

A PASTORAL CARE MODEL TO REFUGEES WITHIN THE METROPOLITAN
METHODIST CHURCH OF SOUTHERN AFRICA OF PIETERMARITZBURG.

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ABSTRACT

This research acknowledges the plight of refugees all over the world; it further affirms that there are many organizations which deal with the issues associated with refugees. Despite all the efforts invested by other organizations, the Church should have a role to play in the alleviation of this plight. Hence, the research proposes to enquire if the Church has a model that caters for the needs of refugees. The research chose to look specifically at whether the Methodist Church and in particular the Methodist Church in Pietermaritzburg, have a pastoral model which is specifically designed to help refugees.

This enquiry adopted a qualitative research methodology and used the interview as a medium of enquiry as well as a theory by Holland and Henriot. This theory argues that the Church should be involved in the day to day experience of the people and identify with the social issues of the community and the world. It further argues that the involvement of the Church should go beyond the immediate experience by probing into the historical root and future implications of issues relevant to the people's lives. These issues and experiences are explored in relation to the faith and Biblical perspectives embodied in the social teaching of the Church. Such an endeavour results in the model which guides the Church's actions in this regard. The interview with the pastor revealed that the Methodist Church has a pastoral care model which caters for the needs of the people in general. What the Methodists specifically did not have is a model to cater for refugees.

The study suggests that a model specifically meant for refugees is necessary. Its necessity is not based on the claim that refugees' hardships are different from other foreign nationals. The argument of this paper lies in recognizing that refugees are not just foreign nationals who have left their homes, in most cases voluntarily, to look for greener pastures; refugees are men and women forced out of their countries under duress. Their displacement is not voluntary, hence they do not have a choice to go back home like other foreign nationals. Their displacement does not guarantee whether they will return home or not. In some circumstances they are forced to live in foreign countries for a lifetime.

DECLARATION

I hereby declare that this is my original work and that it has never been submitted at any other University. The use of other's work in this study has been acknowledged.

Signature:

Date

Supervisor:

.....

.....

Rev. Dr. Herbert Moyo

Date

DEDICATION

This work is dedicated to my parents, to my wife Mrs Matumaini Maramuke, to Ruth Van Killian, Solveig Otte, Jonathan Wilson, Tracey Wilson, Andrew Schultz, Rebecca Schultz and to my late friend Udo Kruger,

Thank you.

ACRONYMS

AU	African Union
CMC	Central Methodist Church
CCD	Christian Citizenship Department
DRC	Democratic Republic of Congo
DHA	Department of Home Affairs
FBO	Faith-based Organisations
IDP	Internally Displaced Persons
IRIN	International Regional Information Network
JRS	Jesuit Refugee Service
KZN	KwaZulu-Natal
MMCSA	Metropolitan Methodist Church of Southern Africa
MMCPMB	Metropolitan Methodist Church of Pietermaritzburg
NT	New Testament
NGO	Non-Governmental Organisations
OT	Old Testament
OAU	Organization of African Unity
Revd	Reverend
RSD	Refugee Status Determination
SA	South Africa
SACC	South African Council of Churches,
SAMP	Southern African Migration Project
RSA	Republic of South Africa
UNHCR	United Nations High Commissioner for Refugees

UN	United Nations
UNRC	United Nations for Refugee Conventions
UNRWA	United Nations Relief and Works Agency

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CHAPTER ONE

GENERAL INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter introduces the study, it gives the background of the study; it gives an overview of the Metropolitan Methodist Church of Pietermaritzburg, and that of the Methodist Church of South Africa, the chapter outlines the research problem. The chapter further outlines the problem of refugees in Metropolitan Methodist Church of Pietermaritzburg, it gives the motivation and significance of the study, research questions, and research sub-questions and objectives, theoretical framework upon which the project is to be constructed, research methodology and methods, limitation of the study, definition of terms, the structure of the dissertation, the chapter will include the research question which is, What model of pastoral care can the Metropolitan Methodist Church of Pietermaritzburg implement to holistically respond to the challenges faced by refugees, and then the conclusion.

1.2 Background to the Study

1.2.1 Overview of the Metropolitan Methodist Church of Pietermaritzburg and Methodist Church of South Africa

The Metropolitan Methodist Church of Pietermaritzburg is part of the Methodist Church of Southern Africa. According to the *Methodist Church of Southern African law and discipline* 11th edition (2007: 12), Methodism had its birth in the great work which God performed through the revival of religion in the eighteenth century through the preaching and apostolic labours of John Wesley and his fellow helpers. As expressed by Buckley (1997: 59), Wesley believed that the world was his parish. He further went on to say the Methodist Church adopted this belief, and early in the nineteenth century founded the Wesleyan Methodist Missionary Society to spread the Gospel throughout the rapidly expanding British Empire. In 1816 it sent its first missionary Revd Barnabas Shaw, to the Cape Colony.

Methodism began in South Africa as a missionary enterprise, to preach the salvation to the heathen, but with the arrival of the 1820 settlers, many of whom were Methodists, a new dimension was added to the pastoral care of British settlers. These two facets “making disciples of all nations” and “feeding God’s sheep” have continued in partnership, though not always

easily, in South African Methodism. Kumalo argues that, “as with most South African Churches, especially those that are English- speaking, the MCSA’s work and future was shaped by the apartheid era.” This means that, the Methodist Church of Southern Africa still has a long way to go in order for it to deal with issues associated with apartheid for generations to come (Kumalo, 2009: 42).

The historical background of the Methodist Church is basically associated with that of the arrival of Methodism in the British colony of Natal two centuries ago. This was one of the first congregations established by Methodist missionaries who began mission work among Zulu people. At the time the congregation faced many challenges among which were violence, racism, poverty, classism and ethnicity (Kumalo, 2009: 12). During this apartheid period the Church had to adjust and get used to new contexts and circumstances which confronted it. For this modification and adaptation to happen, the members of the Southern African Methodist Church have to understand their inherent identity in terms of heritage faith and praxis (Kumalo, 2009: 19).

Natal was annexed by Britain in 1843. Buckley (1997: 1) states that, it is Archbell who had built a small wattle and daub Church and mission house in Durban, began negotiations with the government for a site for a Wesleyan Church in Pietermaritzburg, and in June 1854 permission was granted in Long market Street the site of the present Metropolitan Methodist Church of Pietermaritzburg. According to Buckley (1997) in Natalia, the Metropolitan Methodist Church still owns the building which extends from Long market Street to Church Street. He is of the opinion that, “Archbell retired from active ministry in 1846 and settled in Pietermaritzburg, where he played a prominent role in business, journalism and municipal affairs. Archbell who was as a layperson played a major part in the development of the Wesleyan Church in Pietermaritzburg” (Buckley, 1997: 59).

Buckley (1997) is of the opinion that, “From 1850 onwards, Pietermaritzburg changed rapidly. The various immigration schemes notably that of J.C, Byrne brought several thousand new immigrants to Natal. Many of these were tradesmen carpenters, builders, masons, shopkeepers who settled in Durban and Pietermaritzburg where they could practice their skills. With them came the established English denominations Congregational, Presbyterian, Anglican and Roman Catholic, which soon began to build their own Churches. Many of the new immigrants

were Methodists and by 1851 the membership of the Methodist Church in Pietermaritzburg had risen to 122” (Buckley, 1997: 61).

1.3 Motivation and Significance of the Study

The reason why this study specifically chose to focus on the MMCPMB is that this particular Church from its inception intimately connected its pastoral activities to the service of immigrants. As attested by the history, the majority of the congregants were migrants hence this Church is no stranger to migrants. (The researcher is also part of this particular MMC PMB community). It is for this reason that this study is convinced that such a Church can easily understand the plight of migrants and will be willing to rechannel its pastoral activities towards the present day problems of immigrants which manifest itself, especially in the form of refugees.

It is undeniable that the Church still cares for both migrants and locals, but since there is no model that deals with refugees in particular, this brought dissatisfaction by the pastoral care given. Hence, the study endeavours to identify and discuss and explore a possible model of pastoral care within the MMCPMB and how the Church can use this model as a tool to respond to the challenges faced by refugees. The main objective of this study is to enhance the effectiveness of the Church’s pastoral care activities especially to the refugees.

It is important to note that this study does not conceive refugees as either more important or better than other immigrants. Furthermore, this study does not claim that refugees’ hardships are different from that of other immigrants. The argument of this research lies in recognizing that refugees are not just immigrants who leave their homes, in most cases voluntarily, to look for greener pastures; refugees are people forced out of their countries under duress. Their displacement is not voluntary, such that they do not have a choice to go back home like other immigrants. Their displacement does not guarantee whether they will return home or not. In some circumstances they are forced to live in foreign countries for a lifetime. For these reasons the study argues that refugees need a specific pastoral care.

Apart from the fact that this Metropolitan Methodist Church of Pietermaritzburg is historically associated with immigrants, its current mandate witnesses to the fact that it will accommodate

people of all walks of life, this is evident from the letter written by Bester expressing its mandate as follows: 1) It is the Church of all people from all races, nationalities, ages and walks of life united in Christ. 2) It is the place where the city centre community can find acceptance, support and the love of God through the sacrificial service and giving of his people. 3) It has a heart for the lost (Bester, 2011: 1). This study is hopeful that because the Metropolitan Methodist Church of Pietermaritzburg has a zeal for pastoral work, it will undoubtedly welcome a model which enhances its pastoral activities.

1.4 Research Problem

Worldwide, refugees are a major issue for countries and Churches as one of many organisations that deal with the needs of refugees. It is undeniable that the minority of the refugee community have been privileged enough to comfortably integrate into the South African community but the majority are still suffering due to little or no support from relevant authorities. The interview targeted those refugees who constitute the majority, most of whom are struggling to attain a decent life. The researcher wanted to understand their perspectives on how they wanted to be ministered to by the MMCPMB. Their responses would help the Church to design pastoral care ministry. Because of the unique circumstances that face refugees, they often need particular kinds of help. The Metropolitan Methodist Church in Pietermaritzburg does not appear to have developed a particular pastoral care response for the unique needs of refugees.

1.5 Research questions and objectives

1.5.1 The Research Questions

In the light of the research problem identified above, the key research question therefore is: What model of pastoral care can the Metropolitan Methodist Church of Pietermaritzburg implement to holistically respond to the challenges faced by refugees?

In order to answer this question this study will answer the sub-questions below:

1. What are the challenges facing refugees in Pietermaritzburg?
2. What are the ways in which the Metropolitan Methodist Church in PMB is pastorally responding to the challenges faced by refugees?

3. What is the pastoral care model the Metropolitan Methodist Church of PMB uses in responding to refugees' challenges?

1.5.2 Research Objectives

The objectives for this research are the following:

1. To identify the challenges facing refugees in Pietermaritzburg.
2. To explore the ways in which the Metropolitan Methodist Church in PMB is pastorally responding to the challenges faced by refugees.
3. To explore the pastoral care model the Metropolitan Methodist Church of PMB uses in responding to refugees' challenges.

In this study, pastoral care model to refugees is the term that aspect of the ministry of the Church which is concerned with the well-being of individuals and communities. The pastoral care has another aspect according to Clebsch and Jaekle in (Elford 1999: 2). They define pastoral care as a ministry that is directed towards the healing, sustaining, guiding and reconciling troubled persons whose troubles arise in the context of ultimate meanings and concerns.

1.6 Principal theories upon which the research project is to be based

This study uses Holland and Henriot's (1980: 7) theory on Social Analysis. There can be two approaches to the theory of social analysis. One is called "academic" and the other "pastoral". According to Holland and Henriot, the "academic approach" studies a particular social situation in a detached, fairly abstract manner, dissecting its elements for the purpose of understanding the "pastoral approach". On the other hand the "pastoral approach" looks at the reality from an involved, historically committed stance, discerning the situation for the purpose of the action. A social analysis called "pastoral circle" consists of four phases: insertion, social analysis, theological reflection, and pastoral planning or action (Holland & Henriot, 1980: 7). The theoretical framework is explained below.

Insertion: Through insertion the Church gets into the experience of people and identifies social issues in the community and world. It tries to feel and understand how the social issues affecting people in the families and community and the way they affect the lives of others (Holland & Henriot, 1980: 9). Part of insertion is to get in touch with what people are feeling, what they are undergoing, and how they are responding to the situations they find themselves in.

Social analysis: Analysis is a means of widening the reflection on our experience, to search out the relationships between values, events, structures, systems, ideologies. It goes beyond our immediate experience to probe the historical roots and future implications of events and issues and systems. The task of analysis is to examine causes, inquire concerns, and outline linkages rooted in the structural realities which condition our experience and limit or expand our freedom of choice (Holland & Henriot, 1980: 15). Analysis helps us become persons who habitually ask the question why in the face of human suffering and injustice. We learn to look for causes, relationships, structural realities in order to understand a plan for effective action for change.

Theological reflection: Theological reflection engages the Church in exploring the issue from the perspective of faith - the Bible, the social teachings of a denomination, the resources of the Christian tradition, and the lived faith of the Church community. This step involves people in exploring what faith says about particular social issues. It involves them likewise in exploring what the faith community is doing about social issues and what motivates its response (Holland & Henriot, 1980: 20). The Word of God brought to bear upon the situation challenges old ways of thinking and responding by raising new questions, suggesting new insights, and opening people up to new action possibilities.

Pastoral action: New experiences and ways of thinking lead naturally to new ways of living and acting. It is these new ways of living and acting that the fourth movement of the process is all about. Action means helping people survive their present crisis or need and addressing the root causes of the problems. Working at a soup kitchen or food centre, visiting the elderly or sick, and tutoring children are common examples of direct service (Holland & Henriot, 1980: 25). Direct service needs to be coupled with actions aimed at removing the causes of the problems that direct service is addressing. Legislative advocacy, community organizing, and

working with organizations that are changing the structures that promote injustice are examples of social change actions.

Holland and Henriot (1980: 10) argue that, “social problems and issues may appear to be isolated pieces, but they are actually linked together in a larger system.” The Church has increasingly recognised that social analysis is important for effective pastoral planning. In the context of this study, this conceptual framework will help analyse the pastoral care of the Metropolitan Methodist Church to refugees living in Pietermaritzburg. However, in regard of the above theoretical framework, I am going to pick up each element in this pastoral circle and show how it does fit and helpfully contributes to the study.

The first element is the insertion. The insertion is going to guide the study to interact with the refugees in the Pietermaritzburg community. This interaction will help the researcher to know, identify and to understand refugee’s experiences, their perspectives as well as their challenges in general. In this way, the insertion will highlight the way refugees sense their lives, what are the Church is responding to their concerns in its pastoral care. It will connect the researcher to the community in order to talk to them and do interviews with those who will be available according to their willingness. It is through the insertion that the researcher will know what is going on in the Pietermaritzburg society. After the insertion whereby the researcher will interact with refugees, the outcome of the work achieved above, will lead to the social analysis.

The social analysis in this particular paper will guide the researcher into examining society in general. This implies that the social analysis will help the researcher to understand the way in which society relates to refugees, and how society perceives the refugees, what structures they use in examining and understanding these people. And the outcome of the social analysis will determine and put into place the mechanisms that will promote the development that can help and improve the lives of refugees and those which hinder their progress. It is the social analyses that will help the researcher develop a guideline that will enable him to do the study in communion with the Pietermaritzburg community. Hence, through being connected to the community, things will be made easier and the researcher will be able through the help of the community to identify the challenges refugees face in the city of choice, Pietermaritzburg. It will as well help the researcher to obtain a more complete picture of the social situation of refugees. And furthermore, after exploring the social analysis and its historical setting, this will

give way to understanding the structural nature of the relationship between refugees and their host society or community.

The theological reflection: The theological reflection element will guide the study in knowing what is happening within the Church regarding refugees: what the church ought to do in regard to refugees, how to explore the praxis, what is the calling of the Church, what are the efficiencies of the Church when responding to the needs of refugees. This theological reflection will be the guide of the study to understand the analysed experiences in the light of the teaching of the word of God, social teaching and living faith as well. And finally, the last element that is pastoral action. The pastoral action will guide the study when it comes to decision making. Since the purpose of pastoral circle is decision making and taking action, this fourth element will play an important role in the study.

The pastoral action will help the researcher to be able to identify the actions taken by the Church regarding refugees in order to find durable solutions to the predicament of refugees. It will as well highlight the role played by all social organizations in seeking solutions to the ongoing influx of refugees; how to advocate for them and alleviate their pain within the communities they live in some of which are not yet ready to understand what refugees went through before finding themselves outside of their countries of origin. Pastoral action will help refugees to understand why the communities are still hostile to refugees and take action in promoting justice at all cost.

