christian leaders in Durban. The method offers restriction and boundaries to the subject while ascribing a complete scenario of the study. This research was descriptive in such way that it was more specific and focused than exploratory. It started with a well defined problem and defined plan for collecting and analyzing data. The method intended to bring forth well-founded accountability to some question or specific, factual information. As stated by

Mouton (2001:368) the qualitative system is efficient when applied to any concept, including respondents who are members of the interest group of the present study.

3.3.7 Construction of the Instrument

These research instruments serve as measurement tools and are basically an integral component in any primary research study. In this research instruments may include physiological or biological measurements; self-report instruments, scales, or questionnaires; interviews; diaries; structured or unstructured observations. Therefore, the thirty-six people were targeted and twelve questions were prepared for each one of them to answer.

Questions revolved around their life experiences, the obstacles they have faced and the strategies they have used to overcome these challenges. In order to reach my aim, six Churches including church leaders, were interviewed. The thirty-six people represented six different Christian churches led by Congolese immigrants participated in the qualitative section of this study. Prior to the interviews, a personal visit to each was made as a first point of contact. Appointments were made by a phone call to let the respondents know of the intention and objective of the visit.

3.3.8 Recruitment of Study Participants

The recruitment of study participants was done with a certain purpose in mind (Lincoln & Guba 1985:199), namely, to acquire a sample. The selection was determined by locating informants and gaining their confidence. It helped that I had lived with Congolese refugees and am familiar with their experiences. Age-wise, I selected only adults and also looked for those who are involved in various types of business and who could express themselves clearly.

3.3.9 Research Design

The design in this study helped to bring the structure together by reviewing the purpose of the survey at different levels. It attracts and triangulates a range of data collection methods that would facilitate in creating an inductive understanding of the ways in which the Congolese Christian refugee leaders serve as agents of social change. The design also considers the following impressions: context engagement; preliminary conversations where participants were contacted telephonically or by visitation either at their place of work or at their home inviting them to participate in the study; conversations included a series of

biographical questions; community visits supported by different conversations between the researcher and the respondents; and secondary data that included academic material, evaluation data and developed participant stories.

3.4 FACTS ANALYSIS METHODS

In gathering genuine and reliable data from respondents, this research aimed to acquire truthful facts about the subjects that would reveal their partnerships and thus demonstrate their relationship. Moreover, certain themes or ideas, subjects, opinions and claims that emerged were linked to these that came out from the discussions with participants. There was even an opportunity to ask more probing questions so as to gain even more detailed and helpful information.

During this study the inductive data analysis process was utilized in an attempt to interpret the condition of respondents without forcing any pre-existing attitudes and ideas on them. According to Patton (1990), the examination that is conducted inductively begins with a careful analysis that leads to an establishment of common models. Lincoln and Guba (1985:202) define inductive data analysis as “simply a process for making sense”. Patton (1990:44) stipulates that categories of examination originate from unrestricted observations that follow the comprehension of the examiner who is considered a sample to be used globally in the experimentation of researching facts. The data collected from the interviews was the main source for the coding and categorizing the process.

3.4.1 Transcribing

The transcription included date of interviews and answers of respondents from asked questions. Names were not recorded following the request of respondents. Lincoln and Guba (1985:326) acknowledge that it is possible for the researcher to be emotionally affected by some of the interviewees’ responses; interviewees may reveal feelings of loneliness, anxiety, fatigue and inadequacy. This must not be allowed to hinder the progress of the research.

3.4.2 Journaling

This technique is essential in qualitative research because it helps to establish the trustworthiness of the data collected by revealing the personal methods used by the researcher in the study. Lincoln and Guba (1985:327) compare journaling to a kind of diary in which the investigator records his/her own information and thoughts concerning what he/she has learnt on a day-to-day basis.

3.4.3 First-Level Coding

This is the phase in which transcripts are organized into meaningful units (Coleman & Unrau 1996:88-119) covering multiple and detailed issues. The process is done by examining the raw qualitative data in the form of words, phrases, sentences or paragraphs which were collected and labeled. Strauss and Corbin (1990) state that the process may be conducted in two aspects: Axial coding, when it emerges in themes or categories; and Open coding when label words and phrases are found in the transcript or in the text. The process enabled me evaluate the data in a systematic way.

3.4.4 Second-Level Coding

This method is used to transfer all the data under relevant headings or subheadings once it has been identified in order to keep track of the interrelated information.

3.4.5 Trusting the Data

The credibility of the current research required that the data be established as trustworthy. According to Patton (1990:462), the detailed data should give opportunity to others to examine the end product. However, in this study during the interview, most questions related to political matters were avoided and left to other researchers. However, matters pertaining to the actual life in Durban were of great concern to this study.

3.4.6 Credibility

Credibility depends on the way confidence in the truth of the finding is presented. According to Lincoln and Guba (1985:296), a study's credibility can be vouched for by allowing the respondents to evaluate the findings through protracted commitment (obligation), steady observation, triangulation, equal debriefing, referential adequacy and body evaluation which are explained as follows:

3.4.7 Protracted Obligation

It builds trust and promotes the Congolese leadership to spend sufficient time at the research site in order to test the information from its observations and that of the respondents. As a Christian leader as well as a social practitioner in the same community myself, I have spent nine years living among my respondents and interacting with them at every level. It was a

privilege also to learn more about other African cultures through my various interactions with refugees of different nationalities.

3.4.8 Persistent Observation

According to Lincoln and Guba (1985:304), persistent analysis helps in dealing with basic information in the situation which is applicable to the study question. The fact that I spent much time with Congolese Christian leaders allowed me to garner a broader understanding of the way they live and how they contribute towards the rebuilding of the lives of others.

3.4.9 Triangulation

Triangulation is a process by which the researcher protects him/herself against questioning of his/her findings' methodology (Patton, 1990:470) and by assessing the validity of the data basically through a case study and through the historical and ethnographic methodology viewpoints. Just as Brewer and Hunter (1989:17) see triangulation, I used it to pinpoint the values of phenomena more precisely. The process is explained by (Denzin, 1970) where he elaborates four aspects of triangulation notably, Data triangulation, Investigator triangulation, Theoretical triangulation and Methodological triangulation.

Triangulation therefore refers to the use of different approaches in investigating a research question and provides the prospect of enhanced confidence in the ensuing findings. The concept was for a long time connected to researchers in the field of social behavior in the search to obtain persuasive evidence on different propositions in order to be confirmed as certain and beyond doubt (Webb et al, 1966).

When a proposition is measured by more independents (Triangulation) and gets the same results, the interpretation of the findings becomes valid, although they can still be questionable. That is why I have used the Triangulation technique in response to different sources of data collected as indicated by Creswell (1998).

SUMMARY

In order to respond to the requirements of the survey undertaken in the city of Durban in the areas where most refugees live and considering issues related to the subject, a triangulation approach was considered to be the most helpful in that it encompasses other approaches, such as historical and ethnography inquiries, by making sure the findings were sufficiently

grounded, credible and trustworthy. The assembling of data by way of the methodology mentioned above contributed towards the advancement and development of this study.

The targeted population was divided in to two categories: the Congolese Christian refugee leaders and their church members living in Durban mostly those attending Christian churches led by Congolese Christian leaders. Though there was limited academic information to be found, the qualitative methodology design empowered the researcher to discover similar approaches that were useful in finding and gathering enough information from selected respondents.

Transformational leadership strategies will aid Congolese leaders to empower others while they also learn new strategies from one another. Their productivity will emerge in the manner they equipped their congregation to face different situations. The whole concept is that leaders should develop a collaborating attitude with people they work with and interact positively with them.

The research design was useful because it provided direction and glued all the structural parts of the research together in a systematic way. By observing and describing the data, it was possible to determine the causes and effects of the problems of refugee Christian leaders in Durban.

The research design, through the approach of interviewing participants, aimed to increase the quality of the final results by anticipating that the phenomena which were analyzed would be rich in complex data.

CHAPTER 4: FINDINGS

4.1 INTRODUCTION

While most refugee research predominately focuses on analyses of refugees' living conditions (Cernea & McDowell 2000:4; Strachan & Peters 1997: vii) – the following chapter is interested in capturing the words of Congolese refugee Christian leaders as they describe their experiences in Durban, where they opted to stay in their search for peace. Interviewing them provided insight into the context in which their role as Christian leaders is conducted. While serving members of the refugee community Congolese Christian leadership uses servant-hood leadership to activate their work.

Demographically, the total number of those who participated is 36 aged between 22 and 57. The majority of respondents, 72.2 percent, are males aged between 30-57. Women were 27.7 percent of the respondents, aged between 25 and 45. In this research there were fewer women than men because though willing to talk they are usually shy when discussing issues with people of the opposite sex. This is because they are culturally not used to talking to men (without husbands being with them), especially in matters subject to record.

Congolese refugee Church leaders were six representing other Christian churches led by Congolese leaders. Many factors were considered in choosing members from six churches to participate in the study as respondents. The most crucial were the time allocated to this study and the availability of other leaders. There was also the legal factor. Most of these churches are not registered with the government of South Africa and they operate in residential places where it was not easy to conduct research. Therefore, it was easier to get in touch with some of the people from these churches to participate informally in the study.

4.1.1 Analysis of Interviews

Congolese people started arriving in South Africa in considerable numbers early in 1997 because of the political climate change earlier that year that resulted in a humanitarian crisis that spread and prevailed across the DRC. The UNHCR (2001-2010) reported an estimation of 11,270 people from the DRC that were registered as asylum-seekers in South Africa. When new comers (asylum seekers) report to the Department of Home Affairs they go through two interviews and the successful ones are granted refugee status and start a new life.

However, it takes some time before this happens. It takes years and in the mean time one is given a paper that denotes one's asylum seeker status. Statistically, it has not been easy to establish the correct number of Congolese refugees who have decided to remain in the city of Durban because their numbers keep fluctuating as some chose to make Durban their home while others moved and settled elsewhere.

Refugees and asylum-seekers of Congolese origin began to arrive in Durban in 1996. Their numbers increased as the intensity of the war in the DRC increased. The war was about the vast mineral wealth in the DRC and it led to an exodus of people fleeing the brutal nature of the war. As recorded by Lonergan (1998:5-15), in 1993 the UNHCR acknowledged that political unrest is among one of the most fundamental reasons that make people move from one area to another. Other identified reasons relate to economic pressure, ethnic conflict and environmental degradation.

Congolese Christian leaders live in Durban among other refugees, which can be divided into their various ethnic groups. Most often they are simply classified into two big groupings, namely, the Eastern and Western Congolese. The Eastern group is mainly composed of those who speak Swahili and French and tend to live in the St. George's Street area. The Western group consists of those who come from the provinces that predominantly speak either Lingala or French and tend to live in Point road area.

This division is not ethnic but merely because when people come they tend to go and live with relatives or friends from back home. However, both groups do move from one area to another looking for better conditions of living that emerge from time to time in either of the two areas. The DRC has more than 450 ethnic languages, but French, Lingala, Swahili, Tshiluba and Kikongo are the nation's official languages. Among the interviewed Congolese leaders, 2 are from the Western part and 4 are from the Eastern part of the DRC.

4.1.2 Research Process

The findings that follow were gathered from interviews conducted with highly educated refugees. These respondents included medical doctors, highly qualified teachers, nurses, trained pastors, businessmen, students and learners. But before any interviews took place, preparations were made to ensure interviews run smoothly and so deemed to be successful.

4.1.3 The Choice of Venue/Site

This study, being qualitative in approach, required the researcher to be in good relationship with all the respondents. The researcher had already established the site where the interviews were to take place and who was to be involved as respondents. Most of the respondents were acquaintances or friends of the researcher. Encouragement from them and from members of the refugee community supported the initiative for this research. This created a healthy atmosphere, making it easy to gain the confidence of those to be interviewed, being necessary for the collection of information which would make the study as accurate and broad as possible.

4.1.4 Gaining Entry

In the process of conducting this research, natural settings were established and access was gained to the field site. Participants were contacted in advance in order to obtain their opinions on the research and to set the time and date for the interview. Being a Christian Congolese leader, the researcher was already familiar with the two sites chosen to be the field work of this study, namely, the Point Road and St. George's Street areas.

Personal contact was arranged with each individual in order to agree on how and when to meet for Interview. Home Affairs personnel were contacted in their personal capacity as most of them were not ready to respond to questions officially. An attempt to reach the head of the Refugee Reception Centre was, however, unsuccessful and any appointment with her for an official interview was unsuccessful.

