



universität
wien

DISSERTATION

Titel der Dissertation

Migrants at the Mining Sector: A Pastoral and Theological Challenge for Africa. A Case Study of Mbinga Diocese (Tanzania)

Verfasser

Liz. Jordan Nyenyembe

angestrebter akademischer Grad

Doktor der Theologie (Dr. Theol.)

Wien, 2012

Studienkennzahl It. Studeinblatt: A 080 011

Studienrichtung It. Studienblatt: Katholische Theologie

Betreuerin/Betreuer: em. O. Univ.-Prof. DDr Paul M. Zulehner

ACKNOWLEDGEMENT

I owe an enormous debt of gratitude to his Excellency retired Bishop Dr. Emmanuel A. Mapunda who accorded me an opportunity to further my studies in Austria. His fatherly and calm reassurance to this endeavour gave much support needed to complete my studies. I am grateful to Rev. Dr. Charles Kitima the Vice Chancellor of St. Augustine University of Tanzania (Mwanza), for granting me a study leave in order to pursue studies abroad.

This Dissertation could not have seen the light of the day without an accomplished guidance of Prof. *em.* DDR. Paul M. Zulehner my moderator. I register my heartfelt gratitude to him. I have benefited enormously from his insights and the wide scope to which he opened for this work. In the same way I thank my second moderator Prof. Dr. Martin Jäggle, for his astute observations and helpful suggestions a result of careful reading of the chapters despite his many assignments as Dean of the Faculty of Theology.

I offer special thanks to the Archdiocese of Vienna for sponsoring my studies. I would like to appreciate the assistance and cooperation I received from Dr. Johannes Gönner the Rector of the Afro-Asiatic Catholic Community and to Mag. Alexander Krajic the Secretary of the same who read some chapters of this research.

Thanks to my friends who accepted to read the chapters of this Dissertation. I acknowledge with satisfaction the brotherly support I received in this regard from Prof. Dr. Laurenti Magesa, Fr. Jerome Manyahi SJ, Fr. John K. Nchimbi, Fr. Paul Kalola, Fr. Castory Michael Goliama, Fr. Leopold Mlimbo, Fr. Richard Kimbwi, and Mr. Mario Vukoja.

I appreciate the generosity and support I received from my Austrian hosts to mention but only a few: Pfr. Mikolaj Nawotka, Pfr. Clemens Abrahamowicz; Familie Elisabeth, Erich and Thomas Spiegl; Familie Rosamarie, Lisa and Franz Höller and Familie Ludumilla and Edward Marx. I finally thank all those who accepted to be interviewed and were ready to share with me their experience on the ground. Their names do not appear here but they are listed at the Annexe.

LIST OF ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i> (Official Documentation of the Holy See)
AFER	African Ecclesiastical Review
AMECEA	Association of Member Episcopal Conferences of East Africa
AR	African Religions
BAKWATA	<i>Baraza Kuu la Waislamu Tanzania</i> (The National Muslim Council of Tanzania)
BC	Before Christ
BTK	<i>Bourse du Travail du Katanga</i> (Subsidy for Work for Katanga)
CCM	<i>Chama Cha Mapinduzi</i> (Revolutionary Party)
CCT	Christian Council of Tanzania
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law 1983)
CM	Congregation of the Missions
C.M.S	Christian Mission Society
CUEA	Catholic University of Eastern Africa
DOAG	<i>Deutsch – Ostafrikanische Gesellschaft</i> (German East Africa Company)
EAAT	Ecumenical Association of African Theologians
ED.	Editor
EDS.	Editors
EIA	Post Synodal Exhortation Ecclesia in Africa
ET. AL.	<i>Et aliis</i> (and others)
FEMATA	Federation of Miners Association in Tanzania
FRELIMO	<i>Frente de Libertação de Mocambique</i> (Mozambican Liberation Front)
GDP	Gross Domestic Product
IBID.	Ibidem (at the same place)
ILO	International Labour Organization
JDPC	Justice, Development and Peace Commission
KUL	<i>Katholieke Universiteit Leuven</i> (Catholic University of Louvain)
LG	Dogmatic Constitution <i>Lumen Gentium</i>
NT	New Testament
OFM CAP	Order of Friars Minor Capuchins
OP	Order of Preachers
OSB	Order of St. Benedict
OT	Old Testament
RENAMO	<i>Resistência Nacional Mocambicana</i> (National Resistance of Mozambique)
RNLB	Rhodesia Native Labour Bureau
RUF	Revolutionary United Front
SACCOS	Savings and Credit Co-operative Societies
SAUT	St. Augustine University of Tanzania
SECAM	Symposium of Member Episcopal Conferences of Africa and Madagascar
SJ	Society of Jesus
SSCs	Small Christian Communities
SSM	Small Scale Miners
SUA	Sokoine University of Agriculture
STAMICO	State Mining Corporation
TANU	Tanganyika African National Union
TEC	Tanzania Episcopal Conference
TZ	Tanzanian
U.K	United Kingdom

U.M.C.A Universities Mission to Central Africa

UN United Nations

UNO United Nations Organization

U.S.A United States of America

U.S United States

WAWATA *Wanawake Wakatoliki Tanzania* (Catholic Women Association of Tanzania)