1.7 Research methodology

This study used the qualitative research methodology. In qualitative research, the researcher perceives reality as subjective, constructed and multiple (Creswell, 2009: 14). The reality is experienced from inside out (not through the human senses), and it resides in the mind of people who construct it (Sarantakos, 2005: 41). In other words, the reality is not 'out there' in the research field to be objectively observed or identified by human senses; rather it is differently interpreted by people.

The study used qualitative methods. Marlow and Schuririk (1998: 220) are of the view that the qualitative method in research is used because qualitative research underlines the significance of research and guides the relationships and enables one to acquire the detailed information

and the behavioural perceptions. The choice for using the qualitative method was because its primary purpose is to describe an on-going process. The qualitative method was beneficial to the study because it helped to present the data from the perspective of the Church minister and refugees on challenges faced by refugees and a pastoral care model provided (Sarantakos, 2005: 45).

In a similar vein Katzenellenbogen et al. (2002) argue that qualitative methods permit researchers to understand how the subjects of the researcher identify their situation and their role within this framework. Hakim (1987: 26) is of the opinion that these rich descriptions of individuals' perceptions, beliefs and mind-set offer insight into the significance and interpretations given to various events and behaviours.

1.7.1 Study population and sampling

The population for the study was all the refugees in PMB, KwaZulu-Natal. The population comprises refugees from Great Lakes Regions (Democratic Republic of Congo, Burundi and Rwanda) living in PMB. The scope of this study was demarcated to mainly examine the challenges of male and female refugees, members of MMCPMB and those no members. According to Sarantakos (2005: 152), a sample is a set of elements selected in some way from a population. Appropriate sampling methods enabled the researcher to study a relatively small part of the target population, and yet obtain data that were representative of the whole. In view of that, a sample was selected according to the focus of the study. The sample consisted of refugees, members of MMCPMB and those who are not. The sample size consisted of 26 of which there were 25 refugees and one Church pastor. Refugees were equally selected according to the country of origin, gender, marital status and occupation.

1.7.2 Sampling method and the participants in the research

The researcher used mixed stratified and purposive sampling methods to select respondents. According to Kumar (2011: 203), stratified sampling is a method of sampling that involves the division of a research population into smaller groups known as strata, and a sample is drawn from each stratum. The strength of this procedure is in that it allowed all population groups to be represented in the final sample (Sarantakos, 2005: 158). The purpose of using the stratified

method was to obtain centre representatives from each three countries within the population needed to be represented in the sample according to their gender and occupations in PMB.

In the context of non-probability sampling, purposive sampling was used as a supplement to the stratified method to select 25 refugees of centres out of 60. Similarly, Kumar (2011: 207) points out that, by using purposive sampling, the researcher only selects respondents who “are relevant to the topic, are best positioned to provide the needed information for the study and are willing to share it with the researcher.”

The respondents included both genders, different occupations and status and came from three countries mentioned above. They include married and unmarried women, many of whom sell goods in the street, or own and work in barbershops. Students were also included. Of the ten (10) women interviewed, eight (8) were married and two (2) were still single. A total of 15 men were interviewed, five (5) of which were students and unmarried. The ages of the refugees interviewed ranged between 25-45 years of age.

1.7.3 Data collection instruments

The qualitative methods of data collection included semi-structured interviews. A total of 21 interviews were conducted with 25 refugees and one pastor. The objective of the semi-structured interviews was, firstly to understand the reality of the refugees on pastoral care received from the inside out (Sarantakos, 2005: 46). Secondly, the interviews were aimed at developing a better understanding of how refugees view the pastoral care within MMCPMB; the pastor of the MMCPMB who is involved in refugee ministries and the extent of the pastoral care model have been a solution to the challenges facing refugees in PMB in KwaZulu-Natal.

Two interview templates were prepared with semi-structured questions. One template was designed to interview the pastor of MMCPMB. The other template was designed for the interviews directed to the refugees. The interviews contained five questions in total. Data collected from the questionnaires answered fundamental questions. The questions in the interviews with the refugees enquired about the problems facing them, what did they see as solutions especially here in Pietermaritzburg and if the Church was providing adequate pastoral care. In other words, this set of questions established the plight of the refugees. The second set of questions indicated if the MMCPMB has a refugee pastoral care model.

All the respondents were informed in time about the interviews and were also informed about the objectives of the interviews. The respondents were given the freedom to withdraw from the interview if they felt uncomfortable and anonymity was assured. In order to protect the respondents' identities the findings are expressed using numbers instead of names.

Other sources of material relating to refugee challenges in South Africa were used. These included books, journal articles, newspaper articles, online internet articles, government and non-governmental organizations and United Nations publications. The researcher analysed publications related to refugees in South Africa and the Methodist ministry to refugees in South Africa in order to suggest a possible pastoral care model to refugees in the MMCPMB, South Africa.

1.8 Limitation of the Study

A lot has been said about caring for refugees in different regions of South Africa, and many Churches and NGOs have tried to develop some kind of model that can be used to address this pertinent issue regarding caring for refugees. But this particular research will focus on developing a pastoral care model that can be used in ministering to refugees within the MMC PMB.

1.9 Definition of Terms

Whilst this thesis uses the term refugee, different terminology is used so this section defines these different terminologies for clarity.

1.9.1 Refugee

The term refugee is sometimes used interchangeably with asylum seeker, but they are different. In the South African Refugees Act 130 of 1998, the term asylum seeker is defined as: 'a person who is seeking recognition as a refugee in the Republic' while the term refugee refers to 'any person who has been granted an asylum in terms of the Act'.

A "Refugee" in the South African context as set out in the Refugee Act 130, draws on both the United Nations and the Organisation of African Union definitions of status which somehow

agrees with the 1951 Refugee Convention (Ansell, 2000:58). This definition is rather broader and includes in its definition of refugees. “those compelled to leave their country for reasons of external aggression, occupation, foreign domination or events seriously disturbing public order either in part or the whole of the country of origin” (OAU, 1969: 1).

According to the United Nations Refugee Convention adopted in 1951, a “refugee” is legally defined as: ‘Someone who, owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his or her nationality and is unable or, owing to such fear, is unwilling to avail himself or herself of the protection of that country; or who, not having a nationality and being outside of the country of his or her former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it’ (UN, 1951: 1).

1.9.2 An asylum seeker

According to the Refugees Act (RSA, 1998:1), once a person leaves their country of origin for refugee status in another nation state, they are referred to as asylum seekers. However, these may be people experiencing maltreatment in their own country and have a fundamental human right to seek and be granted asylum in another country. This right is recognized in the Universal Declaration of Human Rights, which was adopted by the UN in 1948 (UN, 1948: 1).

1.9.3 A displaced person

Ogata (1992: 1) stipulates that, a “displaced person” is the general term to explain someone who has been forced to leave his or her home or native place, due to a phenomenon known as forced migration. The term gained widespread usage during World War II and the resulting forced outflows of people from Eastern Europe. At that time, the term was used to specifically refer to a person who was forced to leave his or her country as a refugee, prisoner, or a slave labourer.

1.9.4 Migrant or foreign national

According to (Handmaker and Parsely, 2002: 42), a “migrant” is a person with no fixed abode. They can comprise any person who has shifted from his or her country of origin to another country. However, a migrant who has fled his country on the account of economic hardship is considered to be an economic migrant. This in Africa is a usual observable fact, especially in countries where there are regular droughts which cause the failure of the harvest, or instability caused by political situations resulting in harsh disturbance of the economy which have as consequences poverty, and causes many people to leave their homes and cross national borders in search of a better standard of living. A big per cent of migrants to South Africa come to deal or for short term opportunities. They afterward return with the profits of their hard work to their homes.

In popular and official (mis) conception, little distinction is made between various categories of migrants. Migrants tend to get lumped into all-encompassing categories such as ‘illegal aliens,’ ‘illegal immigrants’ or simply ‘illegals’ (Crush, 2001: 1).

1.9.5 An undocumented immigrant or illegal alien

Prior to 1994, (Handmaker & Parsely, 2002: 41) are of the view that,

South Africa was infamous throughout the world for its racialised policies and seemingly limitless measures of social control. Migration control in South Africa was in line with apartheid-era policy and has always been restrictive and security oriented, with similar origins as the notorious pass laws, as a cornerstone of the previous government’s policy of influx control, which were enforced against black people in South Africa as a means of controlling domestic migrant labour.

However, Handmaker and Parsley (2002: 41) argue that: “in the past immigrants who resided in SA without proper documentation, were a concern to the former SA government. During the 1980s a large number of refugees from Mozambique fled into SA. Whereas some were absorbed into the agricultural and mining sectors and given a temporary permission to be in the SA, many others were illegally in the country.” Therefore, presently the sluggish speed at which the Department of Home Affairs processes asylum seekers applications is creating

increasing numbers of undocumented immigrants in the country (Algotsson & Klaaren, 2004: 41). There is too truth in what Jonathan Crush (2001: 1) opines about the lack of understanding concerning the term migrant. A large percentage of migrants from neighbouring countries who enter South Africa unlawfully do so for economic reasons, to trade or get work. Solomon (1996:5) argues that, a term that is frequently used to differentiate between immigrants who have permission to stay in a country and those who do not, is the term undocumented migrant.

1.10 Structure of the Dissertation

The study is divided into six chapters and the following outline presents the structure of how the arguments will flow throughout the study. Chapter one, "Introduction" it will introduce the study, the chapter will present the background of the study; it gives an overview of the Metropolitan Methodist Church of Pietermaritzburg, and that of the Methodist Church South Africa, it will outline the research problem. It further outlines the problem of refugees in MMCPMB, it will give the motivation and significance of the study, research questions, and research sub-questions and objectives, theoretical framework upon which the project is to be constructed, research methodology and methods, limitation of the study, definition of terms, the structure of the dissertation and the conclusion.

Chapter two, "Literature review" focuses on general overview on refugees identifying the key contemporary scholars on refugees and their main arguments, refugees in Africa, refugees in South Africa, literature review on the trends of refugees, the context of refugees, the Church and refugees situation, the relevance of the Church, the Church and its missiological approach, how pastoral care should be conducted among refugees and conclusion. Chapter three, "The Metropolitan Methodist Church and Pastoral Care Ministry to refugees." The chapter will deal with the Metropolitan Methodist Church Pietermaritzburg's ministry to refugees. It will highlight the importance and reasons why MMCPMB should minister to refugees in terms of the biblical evidence and the nature of the gospels.

Chapter Four, "Presentation of data" presents the data collected from the participants in response to two fundamental sets of questions. The first set of questions tries to establish whether the refugee in South Africa, especially here in Pietermaritzburg, really needs a pastoral care model. In other words, this set of questions tries to establish the plight of the refugees.

This set of questions has been directed to the general refugee population in Pietermaritzburg. The second set of questions endeavours to show if the MMCPMB does have a refugee pastoral care model. This set of questions was directed to the pastor of the MMCPMB.

All the interviewees were informed in time about the interviews and were also informed about the objectives of the interviews. The interviewees were given the freedom to withdraw from the interview if they feel uncomfortable. In order to protect the interviewees' identities I will express the findings using interview numbers instead of names.

Chapter five, "Discussion of Findings" The study will use the Content Analysis as the basis of discussing the findings. This chapter will first highlight the necessity of discussing the findings by pointing out 1) that the MMCPMB does not have a pastoral care model specific for refugees, 2) the plight of the refugees in Pietermaritzburg 3) and give substantial reasons why the Church is the best candidate to participate in the advocacy of refugees in Pietermaritzburg. Finally, chapter six will present the introduction of the research, summary of the findings, research conclusions, recommendations for further research, and conclusion.

1.11 Conclusion

This chapter introduced the study, presented the background of the study; gave an overview of the MMCPMB, and that of the MCSA, it outlined the research problem. It further outlined the problem of refugees in MMCPMB, the motivation and significance of the study, research questions, sub-questions and objectives, theoretical framework upon which the project is to be constructed, research methodology and methods, limitation and significance of the study, definition of terms, the structure of the dissertation and the conclusion.

CHAPTER TWO

LITERATURE REVIEW ON THE REFUGEES SITUATION AND THE CHURCH

2.1 Introduction

Chapter one introduced the study, it provided the background of the study; gave an overview of the MMCPMB, and that of the MMCSA, it outlined the research problem. It further outlined the problem of refugees in MMCPMB, it gave the motivation and significance of the study, research questions, and research sub-questions and objectives, theoretical framework upon which the project is to be constructed, research methodology and methods, limitation of the study, definition of terms, the structure of the dissertation and the conclusion. Chapter two focuses on general overview on refugees identifying the key contemporary scholars on refugees and their main arguments, refugees in Africa, refugees in South Africa, literature review on the trends of refugees, the context of refugees, the Church and refugees situation, the relevance of the Church, the Church and its missiological approach, how pastoral care should be conducted among refugees and conclusion.

2.2 A general overview on refugees

Wars and other conflicts in many parts of the world is one of the major reasons for forced migration (UNHCR 2006a; Westin 1998: 31; Nyaoro 2010: 141 and Landau, et al. 2005: 19). Refugees in Africa and in other parts of the world are constantly increasing phenomena. According to The 2010 global trends of refugees, parliamentary monitoring Group revealed that there were 9.9 million refugees worldwide and 2.3 million in Africa. There were 837,478 asylum seekers worldwide and 329,608 in Africa according to parliamentary group South Africa (Parliamentary Monitoring Group, 2011: 1). This is an indication that, the problem of refugees is still far from over because the increasing number due to the conflicts around the world.

The establishment of the UNHCR as an umbrella body was an attempt to address the issue of various needs of refugees in different parts of the world. This is the view put forward by Hyndman (2000, cited in Bollaert 2008: 27) when he argues that, “the UNHCR is arguably the most powerful UN humanitarian agency today. With the contemporary shift in responsibility

from individual states to multilateral agencies, the UNHCR plays a key role in the international refugee regime.” However in this regard, one can argue that the UN Resolutions¹ which is a fundamental instrument of communication to the refugee’s problems play a major role in providing an international protection for refugees (Hyndman, 2000, cited in Bollaert 2008: 27).

UNHCR has thus set a whole administration regulated by multiple conventions treaties which have made it possible for the organization to operate on a certain harmonized regime. Turk and Nicholson (2003, cited in Bollaert 2008: 35), refer to these conventions as having some kind of legal, political and ethical implications. Nevertheless the plight of refugees in certain places of the world is an indication that the implications as seen by Turk and Nicholson do not get the same enforcement in different contexts. This is highlighted by reports in certain refugee camps where the treatment of refugees does not meet the full requirements of certain conventions and protocols. For example, (Worth, 2006 cited in Bollaert 2008: 13), argues that, “in the past decade a growing number of countries have introduced immigration policies that allow for the exclusion of refugees. People who flee from injustices into nation states for refuge are often met by a system that is marked by a process of filtering, choosing, accepting and exclusion.”

In regard to the above statement one can argue that, it is obvious in our contemporary world; the nations have failed to curb adequately the problems of refugees. According to the (UNHCR, 2005-2008, cited in Bollaert 2008: 38), it is argued that, “the past decade has witnessed a multitude of internal conflicts and new threats which have emerged from a globalized world. At the end of 2007, globally the number of refugees stood at 11.4 million under UNHCR’s care, a number that must have risen for the past six years. It is a worldwide phenomenon in which all countries, sending or receiving, play a part.” However, the current world map we live in today is covered with uncertainty or instability.

It is an upward trend of refugees, or an increase in fractured states and localized conflicts that has produced real compassion in certain nations but a sense of fatigue in many other states. “Hence, the language used today speaks of refugees as a ‘tide’ or ‘burden’ to be passed on, or at best, shared between nation states” (Nicholson and Twomy 1999, cited in Bollaert 2008: 38). Despite refugees falling under the protection of international laws, asylum remains under the control of individual states. Thus the refugee phenomenon is today seen through lenses

¹ These conventions refers to core global principles, which are used as instruments to protect refugees

focusing on considerations of politics and security rather than on individual human rights (*ibid*). The UNHCR has been praised for its foundation principles, but these have in recent times come under threat. In a world we live in, refugees and asylum seekers are viewed with an atmosphere more hostile and this compromised the integrity and significance of the Convention by questioning it.

The principles have recently met with disapproval, including criticism that they are old-fashioned, inappropriate and rigid. The UNHCR (2006, cited in Bollaert 2008: 28) is of the view that many countries consider the Convention inadequate in its responses to the needs of refugees. While many nations still look at the Convention as offering solutions to the refugee problem, it has to be taken into account that the Convention was not, and is not, intended to tackle the origins and root causes of the refugee phenomenon although it tries to a certain extent to compensate for their consequences by offering a level of legal protection as enshrined in the UN Conventions (Edwards 2005, cited in Bollaert 2008: 29).