4.1.5 Research Questionnaire

After informing the respondents of the purpose behind the interviews, participants were open and ready for discussions. The fact that most of them knew the researcher and good relationships had been built ensured that they were confident that whatever information was elicited from them would be sensitively and ethically handled and would not in any way come back to hurt them.

4.2 DESCRIPTION OF INTERVIEWS

Interviews were conducted with a fairly open manner that encouraged two-way communication. The conversational data was used both to give and receive information that contributed to the content of this research. Although major questions were written, other questions relating to the subject emerged when the interview was going on. Questionnaires

were characterized by repeated questions to facilitate an understanding of the subjects' perspectives so that informants would provide important information in relation with their lives, experiences or situations, expressed in their own words.

From within different churches led by the Congolese leaders, thirty-six people were selected and were interviewed. They represented the Congolese refugee Christian community living in Durban. Twenty six people were males (72.2%) and ten (27.7%) were female. Sixteen men were married and ten were bachelors. Five of the ladies were spinsters and the other five were married. All six Pastors had churches in the identified project areas were all married.

As mentioned earlier, respondents in these different churches represented different Durban refugee congregations. They also represented different categories of Congolese representing different provinces of the DRC. Their names were to be kept anonymous for ethical and security reasons to ensure they had peace of mind. For everyone contacted and who agreed to participate, his/her interview took place either at his/her working place or at any neutral ground depending on the flexibility and availability of the respondent. The interview lasted between 45 minutes and one hour. Details of what were written as responses were made available to all except their names that were to remain anonymous as they had requested. Responses were transcribed. The flexibility of this approach helped in counteracting the natural limitations encountered in interviews.

In following the procedure in the interview, one question at a time was asked. After every question, the interviewee was encouraged to respond while the researcher remained attentive and taking notes. I also provided transition between major topics without being distracted. After the interview, additional information on personal observation was made.

4.3 THE CONGOLESE CHRISTIAN LEADERSHIPS' PERCEPTIONS

Questions on the responsibility and activities of Congolese Christian leadership among refugees in Durban were responded to with mixed feelings and thoughts. One of the respondents said: Jesus Christ is the only leader who could declare with boldness: I am the Good Shepherd (John10:10). His reference to believers as sheep implies qualitative and responsive leadership. The concept also may mean that without a leader, people are helpless. In Ephesians 4:11, He (Jesus) appointed leaders to take care of His people and that is why we as Congolese Christian leaders are helping others to fulfill their destiny while in a foreign country". According to another respondent, "as shepherds, in our case the leaders, has (sic.)

several roles in regard to the sheep/people. We have to lead, feed, nurtures (Sic.), comforts (Sic.), correct and protect”.

The concept of following the leader as an example was also illustrated by the Apostle Paul who told the believers in Corinth saying: “Follow me, as I follow Christ” (1 Corinthians 11:1). In the Christian context, the leader feeds the people with the word of God. He leads the congregation where there are healthy nourishments so that they will grow and become strong with vibrant spiritual life. In this case, “only The Bible—not psychology or the world’s wisdom—is the only diet that can produce healthy Christians” said one respondent during the interview. (Interview held on 12 May 2009).

Another pastor said that the word of God is a special diet to Christian life, supplementary to the natural food. To support his argument, he quoted the book of Deuteronomy 8:3, words Jesus also used in Matthew chapter 4:4: Man does not live on bread alone but on every word that comes from the mouth of the Lord. The Christian leader has multiple responsibilities and duties. He/she is to comfort those saddened, heal those wounded and treat those in pain with sympathy and care. The Lord Himself ascertained to “treat up the wounded and encourage the weak” (Ezekiel 34:16).

On the question of starting different Christian ministries in Durban, one anonymous pastor said that there were two major problems in the local churches: the language obstacle and the acceptance into the fellowship as minister of the word of God. In elaborating what he meant, the pastor explained that some of the local pastors were not ready to acknowledge the ministry of foreign pastors; that is why they decided to start their own fellowship where they can communicate easily in the language they understand.

Speaking on the beginning of multiple ministries and the wish of pastors to serve God in Durban, another Congolese pastor stated: “It is true that there are those who think becoming a pastor is an alternative to laziness or a way of making money. This is not true, because there is a difference between being just a pastor and being a servant. Being just a pastor relates to someone carrying the name without any ministry attached to; maybe because someone went through a Bible school. He only carries the name but is not in charge of any congregation. However, serving God as a pastor implies calling, responsibilities and accountability. (Interview recorded on 12 May 2009).

Relating the above to this study, Congolese Christian leaders in Durban have a great responsibility of taking care of those who suffered and continue to experience hardships in their day to day activities.

Refugees need leaders who will relate to their feelings and sympathize with their problems. However, not every Congolese Christian leader is fulfilling this requirement. “Multiple reasons are attached”, said another respondent.

There are other roles that are necessary and should be mentioned without detailing them: Christian leaders give direction and orientation to those in his/her care when they go from the correct path with politeness (Galatians 6:2), in accordance with the word of God.

Correction or discipline is never a pleasant experience for either party, but the Christian leader who fails in this area is not exhibiting love towards those under his/her care said one respondent.

There is also the role of a protector. According to one respondent, the shepherd protects the sheep against the wolves that moves around trying to destroy the sheep and impact them with wrong doctrine, contradicting and claiming that the word of God is old styled, obscure and difficult to understand. Such a people, Jesus warned his disciples saying: “be aware of false prophets. They always appear in sheep's clothing, but inside they are violent wolves”

(Matthew 7:15).

4.3.1 Their Perception of Obstacles

There are problems that affect the Congolese refugee Christian leaders at the local level. The problem, according to one pastor in Durban is twofold: “On the one hand the problem is internal, that is between Congolese leaders themselves, and the second is with the local community.

According to one pastor, with all the zeal and good motivation we may portray in serving the people of God, we as Christian leaders must be willing to acknowledge our limitations both intellectually, materially and financially if we want to go far in our ministries. Due to the spirit of selfishness (ego) and pride which is within some of the ministers, there is tendency to feel there is no need of others. As a result, there is immaturity in using biblical principles and the result is a weak leadership. The attitude of not accepting to be taught by those who can do better is still baffling many to an extent of not accepting their own limitations. “We want to have everything by us and for us”. (Interview, on 10th May 2009).

The attempt here is to try and understand the kind of problems and the root causes as well. According to another pastor, “there are good and bad aspects in the leadership responsibilities in Durban. That means there are good and weak leadership styles. Good

leadership style inspires and shares the vision of the future resulting in visible transformation of the congregation or community. However, weak leadership style consists of wrong motive of young or new leadership which proliferate from nowhere and destroys the work which has been going on”.

Another pastor claimed that the problem resides in the lack of training and experience. Young leaders are not willing to sit under experienced pastors and learn from them. Thus there is lack of competency and skills that helps in bringing situational leadership styles. (Interviewed on 11th May 2009). Five of the six pastors agreed that the problem traditionally originated from the country of origin where the church has lost its original calling of sanctification in its inner life.

According to the respondents, there were many reasons for concern about the Christian leadership in the DRC and this has been inherited by most of its leaders. Accordingly, one pastor stated that their experiences have been replaced by faith according to the scriptures: The just shall live by faith. Obstacles to the propagation of the gospel enter when there is abandonment of sound doctrine, attachment to an unhealthy celebrity mentality and an unhealthy leadership style. (Interview, 10th May 2009). The pastor who said the above also claimed that some Christian leaders do not allow criticism even if they are prone to error.

According to one respondent who is a member of one of the six identified churches, “there is a shortage in ministry training”. As far as this statement was concerned, all pastors agreed that this has been a major deficiency even in past times. “At the same time, some pastors are skeptical of being trained even theologically that is why there is a high level of sophistication in teachings and many pastors still need to prove their abilities of standing before the modern philosophy and confront social issues which seem to be more complex and quote biblical proof texts to convectively satisfy their needs” stated the respondent.

The church in the refugee community needs lucid, scholarly leaders. Without being equipped, Church leaders will remain in shallow waters. The negative trend that affects the Congolese Christian leadership in Durban has, however some positive trends which cannot be ignored.

4.3.2 Positive Aspects of Life in Durban

According to my observation, there are a growing and emerging number of Congolese young Christian church leaders who need to be sustained and encouraged by good leadership

training. They are longing to be encouraged and reminded that they can do it well, be it in pastoral leadership or in a leadership development role.

4.3.3 In the Pursuit of Unity of Congolese Pastors

There is a general cry for unity. According to most respondents, the break and divisions that always occur among Congolese Christian churches are due to a lack of recognition and acceptance of others' abilities. There is suspicion of each other; however, the formation of the Pastoral Congolese League in Durban in 2007 was seen as a major step forward that was initiated with the aim of bringing order and help to each other during hard times such as in times of death and burial, weddings and teachings. Problems attached to this objective were confronted and overcome by the spirit of self-exhortation. Of course there were problems. Hidden agendas and backbiting still continued and many young pastors felt left out whilst other leaders had to withdraw. As a result, there is talk of another affiliation known as 'Pastors to Pastors Fellowship' (PPF) that was born in the effort to improve relationships and keep the unity of the Spirit in the bond of peace as it is recorded in the Word of God (Ephesians 4:3) explained one of the pastors (Interviewed on 12 May 2009).

Far too many divisions exist amongst Congolese Christian churches in Durban and the reasons for this are many. Among them are materialism, self-exalting, aspiration to the pastoral position, tribalism and regionalism. Some pastors gather followers according to the provinces that and their followers come from or the tribes that they belong to. One pastor said that most problems were caused by differences over who should control money donated to the churches by the congregation.

There is also the dogmatic problem which for some is caused by the importance attached to the manifestation of the presence of the Holy Spirit which brings controversy between those who accept it and others who don't. Although it is not the intention of this study to go into the tritarian doctrine, theologically, according to the free encyclopedia, it refers to those who reject the doctrine of the Holy Spirit whether wholly or partly are known as Nontritarianism or antitrinitarianism. They claim that the doctrine of the Trinity appears inconsistent with the unity of God. A pastor also mentioned the adaptability of solving practical church members' problems because of spiritual and intellectual inabilities. (Interviewed on 12 May 2009).

4.3.4 The South African Government

The role of Congolese Christian leaders here is to help those "new comers" as they are commonly known and to give them orientation, guidance and interpretation in order to speed

up their access to permits and other important documentation is concerned. The role of the local government as far as provision of services to refugees has not been clearly spelled out in either the Refugee Act or in other policy documents. Local governments should regularly come into contact with migrant group which include Congolese Christian refugee leaders – speak to them and in this way they can be able to learn what services are most needed in order to help the migrants settle in and be kept safe in their new communities, said one Congolese Christian leader. (Interviewed on 7 April 2009).

4.3.5 South African Policy

Refugees who have come into South Africa reside in the midst of local nationals, together with other foreigners and migrants. “But living in the midst of locals has been difficult for most of the refugees due to certain unstipulated regulations and general ignorance about refugees by the local community. Most of local people fail to understand that even though refugees come from war-torn countries they have a lot that they can contribute to the making of South African society” said one of the Congolese Christian leaders. (Interviewed on 7th April 2009).

4.3.6 Home Affairs Services

According to one respondent “the efficiency of Home Affairs has improved tremendously when compared with the years 2004 to 2008. The respondent added, however, that “further improvement is still needed when it comes to staff coping with the daily logjams experienced at the offices of Home Affairs”(Interviewed on 7th April 2009).

Twenty six respondents (72.2%) among thirty six acknowledged the positive services provided by the Home Affairs officers. However most of them voiced their concerns over the slow pace of the service caused by the unnecessary delays experienced during the morning hours. During the survey conducted by the researcher at Home Affairs, one staff member (who did not wish for his name to be mentioned) stated: “there is the need for more, well-trained personnel in order for them to cope with the registering of newcomers”. (Interview conducted on 6th May 2009).

According to another respondent interviewed on 8th April 2009, “the issue of obtaining IDs has continued to be a stumbling block for us. You cannot apply for identification and expect to get it in one year; it will be a miracle. Actually it is the greatest challenge we have.” Another participant also stated that: “The motive behind the slow process and mechanism of

renewing permits, and Identity Document (ID) is still incomprehensible; we wish something could be done”.

In accordance with the same thought, another respondent interviewed on the same date as above, had the following to say: “Refugees are hardworking people and like travelling and moving from one town to another or from one location to another buying or selling whatever we feel was of benefit to us. But because it is unlawful to move around without any identification we are forced to remain in one place. The process to get the existing card renewed consumes as much time as the first time you applied for it. That is why it is actually frustrating for us at these offices.” (Interviewed on 6th May 2009).