WNLA Witwatersrand Native Labour Association

WW World War

CONTENTS

PART ONE: ACTUAL STATE OF SMALL SCALE MINERS-CAN THE AFRICAN POOR INHERIT THE LAND?.....	1
Preamble	2
General Introduction.....	4
0.1 Status of the Work.....	4
0.2 Rationale of the Work	5
0.3 The Central Questions of Investigation.....	17
0.4 Key Argument	18
0.5 Objectives of the Research	18
0.6 Methodological Approach	21
0.6.1 A Field Research (Situation Analysis)	22
0.6.2 The Library Research (Intellectual Dimension).....	24
0.6.3 Practical Strategies (the Pastoral Cycle)	24
0.7 What Has the Research Achieved.....	25
0.8 Problems of the Research	26
0.9 Chapters of the Dissertation	27
Chapter One: Migrants at African Mines: An Overview	27
Chapter Two: Migrants at the Mining Sector in Mbinga Diocese	28
Chapter Three: Migrants in the Bible	28
Chapter Four: Migrants in Pontifical Magisterium	28
Chapter Five: Migrants from the Insights of African Theologians.....	28
Chapter Six: Migrants in Mbinga - A New Pentecost.....	28
Chapter one: Migrants at African Mines – An Overview	29
1.0 Introduction.....	29
1.1 Clarification of Terms	31
1.1.1 Who are Migrants?.....	32
1.1.1.1 Refugees	33
1.1.1.2 Economic Migrants.....	34
1.1.1.3 Regular and Irregular Migrants.....	34
1.1.1.4 Legal and Illegal Migrants	35
1.1.1.5 Internal and International Migrants.....	36
1.1.2 Small and Large Scale Mining	37
1.1.3. Informal Settlements	38
1.2. Historical Background of Labour Migrants at the Mines.....	39
1.2.1 The Discovery of Mines.....	40
1.2.2 Recruitment of Labour Migrants	41
1.2.2.1 Voluntary Recruitments	42
1.2.2.2 Forced Recruitments	42
1.2.3 Journey to the Mining Places.....	44
1.2.3.1 Preparations before Travelling	45
1.2.3.2 Travelling on Foot.....	46
1.2.3.3 Travelling by Cars, Trains and Ships	47
1.2.4 Life of Migrants at the Mines.....	49
1.2.4.1 Compounds and Quarters	49

1.2.4.2 Sanitation and Life Security	51
1.2.5 Pastoral and Spiritual Services at the Compounds.....	54
1.3. Contemporary Labour Migrants: The “Curse of Minerals”	60
1.3.1 Migrants Are Not Safe.....	61
1.3.1.1 The “Blood Diamond” an Apocalyptic Film	62
1.3.1.2 Lack of Health Insurance.....	66
1.3.1.3 Lack of Security Insurance	67
1.3.2 Subjects of Xenophobia Discourses	67
1.3.3 Exploitation and the Objectification of Women	68
1.4 Conclusion of the Chapter	69
Chapter two: Migrants at Mining Sites in Mbinga Diocese.....	73
2.0 Introduction.....	73
2.1 Mining Policy and Activities in Tanzania.....	74
2.1.1 Pre and Post- Independence Mining Activities.....	75
2.1.2 Legalisation of Small-Scale Mining	77
2.1.3 Characteristics of Small Scale Mining	79
2.1.3.1 It is a Rural Area based Activity	80
2.1.3.2 It is a Controversial Business.....	81
2.1.3.3 It is Gender Biased Industry.....	84
2.2 The Choice of Mbinga Diocese	86
2.2.1 The Catholic Population Factor.....	87
2.2.2 Established Experience of Christianity Factor	89
2.2.3 The “Church at the Margin” Factor	95
2.2.3.1 The “Push - Pressure” to <i>Pwani</i> (Coast Area)	96
2.2.3.2 The “Pull- Drive”- from <i>Upangwa</i> Area to Mbinga	100
2.2.3.3 The “Push-Pull Dynamics”: Within Mbinga and from Beyond.....	101
2.3 Erection of the Diocese of Mbinga	104
2.3.1 The People of Mbinga	105
2.3.2 The Geography of the Diocese.....	106
2.3.3 The Organization of the Diocese.....	107
2.4 Church Institutions and Mining Activities	108
2.4.1 Likonde Seminary and Labour Migrants	109
2.4.1.1 The Establishment of Likonde Seminary	109
2.4.1.2 Miners Invasion at the Seminary	112
2.4.2 The Benedictine Sisters of St. Agnes Chipole	114
2.4.2.1 A Short History of the Benedictine Sisters of St. Agnes of Chipole.....	115
2.4.2.2 African Benedictine Sisters and Small-Scale Mining Activities.....	118
2.4.3 St. Vincent Sisters of Mercy	125
2.4.3.1 The History of the Vincentine Sisters in Mbinga	125
2.4.3.2 St. Vincent Sisters and Labour Migrants.....	127
2.5 A Look at Selected Mining Sites	129
2.5.1 The <i>Dar Pori</i> Area in Mpepo Parish	129
2.5.2 Pastoral Problems at <i>Dar Pori</i>	133
2.5.2.1 A Lack of Home	135
2.5.2.2 The Emergence of Christian Sects	141
2.5.2.3 Lack of Sanitation and poor Health Facilities.....	143
2.5.2.4 The Plight of Women and Children	147

2.5.3 Pastoral Potentialities at <i>Dar Pori</i>	149
2.5.3.1 The Vibrant Small Christian Communities.....	149
2.5.3.2 Self Supporting Church Spirit	150
2.5.3.3 Ecumenical and Interreligious Dialogue	150
2.5.4 The Ngembambili and Masuguru Mining Centres.....	151
2.5.4.1 Land Disputes and Conflicts	154
2.5.4.2 Unstable Families.....	156
2.5.4.3 Environmental Disasters	157
2.5.4.4 Lack of Education Facilities and Child Labour	160
2.6 Reaction of Local Population in the Face of Migrants.....	162
2.6.1 Comments against Migrants in Mbinga.....	162
2.6.1.1 Increased Crime Rate in Mbinga District	162
2.6.1.2 A Moral Decadence	163
2.6.1.3 Increased Belief in Witchcraft.....	164
2.6.2 Comments in Favour of Migrants	165
2.6.2.1 High Spirit for Development and Self-Reliance Activities	165
2.6.2.2 A Dynamic Liturgy	167
2.7 Conclusion of the Chapter	167