The UNHCR (2006) has been praised for its foundation principles, in recent times these principles have come under threat. In a world which has grown an atmosphere hostile to asylum seekers and refugees, the very significance of the Convention has been questioned. The (UNHCR, 2006, cited in Bollaert 2008: 28) is of the view that, many countries have argued that the Convention did not adequately address the needs of refugees. Whereas numerous look at the Convention as a resolution to the refugee 'problem', it is that the Convention was not and is still not intended to tackle to origin and root cause of the refugee phenomenon. To a certain extent, according to Edwards (2005, cited in Bollaert 2008: 29), it tries to improve their consequences by offering a level of legal protection enshrined in the UN Conventions.

The differentiated treatment of refugees from one country to another leaves an open terrain for critics and debate on the respect and enforcement of multiple international conventions, treaties and protocols by members facing the refugee issues. This type of view is echoed by Bwalya (2012: 1) with regard to the refugee issue in South Africa when we says: "One of the major challenges pertaining to refugees in South Africa is the dichotomy of a society that prides itself with the best and almost the impeccable constitution and a legal framework favorable to refugees but it is not willing to observe the framework. *De jure* South Africa is a paradise for refugees but *de facto* it is a nightmare."

There are diverse views on the concept of refugees. Some thinkers have included a geographical element in understanding who should be seen as a refugee. This is what Amera (2006, cited in Bollaert 2008: 29) points out when he says that a person may be recognized as a refugee in Africa but unrecognized as one somewhere else. One should therefore deduct that the determination criteria of asylum seekers varies from that of a refugee according to geographical location making it possible to differ for instance from Africa to Asia or to any other continent. In this regard the UN determination of asylum seekers approach differs from that of the OAU in that the UN favours the direct threat of an individual to a possible persecution. While the OAU is more flexible especially given the events taking place in Africa where a whole community may face threats of persecution. Ansell (2000: 57) asserts that, the UNHCR recognized in 1951, its core task is to offer international protection to refugees and to seek long-lasting solutions to the problems of refugees. The UNHCR helps governments in three ways as follows:

- a) Voluntary repatriation when the conflict in the country of origin has subsided;
- b) Local integration where the conflict in the country of origin is prolonged making repatriation impossible;
- c) Resettlement where the safety of the refugee in the country is deemed to be in jeopardy (Ansell, 2000: 57).

According to Ansell (2000: 59), the 1969 OAU Convention governing the specific aspects of refugee problems in Africa: “the growing number of refugees fleeing wars and internal conflicts in Africa led to the adoption of what is considered the most comprehensive and significant regional treaties dealing with refugees. ” However, in September 1969 this organization of African Unity adopted the OAU Convention. He further went on to say that, “African states felt that well-founded fear of persecution did not sufficiently address the refugee situations in Africa” (Ansell, 2000: 59).

Nyaoro’s (2010) argument examines policing of vulnerable social groups such as refugees and the way in which the policing worsens their vulnerability and affects their maintenance strategies in regard of their host countries. His main argument was focused on the inadequacy of the legal framework, hostile host community and the way in which the unfriendly policing worsens the influx of refugees.

He argues that refugees are an easy target of extortion from corrupt police officers who either collect money themselves or fail to stop individuals who run such rackets. And he states that, the use of excessive violence during police raids not only causes physical harm necessitating medical attention, but also reinforces the fear urban refugees have in venturing into the streets of their livelihoods. And finally, he asserts that, the destruction and confiscation of identity documents causes great inconvenience to poor urban refugees and their families by preventing them from accessing remittances and services that require identification (2010: 126).

Nyaoro's (2010: 127) core argument asserts, "although law enforcement officials are generally legally required to protect every person in society, citizens and non-citizens alike, the experiences of refugees and asylum seekers at hands of South African police and Kenyan police shows a considerable distance between the law in the books and practice." However, in section one of his article, he gives the background to refugee difficult in eastern and southern Africa, with comprehensive references to Kenya and South Africa, he says that, "there is a clear pattern on how gross violations of human rights often lead to conflict and then to mass displacement."

He further asserts that, in spite of having different legal and political regimes of refugees hosting both in Kenya and South Africa, and that the two countries have different legal regimes for refugees, the South African constitution is particularly robust in human rights protection. Nyaoro argues that, after he examined the role of identity and travel documents issued to asylum seekers and refugees, he understood that the issuing of these documents to refugees and asylum seekers in both Kenyan and South Africa "is not sufficient for securing some of the basic rights refugees and asylum seekers need to uplift themselves from economic deprivation" (Nyaoro, 2010: 128).

This scholar has dealt with sensitive issues in regard of refugees when tackling how one should deal with policing prejudice of refugees and how this policing worsens poverty among urban refugees and the poor. Likewise, developing a pastoral care model for refugees is related to work done by Nyaoro in the fact that, this model will try to seek solutions to worsen situation of refugees, asylum seekers and poor within the community of Pietermaritzburg.

Ansell's (2000: 6-7) main argument was that of the human rights. According to him, he started asking the question on whether there is a single universally agreed definition of human rights.

Then, he goes on to say whether human rights are the same as legal rights. Ansell argues that, human rights aren't the same as legal rights because the fact that in a slave-owning society, the law is required to give the slave-masters the right to buy and sell slaves as well as treating them as they want. This is a legal right not human right. While human rights works when there is identical respect and reciprocal comprehension between rival cultures. A consensus between different societies and cultures, not the application of standards derived from the culture and context of a particular society to all other societies (Ansell, 2000: 6-7).

Ansell (2000: 4) is of the view that, the UN Universal Declaration of Human Rights begins: "Whereas recognition of the inherent dignity and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world..." This same principle can be used when it comes to how refugees express their faith within their hosting Churches, how are they cared for, what informs the decision and mechanisms used to responding to their needs. Whereas the secular institutions such like UN and AU have set policies that give room to improve the lives of every person within the country, the Church is more expected to have no place for wrong prejudice towards a member of the body of Christ.

This scholar is important to the study because its focuses are on human rights within the perspective of giving value to every human wherever he or she may be. But in many cases the rights of refugees have always been undermined by many religious and non-religious institutions. They tend overlook the fact that all people have dignity and therefore made in the image of God. This is why I am focusing on developing a pastoral care model that once used, will help to alleviate the vulnerability of refugees and other people who are marginalised.

Ajulu is an important African evangelical voice who presents an excellent overview of the Church's mission in holistic development. Ajulu (2001) explains how biblical ethics can be used when one is trying to find solutions to all the challenges of poverty affecting communities around the world. In her quest for alleviating the conditions that accelerate poverty, Ajulu (2001) combines theological reflection, the communities' knowledge and practices in defining what should be considered as development. In determining the main root of poverty, she argues that helplessness and broken relationship are the main cause of poverty. She strongly argues that the component that is missing in the development is the spiritual piece. Hence, poverty violates the moral law of God. She goes on to suggest that, "solutions to poverty cannot be found among the rich or states and governments" (Ajulu, 2001: 297). Put in their places as

merely 'seemingly powerful' (Ajulu, 2001: 297). As an alternative she built an ethical outline for a maintainable improvement with the Church's community as Christ's "one body."

It is vital that God's intention regarding economy is that it should be shared among His people. This study is useful to the study because refugees are always among the poor and the powerless within any given community they join. Once the Church accepts to share equitably the resources that God entrusted to human beings regardless of who is refugee and who is not refugee, the eradication of poverty among the poor can be sorted out. This is also applicable to the issue of pastoral care to refugee within the MMCPMB. So, in theological perspective, the Bible provides answers to these tests in many ways.

However, I agree with Ajulu when argues that, "holistic empowerment is interpreted by Y-Care International as involving empowerment of mind, body and spirit, a liberating process in terms of meeting physical needs (education, representation, decision-making) and spiritual needs" (Ajulu, 2001: 297). This is what the Church should adopt in all issues concerning pastoral care to all body of the Church who are in need. Ajulu (2001: 205) argues that, "regarding holism the biblical perspective applies holism to people and their needs, but also to communities. People are treated by the Bible in a balanced way, not altogether good and not altogether bad, but able to be redeemed." biblically, refugees and asylum seekers are human beings with dignity and identity; they cannot be reduced to the level of objects.

It is from this perspective that one can argue that the Church is considering and treats refugees and asylum seekers according to the teaching of the Bible. The Bible treats people as having not only material needs but also spiritual needs, which must be met simultaneously in a holistic development of people. Likewise, the Church as the body of Christ has to adopt this approach to make difference in improving the lives of those helpless and vulnerable especially refugees and the poor. Dealing with only either aspect of these or neglect the other, will result in failure.

According to (Ajulu, 2001: 206), the Bible holds that, "God is the ultimate Owner of all creation." Human beings are the responsible servants who are "trusted with compassion to handle rightly the property and affairs of the Divine master" Failure to carry out the commission of stewardship by human beings, is attributed to, but not excused by, the fallen nature of humanity (Ajulu, 2001: 206).

Hategekimana (2007) investigated social issues of the Great Lakes Region refugees in Pietermaritzburg. The focus of the research was on the development concern to move from an approach of charity and welfare, to one enhancing people's livelihoods of refugees in KwaZulu-Natal. His main argument was that of the experiences and problems refugees go through regarding the issue of unemployment. He argues that the fact that refugees are caught in this trap, this makes them vulnerable and as consequences, they cannot have access to scores of basic services, namely, housing, land, water and quality education, and sometimes their refugee status are at stake because of the lack of protection.

Hategekimana (2007: 1) is of the opinion that for refugees who are fortunate enough to become employed, they suffer from the exploitation or are seen as illegal migrant labourers. However, many experience discrimination based on their status as refugees and then are forced to depend upon charity. He stipulates that, "the Christian Church is reminded through its scriptures to care for strangers, aliens and foreigners, and there is a whole tradition within Christianity of offering hospitality to 'outsiders' and of living in solidarity with the vulnerable" (Hategekimana, 2007: 2).

He further asserts that this tradition of offering hospitality to strangers, aliens and foreigners is highly expressed in the Bible by the greatest prophets as well as by Jesus who took always the poor's side and defence of the marginalized. This work is relevant to my work by the fact that refugees and asylum seekers are the most marginalised category and therefore, they need this hospitality in order to alleviate their uprootedness situation they always find themselves in. Thirdly, he is of the view that, the challenge to the Cathedral is not a challenge of 'charity'.

Hategekimana quoted David's Korten first generation of development saying that the Church is called to go beyond concerning action, relief and welfare-move to structural and long-lasting solutions (Korten Generation 1, 2, and 3). He further argues that, "a contemporary model that can help the Church move into these other generations is "the Sustainable Livelihoods Framework (SLF)." This development according to him could assist the Church in enhancing the livelihoods of refuge group (Hategekimana, 2007: 3). This is very relevant into developing a pastoral care model that will be helpful to the predicament of refugees within any Church. It is the role of the Church to assist members who are in need by equipping them with sustainable means, and then, once this is done, they can also contribute with their different gifts to make the Church be a Church that reflects the image of God.

Stemmett's (2008) thesis was about "*A Biblical Theology of Ministry to refugees for the Baptist Churches in South Africa.*" Stemmett examined the problem of refugees in South Africa as it arose under the spotlight throughout the xenophobic violence that swept the country in 2008. As a Baptist pastor, who was doing his work in a congregation which has a dynamic ministry towards refugees, the scholar became conscious that few Baptist Churches only in Western Cape had a similar concern for refugees in South Africa. Then, he went on to think that one of his main argument was that, because the Baptist Churches adhere to the principle of the supremacy of Scripture, the motivation for Churches to minister to refugees should be based upon Biblical theology. Secondly, to provide the context of South Africa, the scholar's study starts by outlining the phenomenon of refugees in the South African context, as well as the conditions experienced by refugees.

Stemmett's main argument, was that, "South Africa is no longer isolated from the rest of the world and in particular as was the case during the apartheid era. With this new openness to the rest of the world have come new challenges both for SA and the South African Churches. One of the many challenges facing SA is the phenomenon of asylum seekers who come to this country seeking refuge from unrest, war, and poverty" (2008: 1). He further stipulates in his second main argument that, "the way Christian congregations respond to the foreigners among us can be seen as a test of obedience to Scripture and the Lord Jesus Christ. It is more than just a matter of a humanitarian response to one need among many (2008: 1)."

Another thing Stemmett considered as central is that, "where South African Baptist congregations are in contact with refugees and asylum seekers, they should seek to understand their position, welcome them into their Churches, homes and lives, and seek to minister in the name of Christ." (Stemmett, 2008: 4). Thus, in regard of this "complimentary argument, the teaching of the Bible and of the Baptist identity presents us with both a mandate for such ministry, and the general guidelines regarding the way that the Baptist congregations should go about such ministry" (Stemmett, 2008: 4).

However, while Stemmett deals with a biblical theology of ministry to refugees within the Baptist Churches perspective in South Africa, the research that I am working on will also deal with refugees and asylum seekers pastoral care model since; there are interests and many common grounds. Some of the common things that both research deal with is the commonality

of the vulnerability of refugees, ministry to refugees in both papers. What makes a difference then is that, while my study seeks to minister to refugees as well, it will focus on developing a pastoral care model which Stemmett did not deal with. Therefore, one can understand that this is a gap to be filled in this particular study despite that both will address the issues and challenges of refugees in the light of Scriptures. This study seems to be specific by the fact that, it has dealt with ministry to refugees and it still has a new pastoral care model to be developed which is going to be a contribution that can help not only the MMCPMB but also other Churches as well. This model once developed and put into practice, will help the Church to be relevant in its context to uplift those in need.

Hasson and Whitaker's main argument was that, "How can the Christian community be a support to the refugees during the time of exile?" In responding to this question, listen to what they have to say: "the more we strive to move to an empathetic relationship with those we meet, the more likely it is that we will be in a position to provide pastoral support (Hasson and Whitaker, 2010: 5)." They continued to challenge their readers that "if we are to be of a service to refugee we must stretch our understanding of the context and life experience and enter into that reality as much as is possible.

Needless to say, this requires study regarding the socio-political circumstances which have caused the refugee to flee and also the culture which these people have embraced over their lifetime." And they concluded that, "culture is simply how a people have learned to survive and thrive overtime." However, they argued that, "we all struggle to survive and thrive so while it is important to understand and recognize cultural differences, it is important to recognize that no matter where we come from, human beings are essentially alike (Hasson and Whitaker, 2010: 5). Hampson who is presently working with JRS Thailand, made efforts to elaborate the behaviours that are the cause for JRS do their job differently from that of NGO's and refugee organisations, in establishing a triple mandate of service, advocacy and accompaniment (Hampson, 2010: 2).

Pope cited in Hampson argues that, the initial implications of *Catholic Social Teaching on Solidarity* points out that the advocacy for stranger or refugees is of utmost importance given that its inclusive vision that shows that the JRS mandate can be elaborated by the fruitful interaction between solidarity and accompaniment which in turn leads to new forms of service and advocacy (Hampson, 2010: 2).

Kumalo in his book *“Methodist with a White History and a Black Future: The Story of The People Called Methodist in KwaZulu-Natal”* is one of the scholar that made valuable points that enhanced this study. Kumalo’s main idea was that of inviting all with courage and will to learn from the past in order to envisage a brighter future for the Church throughout the world. Kumalo’s work, demonstrates that any dedicated theologian is able of making a remarkable input in the Church’s everyday life and academic excellence. Since this book dealt with the Methodist people emphasising that “this book is a searing honest, though provoking account and a challenge to anyone wanting to live as a disciple of Jesus Christ” (Kumalo, 2009: 59).

The current study will deal with the real situation facing refugees within the MMCPMB when it comes to pastoral care model that the Church is using as a means helping the vulnerable people who are also Disciples of Christ. Kumalo’s book tells a story as Methodists not only at Central but in Southern Africa, their enthusiasm to accept the Gospel, their struggles with the fallibility of the Church, but he says that their resilience is not to give up on the good news. Hence, my study will encourage the MMCPMB to minister to refugees the good news of the Gospel using the model of pastoral care that is effective in order to encourage the Church to respond to what it is called for.