According to another respondent who is one of the Congolese Christian leaders, interviewed on 9th April 2009, “the problems faced at Home Affairs are so complex because of their poor internal management. I arrived in Durban in 2000 and have since then observed that the officials at Home Affairs do not collaborate with the other officials outside of their department. By this I mean that the authorities in Home Affairs do not inform other officials of what documents they issue to refugees as a form of identification”.

To clarify his point this respondent pointed to the type of passport given to refugees by Home Affairs in keeping with the 1951 Convention’s declaration relating to the status of refugees. He said “the refugee passport is not even recognized by airports’ immigration officials. Even some embassies do not acknowledge it; the same applies to the banks. If a refugee wants to open a bank account, some banks do not know of these documents and therefore sometimes one cannot get banking services. It is like hell on earth. Every time the red ID is shown to some offices, the first question you are asked is ‘What is this?’ This leaves us to wonder about the value and the authenticity of the document, even the attitude of the UNHCR towards refugees living in South Africa, is a problem.” he concluded.

Five respondents shared the concept relating to the problem of banking saying: “the issue is caused by the kind of identification documents we are issued by Home Affairs. The red IDs and passport are not recognized by most of South African banks. Every time you produce the red identification to the bank you look as if you were a suspect.”(Interviewed on 9th April 2009). “The ID or permit or even the status is suppose to facilitate our well being here in South Africa,” said another respondent. “But it is limited to two years, subjected to renewal. When this paper is presented to any employer, automatically someone is disqualified on that basis. Despite his or her qualifications and skills abilities, refugees become then victims of exploitation.” (Interviewed on 9th April 2009).

4.3.7 Health Care Services

Issues relating to healthcare are a major concern for most of the respondents. Among fifteen respondents interviewed on issue relating to medication, nine (60%) shared the same idea stating: “As soon as you are detected as being a foreigner, your chances of being well treated become less, especially to pregnant women. We face all sorts of insults and indignities. We are left without any help in labor.” (Interview carried on 9th April 2009).

Supporting the same idea, another respondent who is a lady and who had gone to give birth at one public city hospital responded: “I cried alone until I gave birth, without any form of assistance or help from midwives, but when they saw one doctor coming, they pretended to have been helping me, but I had already gave birth to a baby girl.” (Interview recorded on 10th April 2009).

In the attempt to know the cause behind this maltreatment and how refugees are identified by locals as foreigners, one respondent said: “The most sign that reveals we are foreigners is the language factor. The moment health workers find that you cannot speak their language, you become automatically a victim and cannot access to proper assistance. Instead, you are asked questions such as when are you going back to your country? How many children do you have? (Interview accessed on 10th April 2009).

According to another respondent, who also gave birth at one of the public city hospitals pregnant refugee women, feel unsafe and now fear to go to public hospitals because they are often not assisted when it comes time for us to deliver. We are discriminated and left alone when in the process of delivery. The fact that we cannot speak Zulu, taking also in account the ID book we carry differ from the one carried by nationals, automatically opens the door for many questions such as ‘Why are you here?’, ‘When are you going back to your country?’, ‘How many children you have?’ Such questions serve only to mock rather than help in assisting someone who is in labor,” claimed the lady. (Interview processed on 10th April 2009”).

One of the problems attached to the red identity book (ID) is that it prevents refugees from obtaining a license required for trading in some areas. This observation was made by most of the respondents, who narrated their frustrations related to this matter. When asked why they could not obtain the necessary trading licenses, these participants responded that the licence is only given to those with green identity books.

One of the Durban Refugee Reception Officers (anonymous) claimed that the department had too few staff members who possess operational experience when handling the large amount of refugee files. “This is the reason why those in need of the stamp that affirms the renewal of their permit must often spend an entire day waiting in the centre in order to receive it” he reiterate (Interviewed on 7th April 2009).

4.3.8 Police Attitudes towards Refugees in Durban

Some refugees interviewed on the issue of police harassment attested to the fact that some police force members believe that refugees should only be allowed certain rights. One respondent said: “Indeed, they have little or no understanding of why refugees even want to reside in Durban or South Africa at all”. Some members in the Police service regard refugees as prone to criminal activities and thereby linking them to unlawful groups, added another respondent (Interviewed on 7th April 2009).

There are also those police officers who appear not to be well acquainted with refugee papers; consequently they doubt the authenticity of refugee identification documents. While it is believed that the Department of Home Affairs routinely circulates copies of its documents to police stations and other public sectors in South Africa, amazingly, many of its personnel still do not acknowledge the validity and authenticity of these documents. This problem also applies to banks and embassies when it comes to identifying travel documents, such as the United Nations’ passports. This observation was confirmed by six respondents (Interviewed on 7th April 2009).

4.3.9 The Role of the UNHCR and Assistance from Agencies

A large number of people seeking asylum in Durban (and even those who are in possession of asylum-seeker status) have little or no information concerning the role of the UNHCR in Durban, due to its non-existence in the city. According to one of the respondents, “The UNHCR is an international organization which cannot operate underground. Its office is supposed to be officially open and placed where refugees can easily access it and acquire any needed information.” (Interviewed on 7th April 2009).

The issue of assistance for refugees in Durban has not had any impact on the refugees interviewed since most of them are aware that there is none to be found. Upon their arrival, each one goes his way and starts on his own, his new life without any formality except the Home Affairs paper in a form of identification document, said another respondent (Interviewed on 7th April 2009). Assistance programmes do not officially exist in Durban.

The only local NGO – which operates under a great many restrictions and reservations – devoted to helping refugees is the Mennonite Central Committee (MCC) now known as the Refugee Social Services (RSS), which is the representative of the UNHCR in Durban.

The Refugee Social Services helps some refugees pay for their accommodation for one to two months. It also pays for some children's school fees while also offering a very limited degree of provision in terms of non-perishable items. Most refugees came to know about the assistance officially in 2005, in the wake of the xenophobic attacks that occurred all over South Africa. It was also able to offer restricted and conditional assistance to new arrivals.

But the received offer is never identified whether it comes from the UNHCR or from the Refugee Social Service. The Refugee Social Services is a religious organization. Its policies and objectives are not clearly known by most refugees. Besides that, it is very discriminative, said one respondent. They give several appointments until someone is tired and stop going to ask for help. They also help whom they feel they want to help, knowing that we are all refugees and help should not be discriminatively offered he added. (Interviewed on 7th April 2009).

Another respondent said that the Refugee Social Service has alleged to represent the UNHCR. This creates confusion, since the Refugee Social Services is a charitable organization that is supposed to help people under its own steam. It has not clarified whether or not the aid that it offers comes from itself or from the UNHCR. (Interview recorded on the 8th April 2009).

The great majority of Durban's humanitarian agencies operate privately. These organizations however, do not confront fundamental needs of refugees locally as expected due to the organizations' limited or inadequate resources. Other agencies have initiated dialogue between the refugees and local police in order to try helping improve the relationship between them. It is believed that dialogue between the two parties will help contribute towards a reduction in the harassment by police of those refugees living in Durban.

Among fifteen respondents were asked whether the UNHCR was helping them in any way twelve of them (80%) had similar reply stating they do not know really if the UNHCR does exist in Durban, and if it does, it does so secretly to benefit a select few refugees who satisfy their blurred requirements." (Interview recorded on 8th May 2009).

On the same date, 8th May 2009, another respondent (anonymous) stated that the UNHCR has failed us refugees from the Great Lakes region living in South Africa. It does not treat us

as it does in other Western countries. This makes our situation very complicated and miserable (Female respondents interviewed).

However one of the respondents, a Christian leader said: We should look at the UNHCR from another perspective. By this I mean that the organization is also useful because it does provide refugees with travel documents, such as passports, and pays for their hospital bills. Reacting to this statement, another participant said that this information is not available to the refugee community at large. In short, the refugee community is not well informed about the support on offer to them by the UNHCR. One of respondents commented and said to depend on an agency is to invite poverty and misery into your life, because once an agency gives you something they start to control your life and you become their slave.

Another respondent who also opted to remain anonymous shared the same view, saying: depending on somebody is very risky, it is good to be self-dependent then you carry your life the way you like. Relating to the issue of assistance five respondents, three males and two females among fifteen who were asked about assistance made an analogy similar to the one above. When asked how they were overcoming the challenges of daily life, the following was their opinion: “To live here, I decided to put aside what I experienced in the form of humiliation and start afresh. We have to work hard but at the same time life has taught us to live independently.” (Interview processed on 9th May 2009).

4.3.10 Trauma

Congolese Christian leaders face multiple and various challenges in their different ministerial activities. These challenges may be faced either as a collective or individual. Even though these people are pastors they also went through hard times as well as other Congolese people. One pastor said that “Trauma can be described as physical and emotional injury. It is physical when there is bodily harm caused by violence or accident that injures any body part. It can be emotional trauma when its wounds are the results of an agitation of mind caused by psychological shock and leads to great stress that needs to be treated. That is what most of the respondents from the DRC went through”, the pastor claimed.

Difficulties in adjusting to a new way of life and constant exclusion when it comes to the formal and informal work sectors have caused the refugee population great social and psychological stress. Durban’s refugee community as a whole has had to undergo shocking alienation. Most DRC survivors have expressed an ongoing humanitarian crisis and the disruption of their lives.

To most of the respondents, remaining in the DRC was not a favorable option. Escaping in search for peace was the meaningful way of keeping life. However, to flee the country of their birth was not easy but necessary for survival. It was decision they were forced to make and coming to a completely new environment to live as refugees has not been easy. This brings me to the focal point of this chapter.

One of the leaders expressed: “I feel like giving up, because it is like I’m hitting against a brick wall. I’ve worked day and night, with all my heart but I don’t see the results. I left my country because of threats, and then here things are not going on well, what must I do? I feel frustrated.” (Interviewed on 6th April 2009). When asked to elaborate on his frustration, the leader said “I am tired of moving from one place to another with my family. I have to look for a new place to stay every one year. This reminds me of my home which was destroyed by war” he said. “The second reason of frustration related to the ministry. The people I’m serving are not supportive, so I have no option than to look for a secular job so that I can support my family” the pastor said.

During the survey some Christians among my respondents were working as street vendors and expressed frustration at constant police harassment and arrest, since they are not in possession of the trading licenses which they cannot get because of having no identity documents that are acceptable to the municipality, stated one of respondents (anonymous interviewed on 6, April 2009). When asked why he could not get the license in order to be allowed to practice his commercial activities, he said at times where his ID was considered by the licensing authorities, he had been given the run around several times until he was tired and since the time spent at their offices meant that he was losing daily earnings which are his only source of income. “Yet, that is where I get my living since I’m not employed”, he said.

According to another respondent who works in a crèche, life as a refugee needed to be accepted as it is, and then face what is thrown before us no matter how bad or challenging it appears. During the interviewing process, it come to my notice that many of the refugees sounded bitter and disappointed because of the way they are forced to live in Durban.

However, one of the Christian Congolese leaders responded by stating: facing challenges and crisis is part of our shaping areas in the rebuilding of leadership character.” The same leader added: “We fight apathy and discouragement which consequently results in being traumatic, if not carefully handled by specialists. (Interview processed on 8th May 2009). Some lives are hit with catastrophic trauma over and over again and despite the concomitant strategies for survival, this can still lead to a chronic condition.

The account recorded by some respondents in this chapter narrates how they saw their loved ones being tortured and others being buried alive. Inside the individual, a silent witness to these war experiences interrupts the flow of healing words and new visions, the individual becomes a vessel that holds a deeper terror that remains untold and condemned to secrecy, a deadly guilt and a mute shame handed down as shards of splintered memory.

4.3.11 Worries

From the Biblical perspective, worry is a natural and spiritual concern of something that may happen in a way that will cause unhappiness. It is associated with anxiety and many questions of uncertainty that are related to the future and take control of it. Worry causes a person to suffer with other internal problems related to blood pressure that he doesn't realize. As a result worries and anxiety produces unnecessary agitation of mind and lack of peace (Matthew 6:25-34; Luke 12:22-34).

4.3.12 Accommodation

Most respondents have stressed that accommodation was one of the major problems they face regularly from the moment they entered into South Africa. In fact, one respondent said: When we arrived in Durban, we had higher expectations. Unfortunately, we did not find even a temporary shelter! (Interviewed on 8th May 2009). Accessing an affordable place to live relies on the refugee being accepted by the owner or the agency of the apartment/building. Most of the time, even if the refugee has the ability to pay rent, there are so many regulations in place that work against the refugee that he/she tends to be discouraged from accepting the offered place.