PART TWO: THEOLOGICAL PERSPECTIVE - LOOKING AT MIGRANTS WITH GOD'S EYES..169

Preamble.....170

Chapter three: Migrants in the Bible 171

3.0 Introduction.....	171
3.1. The Wandering Family.....	172
3.1.1 Abraham as Migrant	173
3.1.1.1 Abraham Is Not Habiru	175
3.1.1.2 Abraham a Generous Sojourner	178
3.1.2. Instability in Patriarchal Family.....	182
3.2 A Migrating People-The Exodus Experience.....	184
3.2.1 Population Boom As a Threat	184
3.2.2 Every Journey of Faith is Difficult.....	185
3.2.2.1 The Fear for Egyptian Army.....	185
3.2.2.2 The Desert Hardships	186
3.2.2.3 Nobody is Stranger-Before Yahweh	188
3.3 The Exiled People	190
3.3.1 Series of Deportations into Babylonian Exile.....	191
3.3.2 The Challenges of Life in Diaspora	192
3.3.3 Positive Elements in Exile	194
3.4 Jesus the Migrant	198
3.4.1 A Refugee	199
3.4.2 Guest-Sojourner in Samaria	200
3.4.3 Unwelcome by His Own People	201
3.5 Jesus' Hospitality to Strangers.....	203
3.5.1 Jesus is the Model of Hospitality	203
3.5.1.1 The commandment of Love	204
3.5.1.2 Jesus demands Changed Attitude	205

3.6 St. Paul an Apostle beyond Borders.....	209
3.6.1 Christianity as Universal Religion.....	211
3.6.2 The Travelling Apostle.....	212
3.6.3 Paul's Charity and Receiver of Charity.....	213
3.7 Conclusion of the Chapter	216
Chapter four: Migrants in the Pontifical Magisterium	221
4.0 Introduction.....	221
4.1 The Vatican Council II (1962-1965)	226
4.1.1 Pastoral Care- the Leitmotive of the Council.....	227
4.1.2 Conciliar Teachings on Migrants.....	228
4.1.2.1 The Right to Emigrate.....	228
4.1.2.2 The Church as Pilgrimage Community.....	229
4.1.2.3 The Local church and Migrants.....	230
4.1.2.4 The New Contributions of the Council.....	231
4.2. Migrants in Papal Documents.....	232
4.2.1 Pope Pius XII (1939-1958)	232
4.2.1.1 The Apostolic Constitution "Exsul Familia"	233
4.2.1.2 The Limits of "Exsul Familia"	234
4.2.2 Pope Paul VI (1963-1978)	235
4.2.2.1 The Motu Proprio "Pastoralis Migratorum Cura"	236
4.2.2.2 The Motu Proprio "Apostolicae Caritatis"	237
4.3 The Curial Documents on Migrants.....	237
4.3.1 The Congregation of Bishops	238
4.3.1.1 The Instruction " De Pastoralis Migratorum Cura" (<i>Nemo Est</i>).....	238
4.3.2 The Pontifical Council for Pastoral Care of Migrants and Itinerant People..	
.....	240
4.3.2.1 The Circular Letter "People on the Move"	241
4.3.2.2 The Instruction "Erga Migrantes Caritas Christi"	241
Migration is Vital for Global Economy	243
Right of Families in Migration.....	244
Migration as Opportunity for Interreligious Dialogue.....	245
Cooperation among Local Churches.....	246
The Role of Religious Men and Women	247
4.4 Conclusion of the Chapter	248
Chapter five: Migrants in the Insights of African Theologians	251
5. 0 Introduction.....	251
5.1 The Paradigm Shift	251
5.1.1 Emergence of Contextual Theologies	251
5.1.2 The First African Synod of Bishops in 1994.....	262
5.1.2.1 The Church as Family of God.....	263
5.1.2.2 The Building Up of the Kingdom of God	264
5.1.2.3 Recapturing the African Heritage of Solidarity.....	266
5.2 Insights of African Theologians.....	269
5.2.1 Migrants in Jean-Marc Ela's Theological Work.....	273
5.2.1.1 An African Reading of Exodus	275
5.2.1.2 Doing Theology Under the Tree.....	278
5.2.2 Migration in the Work of Agbonkhianmeghe A. Orobator, S.J.....	281

5.2.2.1 Hospitality to Refugees: “The Church as Refuge of Refugees”	282
5.2.2.2 The Church as Pilgrim Community	286
5.2.2.3 The Church as Advocate of Refugees.....	288
5.2.2.4 “The Church has AIDS”- The Feminist Shape of the Church	289
5.3 Conclusion of the Chapter	291

PART THREE: PASTORAL PROPOSALS - THE POOR SHALL INHERIT THE LAND.295

Preamble.....	296
----------------------	------------

Chapter six: Migrants in Mbinga Diocese – A New Pentecost.....	297
---	------------