The gape this study is going to cover is that since no one has ever tried to develop a pastoral care model for refugees within the MMCPMB, this work will cover the gap left by many scholars who have dealt with the ministry to refugees, policing with prejudice, advocating for refugees, holism in development and many more aspects. This study will focus not only on ministering to refugees, but to develop a model of pastoral care that is relevant in holistically dealing with refugee and asylum seekers including the poor within the specific focus on those who are Christians and then those who are not. After exploring the good work done by all the above scholars, this study will focus on pastoral issues that affect negatively those in great needs such as refugees with emphasis on those within the MMCPMB by creating a model that can be used by Churches in order to care for the vulnerable and the poor within the communities.

This literature review comprises three sections namely: 1) A general overview on refugees, 2) The trend of refugees in Africa and in South Africa and 3) the Church and the Refugees

situation. This chapter will be concluded by identifying research gaps which my study seeks to fill.

2.3 Refugees in Africa

The challenge of refugees in Africa is a growing problem as a result of the on-going civil wars and poor economic developments. A study by Orobator (2005: 144) revealed that of the approximately 20 million refugees in the world today, six million are found on the African continent. Not included in these figures are the so-called "internally displaced persons" who raise the numbers to 15 million in Africa alone and 25 million across the globe (Orobator, 2005: 144). To put the African figures into perspective, the UNHCR's (2006a: 2) report reflect that "in the mid-1960s, the number of African refugees was 600 000. The number rose to a total of 700 000 by 1969. In 1970 the number of refugees in Africa was estimated at 1 million. The number has risen from an estimated 4 million in 1980 to over 5 million in 1982 with 200 000 refugees from Southern Africa alone". The UNHCR statistics demonstrate that the population of refugees is always growing.

Commenting on the nature of refugees, Oucho (2006) argues that, "a refugee is often a blameless innocent caught up in violence. A person whose hope lies in welcoming arms of strangers, forced to leave mostly due to the by-products of wars, military coups, and massive human rights violations" (Oucho, 2006). This is one of the reasons that refugee problems are not getting solutions because while there is new accumulation of refugees and displaced people, old problems remain not solved and at the same time new problems emerge (Oucho, 2006). In the light of the above population statistics of refugees the question of the protection of the rights of these displaced people becomes an urgent issue. This means that there is strong need for various stakeholders to respond to the pressing needs of refugees in various parts of the world.

South Africa recognized refugees in 1993 during the transition to democracy where the country became a signatory to the UN and Organization of African Unity Conventions on refugees. Although there was a lack of official recognition, refugees have been a significant feature and concern for the South African landscape for decades (South Africa info 2013: 2). According to (Parliamentary Monitoring Group, 2011: 1), South Africa has 7 % of refugees globally; the

bulk of whom arrived from countries such as the Democratic Republic of Congo, Burundi, Rwanda, Angola and Somalia.

South Africa has one of the highest numbers of refugees who come from all over African countries. The main concerned groups of people intended under South Africa operation in 2014 are: Refugees and asylum-seekers escaping conflict in the Democratic Republic of the Congo (DRC); Zimbabwe, Burundians, Rwandans and Ethiopians who may have faced persecution in their home countries; as well as Somali refugees who have fled the security situation in Somalia (The UNHCR 2014 country operation profile). According to the Department of Home Affairs (DHA), at the end of 2012, approximately 230.000 asylum seekers were awaiting a refugee status department (RSD) decision at both first instance and appeal stages. The UNHCR 2014 country operation profile statistics show that the total number of recognized refugees currently stands at 65 233. While the number of asylum seekers according to the report confirms their number stands currently at 230 442. However, the refugees assisted by the UNHCR are 16 720 while asylum seekers who are assisted by the UNHCR are 56 740 (The UNHCR, 2014 country operation profile).

Refugees in South Africa are faced with complex challenges in attempting to access education and training (Kirt & Cassity, 2007, in Quan-Baffour 2009: 23). Most refugees came to South Africa with little formal schooling, employable skills and a limited knowledge of English. According to Feidel-Mertz and Hammel (2004, in Quan-Baffour 2009: 24), education and training programmes for refugees are not a new course of action; it dates back to World War II, when education was utilised as a means for integration and identity formation for displaced youths. They further argued that “teachers who were forced out of Germany during the war opened schools to support uprooted and confused children in their development of a new and complex identity in an alien environment” (Feidel-Mertz and Hammel 2004, cited in Quan-Baffour 2009: 21). Shah (2007, cited in Quan-Baffour, 2009: 21) affirms that refugees are marginalised and they frequently fall outside networks of controlled association activity.

Kirt and Cassity (2007, cited in Quan-Baffour, 2009: 21) are of the view that “the rising field of education in emergencies is premised on the fact that education is the right of all young refugees, and for those in situations of crisis and conflict, a right that meet critically short and long-term needs.” Regrettably, this is one of the rights denied to many refugees in South Africa specifically in Pietermaritzburg. Kirt and Cassity further argue that the denial of education

which is an ‘enabling’ right has multiple negative impacts for refugees. Refugees in South Africa might not have access to education related to employment, because education has not been considered a sector for refugee assistance and has not been prioritised as an emergency intervention (Kirt and Cassity (2007, cited in Quan-Baffour, 2009: 21).

The MMCPMB response to the above-mentioned challenges can be a test of obedience to scripture and the Lord Jesus Christ. I think it is the role of the Church to make a just society in order for it to fulfil its mandate. Helping refugees with education therefore is one the role the Church could play. The Church’s response is not based only on humanitarian principles, but also on biblical teachings of Jesus Christ on hospitality (Stemmett, 2008: 1). In this context, the MMCPMB is challenged to respond to the needs of the refugees. The challenges that the MMCPMB face are related to a lack of a pastoral care ministry suitable for the needs of refugees. This is what provided the motivation for this study. Little is known about the model of pastoral care to refugees within the MMCPMB in order to respond to the challenges faced by refugees.

Refugee problem in South Africa it is everyone’s problem. Therefore no one can say that the refugee situation is not his or her problem because the refugee problem affects all of us. Phan and Padilla, (2013: 1) are of the view that, migration has been an ever-present worldwide fact of life, but currently demographers are talking of it as a new global phenomenon. However, Migration is a highly complex phenomenon, with significant economic, socio-political, cultural and religious repercussions for migrants or refugees and asylum seekers. It has recently been the ‘hot’ subject of research in different disciplines, primarily sociology, anthropology, and economics.

2.4 Literature review on the trends of refugees

From what can be read from the UNHCR global trends of 2012, millions of people have been forcibly displaced worldwide for the past five years or so. According to the statistics, a third of these displaced earned recognition as refugees as mandated by the UNHCR (UNHCR global trends, 2012: 1). Forced dislodgment of people has become complicated over the years. The (UNHCR Global Trends, 2012:1) point out that by “the end of 2010, there were 43.7 million forcibly displaced people world-wide, the highest number in 15 years. Of these, 15.4 million were refugees: 10.55 million under UNHCR’s mandate and 4.82 million Palestinian refugees

registered with the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA).

The overall figure also includes 837 500 asylum seekers and 27.5 million internally displaced persons (IDPs). According to Bwalya, (2012: 1), “going by these alarming figures and mere common sense, one cannot but conclude that the predicament of refugees and asylum seekers is indeed a global challenge that demands concerted international response and solidarity.” It ought to be said nevertheless that refugees and asylum seekers are not just numbers but they are human persons. This is to imply in my understanding that, awareness has to be raised that refugees and asylum seekers deserve complete human rights. Unfortunately, this does not often happen. The contrary to this situation is what happens since host countries and communities continue to consider treating refugees and asylum seekers as a threat and nuisance (Bwalya, 2012: 1). Nyaoro stipulates that, “the UNHCR estimates that by the end of 2007, 67 million people were forcefully displaced”. Of these, simply 25.1 million were under the direct mandate of the agency, while the remaining 41.9 million were internally displaced and hence, not directly under the mandate of the UNHCR” (2010: 129).

Despite the fact that the reasons for displacement vary, the majority of displaced people are victims of armed conflicts. The East African region together with the Great Lakes Region is the most considerable areas both in refugee production and hosting. East Africa, as well as the Horn of Africa, host approximately 812, 200 refugees whereas the Great Lakes Region and central Africa hosts about 1.1 million refugees (Nyaoro, 2010: 129). The Republic of Tanzania hosts 435,000 refugees mostly from Burundi and the Democratic Republic of Congo. However, these figures do not include those who are internally displaced. The horrible violations of human rights particularly in northern Uganda and the Eastern of the Democratic Republic of Congo, and the ongoing conflict in Somalia means that forced dislocation continues to increase in the region (Nyaoro, 2010: 129).

Although the world has witnessed an essential increase in the number of forced migrants in this Great Lake region, refugees have been part of the socio-political land-scape of East Africa for a long time. The earliest episode of the production of refugees was during the war of independence after scores of colonies in Africa sought to free themselves from colonial administrations. Despite the fact that there are no accurate figures of those forced to run away, the politics of solidarity established in the 1960s and 1970s permitted asylum seekers to be

accepted and even integrated in host communities (Nyaoro, 2010: 129). Nyaoro situated the earliest episode of the production of refugees in the nineteen sixties and seventies. While reports show that the numbers of refugees were declining between 2003 and 2005, the current global trends conflicts resulted in an increase, with 1.5 million refugees between 2005 and 2007 (UNHCR, 2008).

The growing number of refugees fleeing wars in Africa led to the adoption of what is considered the most comprehensive and significant regional treaties dealing with refugees. In September 1969 the African Union (AU), adopted the OAU Convention. The primary importance of this convention is its expanded definition of the term refugee. Ansell therefore, argues that, “the convention sets the minimum standards of treatment of refugees, including their basic rights to which they are entitled. It also establishes the juridical status of refugees and contains provisions on their rights to gainful employment and welfare, the provision of identity papers and travel documents and the right to transfer their assets to another country” (2000: 59).

The present international system when dealing with refugees and asylum seekers is facing serious challenges. Ferris (1993: 66) states that, the current international system for dealing with uprooted people is undergoing major changes, before analyzing current and future trends, it is necessary to consider why there are many uprooted people. He further is of the opinion that, “this identical self-motivated operates both for internally and externally displaced refugees hence, people leaving their countries, communities for other, most likely safer, areas of the country are motivated by identical fears and aspirations as those who cross the border in look of refuge” (Ferris ,1993: 67).

Another challenge faced by refugees is xenophobia. Vincent Williams (2008: 5)² points out that,

the level of xenophobia that we have seen in South Africa is in part caused by the migration policy and rhetoric that painted migrants as a burden on South African society, even if such policy is not explicitly written or codified. For any alternative policy to succeed, government will have to provide leadership, rather than have its policy prescribed by popular

²In an article “Paranoid of migration control is not the answer” in an eight page supplement to the Cape Argus on 17 June 2008, titled, *Never Again*, a migration policy analyst with SAMP.

sentiment...critical to the policy development process is the need to redirect public opinion on the matter of migration so that it is understood and welcomed as possible and beneficial.

Stemmett (2008: 55) concluded that, the occurrence of xenophobic violent behavior in May 2008 and the five weeks spent in exceedingly close proximity with displaced foreigners each day, brought home to me the fact that the issue of refugees is more than just an ethical debate, in various cases, rather it is a matter of life and death.

2.5 The context of refugees in South Africa

The section presents a review of the trend of refugees in South Africa. The issue of political refugee influx in South Africa was not a common phenomenon during the Apartheid government. Nyaoro (2010: 130) stipulates that, migration is not a new occurrence in the Southern African region. The history of migration can long be attested by the fact that as early as 1924, more than one million migrants were settled in South Africa alone as consequences of the discovery of minerals. Looking at the increasing number of refugees as well as other migrants, there is no doubt that a more conducive environment both political and social has made it possible for diverse persons to enter South Africa as compared to the apartheid era.

For example, the apartheid regime refused to provide refugee status to those forcibly displaced from Mozambique and Angola. At the time, South Africa was not a signatory of the 1951 Geneva Convention concerning the offering of status to refugees, even though the then South Africa produced numerous asylum seekers who were avoiding the rough treatment of the apartheid regime. However a number of black migrant workers prior to 1994 were from neighboring Mozambique, Lesotho, Swaziland, and Botswana (Nyaoro, 2010: 130).

During apartheid the number of refugees in South Africa was very low mainly because people from Southern Africa were not attracted to the strict controls placed by the apartheid regime (Mudi-Okorodudu, 2011: 7). He further stipulates that, the effect was that, local South Africans did not have sustained social contacts with other African nationals during the difficult days of apartheid era (2011: 7). However, Mudi-Okorodudu (2011: 7) is of view that care must be taken not to attribute every socio-economic problem or crisis to the effects of apartheid. In

other words, some current social problems experienced in South African society cannot be attributed to the reign of apartheid era. However, this argument can be applied to refugees because all refugees' problems cannot be blamed on the government. Despite South Africa being a middle-income country, South Africa faces many challenges with unemployment, service delivery, poverty and inequality which are a challenge to both local and refugees. It puts refugees, asylum seekers and other migrants to competition with the host population (The UNHCR, 2014).

The Department of Home Affairs and the UNHCR will make use of their offices to continue to provide short-term material assistance to vulnerable refugees and asylum-seekers who cannot access other assistance for basic needs, such as shelter and food. In the longer term, such cases should be integrated into local charitable and government social service programmes (The UNHCR, 2014). This will only happen if the Department of Home Affairs will start giving proper documents to vulnerable refugees, hence, this will make it easier for the DHA to identify whose is refugee and whose is not. Many refugees have failed to access to basic needs because they have been in the country for more than ten years and their application papers have never been processed.

Hampson (2012: 11) argues that, one does not know the real needs of refugees when he or she meets them. However, what happens is that he or she does only assume that he knows refugees and set up projects by offering them the basic needs such as food, clothing, shelter and education. But one thing that is forgotten is the deep needs of their hearts. It is important to meet refugee's basic needs; there is nothing wrong with that. But the most important thing is to have time to listen to deepest sorrow they are going through in their hearts; listening to them it will help them to heal their internal wounds.

Pope (2010: 56) argues that, "the massive shift in human populations presents an array of moral and social challenges to people in host countries as well as to the migrants themselves and their countries of origin." The challenges of refugees have gained part of the political agenda in the South African government. Landau (2005: 3) argues that the present reality of refugees in South Africa can be traced back through the history of the country during the apartheid era.

The apartheid policies resulted in people leaving South Africa to seek better life or a place from which to campaign for change within South Africa. Racial segregation, the group areas Act and the homelands policy resulted in the displacement of millions of people within South Africa (Landau 2005: 3). The above statements regarding the social economy of South Africa is true because, “every economic era has an ideology behind the policies and practices that benefits the dominant interests of the time” (The Oikos study group, 2006: 13). This is the reason why one can say that the case of the apartheid regime has benefited those in power as is always the case. Even the current government despite having good policies and debates about refugees, they still not yet find solutions to refugee’s economic predicament.

A penetratingly critical observation of the apartheid immigration policies is made by Jonathan Crush. Crush (2004: 1) observes that, “South Africa’s transition to a new post-apartheid immigration policy has been slow and tortuous, and is currently characterized by deep uncertainty.” The official government response to the entrance of refugees in many parts of Africa in the 1990’s and early 2000’s tended to be uncertain. However in current South Africa there has been an increase in the number of groups involved in advocacy on behalf of refugees (Brown, 2006: 1). Research groups such as Southern African Migration Project (SAMP), UNHCR and International Regional Information Network (IRIN) do need truthful report on refugee social condition in South Africa (Brown, 2006: 2).

Due to the advocacy by civil society organizations, the South African government through the Department of Home Affairs has significantly softened hard policies for refugees and taken an extra compassionate attitude on reporting the socio-economic conditions of refugees in the country (Brown, 2006: 3). In spite of the improvement on the side of the government in solving the problems, host communities accuse refugees of being involved in crime (Handmaker & Parsley, 2002: 44). In addition, local citizens consider refugees to be a burden with regard to social services such as health care, education, social welfare, housing, water and employment. These accusations have resulted in xenophobic attacks (Kapp & Williams, cited in Stemmet, 2008: 44 - 55).

The belief in South Africa that foreigners are responsible for social ills is attested to by Waller (in Stemmet 2008: 36) who argues that, “lower standards of living, higher unemployment rates, political rumblings, civil war and ecological deterioration in sub-Saharan countries are all factors which push migrants from their own countries.” However, this is true given the fact

that, the opportunities to pursue studies at a tertiary level, results in a significant career and earns a good income that can have a positive outlook on the future hampered by instability in one's country.

Nyaoro (2010: 130) argues that, it is grossly unfair to label all asylum seekers and refugees as criminals by saying all crimes in South Africa should be blamed on refugees and asylum seekers accusing them of dealing in drugs trafficking and other illegal activities. Likewise, in the global South, numerous first countries of asylum hosting enormous numbers of refugees have restricted capability, and the insecurity, ecological ruin and resource interruption brought by huge influxes frequently provokes anger from citizens Milner (cited in Bollaert, 2008: 40).