To ease the financial burden, refugees often opt to share rooms and therefore share the rent. Nowadays, however, to discourage this, agencies and owners of flats tend to raise the rent. They also often stipulate the maximum number of people who can live together in one space. Sometimes a refugee is able to meet all the landlord's requirements, but he/she still has to produce a valid ID which the Home Affairs will not release on time. Without a refugee status identification paper or permanent residence certificate someone cannot secure a place to live.

Ten respondents expressed the same view when they narrated this dilemma in finding accommodation. To illustrate this point, one respondent stated: "I called an agent to ask if he had a place to rent for a friend who was in need. He responded openly, 'I cannot give a place to a Kwere Kwere'", which means, he was not willing to find a place for a foreigner. This

respondent was victimized in May 2008 during the xenophobic attacks but was helped by the police to safely exit his flat in Cato Manor.

The escapee (anonymous) explained how he and his friends had to spend the day locked inside their home for fear of the xenophobic violence. “It was the arrival of the police that helped us come out and relocate to another, safer place” he stated. (Interview recorded on 9 May 2009). The feelings related to the problem of accommodation may be summarized as follows: Among fifteen respondents enquired about the problem of accommodation twelve respondents indicated the problem is an ongoing one “because no one wants to give us his place since we are refugees. However if they give, they make sure the price is put higher than it was before.” (Interview conducted on 9th May 2009).

4.3.13 Xenophobic Attitudes

The host population’s xenophobic attitudes continued to go unchecked, until it exploded in December of 2004 and January of 2005 and still festers underneath to this day. The violence began when non-nationals living in the township of Alexandra were attacked by armed locals, who destroyed the refugees’ homes and belongings, said another refugee who also agreed that xenophobia in South Africa is not only an attitude fact of disliking them as non-nationals but also an activity carried out violently with the intention to harm them in response to economic upheaval (Interview conducted on 9th May 2009).

The respondent explained: “The xenophobic attitude is openly displayed. It has always been manifested openly all over the country in May 2008 there was a violent outbreak of violence against foreigners of African descent resulting in deaths and displacement... We do not know if this is due to our inability to adjust to the local environment or what is perceived as economic threats to locals as foreigners,” stated one respondent (an anonymous widow and mother of five). “You may go for an x-ray while suffering and you are given an appointment to come back after six months. One cannot even think by the time you come back to see the doctor, and by then your medical condition will have deteriorated further”

Relating to general questions, one respondent was asked how he felt about being a refugee in Durban. This is what he had to say: I have changed my mind, because what I expected is not what I find on the ground. I thought the UNHCR will give us at least a kick start for us to go on with life for ourselves, but I am disappointed and now have to take it and manage it by myself(Interviewed on 9th May 2009). According to the interviewees, some of the refugees who came to Durban felt so unsafe here that they decided to return home, not knowing what fate awaited them back home.

The fear of xenophobia was expressed by five respondents who indicated that: “It was better to die at home than to die for nothing in a foreign land. However another respondent (anonymous Congolese Christian leader) said: one’s reception in the country depends upon the kind of people you meet and the location you choose. If you, as an educated man, you fall in the hands of educated people, you will be received as an educated person. But if you fall in the category of unlearned people, definitely they will put you in the same boat with the unlearned.” (Interview recorded on 9th May 2009).

In relation to work most respondents said that it is up to each and every one to work hard in order to get anything in this country. Their commitment to hard work is the result of their experiences and conviction that self-reliance is the only way forward. The same idea was shared by another respondent who also explained saying: “If I do not train and use my hands for hard work, I will not live a good life; I will start begging and this will bring shame to me and to my community.” (Interview recorded on 9th May 2009).

When some Congolese Christian leaders were asked why foreigners were to be attacked after the 2010 World cup, some of them indicated that the most targeted were these involved in rural business because they were fighting over customers. However, it was also indicated that Congolese foreigners had no problems with local people.

4.3.14 Integration

Integration is one of the main problems Congolese refugee Christian leaders face within their social life. This is because culturally they are sociable people. So although Durban-based Congolese refugees feel excluded by the locals, they try to be friendly and thereby try to overcome the cultural barriers that are at work against them. Together with other refugees they do their best to integrate themselves socially, using whatever opportunities arise to do so.

When addressing this issue of social exclusion, twenty six people of those interviewed spoke of the difficulties they experience when it comes to integrating themselves into the local community where they find themselves. However, some said that one’s ability to integrate depended on the specific type of people and area in which they live. “The integration of refugees into the local community and their orientation into various social activities such as schools, employment and market places would be easier if supported and backed effectively by the local government structure in each province said one pastor who was also a respondent (Interview processed on 9th May 2009).

Nevertheless there are also other factors that should not be ignored: the language problem as well as answers to the many questions that we put to refugees during their interactions with local people. For pregnant women, they have to answer questions such as how many children do you have. “If you have three or two the statement that will follow will be: ‘Did you come here to give birth to children?’, ‘When are you going back to your country?’ and ‘Why did you leave your country?’” (Interview carried on 9th May 2009).

According to another pastor (anonymous) there is a big problem not only in Durban but in South Africa, when it comes to integration. This is due to cultural difference. The local community is not ready to accept unity in diversity. There is the spirit of rejection. Rejecting refugees is based on the status we carry”, the pastor said. “This rejection is seen even at most banks. You cannot easily access an account or withdraw money when even in possession of all required documentations (Interview accessed on 9th May 2009).

4.3.15 Work and Employment

While refugees struggle to find employment as security guards in companies, because of new industry strict regulations and requirements, Congolese Christian leaders struggle to find new ways to help those affected with these new measures. They cannot be employed without accreditation from ‘S.O.B’ or ‘Security Officers Board’. “In order to be employed in security companies, you need to be registered with S.O.B, said one respondent (Interviewed on 9th May 2009)

The perception is that refugees have come to grab jobs which should be reserved for local people. Another respondent advocated that: If only the government would know about the skills and education of refugee groups, they could be used to help to address the skills shortage in the country (Interviewed on 7th April 2009). Most Congolese refugees are educated and can work if given the opportunity.

The simple fact that they are refugees often excludes them from formal work, even if they are qualified. However, from 2004 some employers began to realize the potential among the refugees and started using their skills. Areas in which refugees are often currently employed are: car guarding, car washing, the security industry, shops, and healthcare and hair salons.

One Christian Congolese refugee leader (anonymous) works in a car guarding industry as a security guard. He explained his story. When we arrived early in 1999 and 2000, security work and car guarding were the most despised jobs by most local people, and refugees had no choice but to take these readily available jobs. As time went on, local people started

coming into the security industry in droves and this led to clashes. These days it is increasingly becoming difficult to access a job in the industry due to lack of required documentation such as Security Officer Board (SOB) registration number that is a requirement for anyone who want work as security guard. This has created a major problem for us refugees (Interview recorded on 9 May 2009).

4.3.16 Exploitation

Irrespective of their level of education or professional experience, refugees are generally taken for granted in the working environment. The jobs they can find often put their lives at risk. “This is due to two reasons: the IDs that are issued by Home Affairs (ID) and the fact that we are refugees reduce our value in the minds of employers,” said one respondent. To make it worse, refugee documents are not recognized or accepted by other sectors in this country where we live. Besides that, to get them, you need to spend the night outside in a queue and wait for six to nine months, he explained (Interviewed on 10th May 2009).

Another respondent when responding to the question of salary responded: “We are paid peanuts by our employers and since we have no alternative, we take whatever they give in order to survive. Otherwise you are told: ‘take it or leave it’.” (Interview processed on 10th May 2009).

4.3.17 Sexual Exploitation

According to this research, there is a claim asserting that prostitution has become endemic not only to the South African society but to the whole world as well. In order to get or to secure a job you need to sell or exchange it with your body explained a respondent lady (anonymous) from the DRC. “It becomes very complicated especially when you have to pay for your accommodation, pay for food and other unavoidable necessities pertaining to life” (Interview conducted on 10th May 2009).

According to the survey conducted in relation to sexual behavior, not many Congolese women and girls have become prostitutes in order to survive. However, they may be doing it secretly. On the other hand, some refugee women lost their husbands either due to the war or other circumstances and are now living in Durban (South Africa) without any hope of obtaining a reputable job. As it is the situation of this respondent who lamented: “I can’t find a smart job”. A “smart job” refers to any job that would enable her to pay her rent and cater for her children. This lady said: “I will have no alternative than to accept the first man who

will guarantee that my rent is paid every month provided he agrees to stay with me as his girlfriend.” (Interviewed on 10th May 2009).

Because of the hardships of life, many females seek to do housework and look after children. Some are trying to keep children in flats in a form of a crèche because they see it as one of the opportunities that may become their source of income. Others, regardless of their gender, are ready to join security work or to become car guards. According to one respondent the owner wants me to work till late hours but still pay me the same amount of money (Interviewed on 10th May 2009).

To add to their struggles, many refugees find that potential employers do not always regard their red IDs as legitimate and this keeps many refugees from securing job opportunities. Most of the time, employers point to the lack of green IDs, as an excuse to pay refugees lower wages and exploit them in a manner that demeans them. There is also skepticism among employers concerning both the commitment of refugees to their work and the validity of their qualifications.

Some employers worry that refugees will prove to be short-term employees. Others think of refugees as unreliable. The question that followed related to why some pastors were involved in secular activities instead of adhering to the propagation of the Word of God. One pastor (interviewed on 6, April 2009) responded by saying: “Members of my congregation are not being able to pay both my salary and at the same time pay for the rent of the hall where we meet to pray.” The pastor also added: I need to work in the security industry even if the salary is not enough but I’m assured that at the end of the month I will have it.

Those respondents who were excluded from working in the security industry were frustrated and disappointed not just because they are well qualified to do smart jobs but cannot access them because they are refugees. Some of them have families and are qualified to work in any formal or informal business, but they cannot be allowed to undertake such work just because they are refugees. That has affected them psychologically. These discriminatory practices have left psychological scars that may prove difficult to heal.

Another question relates to why most Congolese left their country and why they cannot now return. This is what one respondent had to say: “I was arrested in 1998 by some Tutsi soldiers from Rwanda, together with other people; we were forced to lie down, open our eyes and look onto the sun. They also took us to the shore of the Lake Tanganyika, where they forced us to dig the sand and bury people alive. When it came my turn, one officer apparently was among their commanding leaders and ordered that I should be left and sent

me away because my time was not yet (Interviewed on 10th May 2009). Similar stories were also narrated by five (50%) other respondents among ten who were asked the question. These people told the researcher of the fear they had felt and of the tortures and killings they had both experienced and witnessed.

Another respondent (anonymous) explained how his son was found dead, killed by foreign soldiers. “This led me to join the local defending rebels commonly known as “Mai Mai” who were fighting to defend the territorial integrity of the DRC”. Because of his involvement in the ‘Mai Mai’ the respondent was harassed and received death threats from the foreign troops. He consequently decided to flee his homeland and escape. (Interview conducted on 10th May 2009).

In relation to their achievements, all participants confirmed that they can do anything when given a chance. They also assured the researcher that when supported financially and morally they can do good work, being for the church or other sectors. One respondent (anonymous) who owns a panel beating garage said: “I’m confident and proud of the little I’m making from my initiative because it is supporting me and my family.” Another respondent expressed a similar sentiment: “Oh yes, we thank God that we do not wait for someone to tell us what to do and how to do it. We know what we are doing and are proud of it because it is helping pay our rent and feed our families.” (Interview conducted on 10th May 2009).

4.3.18 Education

In relation to education, five respondents (50%) among ten who were interviewed said: We want to study and increase our knowledge and skills, but how? We do not know how we can go about it. We have no sponsorship, even the papers in form of identification cannot allow us to be accepted at the University (anonymous interviewed on 11 May 2009). The revelation according to the National Survey (Mail & Guardian Online, December 11, 2003) shows that a large number of refugees and asylum seekers were highly educated prior to their arrival into South Africa. Hunter and Skinner (2002: 13) advocated that 71% of migrant business people have attended secondary school, except a limited number (5%) was unable to formalize their education.

The same source also indicated that the majority of refugees and asylum seekers were skilled or semi-skillfully trained as from their native countries (Mail & Guardian Online, December 11, 2003). According to one Congolese Christian leader in Durban, “We have much skilled

manpower in our congregations that is not being fully utilized just because they carry the refugee label.”(Interviewed on 10th May 2009).