6.0 Introduction.....	297
6.1 The Spirit who renews the Earth.....	297
6.1.1 Church as an Agent of Renewal	300
6.1.1.1 Recapture the Lost Meaning of Work.....	302
Teach People by Example the Value of Manual Work	306
Empower Migrant Workers	309
6.1.1.2 Recapture Sense of Beauty.....	313
6.1.2 Stewardship: A Christian Responsibility	316
6.1.2.1 Financial Accountability	317
6.1.2.2 Time Management	321
6.1.2.3 Ecological Responsibility.....	323
6.1.3 The Land Issue.....	327
6.1.3.1 Grasping Topographical Importance.....	328
6.1.3.2 Obligation to Protect Natural Resources.....	330
6.1.3.3 The Bread: Fruit of the Land.....	332
Bread for All: An Imperative for New Agricultural Policy.....	332
Bread for All: Crossing the Human-Human Divide	335
Bread for All: Pilgrims to Final Eschatological Banquet	337
6.2 The Spirit Who Reconciles the Earth	343
6.2.1 Imperative for Bold Witness	343
6.2.1.1 Catholic Universities and Institutes of Higher Education	345
6.2.1.2 Diocesan Commission for Justice and Peace	348
6.2.1.3 Church Mass Media	352
6.2.2 Imperative for a Candid Witness	353
6.2.2.1 Dialogue between Local Churches and the Miners	353
Advocacy: Speaking Up and Defending the Rights of Migrant Workers.....	354
Addressing the Root Causes.....	355
6.2.2.2 Ecumenical Dialogue	355
6.2.2.3 Interreligious Dialogue	357
6.2.3 Imperative for Reconciliatory Witness	361
6.2.3.1 Reconciliation enables Human Beings to be truly Humans.....	361
6.2.3.2 Reconciliation is Corrective to Individualistic Attitudes.....	362
6.2.3.3 Reconciliation Manifests a Servant Church.....	363
6.3 The Loving Spirit: Church’s Social Engagement.....	364
6.3.1 The Need for Personal Parishes	365
6.3.2 Social Ministry in Parishes	366
6.3.3 Promotion of Small Christian Communities (SSCs).....	370
6.4. Conclusion of the Chapter	375

GENERAL CONCLUSION.....	378
BIBLIOGRAPHY	394
THE HOLY BIBLE	394
CHURCH'S MAGISTERIUM	394
CONCILIAR DOCUMENTS	394
PAPAL DOCUMENTS.....	394
CURIAL DOCUMENTS	395
BOOKS.....	395
ANNEXE	
CURRICULUM VITAE FEHLER! TEXTMARKE NICHT DEFINIERT.....	406
ABSTRACT (GERMAN).....	408

PART ONE: ACTUAL STATE OF SMALL SCALE MINERS -
CAN THE AFRICAN POOR INHERIT THE LAND?

PREAMBLE

The world could not believe as miners who have been caged in the underground mine for months finally emerged on the surface alive. The Chilean miners had been trapped underground since 5 August until October 12, 2010, a period of more than two months.¹ The delight which gripped the Chilean nationals to see their countrymen brought to the earth surface again filled their hearts with emotional joy. The international media showed to the world on the 12th October 2010, one miner being brought out after another, until the last one Luiza Urzua, the shift supervisor who was accredited with helping the men survive the first 17 days before rescue team made contact. They all were brought out through a rescue shaft with dirty bodies and their faces covered with dark glasses. It was like a passage from death to life. Rescued miners were received by Chilean president and cheering family members. While officials from the government were there to receive them, judging from the international media coverage of the event, what lacked was the presence of personnel from institutionalized Church. Neither a Bishop nor a priest was present to welcome back home “the missed sons,” if not the “lost members” of the flock.

The Chilean tragedy which befell miners reveals the reality happening repeatedly and claiming miners as victims at global scale. From China to Latin America and indeed, in many African countries as well, such accidents among miners are the order of the day. Africa has neither advanced technology which it could use to rescue its miners, nor has the continent stable electric power to run the rescue shaft as was the case in Chile. African miners as part of the poor are a neglected community. This work is written as a wake up call for the African Church to make her presence among Small– scale miners.

¹ BBC Latin America & Caribbean, “Celebrations as last trapped Chile miner is rescued” in <http://www.bbc.co.uk/news/world-latin-america-11518015> (accessed on 24 November 2011).

The first part of this Dissertation is composed of General Introduction, Chapter One and Chapter Two. We try to look at the situation as it is in the mining area. Some scholars in Africa seeing the reality of exploitation which affects the artisanal miners and the population surrounding the mining area have asked themselves “can Africa’s poor inherit the earth and all its mineral rights?”² This question is a modification of the beatitude which Jesus pronounced in the sermon on the mountain when he said that “Blessed are the meek, for they will inherit the earth” (Mt 5:5). Chapters one and two of this Dissertation are likely to enkindle a burning desire for an answer to this question. The historical development at the mining sector as presented in chapter one and the clues given in chapter two, however, provide a discouraging profile. And, therefore, reading the two chapters independently without including the rest, one is likely inclined to think that “the poor shall never inherit the land.” This work, however, is written from a theological perspective. Thus we urge our readers neither to read the first part separately apart from other parts, nor shall the theological and pastoral parts apart from the first. It is only after going through from the beginning up to the conclusion of this work; one is led to conclude that even at the extreme marginalization such as the miners face, God is at work and something new can come out.

² Seithy Loth Chachage, “Can Africa’s Poor Inherit the Earth and All its Mineral Rights” in <http://www.codestria.org/IMG/pdf.chachage.pdf> (accessed on 06.08.2011).

GENERAL INTRODUCTION

0.1 Status of the Work

In recent decades Small-scale mining has gained importance as a source of income for the people worldwide. Jobs in mining sector accounts for between 0.5 and 1 per cent of the global employment. In 1990, around 25 million workers were officially registered to the industry (and 10 million in coal alone). By the year 2000, the number of those who depended on mining rose to 200 million people mostly being local people and poor migrants.³ In this case the African continent is the most affected region. Africa as a whole possesses 30% of mineral reserves in the world.⁴ The mining industry therefore is a crucial area of income generation for many countries of Africa.