2.6 The Church and the Refugees Situation

Theology and Church can no longer turn a blind eye to the refugee plight regarding the situation of refugees in SA. Khumalo's studies represented by Hlobo (cited in Hampson 2010: 3) argues that, "though legislation and good policies have been developed to improve refugee's situation, vulnerable refugees in South Africa are still exposed to severe complications when it comes to obtaining of shelter, ID documents, exploitation and xenophobia". Khumalo's study is completed by an additional South African perspective from Rampe Hlobo, which also differentiates the constructive policies with shameful practices Khumalo (2010: 3). Even if the legal structure here in South Africa looks to be pleasant to refugees, the practice highlights a dissimilar image in abuse of human self-esteem. He evaluates the origins of South Africa's xenophobia towards refugees, carried about through mixture of government bribery, manipulation, blaming, and deprived media reportage (Hampson, 2010: 3).

South Africa is a country with 80 per cent of its population following Christian beliefs that inform many moral and ethical principles (UNHCR, 2007). Yet it is a country marked by the tragic events of May 2008 when 62 people were murdered, 670 injured and tens of thousands of foreigners were left homeless and displaced (HRW, 2008). The Church that is relevant to its people has to be an inclusive Church in its way of dealing with the matter concerning refugees, asylum seekers and migrants. Ilup, (2010: 243) argues that, according to the Christian theological perspectives, the "hospitality called in for today's globalised world which faces a massive immigration crisis-should be of a radical kind." While the theological moral

importance of hospitality was generally looked at for years, hospitality is centered on the concept of a gift to welcome others (Ilup, 2010: 244).

Bevans (Nico Botha, 2013: 114) argues that, the transformation of the Church occurs when migrants are viewed not as “strangers”, but as gift who participate in the Church, shaping and contributing to the identity and life of the Church. Cruz (2013: 112) argues that, “the migrants struggle to express and integrate their particular ways of living the faith in their new countries may be regarded as a search for a new way of being Church that is both dialogical and prophetic.” Despite the challenges and obstacles, the effects of enculturation faced by refugees have yet to go beyond their ethnic enclaves, because they have brought different gifts to the Christian faith in their host Churches or communities.

Migrant congregations also bring a more profound meaning to what it means to be Church. The Church is not just the site of liturgical celebration, but also a refuge to migrants in times of crisis and their home when they want to celebrate their communal identity (Cruz, 2013: 123). He further stipulates that inculturation in the context of migration also helps make possible an incultural Church, a Church that respects all cultures and views them as gifts that enrich the catholicity and pilgrimage of the Church.

2.7 The Church and its missiological approach

In the Central Methodist Church of Johannesburg, the overcrowded space hosts the healthy alongside the extremely ill, including those suffering from HIV/AIDS, cholera, and tuberculosis. The Central Methodist Mission provides a variety of social services to refugees, including shelter, a feeding scheme, support group, counselling, advocacy, job search programs, and a health clinic staffed by Doctors without Borders. The Church as a caring community is expected to participate in alleviating the challenges faced by refugees.

The Church has to carefully examine its missiological approach towards refugees. However, Bevans (in Padilla & Phan, 2013: 163), is of the view that the mission “needs to be done with great sensitivity to the dignity of the people among whom the Church ministers, with a basic attitude of ‘bold humility’ or ‘prophetic dialogue’.” He further stipulates that in the context of witness among migrants, the most important witness of individual Christians and the Christian

community as such is the offering of hospitality. However, that hospitality has to be experienced by individual families by offering a short-term home for newly comers arriving migrants regardless of whether they are Christians or not (Bevans in in Padilla & Phan, 2013: 163).

Therefore, since we live in the era of migration, the Church is given opportunity to serve. Hence, the migration issue has two important results. Firstly it gives us the opportunities to be engaged in the serving the poorest of the poor such as refugees, who are continuously on the margins of the societies. Secondly, it is difficult but important to serve in a way those migrants or refugees can identify their own ministry potential for themselves as refugees, they may learn a new the power of spirit and humility in its Lord. So, the Church has always been deeply affected by the migration of peoples, and by God's grace, it has always responded to migrants' needs Bevans, (in Padilla & Phan, 2013: 173).

The pastor of Central Methodist Mission Bishop Verryn is of the view that, the Church's mission is to give hope to those in affliction. His compassion reassures refugees, asylum seekers, and economic migrants who have fled to Johannesburg to escape oppression, violence, and hardships. This pastoral care helps refugees overcome pervading hopelessness, loss of human dignity, and the demoralizing consequences of the loss of their self-esteem.

2.8 How Pastoral care should be conducted among Refugees

In the light of what pastoral care is, Hampson (2010: 19) argues that, "the idea of pastoral care has been used in the Church circle in a very narrow way, implying a purely sacramental and denominational approach to care. However, the true wider meaning of pastoral care is that of the holistic approach covering mind, body and soul." Thus, according to Hampson, the Jesuit Refugee Service (JRS) accompaniment believes in a pastoral that goes beyond denominational boundary concern, so that refugee can be met and understood in his or her completeness.

Given that Christian organisations have always have a heart for the suffering of human beings, in its response to alleviate the pain of those exposed to suffering, they have positively responded to this challenge. De Cruchy (in Hategekimana, 2007: 54) says that, "over the years Christians have adopted a wide and creative set of responses to those in need". This is true because some Christians Churches have done much in the area of helping those in needs such

as refugees and even locals. The Catholics have been among the leading Church in making a difference in responding to the needs of refugees. For example, the JRS is one of the organisations that have made a huge impact in helping refugees.

Hampson (2010: 25) argues that, the JRS have promoted the culture of conflict resolution and reconciliation; they went beyond boundaries and frontiers to express the solidarity of human brotherhood and sisterhood that can be the final step in overcoming the evil which has broken the bonds of love and solidarity within the human family. He further challenged the readers that, holistic responses to ills of refugee's situations are not sufficient. According to him, "the situation demands that the struggle for justice involve assisting and protecting those whose rights are violated, create conditions where these violations cannot be repeated, and advocate for justice for the victims" (Hampton, 2010: 25)

According to Kumalo (2009: 12), the contribution of the Church revealed above is the result of the fact that "the Church operates at myriad of levels, contributing to wider political debates, offering national leadership, working with global ecumenical partners and yet running a soup kitchen in the local neighborhood, training young people for confirmation, holding diverse views within a Bible group or home cell, and encouraging members as they deal with the stuff of life through Manyano groups."

2.9 Conclusion

This chapter has dealt with the an introduction, a general overview on refugees including key contemporary scholars who shaped the literature review including their main arguments, refugees in Africa, SA, literature on the trends of refugees, the context of refugees the Church and refugee situation, the relevance of the Church, its missiological approach, how the pastoral care ministry should be conducted among refugees and the conclusion. The second section on general overview on refugees has highlighted the issue of refugees in general identifying key contemporary scholars and their arguments.

The evidence from the South African context demonstrates that the Church does have an abundance of social capital that is empowering. The MMCPMB used its social capital to provide support, dignity, care, healing, and hope to refugees. Engagement with this Church has

reduced the social isolation of refugees. By breaking the conspiracy of silence about asylum seekers the Church has influenced community, social, Church, and national leaders. Mainly they have heightened the debate concerning the problems of refugees and asylum seekers.

The MMCPMB has highlighted the fact that the social capital of the Church can be tapped for social transformation. This is significant as most of South Africa's distressed communities are seeded with Churches that have significant social capital. Policy makers, social workers, and immigration and government officials should be encouraged to understand the significance of the social capital generated by Churches and how that resource can be used to enhance the wider community. This will lead me to the next chapter that is going to deal with the MMCPMB pastoral ministry to refugees.

CHAPTER THREE
THE METROPOLITAN METHODIST CHURCH OF PIETERMARITZBURG AND
PASTORAL MINISTRY TO REFUGEES

3.1 Introduction

This chapter deals with the MMCPMB's ministry to refugees. The chapter highlights the importance ministry to refugees and reasons why the MMCPMB should minister to refugees, it shows the biblical evidence and the nature of the gospel and why the Church should develop and provide a pastoral care ministry to refugees. The chapter starts with the Background of the Metropolitan Methodist Church of Pietermaritzburg. Next, it analyses the purpose of ministry of the MMCPMB to refugees, followed by the analysis of pastoral care ministry to refugees in MMCPMB. The chapter further discusses the biblical foundation for responding to the needs of refugees.

3.2 Background of the Metropolitan Methodist Church of Pietermaritzburg

The MMCPMB is a member of the Methodist Church of Southern Africa. According to the Methodist Church of Southern African law and discipline (2007: 12), Methodism had its birth in the great work which God performed through the revival of religion in the eighteenth century by John Wesley. Wesleyan Methodist Missionary Society spread the gospel throughout the rapidly expanding British Empire (Buckley, 1997: 59). In in June 1854, Archbell built a small wattle and daub church and mission house in Durban and negotiated with the South African government for a Wesleyan church in Pietermaritzburg. The government granted permission to build the Church on Long market Street where the present Metropolitan Methodist Church is situated (Buckley, 1997).

According to Bester (2011: 3), the MMCPMB wants people of all people irrespective of the race and tribe to consider it as the place of worship, fellowship, and care, ministry of word and community service in order to enhance their spiritual growth. Furthermore, MMCPMB has a heart for the lost. From its inception, the MMCPMB has been serving its members in their physical and educational needs (Bester, 2011: 3).

3.3 The purpose of ministry of the MMCPMB to refugees

The MMCPMB ministers to refugees because in the charter of the mission congress adopted by the conference of the Metropolitan Methodist Church of Southern Africa in Johannesburg on 30th August 2005. The participants to conference committed themselves to four imperatives for mission in our time. These imperatives are:

- 1) Deepened Spirituality as individuals and a Christian community;
- 2) Justice and service in Church and Society;
- 3) Evangelism and Church growth which build up the people of God;
- 4) Empowerment and development which give dignity and new purpose to those who have been deprived (Methodist Church of Southern Africa, 2005: 1).

According to Jacob (1982: 49) regarding ministry to refugees, the conference was of the view that there was an issue of concern towards the apparent lack of provision of pastoral care to Methodist exiles and refugees. Among things that were done, the conference requested the General Secretary of the Christian Citizenship Department (CCD) to visit or contact affected areas to investigate what is being done to provide for humanitarian needs of these refugees (Jacob, 1982: 49). The conference further requested that a caring and concerned ministry be exercised to exiles and refugees from distant countries; and that the Justice and Reconciliation Committee be encouraged to work closely with other agencies throughout the world to help such persons who are found to be in these situations (Jacob, 1982: 49).

The purpose of ministry of the MMCPMB to refugees is to implement the four imperatives in the following areas:

Healing ministry which consists of deepening their understanding of African and other spiritualities, co-ordinated programmes for Christian education, building meaningful relationship that transcends racism, sexism and all other forms of discrimination, and a vigorous response to the crisis of HIV and AIDS, and socio-economic issues (Methodist of Southern Africa, 2013: 5).

Sacrificial giving which consists of becoming a Church in solidarity with the poor, providing training in evangelism, training ministers for the African context. It also involves serving the disadvantaged and marginalised groups in their physical needs (Methodist Church of Southern Africa, 2005: 5). Since discipleship is central to Jesus mission and method, and the MMCSAPMB is a transforming discipleship movement, then, it is one of their obligations to minister to people of all walks of life including refugees (Methodist of Southern Africa, 2013: 6).

The MMCPMB “society is the most visible expression of the body of Christ and is a place, above all others, where mission must happen. Part of that mission will be directed towards the members of the society. Those members need to be nurtured, cared for, supported, taught and offered the means of spiritual formation. (Methodist Church Christian Education Department, 2002: 27). It is significant to review the provision of pastoral care ministry to refugees and the root of pastoral care ministry to refugees in MMCPMB.

3.3.1 A Need for a pastoral care ministry to refugees in MMCPMB

The different theological aspects of pastoral care ministry to refugees that will be developed in this section are rooted in Scripture. Cook (1961: 17-18) in his book written from the Baptist perspective sees the Supremacy of Scripture as the basis of what the Baptists stand for and do. Cook’s position reflects that of MMCPMB who also stand for the Supremacy of the Scripture and nothing else. Hence, the faithful in MMCPMB ought to live according to their beliefs and behaviour if they are to succeed in ministering to refugees. The MMCPMB is committed to the acceptance of the Gospel as their final authority. Therefore the Gospel teaching becomes the basis upon which their faith is anchored.

The Church that stands on this principle relying on the Supremacy of the Scripture and seeking to live and minister in accordance with the word of God through the Bible, has to take into consideration the volume of both New Testament and Old Testament material that calls God’s people to care for the poor, marginalized and refugees in particular. Spencer (2004: 78) argues that, from Abraham to Christ and the apostles, the people of God encountered trauma as a result of being refugees in a foreign land on a regular basis. The concept of refugees as displaced

people living in a foreign land, embraces the entire Bible. Even when they were not actually living as exiles and aliens in a foreign land, they were reminded of their identity.

The Bible is not only filled with cases and examples of displaced people but is also fully completed with instructions to love foreigner or strangers, and show hospitality to refugees. There are specific commands in the Old Testament and there is a definite continuation concerning the call to love alien people and to show hospitality to refugees in the New Testament. The clearest place where the call to have mercy on refugees is found in the New Testament in Matthew Chapter 25 where the righteous are measured on the day of judgment by how they treated the hungry, thirsty, strangers, naked, sick and prisoners (Matthew, 25: 31-46).

Stemmett (2008: 142), states that the most closely linked to the teaching of Jesus Christ is Christ's example. He did not limit or restrict his ministry to Jews, but in many instances he ministered to non-Jews, Samaritans in particular who were discriminated against by Jews. In the Gospel of Luke Chapter 17, the Bible gives us a story of the ten lepers healed by Jesus Christ, only one of whom, a Samaritan, is seen as a hero of the parable because he came back to thank Jesus for healing him from incurable disease. Another place in the New Testament where Christians are instructed to show hospitality to refugees is in Hebrews 13: 2-3. The Hebrew translated word for hospitality is *philoxenia*. This word *philoxenia* means to love refugees (or strangers) which is another good indication that pastoral care ministry to people who are vulnerable, marginalized and uprooted, such as refugees and asylum seekers, is not an additional elective for the Christian Church, but a must if the Church is to be effective in its mission.

These instructions on how Christians ought to treat refugees, give us a convincing reason why Christians who believe in the message of the Bible should seek to develop a pastoral care ministry to refugees who live among us, namely those who have fled their own countries of origin and are living as refugees in South Africa. Related to the call to offer hospitality to refugees is to remind us that Christians have the obligation to know what it is like to be a refugee. The Bible indicates that we once were far from God and strangers to his kingdom. In the same way this idea applies to us as it did to Israel. Peter the apostle tells us that all Christians are "aliens and strangers" in the world (1 Peter 2:11 New American Standard Bible).

According to Rosner (2002: 3), all Christian people should sympathize with foreigners and strangers, since we once were all strangers to God. He further argues that, “refugees with their meagre possessions and their pre-occupation with their real home can help us to develop a simple lifestyle that holds loosely to material things and places high values upon that which last for all eternity.”

3.3.2 The pastoral care ministry to refugees is rooted in the nature of the Gospel

The MMCPMB should develop a pastoral care ministry to refugee is to be found in the nature of the Gospel. The MMCPMB falls under the alliance that describes itself as evangelical. Hence, evangelical Churches put great importance on the declaration of the Gospel through faith in Jesus Christ. Stott (1961: 83) is of the view that, at the heart of the Gospel lies the matter of God’s grace. The Gospel is about the grace of God towards sinners. The word grace is defined as “love to the undeserving” (Stott 1961: 340). He further says that grace is God’s “free and unmerited favour” (1961: 340).

So, grace can be comprehended as love, favour and mercy to those who do not merit such kindness. The teaching of Jesus to his recipients concerning God’s grace should to be considered as extending the same kind of unmerited mercy and kindness to those who do not merit such treatment from us. Quoting from the Gospel of Luke 6: 32-35, Jesus said:

If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good for those who are good to you, what credit is that to you? ‘Sinners do that as well. And if you lend to those who from whom you expect repayment, what credit is that to you? Even ‘sinners’ lend to ‘sinners’ expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back.