4.4 CONGOLESE CHRISTIAN LEADERSHIP IN THIS CONTEXT

One of the pastors in the Congolese community indicates that not all of them were mature enough to handle situations that were challenging their community. According to the respondent, “The path to mature Christian leadership may include a call to love, a call to life of faith; call to solid teaching; a call to suffer; a call to sacrifice and a call to submit to leadership and a call to prayer as we see it in the Bible.”(Interviewed on 10th May 2009). When asked about the challenges that refugees face, one of the respondents (anonymous leader) said: “A leader is compared to an antelope, which is able to see far. This means that a leader is able to see further than others, because he/she has great vision and a mission to accomplish. The leader is there to equip others; he helps mobilize human and material resources in order to attain a certain goal”. (Interviewed on 7th April 2009).

Most of this study’s respondents indicated that they consider their leaders’ role as one of helping refugee Christians to participate actively in social change. One pastor said: “We help people to develop themselves, by showing them strategies that contribute to practically changing the standard of their lives.” (Interviewed on 7th April 2009). Another pastor said that “Change requires that people transform their mindsets”. When taking this transformation from a Christian perspective, the word of God indicates that the mind should be a starting point of transformation, the pastor stated that the most important tool the leader has when it comes to helping people transform their thinking is the Bible (Interviewed on 7th April 2009).

Romans 12:1-2 explains: “Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.” It is the role of the pastor to show people what the word of God says about changing their life style, through the obedience of the word of God”, the pastor emphasized(Interviewed on 7thApril 2009).

Some pastors among respondents voiced their opinion saying that it was hard to lead as a refugee, since leaders are facing the same material and emotional challenges as are the rest of the refugees whom they are leading.

As far as their achievement was concerned, some pastors felt that Congolese Christian leaders in Durban needed a more developed methodology of leadership in order to be more relevant to situations that occur now and then. In relation to that concept, one respondent (Interviewed on 7th April 2009) said “there was great need for leaders of greater maturity and experience, who will be able to answer to current pressures that affect people. Though we cannot deny the role of the current leaders, they are lack divine calling which is crucial to the word of God and in helping the community to be updated with the current world demands.”

In saying the above, several respondents implied that they would prefer leaders who have greater knowledge, greater competency and greater confidence when it comes to handling confrontations.

The role of Congolese Christian leaders in bringing about social change according to another pastor (anonymous respondent) “should include global interconnection and dialogue from private to public sectors and keep safe one’s sphere of influence while holding the unity philosophy. It is not easy but this is why we exchange views and meet in various programme workshops and conferences.”

4.4.1 Relationships with other Churches

Concerning the relationship of refugees with local Christian organizations one respondent (anonymous pastor) said that he was surprised by a comment attributed to one of the local pastors. This pastor told him that a relationship between the local pastor and the refugee pastor was acceptable so long as he, the refugee pastor, doesn’t interfere or request anything from the local pastor.

The local pastor is also happy for the refugees to be part of his church, but they are never to ask him for any help. However, when asked on how they were feeling to be among the local people, one pastor said: “I consider myself as one of brothers and sisters of Durban, because we live together, shop together and have a lot of things in common.” (Interviewed on 18th August 2010).

Another pastor said: “There is enough evidence that one day things will change, because recently, all foreign pastors were invited by one local church to have fellowship and to pray together in the wake xenophobia attacks that were set to breakout after the 2010 World cup” (Interview recorded on 18th August 2010).

On the 19th August 2010, there was another invitation extended towards refugee women to go and pray together with local women of the African National Congress (ANC) in connection with the 2010 World cup thanksgiving at the City Hall. “As a foreign pastor, I was invited to represent others and was given a role to play in terms of thanksgiving to God” stated the pastor.

4.4.2 Networking

One of the leaders that were interviewed was asked about the importance of networking. He replied that “no one knows everything; we need to learn from one another in order to impart new ideas into the lives of our members. Networking helps increase our own dynamic life-building initiatives. This means new strategies that provide or connect members to resources they need for assessment training, mentoring and funding.” (Interviewed on 18th August 2010).

Networking among Congolese Christian leaders in Durban was initiated to contribute in the role of improving of the general living conditions of their congregations. This was explained by one of Congolese Christian leaders stating: “refugees living in Durban decided to network among themselves as a way of responding to the hardships of life and their exclusion from informal and formal activities. Since we are unable to return to our home country due to the violence there, we have opted to face up to the current dire situation in which we find ourselves and try our best to improve the standard of our lives in this country”.

Refugees network around issues such as one’s livelihood, trade possibilities and participation in the informal economy. Given the expenses associated with living in Durban, those refugees who do not receive any help must find ways make ends meet. Most of Durban’s Congolese leaders’ refugees are sustained through their own means by mainly doing informal jobs. For the Congolese Christian leaders the responsibility of integrating refugees into the economic activities of Durban is a heavy one but it’s something that they must help drive forward.

Durban-based refugees have to contend with threats of violence as well as competing for jobs that are increasingly becoming scarce. At the same time as refugees face a range of

challenges with regard to meeting their material needs, locals also struggle to overcome such obstacles in order to survive. Many places, especially where the level of education is low, refugees meet with severe restrictions.

When the local population is not educated enough about forced immigration, they tend to deny refugees the right to work or to receive any welfare or other forms of social support. “In order to help change the lives of people, the networking were initiated,” said one respondent who is a Congolese pastor (Interviewed on 18th August 2010).

The networking that takes place is related to different kinds of business and informal jobs, such as hair salons, car guarding, driving, motor mechanics and other industries, such as the restaurant business and education. As part of their survival strategies, Congolese refugee church leaders are teaching and preaching commitment to hard work. They discourage laziness and idleness among their church members. “Self-reliance initiatives will lead to an excellent transformation,” said another respondent who is one of six Congolese pastors (Interviewed on 11 May 2009).

The networking is inspirational and has had a positive influence that has contributed in providing refugees with information and counters the exclusion that many experience when attempting to integrate with the locals or to find employment with local businesses. These networking referrals provide refugees with information about financial opportunities, the start of new projects, improvements to housing accessibility and job training, as well as other information that will be of benefit to them.

SUMMARY

This chapter has focused on reporting of the responses by Congolese Christian refugee leaders concerning their experiences when living in Durban. Their voices focused on the transformational role that is taking place in their social lives and the daily challenges that they face while struggling to heal their psychological wounds and trauma encountered when leaving their original country. Social aspects of their well-being in Durban were given much attention in the analysis of this chapter. Their living conditions and the stress and trauma that they have endured were considered to some extent.

According to this study, besides the extreme upheavals and violent experiences that many of the refugee Christian leaders had to endure in their homeland (such as torture, rape and witnessing the deaths of loved ones), they are now struggling against being rejected by host

country. Yet in spite of these enormous challenges, Congolese Christian leaders remain optimistic that refugees can coexist with their fellow Africans, provided that the South African government takes the initiative to re-educate the local population about the causes behind their forced migration. Congolese Christian leaders also believe that, if given a chance to display their skills and apply them in local work sectors and community development projects, there is still hope to succeed economically and socially.

The fact is that most Congolese refugees are still struggling to obtain the proper refugee documentation and to find proper accommodation (even after having lived in South Africa for over ten years). This demonstrates that the South African government can still improve its services to help refugees integrate into South African society. On the other hand, the results show that by preventing refugees from accessing formal and social activities, they are denying them any hope for a better future, and this makes the work of integration harder and more complicated. The results also indicate that bureaucratic elements that characterize integration into the local population results in a wish for re-location to a third country.

This is why these issues were paid particular attention to in this research. The difficulties associated with the exclusion of refugees from formal and informal work has helped define the strategic measures that needed to be implemented in order to facilitate the social transformation of those refugees who live in Durban. However, results of this study again show that most Congolese refugees do not prefer to live in South Africa for the rest of their lives. Nevertheless, at present they are kept from returning home because they have no choice. They are therefore currently engaged in efforts to further their education, develop their trades, and set up local businesses and care for their families. The networking system of Durban-based refugees helps them in all these endeavours.

According to the views of those interviewed, Congolese refugee Christian leaders would like to consider themselves as associated with the people in the area they live. Most of them are appreciative of the measures taken by the South African government to allow refugees access to healthcare and education and to also choose where in the country they wish to live. Refugees are free to live among the local population as brothers and sisters, even if this is sometimes still difficult due to the antipathy of many locals towards them.

The results indicate that this antipathy is most often caused by ignorance. Generally speaking, a high number of the local population seem to be uninformed properly of the reasons why human beings are often obliged to abandon their countries and take up refugee status in other countries.

Never the less for those local people who understand that anything can happen to anybody, they consider foreigners as their brothers and sisters. The chapter that follows will offer a summary of the results of this study. It will underline the necessity of the investigation and identify those areas that require further improvement. The following chapter will also discuss some of the other key issues considered to be positive obstacles of social change as regards the work of Congolese Christian leaders living in Durban. Their problems are here referred to as positive because they are fundamentally related to the elements of their pressing social conditions that requires intervention from concerned leadership. The discussion will consider the major strengths and weaknesses of both the refugee Christian leaders and the local nationals. Lastly, the researcher's concluding recommendations will be made.

CHAPTER 5: DISCUSSION

5.1 INTRODUCTION

The content of the discussion in this chapter is dominated by one concept: the state of Durban's Congolese Christian leaders and the congregations that they lead. The challenges that Congolese refugee leaders face – as told and outlined in Chapter Four – characterize the different inter-related issues that affect their ministries. These in turn negatively impact on their efforts to bring about social change while in Durban.

Although the causes and motives behind the political and ethnic conflicts that have ravaged the DRC were not a focus of this study, a short description of what actually took place was provided as fundamental to the current refugee problem in the host country. The welfare of Congolese Christian leaders and their congregations' needs requires attention, and findings show that much has to be done as far as their integration into the local community is concerned. These two last factors are necessary to improve the socio-cultural and economic life of refugees in Durban.

The study's findings have been helpful in bringing to the fore the perceptions of both Congolese Christian leaders and their church congregants as portrayed by both the local and international media. In view of the available information, together with the data that was collected from the interviews, it was then possible to compile the results that have formed the basis of this discussion. According to the findings, these problems may not be new to the authorities and the UNHCR because some researchers may have conducted some studies on similar issues.

The majority of the respondents were adults, aged between 28 and 57 years old. The results show that Durban's Congolese Christian leaders are struggling to respond effectively to the major needs of their congregants because there is no close relationship with the governmental offices. The study's results have shown that while Congolese Christian leaders are educated, some still require special training in the areas of situational leadership in order to provide effective leadership. These leaders require transformational methodologies that will help them to be people-oriented leaders, using a participative style of leadership.

The data transcribed in this chapter has been categorized into sections and shows a description of refugee life as expressed by those Congolese Christians who are members of the identified churches, as well as an account that explains the role played by refugee church leaders in addressing the challenges they all face. Notes were taken during all the interviews.

The data collected shows that hundreds of Congolese nationals are registered as refugees and asylum-seekers in Durban and most reside in the areas on Point Road and St. George's Street. It is difficult to assess the number of Congolese people living in Durban because the numbers keep fluctuating as people arrive and others leave areas in a frantic search for sustainable opportunities. The findings are discussed and elaborated as follow:

5.2 EXPERIENCE OF CONGOLESE CHRISTIAN LEADERS

According to the findings in this study, Durban has inevitably attracted a huge number of refugees who have flooded into South Africa. The results from the interviews conducted show that thousands of asylum-seekers, filled with great expectations, crossed into South Africa only to find themselves stranded because there is not any form of state assistance from local or international humanitarian agencies for new arrivals.

5.2.1 Origins of the Congolese Refugee Struggle

Congolese Christian leaders, originate from the DRC, where the entire population had been under the oppressive rule of a dictator for thirty-two years. Differences among factions that toppled Mobutu created conflict when trying to determine who would have control of resources in rich areas of the country after the collapse of the former dictator. Findings in this study indicate that any interventions to prevent the conflict were unfortunately hampered by a lack of honest and open engagement amongst leaders (church leaders included). There is need up to now for transparent and sustainable trade in the country's minerals. An unstable government and totalitarian tendencies inherited from colonialism makes it impossible to have true democracy in the DRC.

In their overview on leadership styles for radical change, Reardon and Rowe (1998) acknowledge that radical leaders are those who apply participative methods involving integration rather than fragmentation of different skills. This requires leaders who are responsive to the needs of the people and have an objective of serving and solving issues that will ameliorate the standard of life of the people they lead.