The policy of privatization and liberalization set by the World Bank and International Monetary Fund with the aim of helping the continent to move out of extreme poverty, has opened a way to investors to make use of the vast resources of minerals through large scale mining companies, and also by individuals. Economic pressure is the major push-factor which drives people away from places of birth to the mining areas. The flow of new comers at the mining centres has brought suspicion and mutual mistrust between the local population and the strangers. On one hand the mining sector is replacing traditional ways of income generation namely agriculture and fishing. On the other hand, the presence of migrants brings much stress to the people. The local Church in Mbinga and other particular churches in Africa, facing wave of migrants have to invent new ways of being a Church, even if that will mean to crush the edges beyond the old parameters.

³ Roger Moody, *Rocks and Hard Places: The Globalization of Mining*, (London: Zed Books, 2007), 69.

⁴ The Map of Africa showing all different type of minerals which the continent has attached at the Annex

0.2 Rationale of the Work

The African region faces a crisis of migration. The nations' borders are usually porous, with governments happy to receive labourers.⁵ Debates on migration and the suffering of internally displaced migrants have come to the limelight. Pope Benedict XVI writes in *Africae Munus* "migration inside and outside the continent thus becomes a complex drama which seriously affects Africa's human capital, leading to the destabilization or destruction of families."⁶ The magnitude of the problem of migration can be grasped by concepts scholars have used to ascribe it. Regina Polak one of the passionate theologians on the theme of migration, sees the tragedy of human displacement in contemporary society as upheaval and indeed a "phenomenon."⁷ Gemma Tulud Cruz conceptualizes the reality of migration as a "Firestorm"⁸ of our time. On his part Clement Majawa drawing from the experience of refugees and other human persons on the move in the African continent concurs that the displacement of people in the region is "like earthquakes signalling move-

⁵ Robert L. Mckenzie, "Migration: A Constant Search for Opportunity" in *The African Report* (October-November 2009), 16. The Map of Africa showing displacement of people within Africa is at the Annex. It is necessary to note that the African continent is the most recent one to have countries' boundaries, done at the end of the 19th century by colonial powers. These boundaries were drawn away from Africa in Europe. Consequently one notices quite often they had been done in straight line. Many ethnic people were cut without regard to their affinity. As a result different people of Africa were forced to live in some countries with some people whom they had not co-existed with before and their other people in other countries. This has become one of the factor for constant movement of people in the region (*People on the Move* April 2009), 12.

⁶ Benedict XVI, Post Synodal Exhortation, *Africae Munus*, no. 84 in http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben_exh20111119_africae-munus_en.html (accessed 20.11.2011). The Document *Africae Munus* has two paragraphs which treat the theme of migration in the continent. The paragraphs are numbered as follows; no. 84 and no. 85. Among positive elements which theologians accredit the Document

Africae Munus is a strong link it sets between love and justice (Peter Henriot "Steps Forward and Back: Analysis of *Africae Munus*" in *The Tablet* (3 December 2011), 11.

⁷ Regina Polak, „Migration: Herausforderung für Theologie und Kirche“ in *DIAKONIA* (August 2011), 150.

⁸ Gemma Tulud Cruz, "Toward an Ethic of Risk: Catholics Social Teaching and Immigration Reform" in *Studies in Christian Ethics* 24 (August 2011), 294.

ments between the earth's tectonic plates.”⁹ Migrants moving to informal settlements at mining sites create a tension of its own to the extent that some scholars have conceptualized it as a “ticking bombs”¹⁰ in the African region.

Concerted efforts by scholars to find an appropriate term for this phenomenon point to the fact that migration is a social reality with profound implications. It is an opportunity for the human family to a new way of thinking about God and therefore to grasp afresh of what it means to be human in the world. This in turn can be an impetus for the ministry of reconciliation and a compelling force in understanding and responding to migrants. The flow of displaced people across the African region precipitate conflicts and controversy; they affect not only the migrants themselves but also the receiving communities as well. Therefore, the migration phenomenon is an increasingly volatile and has become a contentious political issue.¹¹

It is in view of its complexity that “internal migration deserves far more academic attention than it has received to date.”¹² This is because internal migration is the first step towards international migration. You cannot treat international migration separately from internal migration. In fact the clash of cultures, identities, and religions, along with the debates over economics, resources and rights, has polarized public discourse, making the migration debate convoluted and confused.¹³ And this makes the choice of our subject rational, since Africa as compared to other regions of the world, “hosted nearly one of every

⁹ Clement Majawa, “African Refugee – Shepherding Ecclesiology” in Seve – K’Ahenda (ed.), *A Theological Response to the Tragedy of Refugees and Internally Displaced Persons in Africa*, (Nairobi: CUEA Publications, 2007), 46.

¹⁰ http://www.kit.nl/exchange/html/2001-4_artisanaland_small-sca.asp (accessed on 11 February 2011).

¹¹ Daniel G. Groody, “Crossing the Divide: Foundations of a Theology of Migration and Refugees” in *Theological Studies* 70 (2009), 639.

¹² Khalid Koser, *International Migration: A Very Short Introduction*, (Oxford: Oxford University Press, 2007), 13.