This Scripture passage and other similar ones are seen by Verhey (1984: 15) as presenting us with “the great reversal of the kingdom” and this lies at the heart of the Gospel. The call to give money to those who do not have the capacity to repay and to love our enemies might go against the practice of unconvinced society, but it is important to the Gospel of grace. Equally, to show love and kindness to refugees may well go against the general response of society, but it is an important constituent of advancing the kingdom of God.

In South Africa, as in many other countries, there are strong nationalistic tendencies. Cook (1992: 53) argues that politicians in South Africa and worldwide get elected on a platform of protecting the rights of their citizens. The politicians focus' on the needs and constitutional rights of the citizens of their country is essential. Yet, in a situation which favours the needs and rights of the citizens of the country, it becomes all too easy for people to regard refugees as worthless or not deserving kindness and mercy (Cook, 1992: 53).

It is through this filter that refugees are seen as a drain on valuable resources that should be directed to citizens who are poor and struggling. And therefore, it is this kind of nationalism that has fuelled a negative perception of refugees and xenophobic attitude in the Republic of South Africa. Cook is of the opinion that this kind of nationalism should be not found in the Church. Just as the ministry of Jesus Christ did not only focus on Jews but it was spread beyond the Jewish people, likewise the pastoral care ministry of the Church that carries the name of Christ Jesus has to open its arms to people of all walks of life including those who are not citizens of our country (Cook, 1992: 53).

Rosner (2002: 4) states that, the warrant for a Christian humanitarian response to refugees is rooted in God's intention which is clear about caring for the alien in Israel, and to include the nations in his family, in the sense of the Gospel and in the scope of the kingdom. We cannot distinguish our moral belief from our missionary and evangelical endeavours. The manner, in which we treat other people, especially the poor and marginalized in society, either detracts from our message or gives credibility to the message that we proclaim.

Rivers (2004: 4) argues that, "If we are to live biblically, we must move beyond simply identifying and understanding the individual moral judgment of Scripture. We have to combine them into the standards which we can apply to ourselves, in our situations. We have to construct a biblical ethic." The refugees, who live in South Africa, present the MMCPMB with an opportunity to demonstrate what they believe and preach in the Gospel. The essence of the good news is: We have undeservedly and unexpectedly received affectionate and excessive welcome from God. This message needs not only to be proclaimed, but it also must be demonstrated. We who were once refugees towards God, but have been welcomed by God, must in turn give the same kind of welcome to refugees.

3.4 Analysis of pastoral care ministry to refugees in MMCPMB

An analysis of MMCPMB pastoral care ministry to refugees is based on three key points:

1. The importance of assimilation and integration;
2. The exile in referring to the Exile of the Jewish people in Egypt and Babylon in understanding the experiences of refugees; and
3. Christian hospitality in regard to refugees.

These three points have been chosen because they have a bearing on the pastoral care model of ministry to refugees. Using these three aspects of a Biblical theology of pastoral care ministry to refugees, it becomes obvious to start asking some key questions that could be used as a means of analysing the way in which the MMCPMB is ministering to refugees. Questions also could be utilised to probe a future pastoral care model of ministry to refugees or individual aspects of such a ministry.

The MMCPMB does practise hospitality towards those in need, especially refugees and the poor. Ministry of MMCPMB to refugees takes into account the physical, social and spiritual challenges of refugees. Many of the challenges facing refugees in PMB are results of war, brutality, famine and economic situation in their home countries. In this connection, Maruskin (2003: 1) argues that, biblical hospitality cannot be reduced to fellowship over tea after Sunday service or an occasional meal held in the congregation's hall. Tracing biblical significance for hospitality one sees that the word hospitality is translated as *philoxenia* which means loving strangers or refugees. This matter of caring for refugees continues in the Bible to be the central theme of biblical hospitality. The epistle of 1 John 3: 18, puts emphasis on hospitality by saying that, "dear children, let us not love with words or tongue but with actions and in truth". This includes inviting refugees from other countries into our homes. It involves getting to know them and becoming involved in their lives. This once again includes meeting their spiritual and physical needs through a possible pastoral care ministry and advocacy on their behalf especially, those who are voiceless in South African society.

These things are not done without the payment of a heavy price and they are time-consuming. But if we are to be obedient to God's commands from the Bible that encourages us to love

refugees, then we have to accept the payment of that price for such kind of love so that we can please God. Hendrickson (1980: 146), commenting on the call to practice hospitality in Romans 12: 13 says that, “what the apostle is urging, therefore is that, believers will not only show hospitality when they are asked to do so, but will go out of their way to offer it”.

The kinds of ministry and the extent to which pastoral care ministry is offered to refugees may be limited by the resources of a local congregation, but the love extended to refugees can never be limited or restricted because of financial constraints. Spencer, (2004: 158) argues that, faith calls for just such a holistic response. Yet, he stipulates that, “as aliens and strangers in the world, God’s call to us love the alien as ourselves is challenging, sometimes difficult to work out and ultimately uncompromising. There are, however, fewer higher calls to which we can respond.”

It is within this perspective that the nature of the Gospel of the grace of God becomes important in motivating evangelical Christians to develop a pastoral care ministry to refugees. As the receivers of God’s grace, we are given instruction in the Gospels to show parallel grace to those who do not merit it. Thus, in the Gospel of Matthew 25, when Christ Jesus describes the scene from the last judgment, where God will isolate the righteous from the unrighteous, the characteristics of the righteous are based on their treatment of the needy and foreigners. Therefore, if the MMCPMB wishes to be a people who do not simply proclaim, but seek to live out God’s Gospel of grace, that grace has to be extended to the poor, the needy, the undeserving and the refugees in our society.

3.5 The Biblical foundation for responding to the needs of refugees

Theologically, our various belief traditions teach us to welcome our brothers and sisters with love and kindness. Indeed, the Bible, our most highly valued book of wisdom and reference of all times tells us: “the stranger who sojourn with you shall be to you as the natives among you, and you shall love them as yourself; for you were strangers in the land of Egypt” (Leviticus, 19: 33-34).

The MMCPMB’s response to the above-mentioned challenges is a test of obedience to scripture and the Lord Jesus Christ. The Church’s response is not based only on humanitarian principles,

but also on biblical teachings of Jesus Christ on hospitality (Stemmett, 2008: 1). In this context, the MMCPMB is challenged to respond to the needs of these refugees who have ran away from their home countries and are now exposed to every kind of hardship here in South Africa. Story (2004: 73) in what he called the “Dives Syndrome” argues that, it is a natural fact that when human are fortunate enough to emerge from the deepest poverty, they tend to forget those whom still facing poverty and they are habitually blind to the needs of others.

The challenges that the MMCPMB faces are related to a lack access to basic services that are provided by the government to which refugees do not have access due to the lack of documentation, employment and discrimination. However, it is important to mention that the MMCPMB works with refugee communities in encouraging them become self-sufficient and reliant. Document analysis and observation reveal that refugees are regarded as the same as everyone else within the community they live. Once life becomes difficult to them, they have nowhere to go, no one to run to. It is true that there a model that the Church uses to care not only for refugees but also for South Africans who do not have enough also to live on. However, the document analysis from MMCPMB reveals that there is no specific model of pastoral care that responds to the challenges of refugees in PMB.

3.6 Conclusion

The main focus of this chapter was firstly to analyse the purpose of ministry of the MMCPMB to refugees. The analysis reveals that the MMCPMB practise hospitality towards refugees in order to meet their needs as instructed the Bible. The Church takes into consideration their physical, social and spiritual challenges. The biblical foundation for responding to the needs of refugees is based on the test of obedience to scripture and the Lord Jesus Christ. The Church’s response is also based on biblical teachings of Jesus Christ on hospitality. Next chapter will present the data collected from interviews.

CHAPTER FOUR

PRESENTATION OF DATA

4.1 Introduction

This chapter presents the data collected from the respondents which answer the research questions in Chapter one. The chapter starts with a brief review of the research methods of data collection mentioned in Chapter one and information of the respondents. The research findings are presented. All the respondents were informed in time about the interviews and were also informed about the objectives of the interviews. The respondents were given the freedom to withdraw from the interview if they feel uncomfortable. In order to protect the respondents' identities I will express the findings using numbers instead of names.

4.2 Research method

The study used qualitative methods. Qualitative method in research is used because qualitative research underlines the significance of research and guides the relationships and enables one to acquire the detailed information and the behavioural perceptions. The choice for using the qualitative method was because its primary purpose is to describe an on-going process. The qualitative method was beneficial to the study because it helped present the data from the perspective of the Church minister and refugees on challenges faced by refugees and a pastoral care model provided (Sarantakos, 2005: 45).

In a similar vein Katzenellenbogen et al. (2002) argue that qualitative methods permit researchers to understand how the subjects of the researcher identify their situation and their role within this framework. Hakim (1987: 26) is of the opinion that these rich descriptions of individuals' perceptions, beliefs and mind-set.

4.3 Contextual information of the interviews

Two interview templates were prepared with semi-structured questions. One template was designed to interview the pastor of the Metropolitan Methodist Church in Pietermaritzburg. The other template was designed for the interviews with the refugees. A total of 21 interviews

were conducted. One interview was directed to the pastor and the rest of the interviews were directed to the refugees living in the central city of Pietermaritzburg.

4.4 Selection of the respondents

A total of 25 refugees were interviewed. The selection attempted to cover all genders, different occupations and status. These included married and unmarried women, those who sell in the street or who own and work in barbershops. Last but not least, students were also included. In total 10 women were interviewed, 8 were married and 2 were still single. Altogether 15 men were interviewed, of whom 5 were students and unmarried and the rest were married.

The selection tries to cover all genders, different occupations and status. These include married and unmarried women, those who sell in the street, own and work in the barbershops. A total of 10 women were interviewed, 8 were married and 2 were still single. A total of 15 men were interviewed, out of which 5 were students and unmarried and the rest were married. The ages of the people interviewed range between 25-45 years of age. It is undeniable that the minority of the refugee community has been privileged to comfortably integrate into the South African community but the majority are still suffering due to little or no support from relevant authorities.

4.5 Presentation of the findings

This section presents the views of the Methodist pastor and refugees who participated in the study. It aims at responding to the first two research questions, “How is the MMCPMB responding to the challenges facing refugees?” and “Why should the Church respond to challenges faced by refugees?” Since it was a semi-structured interview, themes were developed according to questions in the interview schedule.

4.5.1 Challenges faced by refugees

During interviews, the respondents elaborated the challenges they face as refugees in PMB. Informant highlighted four major challenges as causes of their difficult life in PMB. They mentioned firstly difficulties in obtaining legal documents; secondly language barrier; thirdly

xenophobia and fourthly unemployment due a lack of livelihood skills. These challenges are presented in details below.

Difficulties in obtaining legal documents

The first answer to the question regarding the challenges refugees face in Pietermaritzburg was a common problem of obtaining proper documentation from Home Affairs. A lack of refugee legal documents constitutes a major challenge to integrate in the social life of the host community. Without legal documentation a refugee cannot have access to basic social services such as education and training, health care, housing, banking and employment. Out of twenty five respondents I spoke to, only three have the permanent residences, nine have refugee status and thirteen are living with permits that prohibited among which some were rejected and they managed to write appeal letters and now are living by temporary permit waiting for anytime to be deported. One male refugee was always going to get his permit extended, and he was given every time he went in Musina one month visa. Last year when he went to get another visa, he was arrested and taken into Lindela and now he is waiting for the deportation.

The lengthy of determination of asylum seekers process has resulted in being forced to wait for a period of as long as ten years before knowing their fate is one of the issues of common concern. The majority of respondents from all communities also acknowledged the lack of proper documents as a main setback in that it excludes the victim from getting even the common services the law of the country entitled them to. Some asylum seekers whose respondents are rejected or subjected to appeal processes find it difficult if not impossible to proceed with.

A refugee cannot access social services nor open a small business without a refugee status. They mentioned that obtaining legal documents takes many years than expected. While refugees are waiting for their documents to be issued, they are considered as illegal migrants and this jeopardizes their security and safety in Pietermaritzburg. This is because they scatter all over Pietermaritzburg neighborhood and it puts them at risk given the pending hostile social environment.

However, some holders of refugee status reported the limitation of this document to social services. They may obtain their refugee status and refugee identity documents, these

documents are limited to access few social services. In many cases, refugee status and identity documents still have boundaries as they cannot give them access to loan and credits from the credit institutions in order to start a small business on the street. According to some respondents, the other problem with the refugee permit or status is that many civil authorities and policy officers not yet aware that a foreigner can use a residence permit written on A4 paper instead of passport. Since refugees in Pietermaritzburg receive no assistance in terms of credit or loan from NGOs for their self-reliance, the micro-finance institutions (MFI) turn down their applications because of a lack of proper documents. Some banks do not accept refugee opening a bank account using refugee status.

Challenge of language barrier

On the other hand, some refugees are failing to be involved in small business because of language barrier. For example those who have public phones business often lose customers because they cannot communicate well in IsiZulu language. Some local citizens do not prefer their public phones due to the xenophobic behavior. Thus, they lose customers because of language barrier to communicate with them.

Xenophobic attacks from the local citizens

They face xenophobic attacks from the local citizens when striving to enter into informal business or street vending. Hence the society they live in has not accepted them as they are. One respondent illustrated challenges in barbershop business by stating:

I owned a barber shop for seven years on Church Street. I was doing this job of cutting hair, one day as I got this barbershop from African Enterprise organization, people in Imbali held a meeting concerning whether really our barbershops were not among things which spread the HIV and AIDS. They delegated a person to find out from me about the way I prevent spreading aids in the citizens. I explained that normally after use the machine is thoroughly cleaned with alcohol called 'spirit'. I told him that, according to my little knowledge that the virus does not stay out of blood for longer. But he could not believe because of the poor condition of my salon which is tent. (Interviewee May 2013)

The respondents indicated that because of the high rate of unemployment, local citizens are now also entering in the informal business. They face xenophobic attacks from the local citizens when striving to enter into informal business or street vending. Hence the society they live in has not accepted them as they are. Because of labour market policies and the high rate of unemployment in Pietermaritzburg, employers are reluctant to employ qualified refugees with temporary permits. Therefore, they resort to self-employment by selling goods such as secondhand clothes, vegetables, fruits, body lotions and so forth on the streets. It is by doing these work that they sometimes compete with locals who are also either selling the same items or products. The respondents indicated that because of the high rate of unemployment, local citizens are now also entering in the informal business in number.

Refugees who are in barbershop businesses are unable to increase household income. They mentioned to have problem of finding the way to buy good materials for the hair-cut salons. Since they do not have good material, their customers do not trust the hygienic quality of the barbershops. This implies that they cannot improve the quality of the barbershop because of lack of start-up capital or financial support.

Unemployment due a lack of livelihood skills

Respondents were asked what their vision was after they were far from home while and facing many challenges. Respondents answered that they are willing to acquire skillful livelihood skills that could enable them to cope with South African life requirements in Pietermaritzburg. The purpose of the question was to determine the reasons of the joblessness and failure to open sustainable micro-enterprises instead of hair cut salons in tents. Besides lacking proper documents allowing them to work, they highlighted that they are physically strong but lack the knowledge and skills to work and earn living. They believe that once they can acquire relevant skills they may be able to work in the informal and formal markets and earn income.

During the interview, the majority of males pointed out that when they can also earn income, their standard of living can improve because they will be able to pay for decent accommodation, clothes, and food and school fees for children. The challenges in the small businesses negatively impact on school children. Many school age children do not go to school because parents cannot afford paying school fees. Some children attend poor and lower performing quality

schools in the suburbs of Pietermaritzburg. These children have to walk long distances through insecure streets and cannot afford paying school buses.

From the respondents, the discussion was moving around their helpless condition and the way to come out from the misery by living a better life in the community of Pietermaritzburg. They highlighted that because of the absolute poverty, many refugees who stopped the formal education and training due to perpetual wars in the home countries find it difficult to continue studying in Pietermaritzburg.

One of the coping mechanisms for male refugees is a marriage by convenience. A number of refugees marry or co-habit with local women, not because they truly love them, but they do it for their survival. However, this practice has resulted in death of several refugees by HIV/AIDS. Others have decided to do illegal businesses for their survival. A respondent reported that many refugees have been arrested by police officer and jailed for many years leaving their families without any supports.

4.5.2 The response of Metropolitan Methodist Church to the challenges of refugees

In the first instance, the researcher asked respondents who are refugees whether the Church has played any role in alleviating the challenges they face in PMB. They pointed out that the Church has been helpful to them. Most respondents have acknowledged that the Church has played an important role toward their lives. In this regard, 14 respondents expressed that the MMCPMB has helped them to learn English and assisted them to access health treatment. Other 17 refugees reported that the Church has helped them in paying of the tuition for children. However, seven refugees expressed that they expected to get some skills training in technical and small business skills. The training would enhance the chance of securing employment. The training would further increase job's opportunities in order to sort out the rental issue.