5.2.2 The Role of Congolese Christian Leaders

Durban-based Congolese Christian leaders have a challenging ministry. Among the multiple responsibilities, they also have to deal with their own personal lives, they need to help their congregations, and they also need to contribute to local community development. In terms of

dealing with their own lives, Congolese Christian leaders need to fulfill a father's and mother's role of providing for their own families. They need to develop family loyalty and respect whilst at the same time making attempts to raise the standard of living of their congregants, as well as maintaining a good relationship with members of the local community.

While ministering to their peers, they should lead by example, which will reinforce the quality of their pastoral ministry (in 1 Timothy 3:4-5 it says that all church leaders must be of excellent moral fibre themselves). Congolese Christian leaders need to inspire confidence among their refugee congregations by ushering them into a system that will put them in a state of readiness as elaborated by Kouzes and Posner (1995:30).

Pastors and those involved in building up the moral and spiritual lives of people should demonstrate their abilities to provide scriptural guidance that inspires confidence of an expectant community and church. Nevertheless, by providing followers with counseling and orientation to newcomers, pastors are translating their visions and values into reality as Bennis (1997:14) in Maxwell emphasized.

Data collected during this study shows that leaders play an integral part when it comes to helping their church members become self-employed. However, despite their efforts, refugees are still, on the whole, marginalized. As Cronin (1993:7) indicates, it is possible for leadership to be applied in the service of noble, liberating, and enriching ends. The findings also indicate that local business persons have realized that refugees make good employees; therefore, they readily give jobs to them.

5.2.3 Pastoral Misconceptions

There is a distinction between being called into pastoral ministry and serving in a ministry. This misconception is due to some prejudices people have regarding pastoral ministry. The findings in this study revealed that some people think of and take pastoral work as a career. Others base their views of the church on preconceived ideas that church ministry is an income generating source.

Those pastors who are genuinely engaged in Christian leadership however take pastoral work as a holy calling. They know that their obligation requires sacrifice and a change in lifestyle. The findings elaborated three aspects of pastoral calling based on the scripture from 1 Timothy 3:1-7. These aspects refer to the kind of calling, the office and the character of the called.

According to the results in this research, the calling into the pastoral ministry church leadership is viewed in different perspectives. Since there are many different roles in pastoral ministry, the focus in this discussion is limited to that of a person being called into the office of a pastor. This means overseeing the general spiritual well-being of a local assembly. Most of the pastors consulted made note of the difference between the past generation of Christian leadership, the present and the future generation. For past generations, pastoral calling included mostly preaching and spreading the word of God.

Today, this divine calling has evolved from a general calling of pastoral ministry to a specific role or assignment in the church of God. It is not about going to Bible or theological seminaries. While these remain important roles, they must be complimented by qualities and qualifications when called into pastoral office. According to 1 Timothy 3:1 pastoral calling is a “noble work” to which a person “aspires”. The terminology implies dignity, honour and prestige attached to it. The calling may be culturally interpreted differently but it nevertheless remains honourable.

The most important aspect of the pastoral ministry is the church. When speaking of the church, the reference is not to the building, but rather to the people who make up the congregation that come to seek spiritual and sometimes administrative leadership from the pastor who has the divine understanding of the word of God. Someone called into God’s ministry as a pastor must understand that the church is a divine institution where God’s people assemble for His purpose. That is why the church unlike other organizations should have pastors who understand and respond to God’s calling and assume this office honorably.

The last aspect is the character of the one called to serve in the pastoral ministry. Generally speaking, most descriptions of pastors in the Holy Scriptures relate to their ability in handling situations.

That is why Paul in describing the character of a pastor says that he/she must be “above reproach, has self-control, sensible, respectable, hospitable..., and not addicted to wine, gentle, not quarrelsome, not greedy... with a good name and emotional control.” (Titus 1:7). This refers to a Christian character development that can be emulated by others either in the church or in the community. It is not about being perfect or above others, but rather about living an exemplary life by serving people as a shepherd of a flock ready to face personal and painful challenges that will test your character.

This study has shown that there are many small churches being set up within Durban’s refugee community. These churches are not growing numerically because they are affected

by many obstacles which may be found by a follow up of this research. A question may then be asked: How do you distinguish between genuine and fake churches? Genuine churches among Congolese Christian leaders cannot be ruled out. Jesus said: “By their fruits you shall know them (Matthew 7:16).

Nevertheless, the number of Durban-based Congolese Christian refugee leaders is estimated to be about eighteen. Five of them began in the days when refugees` spiritual needs were being neglected when refugees first came to Durban, and they continue ministering up to now. Among those fifteen pastors, six were ready to accept the request to be interviewed and participate in this study. Their age-group at the time of interviewing was between 35 and 57 years old. Each of them has achieved a high level of tertiary education in their country of origin.

There are also those pastors without responsibility of any church. However, someone can carry that name just because they have been to a pastoral college and received a certificate. Such individuals prefer to be called pastors. The lack of knowledge to differentiate these terminologies sets confusion not only among Congolese refugee churches but in most charismatic assemblies.

The pastor, according to the review in this study is described as a leader of a Christian group commonly known as a Church. His ministry together with that of a teacher is inter-connected in the building of the Church. The word ‘pastor’ literally means ‘shepherd’ and emphasises the attitude of concern and caring that characterizes the ministry. These refer to leadership, protecting the sheep, feeding or tending them well, and not being dominating over them, as described in the book of 1 Peter 5:2-3.

As described in the New Testament, the pastor is supposed to be an example not only to those he ministers to, but also to the entire community because in him people see a person gifted not only academically but divinely as well, to take part in the life of the church.

Some factors led to the selection of six pastors, while leaving out others. The time factor in relation to the completion of this academic work and the unavailability of those left out in this study were among the factors. Other factors considered were in relation to their origins because some pastors brake away from the main churches and had not reconciled, thus putting into question the integrity of their ministries or the integrity of the church they broke from. This requires further findings and consideration such as legal function of the previous church, trained ministers, to elucidate what may have appeared.

Another aspect considered was the law of this country regarding religion. Most of the pastors are not officially registered with the South African Government but still operate either under a license covering of another church or without a license. Many of the leaders in these churches were not available or ready to be interviewed. After many attempts to meet them, it was not possible to make any necessary arrangements.

As far as the Congolese Christian refugee churches function is concerned, many churches are registered. The availability of places such as halls where people can gather and conduct their services without interruption poses a big problem. Halls for such use are limited and expensive. Congolese Christian churches struggle financially because they are not funded. Most of these churches depend on offerings and tithes in order to pay for rental and buy instruments such as public address systems and other church necessities.

According to the findings, most pastors are not paid by their churches. They rely on their own initiatives, trusting God for their living. This forces most of them to work at the same time while serving God part time, putting a huge strain on them both mentally and physically. According to the findings, there are many splinter groups of churches in the Congolese community in Durban. Many factors can be attributed to that but according to the findings it is so because of the multiple ethnic groups the country has. It is estimated that there are more than 450 languages and ethnic tribes. Among these, between 200 and 250 are spoken. However, that division is hardly noticed because of a common purpose among some tribes. Some churches are made up of people from the same province, language or even tribe.

The main problem in the DRC is not the multiplicity of languages but the differing socio-economic status of people even though they might belong to the same tribe.

However, there are those people from the same areas who tend to have different backgrounds and thus different mentalities and attitudes, which often set them at odds with one another. Those who were chosen to participate in this study are part of the Congolese community in Durban who are from different provinces in the DRC, and some of them attend those churches that have been identified. These participants belong to various ethnic groups, yet, interestingly, they all live together in the same areas.

The interviews conducted for this study showed that Durban's Congolese Christian leaders and their church members live in very mixed communities; Congolese refugees from both the Western and Eastern parts of the country, refugees from other nations and locals all live together in the same area. Those who were unable to find accommodation in the city centre

live among local communities outside of the city, but they continue to travel daily to the city centre to work.

5.2.4 Trauma

The observations made during the interviews show that those who managed to escape from the war-torn areas are still traumatized because of psychological wounds that they suffered back home, and which are still not treated from when they arrived in Durban. This observation is in line with what Mollica (2006:140) indicated in stating that the persistence of a traumatic life is due to unforgettable negative experiences a person might have gone through and that have caused psychological damage in their mental or emotional state.

As a result, refugees sometimes react with hostility and agitation. However, as it was indicated by Gozdziaik (200:136), the church plays a crucial role by teaching and preaching the relevant word of God to help in the settlement of those who were badly affected by the war during their time in the country of origin. Defenses and denial become second nature. Traumatic repetition becomes second nature and as the violence halts with the flow of time, memory can still injure the self, and punctuate memory and language.

The findings in this research has found that Christian leaders and their church members suffered gross humanitarian injustices whilst in the DRC and that most of them have been denied the right to pursue in an easy way better life by different mechanisms is an indication that the African philosophical essence of Ubuntu remains a pipe dream amongst most Africans. In his report Paisley Mdluli (1987) defines Ubuntu as being human, that is to say being characterized by values such as brotherhood, which consists of sharing, treating and respecting other people by considering them as human beings. The other way of disregarding the elements of ubuntu makes any leadership work difficult in such a hostile environment. Of the six leaders that were interviewed, four said that they were counseling people who had nearly died in the DRC when their houses were set alight.

And now, in their host country, these men and women continue to suffer from many new injustices as do those indigenous to South Africa. Problems such as the difficulty of finding accommodation, the need to adjust to a new environment, culture and society; the difficulty of finding a job, the need to find schools for their children are just but a few of the difficulties experienced by the Congolese refugee leaders. They view these as obstacles to their positive contribution to social change.

The study's findings show that the enthusiasm of Durban's refugees for the transformational/charismatic leadership style adopted by Congolese Christian leaders is often dampened by the trauma they endured while living in the DRC, and which they have carried here. The trauma and difficulties that many have experienced whilst living as refugees in a frequently hostile host nation, have hindered the social development of the refugee community.

5.2.5 The Spirit of Ubuntu

This study considered that the expectation of Congolese Christian refugee leaders was based on hope that South Africans were their fellow brothers and sisters who would apply the concept of humanism in serving them as victims of wars from Africa given the fact that Ubuntu is at the backbone of some South African leaders experience during their time in exile. There was hope that they would give a sympathetic ear to African refugees. Congolese Christian leaders expected them to defend the interests of all their fellow Africans regardless of where they come from. This is what Mangaliso (2001:23-24) described as the value of Ubuntu.

Without downplaying the importance and place of the Word of God, Durban's refugee leaders have decided to revive the philosophy of Ubuntu, which they learned in their country of origin. Taking into consideration the concept, as described by Champlin (1993:24) in the review, the philosophy of Ubuntu and its concept evokes the ability to 'touch' the future of others. The six Congolese Christian leaders that were interviewed for this research felt the necessity of taking on the burdens of others, as though they were their own. The application of advice and counseling which they offer to people in general as well as to their church members for the renewal of their minds is similar to what Paul describes in his first letter to the Corinthians (I Corinthians 12:2).

The findings indicate that Congolese Christian leaders are faced with both major and minor obstacles that hamper the growth of their ministries. The findings contextualize these obstacles with what Heifetz and Laurie (2001:7) termed in the review of this research as adaptive challenges.

5.2.6 Social Services and Service Delivery

According to the gathered data, Congolese Christian leaders are disappointed that there has been little or no assistance from either the South African government or from local and international NGOs. There was no infrastructure to help those who needed counselling to

help them deal with the psychological trauma that they suffered. No provision for psychological help has been provided either through the provision of professional psychologists or grief counsellors. While this study is confined to Congolese Christian leaders only, the experience they encountered is not peculiar to them; it has also been experienced by other refugees from other countries especially those from the Great Lakes region. Here I refer to people from the DRC, Burundi, Rwanda, Uganda and Sudan.

In order to deal with this, Congolese refugee leaders have made many personal visits to help counsel people, and special seminars are being held at certain church venues in order to help people learn to cope with and heal their trauma. Although some challenges are complex and sophisticated, they will have to learn critical skills in order to understand the dynamics of daily life and to be able to solve them accordingly. Most of the participants claimed that accommodation was scarce for refugees due to constant discrimination and the xenophobic attitude of the local community. Twenty six respondents said that they were sharing accommodation just to minimise the cost and to be able to afford paying the rent. Some of the pastors also said they have neither sponsorship nor any other form of support, and that they therefore need to share accommodation.