¹³ Daniel G. Groody, *op. cit.*, 639.

two persons in the world internally displaced about 13 million, at the end of 2007.”¹⁴ The continent has the largest concentration of internally displaced persons in the world. “Of the 42 million internally displaced persons worldwide, about 13 million are in Africa.”¹⁵

In a continent such as Africa where economic hardship and political instability breed constant displacement of people; there emerges various voices that compete for a hearing. One of the most neglected voices is an approach to the migration problem from a theological perspective.¹⁶ Among scholars studies have been done on migration from a sociological perspective. One sees however, that theology has not adequately treated the subject. It is as if it were a “disciplinary refugee” with no official recognition in the overall discourse about migration.¹⁷ Generally speaking, “the topic is largely undocumented (...) the current climate points to the need to move the migration debate to a broader intellectual terrain, one in which theology has not only something to learn but something to offer.”¹⁸ This is especially true when one seeks theological literature about migration in the German speaking world, there is an extreme scarcity. The pastoral periodical *DIAKONIA* which is published in German language to serve readers in Germany, Austria, and Switzerland, reflected on the “theme of migration” for the first time on its August 2011 issue.¹⁹

¹⁴ John Ketelers, “Looking, Weighing and Acting Together on Migration with and from Africa” in *People on the Move* (April 2009), 25.

¹⁵ Robert L. Mackenzie, “Migration: A Constant Search for Opportunity” in *The African Report Magazine* (October- November, 2009), 18.

¹⁶ See Agbonkhianmeghe E. Orobator, “Justice for the Displaced: The Challenge of a Christian Understanding” in David Hollenbach SJ (ed), *Driven from Home: Protecting the Rights of Forced Migrants*, (Washington DC: Georgetown University Press, 2010), 37.

¹⁷ Daniel G. Groody, *op. cit.*, 640.

¹⁸ *Ibid.*, 641.

¹⁹ This is what we learned during our conversation with Professor Martin Jäggle in the course of writing this work. Among the articles published in *DIAKONIA* about migration for the first time, are that of Regina Polak, „Migration als Herausforderung für Theologie und die Kirche” and that of Martin Jäggle, „Migrationsfragen im Bereich der Bildung” in *DIAKONIA* (August 2011), 150-157; 174-179. Coincidentally, *CONCILIUM* treated the issue of migration almost one month before *DIAKONIA*. In its (July

Theological literature about migration and displacement is equally very scarce in Africa. Although theologians in the continent have begun to address the issue of migration, as the work will show, yet, to our knowledge there is no theological research or book yet which deals with subject in relation to the field of mining. This is evident for example, looking from one of leading theological periodical the *African Ecclesiastical Review (AFER)* it has yet not published an article by a theologian about miners, and the life situation at informal settlements in the mining sector. The pastoral bulletin *SERVICE* published by the St. Augustine University of Tanzania (SAUT); one of the most respected pastoral forum in Tanzania, and active since 2004, has not yet reflected about miners. This is not however to say that the university has done nothing to address the issue of Small-scale miners. As our readers will find out in chapter six, some Catholic universities in Africa, including (SAUT) are seriously working to address the issue of human rights and justice in mining industry.

It must be made clear that this work is focused on migrants. It vies artisanal miners who have migrated from their places of birth to the mining locations. The miners are referred in this Dissertation also as “migrant workers.” Some of them are recruited by rich men and women who have legal claim over a specific piece of land. The miners in this category are employed and are paid by these rich folks. In this category are artisanal miners who extract mineral ores but are not allowed to sell it themselves, but have to hand over what they have found to their employers. Majority of Small- scale miners (migrant and non

2011), the German language Edition of the *CONCILIUM* under the heading of „Der Handel mit Menschen” namely “Human Trafficking” included among other articles, those which focus on migration. Such as that of Daniel Groody, „Bewegliche Ziele: Migranten, Globalisierung und Menschenhandel“ 229-236; Maryanne Loughry, „Wer ist noch mit im Boot – oder im Lastwagen: Gemischte Ströme: Menschenhandel und zwangsmigration“ 237-246; and Tisha M. Rajendra, „Migration in der Katholischen Soziallehre“ 247-256, (All these articles *CONCILIUM* Juli 2011).

migrants), however, engage in the mining sector as entrepreneurs and work on private basis.

The concepts “migrant workers” and “Small-scale/artisanal miners” are used interchangeably because they provide the bases for the assumptions we make in this research. First, they refer to people who are on a state of temporality, on a transitory mood. Artisanal miners are aware that the mineral ore which they extract is not a permanent resource. This presupposes their awareness about the responsibility they have to the stewardship of the limited natural resources which God has entrusted to them. In addition, many of them are likely to move to another location when the available resource is finished. The same is true also to migrant workers, they usually move along with the miners to establish themselves around newly erected informal settlement. This experience of temporality, the state of permanent search for better life is deeply rooted endeavour for all human beings. It is with this human experience in mind that King David in the presence of all his people praised the Lord for the blessings that had been received, he also reminded them about their own situation of finitude before God he told them: “we are aliens and transients before You, as were all our ancestors; our days on earth are like a shadow” (1 Chron. 29:15).