The first question to the pastor enquired the nature of the pastoral care model which the MMCPMB has in order to holistically respond to refugees' challenges mentioned above. The Methodist pastor reported that the pastoral care model that is used by the Church is an inclusive model. He calls it inclusive because the model used does not only cater for refugees but it caters

for everyone in need. In regard of refugees, there is nothing that has been done specifically for them. He further mentioned the following:

The Church is full of needy people including refugees. It is trying to serve them and other people who are vulnerable as well. This is what pushed us to have many projects through which we try to deliver services to all our people in need and even to those who are not Methodist. One of our projects is education foundation which helps student with school fees. The conditions which govern the award of education foundation bursary are that, this bursary assists Methodist residing and worshipping in the Pietermaritzburg area. Bursary applicants and their families must be actively involved in their Church and be a positive witness for Christ in the community. This is caused by the difficult financial times and the fact that we receive many applications for assistance. We also encourage those in need to explore other venues in getting financial assistance.

He further report that those refugees in need should explore the ways such as school fee reduction, school fee exemption. They may need to investigate a loan from a financial institution or they may need help in applying for school fee exemption.

The lack of much attention to refugees is caused by other target population. In addition to refugees, the church also has a ministry called “The Lord’s Caring Centre” for believers in farms, prisons. There are other who receive monthly an amount of money that helps them in terms of food. And the amount is not static but it can vary according to financial restraints, and other receives parcels every month. All these are the things the church does as the pastoral care ministry and it is done to any person who is needy.

The individual members of the church also assist refugees in their needs. In this connection, the pastor reported the following:

We are aware that refugees have so many challenges in PMB. However, we cannot meet the demands of everyone but we just do try the best we can as one can see the above difficult faced by the Church. Myself as minister cannot but I am fortunate that there are people who are looked after without even my knowledge. So each and every

one try to do what he or she can to uplift the lives our disadvantaged brother and sister who are in need since we are both the body of Christ.

The quote implies that the care for refugees exists but it is not formalised within the framework of the MMCPMB. There is no written pastoral care model that the Church can follow when serving the refugees.

4.5.3 The role of the Church in advocacy in response to challenges faced by refugees

The different theological aspects of pastoral care ministry to refugees that will be developed in this section are rooted in Scripture. The reason for this is that the MMCPMB provides pastoral care ministry based on the Scripture. Cook (1961: 17-18) views the “Supremacy” as the basis for pastoral care ministry for refugees. The Methodist are committed to the acceptance of the of the New Testament as their final authority, and they are therefore somewhat chary of accepting ideas and practices up until thoroughly they have examined them in the light of the New Testament teaching (Cook, 19961: 26).

The Church stands on the principle relying on the Supremacy of the Scripture. Both Old Testament and New Testament call God’s people to care for the poor, marginalized and refugees in particular. In this connection, Spencer (2004:78) argues that from Abraham to Christ and the apostles, the people of God encountered trauma as a result of being refugees in the foreign land on regular basis. The concept of refugees as displaced people living in foreign land embraces the entire Bible. Even where actually they were not living as exiles and aliens in a foreign land, they were reminded of their identity.

The Bible is not only filled with cases and examples of displaced people but also it fully completed with instructions to love alien and show hospitality to refugees. Whereas they may be many instructions, these commands and specific in the Old Testament, there is a continuation of that is definite concerning the call to love the alien and to show hospitality to refugees in the New Testament. The most clearest places where the call to have mercy on refugees is found in the New Testament in Matthew 25 where the righteous measure on the day of judgment is how they treated the hungry, thirsty, strangers naked, sick, and prisoners (Matthew. 25: 31-46).

According to Stemmett (2008: 142), the most closely linked to the teaching of Jesus Christ is Christ's example. He did not limit or restrict his ministry to Jews, but in many instances he ministered to non-Jews, Samaritans in particular who were undermined by Jews. In the Gospel of Luke chapter 17, the Bible gives us a story whereby it says that, of the ten lepers healed by Jesus Christ, only one who was not a Jew but a Samaritan is seen as a hero of the parable because he came back to say thanks to Jesus for healing him from incurable disease. Another place in the New Testament where Christians are instructed to show hospitality to refugees is in Hebrew 13: 2-3. The Hebrew translated word for hospitality is *philoxenia*. This word *philoxenia* means to love refugees or (strangers) which is another good indication that pastoral care ministry to people who are vulnerable, marginalized, uprooted such as refugees and asylum seekers is not an additional elective for the Christian Church, but a must if the church is to be effective in its mission.

These instructions according to the way in which we disregard and treat refugees gives us a convincing reason why Christians who believe in the Bible should seek to develop pastoral care ministry to refugees who live among us, namely those who have ran away from their own countries of origin and are living as refugees in South Africa. A narrowly related to the call to offer hospitality to refugees is to remind us that Christians have the obligation to know what it look like to be a refugee. The Bible indicates that we once were far from God and strangers to his kingdom. In the same way this idea applies to us as it did to Israel. Peter the apostle tells us that, all "Christians "are strangers and aliens in the world" (1Peter. 2: 13). According to (Rosner, 2002: 4), all Christian people should sympathize with foreign strangers, since we once were all strangers to God. Then having experienced his welcome, we become strangers in another.

4.5.4 The Metropolitan Methodist Church's refugee ministry and the Nature of the Gospel

The second reason why the MMCPMB should develop a pastoral care ministry to refugee is to be found in in the nature of the gospel. The MMCPMB falls under the alliance that describes itself as evangelical. It is said that evangelical churches put big importance on the declaration of the gospel through faith in Jesus Christ. Stott (1961: 83) is of the view that, at the heart of

the gospel lies the matter of God's grace. The gospel says about the grace of God towards sinners. The word grace is defined as "love to the undeserving" Stott (1961: 340) further says that, grace is God's "free and unmerited favour".

So, grace can be comprehended as love, favour and mercy to those who do not merit such kindness. The teaching of Jesus to his recipients concerning God's grace should be considered as extending the same kind of unmerited mercy and kindness to those who do not merit such treatment from us. Quoting from the gospel of Luke 6: 32-35, it is said that, "If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good for those who are good to you, what credit is that to you? Even 'sinners' do that. And if you lend to those who from whom you expect repayment, what credit is that to you? Even 'sinners' lend to 'sinners' expecting to be repaid in full. But love your enemies, do well to them, and lend to them without expecting to get anything back".

This Scripture passage and similar others to it are seen by Verhey (1984: 15) as presenting us with, "the great reversal of the kingdom". And it lies at the gospel's heart. The call to lend money to those who have not got the capacity to repay back and to love our enemies might go against the particle of unregenerate society, but it is important to the gospel of the grace. Equally, to show love and kindness to refugees may well go against the general tide of society, but it is a gospel's important constituent.

It is through this field that refugees are seen as drain on valuable resources that should be directed to citizens who are poor and struggling. And therefore, it is this kind of nationalistic that has fueled a negative perception of refugees and xenophobic attitude in the Republic of South Africa. Cook is of the opinion that, this kind of nationalism should be not found in the church. Just as the ministry of Jesus Christ did not only focus on Jews but it was spread beyond the Jewish people, likewise the pastoral care ministry of the Church that carries the name of Christ Jesus has to open its arms to people of all walks of life including those who are not citizens of our country (1992: 53).

It is within this perspective, the nature of the gospel of the grace of God becomes important in motivating evangelical Christians to develop a pastoral care ministry to refugees. As the receivers of God's grace, Christ gave instruction to the Church to show parallel grace to those who not merit it. Thus, in the gospel of Matthew 25, when Christ Jesus describes the scene from the last judgment, where God will isolate the righteous from the unrighteous of the characteristics of the righteous is based on their treatment of the needy and foreigners. Therefore, if the MMCPMB wishes to be people who not simply proclaim, but seek to live out God's grace gospel that grace has to be extended to the poor, the needy, the undeserving and the refugees in our society.

During the xenophobic attacks of May and June 2008, people who were kicked out of their homes, whose possessions were looted, and who assaulted and killed were recognized by the perpetrator to be refugees. That is why they were violently targeted. In the same way, the judgment day the righteous will be identified among other things as being those who instead of driving out refugees and foreigners, took them and gave them food, shelter. The righteous will be known as those who came to the rescue of refugees when others were exploiting them and ill-treating them (CoRMSA).

4.6 Conclusion

This chapter served to give an accurate and precise account of the responses given the refugees and Pastor. It addresses three main issues. "How is the MMCPMB responding to the challenges facing refugees?" and "Why should the Church respond to challenges faced by refugees?" Though there is a limited assistance provided to refugees, the findings reveal that the Church could not adequately respond to all challenges they face because of the presence of other vulnerable groups such as local poor citizens, orphans, widows. In addition, there is also a lack of specific pastoral care model as a framework to follow. The Church's provision of care to some refugees is rooted in the Scripture, more specifically in the gospel of Jesus Christ.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

5.1 Introduction

Chapter four has already presented data out of which themes will be drawn. These themes will be used as the basis of this analysis. This chapter is the pinnacle of this research report, hence its objective is to try to highlight whether the data collected has tried to answer the research question. This chapter will first highlight the necessity of discussing the findings by pointing out 1) that the MMCPMB does not have a pastoral care model specific for refugees, 2) the plight of the refugees in Pietermaritzburg 3) and give substantial reasons why the Church is the best candidate to participate in the advocacy of refugees in Pietermaritzburg.

5.2 The Plight of Refugees in Pietermaritzburg

From the interviews on the experiences of the refugees, which are extensively highlighted in the previous chapter, four themes seem to commonly express the ways refugees experience life in Pietermaritzburg. The first theme which seems to be more dominant over the others is the issue of documentation. The issue of security is also a common and important theme. The third theme is awareness which highlights the fact that refugees are aware of the source of the problems which exacerbates their plight. The last, most probably the most important element in this paper, is the issue of divine intervention. These themes will now be unpacked.

5.2.1 Documentation

The process of obtaining these documents is in most cases difficult for them due to delays or bureaucratic channels which seem unwilling to serve them. Some have expressed how the officials have mistreated them with unwelcoming gestures which include unjustified detention. The lack of documentation means lack of access to all the privileges and rights of a refugee as stipulated by UNHCR. For instance, to open a bank account you have to be a permanent resident. Most refugees who were interviewed said that they only had a residence temporary permit despite the fact that they have lived in South Africa for more than 10 years. In other

words, if one is deprived of these important documents, a person is not a legal recipient of basic services.

The problem of documentation is not only confined to Pietermaritzburg but is a common phenomenon. Worth in Bollaert argues that, “in the past decade a growing number of countries have introduced immigration policies that allow for the exclusion of refugees. People who flee from injustices into nation states for refuge are often met by a system that is marked by a process of filtering, choosing, accepting and exclusion” (2006: 13). Bollaert (2006) argues that the introduction of policies which are intentionally designed to deny documentation is a way of encouraging refugees to leave their host countries or forcibly deport them. On the other hand the problem of documentation has been caused by the very high influx of people seeking asylum. This is noted by the UNHCR (2014) which states that “(t)he high number of applications led to backlogs and has an impact on the quality and efficiency of the refugee status determination (RSD) process.

5.2.2 Xenophobia and safety of refugees

Most interviews highlighted the fact that refugees felt unsafe because of the treatment they receive from South African citizens. The treatment ranges from insults in which they are described as Makwerekwere, which is a derogatory name for an unwelcomed foreigner. Beyond insults they are also physically bullied. Sometime refugees, denied of documentation by Home Affairs are arrested and detained as illegals. Haddad (2008) pointed out that there is strong need for various stakeholders to respond to the pressing needs of refugees in various parts of the world. She further argues that there have been various concerns about the safety, security and rights of refugees for several decades, as refugees move from all corners of the globe. This shows that the issue of security of refugees is not only a local problem but also a global problem.

Safety is a great concern for refugees in Pietermaritzburg. In this connection of refugees in South Africa, Bwalya (2012: 1) argues the following:

One of the major challenges pertaining to refugees in South Africa is the dichotomy of a society that prides itself with the best and almost impeccable constitution and a legal framework favourable to refugees but it is not willing to observe the

framework. De jure, South Africa is a paradise for refugees but de facto it is a nightmare.

Mudi-Okorodudu (2011) and Crush (2004) tried to do psycho-analysis on the attitudes of some South Africans towards foreigners as having its source in the effects of the apartheid era. Mudi-Okorodudu (2011: 7) pointed out that the negative attitudes of South Africans to foreigners are due to sustained social contacts with other African nationals during the difficult days of the apartheid era. Although the apartheid regime ended over twenty one years ago, the effects of its ills and wrong continue to live on. A lack of contact with refugees and knowledge of their challenges has resulted in difficulties of assimilation and integration in the socio-economic spheres of the host community. A penetratingly critical observation of the apartheid immigration policies is made by Jonathan Crush. Crush (2004: 1) observes that “South Africa’s transition to a new post-apartheid immigration policy has been slow and tortuous, and is currently characterized by deep uncertainty.” The official government response to the entrance of refugees in many parts of Africa in the 1990’s and early 2000’s tended to be uncertain.

5.2.3 Awareness

The theme of awareness was prevalent when the respondents were asked what they thought could be done to alleviate their plight. Their responses indicated that they were aware of the sources of their plight. They indicated that there was a lack of coordination between the government and the UNHCR. It is interesting to note that they also were aware of the role of UNHCR. It seems more likely that they were looking for a voice which will enhance the coordination of these two institutions.

The establishment of the UNHCR as an umbrella body seems to have attempted to solve the issue of the diverse needs of refugees in different parts of the world. This is the view put forward by Hyndman (2000), when he argues that the UNHCR is arguably the most powerful UN humanitarian agency today. With the contemporary shift in responsibility from individual states to multilateral agencies, the UNHCR plays a key role in the international refugee regime.” UNHCR has thus established a whole administration regulated by multiple conventions treaties which have made it possible for the organization to operate as a harmonized regime. Turk and Nicholson (2003), refer to these conventions as having some kind of legal, political and ethical implications. Nevertheless, they point out that the plight of

refugees in certain places of the world is an indication that these mechanisms are not enforced equally in different contexts. In our case this lack of enforcement is reflected in the experiences of the Pietermaritzburg refugee community.

There have been efforts channelled into alleviating the plight of the refugees as reflected in research undertaken by international organizations and also advocacy by civil society organizations (Brown, 2006: 1-2). Due to advocacy by civil society organizations, the South African government, through the Department of Home Affairs has significantly softened hard policies regarding refugees and taken an extra compassionate attitude on reporting the socio-economic conditions of refugees in the country (Brown, 2006: 3). In spite of these improvements on the side of the government in solving the problems, host communities accuse refugees of being involved in crime and other undesirable activities (Handmaker & Parsley, 2002: 44).

5.2.4 Divine Intervention

When the respondents were asked what they thought could alleviate their plight, the majority seemed to give the responsibility to God. All their problems were put in God's hands. The responses indicated that the respondents were prepared to put their last hope in God if all else failed. The interesting thing is that they would suggest what they thought might help them and if they were uncertain, they invoked the divine as the last place to resort to. On the other hand when they were asked what they thought the Church could do to help them, they were confident that the Church could provide some material resources such as food, money and rent. All in all the majority of the respondents were confident that God can provide both physical and spiritual needs. The Methodist pastor in the interview, indicated that the Church assisted with money, food parcels, scholarship etc., which some refugees might have benefited from, since these incentives were meant to benefit everyone in need. In this sense the Church's contribution cannot be denied, but this study is suggesting more sustainable ways of helping.

The problem faced by the refugees is not a lack of resources as much as limited access to those resources. It is in this sense that the Church does not need to provide resources but devise a way in which the refugees can access the resources which should be at their disposal. The

immediate question, which one is bound to ask is why the Church should do that when they are a secular organization who are already trying to do both of these things.

5.4 Why the Church Should Take on this Task?

Whenever the words such as 'Church' and 'Religion' are mentioned, they seem to link religious organisations within the environmental realm of spiritual or heavenly discourse. Such a response is common because the discourse on religion tend to be associated with issues surrounding spirituality, heaven and in most cases God. Religious organisations are also involved in social issues but such involvement at times tends to be peripheral because they are construed to be secondary to the spiritual realm. Quite a number of writers have pointed out that social actions of the Church are central to the spiritual character of the Church or religious organisation. These writers include Dietrich Bonhoeffer, (1955) Alistair Kee, (1974) Joseph Cardijn (1995) and Gustavo Gutierrez, (1979).