This study revealed that single males are quick to agree to share the costs of a room. For instance, if a room costs R1.500, three single males will come together and each will agree to pay R500. Single ladies do the same but most of them prefer to reside with families so as to avoid perceptions about single women living alone that might harm their reputations as upright Christian women. The study's findings show that Congolese Christian leaders have actively sought to develop and maintain good, mature relationships with the indigenous population by inviting some native Christian leaders to minister in their churches.

5.2.7 Employment

According to the findings in this research, Durban-based refugees are involved in diverse economic activities. They are often employed in the formal sector where they are taken as laborers while others run their own small businesses in the informal sector. Fifteen percent of the study's interviewees are self-employed, 8% are employed by others and the remaining 77% depend on remittances from day-to-day jobs or on money sent to them by wealthier relatives, who are often living abroad. Both the skilled and the unskilled alike tend to be involved in the same types of job, and these jobs are mostly casual jobs.

Congolese refugees tend to avail themselves for employment in areas where they can earn a living. Many of them claim to work every day, including Sundays, thus being unable to take

any days off. Most Congolese Christian church leaders in Durban thus mentioned poor attendance rates because most of their church members have to work on Sundays. This phenomenon affects Church finances as most of them depend on the offerings that are given by members to pay for halls where they meet for prayers.

According to most respondents, it is only after four years that any skilled person can reasonably expect to become self-employed in the informal sector, depending on his/her financial discipline. For example, several refugees, including church leaders, have roadside stands or tents where they cut people's hair. Others have managed to secure a portion of space in a shop in order to repair electronic appliances or to make and sell fabrics, undergarments, scarves and shoes. Many Congolese refugees (both men and women) run hairdressing and beauty salons or are tailors.

Data collected also showed that some refugees use networks so as to find work and accommodation. Fifteen percent of those interviewed are employed by private companies. They attribute this to their skills and hardworking ethic. Some of those who now work in private companies were first introduced to their employers through their church leaders. Only a very small percentage of Durban's Congolese refugee Christian leaders are to be found working in the public sector. They work for NGOs, hospitals and clinics, even though many more are qualified to do such jobs.

According to the findings Congolese are a hard-working people and are ready to work even harder in the country of refuge. Nevertheless, a lack of decent jobs, the struggle to find accommodation, difficulties in accessing banking services and exploitation in the business sectors are obstacles when it comes to refugees establishing themselves in their new community. Unfortunately, their attempts to contribute towards the social change of the area in which they stay are constantly being frustrated, either through apathy or animosity on the part of the local government and/or individuals.

5.2.8 Health issues

The data collected in this study in connection with refugees attending public hospitals indicates that both the local population and refugees alike visit governmental health centres. The problem is that some of the staff at health centres display xenophobic attitudes and therefore deny refugees treatment or do not provide the latter with the normal standard of service. Refugees claim they are discriminated against because of the language barrier or because of their differently coloured IDs. They claim that they receive inadequate treatment,

or are even prevented from seeing the doctors in an emergency and are therefore denied proper and timely treatment.

According to the findings, laws associated with the social services of refugees (Refugees Act 130 of 1998) theoretically advocates that refugees and asylum seekers are entitled to basic health and social protection. Nevertheless, policies related to their effectiveness have not been developed and there is no sign of improvement or integration of refugees and asylum seekers. The findings also revealed that health care staff denies refugees access to medication due to language problems or lack of knowledge on refugee rights and situations, which may be linked to negative attitudes.

According to the findings, there has been some success in ensuring that there is access to free healthcare for children below the age of five. Most Durban-based refugees use government health centres: those in the Point Road area use Addington Hospital while those living in the Berea and Umbilo areas use the King Edward II Hospital. However, 10% of those interviewed go to private clinics for treatments so as to avoid maltreatment and the poor services that are offered at the public hospitals. There is also the problem of documentation that hospitals require proof of permanent residence or water/electricity bills (documents that are mostly kept by the flat owners). This then results in refugees being made to wait or being transferred to other hospitals. Such factors prevent them from receiving good, timely care.

In view of the above, a partnership between the UNHCR and the local government clinics has been established so as to ensure that refugees are treated free of charge when they are ill. The researcher's attempts to obtain official confirmation of this were however unsuccessful. Like other foreigners, most refugees pay the required amount of R40 per consultation, but sometimes are charged double (and will often still receive poor service). Of those Congolese refugee women that were interviewed, 27% indicated that access to maternity services was terrifying.

Many are traumatized by the poor service and bad treatment that they experience at the hospital at the time of delivery. Most of the women interviewed indicated that they felt abandoned during delivery, as they did not receive proper attention from the midwives. The high mortality rate during delivery for refugee mothers is said to be due to the bad treatment received by the staff during the delivery and postpartum period. However, results in the findings of this research indicate that this situation seems to be changing in most government hospitals.

5.2.10 Educational Challenges

Even though the government of South Africa guarantees refugees the right to education, this research found that many Congolese refugees still lack an awareness of this right and are therefore unable to benefit from it. However, despite the fact that some primary schools welcome refugee children, there are some schools that insist that refugee parents pay the yearly fee in advance as a pre-condition to accept their children, even though other parents are not required to do so.

After discussion with two Congolese Christian leaders, it was discovered that young people are desperate to further their studies, but are unable due to financial difficulties. Congolese Christian leaders are concerned that many refugee parents are unable to send their children to school due to financial constraints. This situation unfortunately also applies to some South Africans, largely because of the costs involved.

It was stressed that private secondary schools are much more expensive; most Congolese refugees cannot afford to send their children to such well known institutions. A number of organizations, such as the Refugee Social Services, do assist some refugee children at primary school level with tuition and uniform fees, but only a limited number of refugees are able to access that kind of assistance.

According to most respondents, in order for refugee children to be accepted into local schools, especially high schools, their families have to be in possession of proper documentation such as a permanent residence, so as to prove that their children are entitled to enrol at any educational institution. It was also noted that in some public schools that there is a stigma attached to being a refugee. Therefore, refugee children often suffer from taunting.

For some refugees it takes two years to be in possession of the permanent residence from the time the document was applied for. Some have waited for ten years: "I have been here for ten years and still I have no Permanent Residence" confirmed one respondent during one session of interview.

5.3 LOCAL INTEGRATION

According to most respondents, lack of integration has led to financial strain and a general lack of well-being in the refugee community. This observation is in line with what Dryden-Peterson and Hovil (2003) found in their study. Though viewed to be part of the enduring solution to refugees' problems, the advocated local integration in South Africa seems to be a

pipe dream to most refugees and asylum seekers. However, despite the generally negative attitudes towards refugees, efforts towards forging better relationships by Congolese Christian leaders continue to be pursued until a positive result is achieved. Their efforts are in relation not only with the concept of Ubuntu but also of the Bible (Matthew 5:44; Romans 12:14) which recommends love, blessings and prayer for those who persecute you, and even for your enemies.

5.3.1 Inter-Relations of Refugees and the Local People

The data collected in relation to the above shows that interactions between Congolese Christian refugee leaders and the local population vary from neighborhood to neighborhood. Some of the refugees that were interviewed indicated that they enjoy excellent relationships with locals but at the same time did not rule out the various problems that exist, such as hostility.

There were however, some Congolese respondents who reported the absence of tension between themselves and the locals. But there were, however, reports of growing xenophobic attitudes within the local population. Rumors of such reports were discussed in the South African media on the radio and television. While such attitudes were not new, they began to proliferate and manifest themselves when large numbers of refugees entered the country from Zimbabwe, Pakistan, Ethiopia and Somalia between 2004 and 2008. These xenophobic attitudes went unchecked and were allowed to deteriorate into violence.

Those native 'Durbanites' who were interviewed during the survey of this research indicated mixed feelings towards refugees in general. According to the findings, Ethiopian, Somali and Chinese residents are the most unwanted immigrants because they are perceived as interfering in the economic affairs of the locals. The influx of Ethiopian and Pakistani refugees has contributed towards the development of certain remote areas as they have created sustainable businesses and commercial activities. The Pakistanis and Ethiopians are also known to employ locals in their shops and are thus helping to create jobs and boost local economies.

Nevertheless, the great majority of the local businessmen that were interviewed said that the foreigners are hurting their businesses because they are selling the same products at lower prices.

5.3.2 Xenophobia

The data collected in relation to the xenophobic violence in South Africa that started in May 2004, shows that there were certain groups of refugees who were mostly targeted. Dachas (2009), who wrote for The Catholic News Service, states that sixty people were killed and that many other non-nationals were displaced. Much of this violence took place in Johannesburg. However, according to the findings in this research, one Congolese Christian leader in Durban survived when he would not dare come out from his flat until the police had intervened to ensure his safety.

According to most respondents, local people will not easily accept refugees unless the South African government educates and explains to them the significance and rights of a refugee. The call here is made to those politicians who happen to have lived in exile during apartheid and who appear to understand the dilemma of being a refugee, to take the lead in educating the local population.

It was found that while trying to establish themselves in South Africa, refugees have been ostracized and marginalized by the locals, who either believe or simply claim to believe (in order to excuse their behaviour) that the refugees are 'job grabbers'. Some refugees have been killed by locals and others have been threatened. Although there is no record of Congolese who have been killed in South Africa, it is known from experience and from the interview responses in this study, that there are those who have actually died at their places of work.

In 2000, a person known as Namtereza was shot dead while working as a security guard. In 2004, Pappy was working at a petrol-station and was shot dead. Nevertheless, the free encyclopedia indicates that between 2000 and March 2008 that at least sixty seven people died during xenophobic violence. According to the findings, in May 2008 a series of riots left sixty two people dead, among them twenty one South African citizens. The attacks were seemingly fuelled by xenophobic attitudes. This antagonism has forced many to abandon their work and to move on in search of a safer place of asylum.

This study also discovered that procedures in integrating refugees into the local communities in South Africa have been slow due to the ineffectiveness or unwillingness of the UNHCR. Preventing refugees from contributing to the country's formal and informal sectors has led them to feel that they are not recognized by the UNHCR. Some refugees have initiated their own networks in order to respond to the many challenges facing them on a daily basis, and they have also turned to their Christian leaders for guidance as well as any alternatives. By doing so, their leaders help them avoid any possible confrontations with the nationals.

The study also found that there are also those refugees who want to continue with their studies but do not have any idea of where to start. Church leaders often help direct them to the various educational centers where they can make a choice of what to study. In an attempt to minimize the abuse, many foreigners have tried to change their appearance to physically resemble locals in an effort to maintain anonymity and thus conceal their refugee status. They dress and attempt to make themselves look like South Africans. Many of the refugees, including Congolese refugees, have learned to speak English, as well as fluent Zulu (with a local accent), in an effort to adjust and integrate themselves into the local population.

According to most Congolese Christian leaders who were interviewed, the fact that refugees have been unable to participate officially in social activities has hindered them in successfully integrating into the local society. Those respondents who have been victims of physical and/or verbal abuse complained that all these negative experiences have left them feeling rejected.

This study revealed that most refugees living in South Africa do not actually think of South Africa as their permanent country of refuge, but rather as a place of transit, where they live and work temporarily until they are able to move on elsewhere.

They continue to stay here due to lack of proper travelling documents and finances. Others have shifted the blame to the unwillingness of the UNHCR to transfer them to another country since they are not even materially assisted by the UNHCR, and there are few local or international organizations in South Africa that try to support their integration, even though it is not easy to participate to the economic activities in their areas, as indicated by Campbell (2005) and Lindley (2007).

5.4 RELATIONSHIP BETWEEN CONGOLESE CHRISTIAN LEADERS AND OTHER REFUGEES

The data collected in this study shows that, generally speaking, there are no significant tensions among pastors in Durban or between refugees of the same or different nationalities or ethnicities. Eighty percent of the study's respondents claim to have good relations with refugees from other countries, whilst 15% said that they occasionally see tensions arise between people of different nationalities, but then these tensions are simply based on personal issues and are as likely to occur between people of the same ethnicity, as between

individuals of traditionally hostile ethnicities. Five percent of the respondents said that they do not care who does what.

There are no overt tensions between African refugees and Congolese refugees living in Durban. From the time of their arrival in South Africa, refugees have appeared to get along reasonably well. They even collaborate informally when it comes to sharing information that will help with their mutual social protection. They have also formed joint solidarity networks.