A constant state of travelling by migrant workers and the miners reflect human journeys in its many forms of travelling: tourism, pilgrimages, relocations, migrations, exiles, and dispersation. “It is through journey and travelling that God saves the world, immigration represents a unique moment in that movement- a way in which God forms a new people in the world.”²⁰ The movements of people on the road, on air and on sea waters make borders and places more dynamic and open in many ways. Scholars describe this

²⁰ Emmanuel Katongole, “Foreword” in Mark R. Gornik, *Word Made Global: Stories of African Christianity in New York City*, (Grand Rapids, MI: Eerdmans Publishing, 2011), 288

process as “the deterritorialization and reterritolization of faith, the ‘breaking down and reconstitution of spatial scales’ across space and time.”²¹

Exposed to constant travelling artisanal miners face enduring insecurity of journeying, and encounter death posing dangers and this is on daily basis. From the past being on the road and travelling were considered harmful and dangerous by many people. On the occasion of the Third International Conference on Pastoral Care for Roadways in Bogotá, in October 2008, the then Secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Msgr. Agostino Marchetto, explained: “we must be conscious that there is a war on the roadways of the entire world, where everyday, hundreds of people die for many different reasons.”²² The idea of the Archbishop is shared by Daniel G. Groody who informs at length the situation of the people on the move:

*The reality of the journey of the immigrants today can be interpreted precisely as a way of the cross. (...) Even when they do not die physically, they undergo a death culturally, psychologically, socially, and emotionally. Their journey involves an economic sentencing, whereby they have to shoulder the difficult responsibilities of leaving family, home, and culture for an unknown future. (...) Immigrants are dying by the thousands in the dangerous deserts of Arizona, but most importantly, they are being ‘crucified’*²³

Being constantly on the move and facing death threats on the way, migrants are potentially in need of the *viaticum* the Latin word suggests wayfarers’ food, bread for journey. These people are spiritually retarded from Eucharistic famine affecting the faithful who live away from territorial parishes. Physically, they are weakened by a persistent hunger for food (a kind of famine which is characteristics to masses of people in displacement)

²¹ Manuel Vasquez and Marie Friedmann Marquardt, *Globalizing the Sacred: Religion Accross the Americas*, (New Brunswick: Rutgers University Press, 2003), 51

²² Archbishop Agustino Marchetto quoted by Wolfgang Miehle, “Charity and Service to Users of the Road and Railway” in *People on the Move* (December 2010), 41

²³ Daniel G. Groody C.S.C., “Jesus and the Undocumented Immigrant: A Spiritual Geography of a Crucified People” in *Theological Studies* 71 (2009), 311

in sub Saharan Africa. “Many immigrants are people who are hungry in their homelands, thirsty in the deserts, naked after being robbed at gunpoint”²⁴ Amid the dangers and shortage of spiritual food and bodily nourishment migrating people rediscover that “life is not a possession or accomplishment but a gift, loaned to them (*prestado*) by a benevolent God”²⁵ With this understanding the people on the move develop “a spirituality of gratitude which is most remarkable given the painful dimensions of their social location”²⁶

Second, both the Small-scale miners and migrant workers have an experience of exploitation and of being down-graded. They jointly form protests against injustices. The two groups organize a “resistance from below.” Migrant workers are uncomfortable because they are ascribed to low paying jobs which the host communities dislike. Part of their resistance is to show that manual work should neither be considered as a grading yard stick nor a standard measure for social grading. It is with this common experience that migrant workers and artisanal miners “have formed dynamic networks and cross-sectored alliances where the struggles against exploitation are intertwining labour struggles with environmental campaigns against resource exhaustion and indigenous people’s struggle for survival.”²⁷ The daily struggle of the miners and migrant workers refuel the need for a prophetic and vigilant Church which is awake at reading the sign of the time.

Third, the migrant workers and miners are disconnected with their kin members. The state of being away from places of birth puts the stability of families into a test. From the past the family has been considered as an institution which guarantees stability and security. The migration phenomenon has shaken the very essence of this assumption. The

²⁴ Daniel G. Groody C.S.C “Jesus and the Undocumented Immigrants: A Spiritual Geography of a Crucified People” in *Theological Studies* 71 (2009), 316

²⁵ Ibid, 307

²⁶ Ibid.

²⁷ Geoff Evans *et al* (eds.), *Moving Mountains*, xv.

two categories of people, the miners and migrant workers represent the situation of a “human family” in dispersion. The missing of the beloved ones who increasingly are away from places of birth makes ever present the question which God addressed to Adam at Paradise, “where are you?” (Gen 3:9). This question expresses a deeper existential rupture which exists after the fall in our relationship with the mother Earth, the Paradise (our natural dwelling); and with God and Heaven (our final destiny). The migrant workers and miners, to the extent to which they belong neither totally here nor there, being both as indigenous and strangers, at home here and yet not at home, are thus people who represent something of the new creation. We call at the last chapter of this Dissertation as a “New Pentecost.” “Accordingly, they illumine possibilities of personal and ecclesial identity beyond geopolitical boundaries, (...) and redefine the notions of citizenship and belonging in a way that foreshadows that great assembly of Revelation 7:9 (drawn from all nations, tribe and races...)”²⁸

Fourth, artisanal miners and migrant workers are victims of sheer neglect. As dwellers of informal settlements they have no support of government officials. Life security is always at stake with these people. They are endowed with the fear for being a “little flock” (see Lk 12:32), common to people at the margins. They remind the Christians that we all should be like “parishioners,” and the whole Church should be like one large “Parish.” The word *parish* comes from the Greek word *parokia* which stems from two words *para* which is a preposition meaning “alongside,” and *oikos* is a noun that means a “dwelling place.” “A “parishioner,” then, is one who lives alongside or near, not inside but on the

²⁸ Emmanuel Katongole, “Foreword” in Mark R. Gornik, *Word Made Global: Stories of African Christianity in New York City*, (Grand Rapids, MI: Eerdmans Publishing, 2011), 288

periphery.”²⁹ This is very true as regards the Small-scale mining sector. It is not concentrated at the centre but at the remotest parts of the world. “Mining projects, especially in the global South, often involve the imposition of commodity exchange on peripheralised peoples on the fringes or outer reaches of state power.”³⁰ The strength of the marginalized people is the solidarity they make to support one another. At the wave of migration the Church finds it necessary to encourage the solidarity with those at the edge of society.