Bonhoeffer (1955) in the third section on why the Church should take this task went on giving substantial reasons why the Church is the best candidate to participate in the advocacy of refugees in Pietermaritzburg, he argues that, 'State and Church' reveals that the Church cannot be understood exclusively in spiritual terms. For Bonhoeffer, a Christian does not live in a vacuum but in a world of government, politics and labour. Therefore, Christian ethics cannot exist in a vacuum. What Christian ethics needs is a concrete instruction to respond to in a concrete contextual situation. The roots and background of Christian ethics is the reality of God as revealed in Jesus Christ. This reality is not manifest in the Church as distinct from the secular world, such a juxtaposition of two separate spheres is a denial of God having reconciled the whole world to himself in Christ. On the contrary, the commandment of God is to be found and known in the Church, the family, labour and government.

Reinforcing what Bonhoeffer said Kee (1974) states that God is not the God of the metaphysical or heavenly realm? Exclusively but also God of history, of society, of the future all in the concrete sense of the Gospel of God's plan for humankind in Jesus Christ. The transcendence of God does not necessarily result in the alienation of humanity, nor does God divest humans of their historical and social constitutive identity. It is God's transcendence which sets the agenda and situation of humanity that informs their identity and purpose.

Cardijn (1995: 12) stated that it is inevitable for the Church to be involved in social issues because the earthly life is the foundation upon which eternal life can be built. There cannot be heaven without earth because our heavenly destiny is derived from the temporal life. It is in this sense that the eternal destiny can never be separated from our earthly destiny nor can religion be separated from morality. Therefore, social, political or economic activities are central to the life of the Church.

Gutierrez (1979) is convinced that amidst violence the Church should be part of a revolutionary process; this process is what defines its mission. The Church must place itself within the process of the struggle for justice. His argument goes further to assert that the Church's mission is defined practically and theoretically, pastorally and theologically in relation to the struggle for justice. However, Bonheoffer, Kee and Cardijn have one common thought regarding their involvement in social activities of the Church. Chapter three provided a semi-detailed theological account of the engagement of the Church. This chapter looked at the work and nature of pastoral theologies like Liberation theology.

According to this chapter, pastoral theologies, like liberation theology, use scriptures to understand and deal with social injustices. As already mentioned in several places in this paper, the word pastoral signifies the medium through which the Church makes its theological message relevant to the social lives of the people. Conceiving of the Church as pastoral signifies its nature of engaging with the plight of the people. Some of the elements considered in this chapter elude to the fact that the Church is no stranger to the needs of the people especially their struggle. Hence, the Church cannot ignore the plight of the refugees.

5.5 Why is a Refugee Pastoral Care Model Necessary?

Why should the refugee be given special treatment? Are they not experiencing hardship as any other foreign national in South Africa? These questions help us understand the position of the MMCPMB, when the pastor said in the interview that their existing pastoral care model does not categorise people according to their status but caters for all who need help. From the position of the pastor, the Church cannot cater for the refugees as a separate entity; neither can it even conceive of a pastoral care model which deals exclusively with refugees. If we follow

this line of thinking, we can inevitably conclude that a refugee's pastoral care model is not necessary.

It is important to note that this paper does not conceive of refugees as either more important or better than other foreign nationals. Furthermore, this study does not claim that refugees' hardships are different from other foreign nationals. The argument of this study lies in recognizing that refugees are not just foreign nationals who leave their homes, in most cases voluntarily, to look for greener pastures; refugees are men and women forced out of their countries under duress. Their displacement is not voluntary, such that they do not have a choice to go back home like other foreign nationals. Their displacement does not guarantee whether they will return home or not.

In some circumstances they are forced to live in foreign countries for a lifetime. This distinction has been highlighted in the literature and it tries to explain the reason why the UNHCR was formed and the privileges refugees have in relation to the right imbedded in the manifesto of UNHCR. The UNHCR was formed to protect the best interests of the refugees, hence catering for their wellbeing especial in circumstances where host citizens treat them with hostility. As witnessed in South Africa the refugees have a right to be treated with dignity. Hence, the UNHCR works closely with different governments which host refugees to ensure their welfare.

What makes a pastoral care model for refugees necessary in a South African perspective is that South Africa does not have a refugee camp but prefers to let the refugees integrate within the society. This allows refugees to be absorbed into the common pool of foreign nationals, where they will compete for resources and receive the unwelcomed gestures from South African citizens. The interviews with refugees indicated that most of the refugees knew about their rights but the channels to access those rights are beyond their reach. In as much as there are ways in which refugees can be assisted, it will not help if this assistance is beyond their reach. The Pastoral Care Refugee Model is necessary as a channel through which the mission of the Church can be redirected to alleviate the plight of the refugees.

This model is not a charity pastoral model in which the Church gives the poor food parcel and provide soup kitchen but it is an advocacy pastoral care model which ensure the refugees' right to resource is realized as prescribed by the UNHCR. The interviews clearly spelt out the problems faced by Pietermaritzburg refugees, which stops them from accessing resources inter

alia the issue of documentation is more prominent. This model is not a miracle model but a model which is supported by the story Jesus gave when one of the disciples asked who my neighbour is? The talk of Jesus regarding the neighbour in the book of Luke chapter 10 tells us the story of a man who was attacked by robbers and left for dead. In this story we see a priest and a Levite coming the very way where lied a man from Jericho. These two people when they encounter the circumstances, they passed through the other side of the road because they did not want to disturb their journey by taking care of the man lying down and left for dead. It was the Samaritan who drives by compassion and love that stopped at the very place and took care of the man left to die. By this parable I think Jesus wanted to teach us that, a neighbour is not only someone living near to us, but any person in need of some kind of help whatsoever regardless the status.

5.6 The reason for the Church's involvement in advocacy for refugees

This study uses the argument raised by Moltmann, which distinguishes the Church as a suitable candidate above other players who can do the same type of Advocacy role. Moltmann gives us some of the qualities of the Church which make it most preferable over other organisations. He points out that the Church's nature as neutral and self-critical puts it in an unbiased position to serve as follow:

[The] Church, Christian congregations and ecumenical organization have the clear task and duty of identifying, promoting, and realizing human rights. Authorities yet must exist and work in the public eye, those Christian organisations can be expected to be less influenced by selfishness and to be better able to enter the struggle for human rights with less prejudice than other institutions. This is why one can expect from them self-criticism as well as criticism of the egoism of the nation, states, classes, and races (Moltmann, 1984: 48).

5.7 Conclusion

This chapter serves to discuss the data presentation as seen in chapter four. The chapter focuses on several issues among which the MMCPMB is challenged on whether it has a pastoral care

model that deals with refugees. But in the light of the interview done with the pastor, it has revealed that there a pastoral care model that is used, but the particular model does not cater for refugees specifically but it instead cater for all in need. The chapter has answered the following questions: Why should the Church take this task? Why is a refugee pastoral care model necessary? And why should the Church do that, when they are a lot of Non-governmental organization who can do the same thing, and the reason for the Church's involvement in advocacy for refugees.

CHAPTER SIX

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

Chapter five has discussed the findings presented in chapter four and it has answered the research question and further justifies the intention of the research. This chapter summarises the findings, draws the conclusions and provides recommendations. The chapter is divided in three main sections, namely, summary of findings, research conclusions and recommendations for further study for research.

6.2 Summary of Findings

The findings revealed that refugees who are members of MMCPMB face four major challenges to integrate in the local community. Firstly, they face difficulties in obtaining legal documents.

As result, without legal documentation a refugee cannot have access to basic social services such as education and skill training, health care, housing, banking and employment or open a small business. In many cases, refugee status and identity documents still have boundaries as they cannot give them access to a loan and credits from the credit institutions in order to start a small business on the street.

Secondly, they face a challenge of language barrier. Some refugees are failing to be involved in small business because of language barrier. For example those who are street vendors often lose customers because they cannot communicate well in in English or IsiZulu language.

Thirdly, they face xenophobic attacks from the local citizens when striving to enter into informal business or street vending. Hence the society they live in has not accepted them as they are. Fourthly, a lack of education and livelihood skills for jobs is a contribution factor for unemployment. Refugees believe that once they can acquire relevant skills they may be able to work in the informal and formal markets and earn income. The challenge of unemployment negatively impact on children's education. Many school age children do not go to school because parents cannot afford paying school fees. Some children attend poor and lower

performing quality schools in the suburbs of Pietermaritzburg. These children have to walk long distances through insecure streets and cannot afford paying school buses.

There is a very limited assistance that Metropolitan Methodist Church in PMB provides to refugees as a response to the challenges faced. The findings reveal that the Church has played an important role toward the lives of a few numbers of refugees. The MMCPMB has helped them to learn English and assisted them to access health treatment. Furthermore, the findings reveal that the Church has helped them in paying of the tuition for children. However, there was no financial support for adults to acquire skills training in technical and small business skills.

There is no specific pastoral care model the Metropolitan Methodist Church of PMB uses in responding to refugees' challenges. The model is inclusive because it does not only cater for refugees but it caters for everyone in need in the Church. In regard of refugees, there is nothing or not much that has been done specifically for them.

6.3 Research Conclusions

The main thesis of this research was to enquire if the MMCPMB has a pastoral care model tailor-made specifically for refugees and if it does not have, then it suggests one which is deemed fit to care for refugees. In order to fulfil this objective, the research asked and answered several questions; data was collected to answer these questions and associated objectives and the research is presented in five chapters. The first section of this thesis comprises the first three chapters which generally introduce the fundamental elements of the research upon which the second section is built. The second section consists of two chapters in which the data is presented and analysed in a bid to establish the position on the paper.

In the first section of the research, chapter one provides an overview of the paper, along with the methodology, theories to guide the study and the background to the study. Chapter two presents the literature review for the study which is divided into three parts namely 1) the situation of refugees in general, 2) the situation of the refugees in Africa and, 3) the situation of the refugees in South Africa (which is the context of this study). The third Chapter gives a detailed contextual breakdown of the pastoral activities of the MMCPMB.

The second section of the research presents the data collected and its analysis. The presentation of data serves to highlight the responses of the participants about their situation as refugees and the pastoral position of the MMCPMB by the Pastor. The analysis of this data, presented in Chapter five, highlighted how the data collected answers the research question and further justifies the intention of the research. The data analysis is divided into five parts. The first two parts examine the MMCPMB's pastoral care model and the plight of the refugees. The last three parts examine the relevance of the MMCPMB to advocate for the refugees and why a particular pastoral care model for refugees is of paramount importance.

The study concludes that the MMCPMB does not have a pastoral care model specifically designed for refugees and further argued for the need for such a pastoral care model. The study argues that the necessity of a refugee pastoral care model in South Africa is partly based on the fact that South Africa does not have a refugee camp but prefers to let the refugees integrate into the local society. This allows refugees to be absorbed into the common pool of foreign nationals, where they compete for resources and receive the unwelcomed gestures from South African citizens. The interviews pointed out that most of the refugees know about their rights but the channels to access those rights are beyond their reach. The Church is selected as the best option to serve the refugees because refugees have always found the Church to be more accommodating and a place where they are accepted without discrimination. Moreover, the pastoral nature of the contemporary Church makes it inevitably more than just a charity organisation.

The study further concludes that a Pastoral Care Refugee Model is necessary as a channel through which the mission of the Church can be redirected to alleviate the plight of the refugees. This model is not a charity pastoral care model in which the Church gives the poor food parcels and provides soup kitchens but it is an advocacy pastoral care model which ensures the refugees' rights to resources are realized as prescribed by the UNHCR.

6.4 Recommendations for further study from the researcher

In this study, it was found that there is no pastoral care model specifically that deals with refugees, but the researcher has emphasised that there is a need for a pastoral care model though

refugees are not special than other foreign nationals living here in PMB, hence their circumstances are unique. What makes a pastoral care model to refugee necessary in a South African perspective is that South Africa does not have a refugee camp but prefer to let the refugees integrate within the society. This makes refugees to be absorbed into the common pool of foreign national, where they compete for resources and receive the unwelcomed gestures from South African citizens. Gutierrez (1979) is convinced that amidst violence the Church should be part of a revolutionary process; this process is what defines its mission. The Church must place itself within the process of the struggle for justice. His argument goes further to assert that the Church's mission is defined practically and theoretically, pastorally and theologically in relation to the struggle for justice.

The interview pointed out that most of the refugees know about their rights but the channels to access those rights are beyond their reach. In as much as there is ways in which refugees can be assisted, it will not help if this assistance is beyond their reach. The Pastoral Care Refugee Model is necessary as a channel through which the mission of Church can be redirected to alleviate the plight of the refugees. This model is not a charity Pastoral care model in which the Church gives the poor food parcel and provide soup kitchen but it is an advocacy pastoral care model which ensure the refugees' right to resource is realized as prescribed by the UNHCR.

The interviews clearly spelt out the problems faced by Pietermaritzburg refugees, which stops them from accessing resources *inter alia* the issue of documentation is more prominent. It is recommended therefore that there should be a strong advocacy group within the Church to help refugees to fight for their rights because although the government has promised the fulfilment of the conditions of the Refugees Act 130, it does not fulfil them. The failure on the side of the government to act swiftly on its promises leaves refugees powerless. Different organisations and NGOs have tried to lobby for refugee rights but they do not succeed in challenging the government's inaction.

The Church as one of the Christian congregations and ecumenical organizations has the clear task and duty of identifying, promoting, and realizing human rights. Since they are neither private associations nor statutory organisations yet must exist and work in the public eye, these Christian organisations can be expected to be less influenced by selfishness and to be better able to enter the struggle for human rights with less prejudice than other institutions. At present

there is one big beautiful institution that provides training for potential Methodist ministers in Pietermaritzburg, namely Seth Mokitimi Seminary. Unfortunately, refugees even if they are Methodist cannot afford to be trained at this institution because of the high cost, and the Church has not been able to support as many as it can. In order to measure the level of ministry to refugees within the MMCPMB, the researcher felt that it would be supportive to poll the Church in one way or the other, hence there is need to determine the level of awareness which highlights the fact that refugees are aware of the source of the problems which exacerbates their plight as mentioned in chapter four within the MMCPMB. What is considered necessary is an easy instrument that could evaluate both the awareness of refugees and the level of pastoral care that would be given to them.

6.5 Conclusion

This chapter has presented the introduction of the research, summary of the findings, research conclusions, recommendations for further research, and conclusion. It has provided the answers to the research question which tried to answer two fundamental questions. The first set of questions tried to enquire if the refugees in South Africa especially here in Pietermaritzburg really need a pastoral care model. In other words, this set of questions tried to establish the plight of the refugees. The second set of questions endeavours to show if the MMCPMB does have a refugee Pastoral care model. The first set of questions has been directed to the general refugee population in Pietermaritzburg. The second set of questions was directed to the pastor. The study concludes that the MMCPMB does not have a pastoral care model specifically designed for refugees and further argued for the need for such a pastoral care model. The study argued that the necessity of a refugee pastoral care model in South Africa is partly based on the fact that South Africa does not have a refugee camp but prefers to let the refugees integrate into the local society.

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APPENDIX

APPENDIX ONE: QUESTIONS TO THE REFUGEE COMMUNITY

- 1) As a refugee, can you describe to me your situation in general
- 2) Do you feel your needs as refugees are being cared for, in South Africa? If so, give reasons.
- 3) Are you facing any challenges as refugees? If so how do you think you can overcome them?
- 4) What has the Church done to help you since you are here?
- 5) What can you expect the Church to do for you as contributions towards your well-being as refugees?

APPENDIX TWO: QUESTIONS TO THE METHODIST MINISTER

- 1) What is the pastoral care model does your Church have?
- 2) Does Your Church have a specific pastoral care model that caters for the needs of the refugees? If yes how does it cater for refugees?
- 3) Are there any challenges you face in your service to minister to the refugees?

APPENDIX THREE: ETHICAL CLEARANCE



21 November 2012

Mr Christopher Lembusa 210517801
School of Religion, Philosophy and Classics
Pietermaritzburg Campus

Dear Mr Lembusa

Protocol reference number: HSS/1242/012M
Project title: An Analysis of the model of Pastoral Care to young refugees in South Africa: A case Study of the Metropolitan Methodist Church of Pietermaritzburg

EXPEDITED APPROVAL

I wish to inform you that your application has been granted Full Approval through an expedited review process.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Professor Steven Collings (Chair)

/pm

cc Supervisor: Rev. H Moyo
cc Academic Leader: Professor P Denis
cc School Admin.: Mrs Catherine Murugan

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