Interactions between Congolese Christian refugee leaders and leaders from other refugee communities (such as the Nigerians, Burundians and Rwandans) have however been limited. Refugee leaders from various African nations represented in Durban have been making an effort to meet together and discuss their mutual problems and concerns in order to develop stronger ties between them. Congolese Christian leaders that were interviewed indicated that poor relations between refugee Christian leaders and native Christian leaders are a primary reason why many Congolese refugees have given up hoping for resettlement. The lack of support from the UNHCR is another reason for their despondency in this matter. However, the study's findings clearly show that Congolese Christian leaders are still endeavoring to forge better ties with the leaders of indigenous churches.

5.5 CONGOLESE NETWORKS

The majority of participants living in Durban have claimed limited assistance by aid agencies; that is why they have initiated their own community networks as was observed in the review. Over and above their main role as centers of worship, churches and mosques in the city are offering temporary shelter to newly arrived refugees. This is a much-needed and appreciated service.

SUMMARY

This chapter has discussed the findings from the interviews. Congolese Christian refugee leaders expressed their thoughts and feelings regarding the various challenges that they face in Durban. Some perceptions relate to poor services associated with the negative attitudes directed at refugees. Other perceptions relate to discrimination and xenophobic attitudes. This hinders the implementation of social change by Congolese Christian leaders in Durban. The efforts to overcome these obstacles proved that they are able to cope with situations at

hand, and be prepared for those that are still coming. The attitude of the government and NGOs were also analyzed. The views of participants are that there is a need to intensify new leadership skills and innovation, so as to enable them to offer their services with maturity and competency.

The findings revealed that most of the respondents are educated and could speak English, French and Swahili. There were various themes that were analyzed: The church, the pastor and his responsibility and the possibility of Congolese Christian refugee leaders working together in unity. The findings were that there is a superiority complex which is driven by pride or an inferiority complex which is caused by fear. Views of Congolese Christian refugee leaders in trying to develop friendly relationships with local Christian ministers were also highlighted. Their efforts have thus far proved unsuccessful. The complexity of access to health care, work and employment were noted.

In relation to other issues affecting social change of Congolese Christian leaders and their members, themes such as the inter-relationship between local people and refugees, xenophobic attitudes, education and Congolese networking emerged. Issues of Identity Documents and the price of travelling documents were also mentioned. The problem of integration and resettlement were among other major concerns. All the above has resulted in the formulation of recommendations, which are noted in the chapter after the following conclusion.

CHAPTER 6: CONCLUSION

The main intention of this study was to explore the responses of the Congolese Christian leaders living in Durban, while serving as church leaders in a foreign country. After presenting the literature, the study embarked on the historical reasons for some Congolese seeking asylum in different parts of the world, particularly in Durban, South Africa. The study used a qualitative approach with ethnography as the methodology, with interviews and discussions to evaluate the situation of the Congolese Christian leaders. The data was analyzed and discussed in depth.

The study also explored the treatment which they received when they arrived in South Africa. As time progressed, Congolese Christian leaders discovered that their precarious legal status as refugees and asylum-seekers rendered them extremely vulnerable.

Besides the vulnerability that comes with being a refugee, they found that no available programmes existed whereby they could be integrated with the local population. This, together with the widespread violence in South Africa, added much fear and anxiety among refugees.

Congolese Christian leaders encouraged efforts for them to improve their own lives and that of their congregants living in indecent and undignified conditions. They decided to develop their skills and utilize them as the sole strategy available to them to facilitate social transformation.

Congolese Christian leaders then initiated a networking system among themselves and their church members. Despite receiving resistance and rejection from the formal and informal sectors, and despite receiving no payment, Congolese Christian leaders, continued to nurture and teach their congregation the possibility of overcoming the negative attitudes of the locals. Many moral, material and financial frustrations, however, emerged. There were and still are concerns that the government had not done much to ensure the safety and dignity of refugees. With greater engagement, they are still hoping that things will change.

Despite the lengthy period during which refugees have lived in Durban, the social situation has not really improved. Their integration into the community remains problematic, and seems a distant prospect, as does any hope of resettlement, both into the local community and countrywide. The assumption by most local people is that refugees have lost their dignity and identity because of wars in their countries. However, this is proven otherwise

when refugees, both male and female, continue to play a significant and positive role in their new, host community.

Although refugees do share their experiences of stress and trauma at being forcibly uprooted from their natural surroundings for reasons that were often beyond their understanding, they all believe that they can still reconstruct their lives in a foreign country if given such an opportunity. The hard work, initiative and skills of Congolese Christian leaders have proved that they have the potential to be an asset to their host communities.

Escapees from the DRC and other war-torn countries should continue in their efforts to participate in the transformational process of the environment in which they live. This will contribute positively in bringing healing to their stressful and unstable situation.

While in Africa, the concept of leadership is often mistaken to mean someone who is a dictator and authoritarian ruler, the time has now come to spread the right definition of what it truly means to be a leader.

This study had borrowed some of the Biblical forms of servant-hood leadership to illustrate the traditional nature of African leadership. It is high time for African leaders to demonstrate that they can be part of the solution to their own political and economic problems. More research is still needed that will enhance academic material that relates to the problems of refugees in East and Central Africa. Officials and personnel in the government and private sectors should avail themselves and offer opportunity to researchers to interview them. This will open more doors for research to gather more academic material for the benefit of readers and other researchers. The work of Congolese refugee Christian leaders is to be supported. There will be need for local pastors to develop a much more ministerial relationship with refugee pastors in order to combine efforts when ministering to people and help them improve their services to their congregations, considering that together we serve the same master in God's kingdom.

It is with this in mind that further research should be carried out with refugees in order to exploit the potential value they carry while proving to local and international bodies that the negative image some people hold of refugees is nothing more than a perception. It is my sincere belief that the time spent with Congolese Christian refugee leaders in Durban will be an enriching experience that could help in bringing back fundamental values to the new generation of Africa while addressing the future of the DRC – their beloved country.

RECOMMENDATIONS

INTRODUCTION

The main focus in this chapter is to highlight the challenges of Congolese Christian refugee leaders that still require attention. The proposed recommendations relate to the needs voiced by the Congolese Christian leaders and the experiences of some of their church members, from the time they reached Durban as well as while on the journey from their country. This chapter addresses various themes that relate to the obstacles and possibilities of the social transformation of the Congolese Christian refugee leadership and the people that they lead.

RECOMMENDATIONS

There was a common feeling among Congolese Christian refugee leaders who were interviewed that there is a lack of proper information on what their rights are as refugees and asylum-seekers; this lack of knowledge is the cause of many problems. The feeling was that the United Nations High Commissioner for Refugees and other NGOs involved in refugee affairs should be more visible and consult refugees as partners in reconstructing their lives. Reliable information should therefore be made available and should enhance these organizations' ability to contribute meaningfully to the welfare of refugees. Local government authorities also need to assist in the integration of refugees in their areas of jurisdiction.

Some respondents indicated that official documentation issued by the Department of Home Affairs should be distributed to various institutions and to different employers to avoid exploitation and the violation of the rights of refugees. Respondents also felt that it was the role of the Department of Home Affairs to find ways of informing different stakeholders, including the police, on the rights of refugees. This will help in avoiding the unlawful arrest of refugees, as well as any other inconveniences caused by a lack of familiarity with these documents. Officials at Home Affairs should thus deal with refugees as soon as they arrive at the reception centre. Furthermore, the staff should be properly trained. The appointment system that deals with the issuing of permits should be abolished. This may result in a decrease in corruption and the maltreatment of new refugees.

Interpretation initiatives, as suggested by some Congolese Christian leaders, should be encouraged. Research should be undertaken to investigate what steps are taken or can be taken to assist in speeding up the process of correctly capturing applicants' information.

Efforts need to be intensified to increase cooperation with the Immigration department, police and other governmental departments.

The Department of Health should have more workshops in order to encourage health workers on how they could extend better services to refugees without prejudice or discrimination. This is important as it will create mutual trust and allow better interaction. The department should also employ refugees who are qualified health personnel, to alleviate both the skills shortage and the dislike of foreigners. The communication levels must be open between refugee community leaders and the various departments in order to remove fear among refugees. Refugee community leaders should also encourage their church members to learn the local languages in order to facilitate a good understanding between local people and refugees. It will be of great importance for further research to be conducted in order to know how many refugees are well integrated in the local community in Durban.

Respondents also believe that the Education Department should assist refugees with various problems related to education that affect them. Issues that require attention include registration for basic and tertiary education, and access to basic school requirements, including school fees. Furthermore, the process of authenticating and alignment of qualifications from foreign education institutions by the South African Qualifications Authority must be made simple and fast. There also should be interventions to ensure that asylum seekers and refugees are not charged exorbitant amounts for rental.

The municipality should ease the conditions for granting trading licenses to refugees so as to allow them to engage in commercial activities within the city. The UNHCR together with other NGOs should provide considerable aid to all refugees and asylum seekers. Existing local networks within Christian churches and mosques should be included as key local representatives on a board for refugee affairs. NGOs and welfare organizations should engage in strategies that will help Congolese Christian leaders living in Durban to enter into dialogue that will promote cultural and mutual understanding, as well as respect between refugees and local people.

Congolese Christian refugee leadership in Durban should evaluate their leadership styles by carrying out critical self-analysis. There is awareness that they must assess the degree of their achievements in order to learn more on how they can achieve their objectives while meeting their people's needs. Pastors must seek further helpful contacts, materials and resources so that they may link up congregants with appropriate resources which will help them with their particular needs.

Furthermore, Congolese Christian leaders in Durban should intensify contacts amongst themselves so as identify and acknowledge their failures and weaknesses and work towards addressing these. Proper capacity building amongst the leadership should be undertaken. Continued networking amongst the Congolese Christian leaders should be enhanced so that the community is more aware of and understands the refugee community.

Congolese Christian leaders should seek assistance from the local authorities by bridging the gap between themselves and the government. This study was an essential starting point in order to identify problems, and properly communicate them to relevant stakeholders. It is therefore important to form a body that speaks with one voice and which seeks to engage local pastors and church leaders. Congolese Christian refugee leaders will have to approach the South Africa Christian Council and engage them in collaboratively confronting many of the socio-politically related issues.

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APPENDIX A: INTERVIEW SCHEDULE

What is your perception of the way refugees are received upon their arrival in Durban?

What are the main social problems you face as a Congolese Christian leader in your day-to-day life?

As a response to the different challenges in this foreign land, what are the daily activities that you undertake in order to contribute to social change for both your congregation and yourself?

As a Congolese refugee leader, what prompted you to start a church in the city of Durban?

What kind of leadership style do you use in serving your congregation?

How do you understand leadership in the context of an African perspective?

How can you rate your relationship with the local Christian church leaders in Durban?

How are Non-Governmental Organizations such as UNHCR helping refugees in Durban?

What are the strategies used to effect social change without compromising the Holy content of the Bible?

Why do you think some personnel in the Department of the Home Affairs are so hostile to refugees?

Are refugees useful; to the development of the community in some areas or sectors?

Is there any assistance you desire in order to help you adjust your leadership style to become more effective in your ministry now and in the future?

Evaluation form: Respondent's views on the interview

Many thanks for being willingly to accept to be part of this study. Your participation through your responses during the interview was very helpful. In order to evaluate the whole research, please take few minutes and fill in the empty spaces to answer questions relating to the interview.

How would you describe your experience during the interview?

Was your involvement in the interview rewarding to you?

Did you feel that the research was concerned about your life as a refugee?

Do you think the questions asked were relevant to the life of Congolese Christian leaders and the refugees as well?

Would you like to participate in this kind of exercise again when needed?

Would you like to encourage someone else to be part of this kind of work?

What did you most like during the interview that attracted or touched you?

Do you have any suggestions of what information you feel can be helpful in improving the living conditions of refugees if it is included in the next research enquiry?

Thank you

Participating Congolese Christian refugee churches:

Gate of Life Ministries

Mission Centre of the Spoken Word

Rehoboth Christian Church

Full Gospel Church

Durban Mission Church

Faith Ministries

APPENDIX B: ETHICAL CLEARANCE APPROVAL



RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL : ximbap@ukzn.ac.za

17 APRIL 2009

REV. A BIRULI (205518460)
MANAGEMENT

Dear Rev. Biruli

ETHICAL CLEARANCE APPROVAL NUMBER: HSS/0172/09M

I wish to confirm that ethical clearance has been granted for the following project:

"Evaluating the responses to social change of refugee Congolese Christian Leaders living in Durban, SA."

PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years

Yours faithfully


.....
MS. PHUMELELE XIMBA

cc. Supervisor (Prof. K Pillay)
cc. Mrs. C Haddon