Last, but surely not the least; migrant workers and artisanal miners in their new situation encounter the reality of homelessness as this research has discovered. Daily newspaper headlines highlight a crisis of homelessness in different parts of the world. In developed countries as well as urban centres of developing countries, the reality of homelessness is wide in scope. Some people suffer what scholars call “transitional homelessness”³¹ which refers to individuals or families who are homeless only once or twice and for a short period of time.³² Others are facing what scholars call an “Episodic homelessness” which entails people who cycle in and out of homelessness for differing length of time, often related to inpatient treatment centres, detoxication programs, or jail. Yet others are victims of a “chronic homelessness”³³ which includes people who have lived on the streets or shelters for prolonged periods of time and who usually face many obstacles to holding secure employment. There is an enormous longing for a home today. Homelessness is not just to be without a roof, “it is the collapse of a world, of security, personal relationships

²⁹ Raniero Cantalamessa OFM CAP, *Contemplating the Trinity: The Path to the Abundant Christian Life*, (Ijamsville, Maryland: The Word Among Us Press, 2007), 120.

³⁰ Geoff Evans et al (eds.), *op. cit*, 45.

³¹ Laura Stivers, *Disrupting Homelessness: Alternative Christian Approaches*, (Minneapolis: Fortress Press, 2011), 31

³² Ibid.

³³ Ibid.

and dignity. It is the loss of the ability to live a life ‘truly human.’”³⁴ Offering a ‘home’ to those who feel to be out of ‘home’ is an intrinsic task of every pastoral action. In addition to that, migration may help the Christian to discover the spirituality which guides us to focus our zeal for a true home. The late Jamaican musician Bob Marley, inspired by his diasporan experience is remembered for his song “this world is not my home.”

Taking into account all the five points mentioned above we have to state that we do not intend to romanticize the migrants as if they were “mobile saints.” As this research will show some migrants have been really a cause of stress to the host communities. In chapter two we shall learn for example, how some migrants have been blamed for invading Likonde seminary plots and the Kitai prison farms without the permission of the institutions. We shall be informed about their involvement in crimes and theft. Some of them are a cause for the negative impressions which the host communities have levelled against the migrants. In fact “not all immigrants I talked with were necessarily deeply spiritual or close to God. Sometimes heroic tales, deep devotion, and great virtue were mixed with tales of exploitation, infidelity, and betrayal. At other times I encountered and was intrigued by the mysterious capacity to believe in God amidst many seemingly godless situations.”³⁵

As regards the choice of Small-scale mining sector, it is important to know that many African dioceses are in rural area, with majority of its faithful locked in poverty. “Natural resources are considered a form of capital from which the rural poor derive the

³⁴ “Lord, When did we see you”, First International Meeting for the Pastoral Care of the Homeless, 2007 in *People on the Move* (December 2008), 41

³⁵ Daniel G. Groody C.S.C., “Jesus and the Undocumented Immigrant: A Spiritual Geography of a Crucified People,” 300

ability to produce.”³⁶ The global market seems to favour now the extraction of natural resources and thereby creating a huge displacement of migrant workers to the mining sites. One discovers that “the neo liberal economic theory that conceives of humans as *homo economicus* – being guided principally by individuality, the pursuit of single – minded self – interest, competition, and profiteering,”³⁷ dominates the global mining vision. In the wake of these competitions, Africa is trapped to unending conflicts to the extent that, the mining sector is more like a curse than a blessing. The London Declaration which was deliberated by groups affected by injustices in mining sector from Asia, the Pacific, Africa, India, South and North America sheds a clear light about the truth of the matter. At the end of their meeting held in London from 18-23rd May 2001, representatives from mining area and informal settlements made a penetrating plea about the situation of their own people:

*We have seen our people’s suffering for many years from mining in all stages and forms, and from exploration to development through to abandonment. Industrial mining has caused grievous pain and irreparable destruction to our culture, our identities and our very lives. Our traditional lands have been taken, and the wealth seized, without our consent or benefit. Invariably mining imposed upon our communities has poisoned our waters, destroyed our livelihoods and our food sources, and disrupted our social relationships, created sickness and injury in our families. Often our communities have been divided by ‘imported’ civil conflicts. Increasing mechanisation has denied many of us a role we once had as mineworkers. In recent years the mining industry has become more aggressive and sophisticated in manipulating national and international laws and policies to suit its interest.*³⁸

The revelations made by this Declaration as presented above, offers the credibility to the premise we make that the study about artisanal miners is one of compelling researches needed for the future *shalom* of Africa, and indeed the whole world. “At the time of falling relevance in the developed world, the actions of mining companies have come to represent one of the most obvious points of conflict between large-scale western economic

³⁶ William D. Schanbacher, *The Politics of Food: The Global Conflict between Food Security and Food Sovereignty*, (Santa Barbara, California: Praeger, 2010), 5.

³⁷ *Ibid.*, 119.

³⁸ Roger Moody, *Rocks and Hard Places: The Globalization of Mining*, (London: Zed Books, 2007), 198.

activity and small scale indigenous and self-sufficient communities.”³⁹ It is estimated that almost 85 percent of the areas under mining are locked in conflicts.⁴⁰

Therefore, as contribution of mineral products in the economy of African countries is on a steady increase; it is necessary to recognize that without doing justice to this sector there can be no *shalom* in the African region. “Shalom” is a Hebrew word for *peace* found throughout the Old Testament. The vision of *shalom* is much richer than what the English word *peace* often evokes; “it is nothing less than God’s intent for creation from the beginning: a world teeming with life, flourishing in a state of physical and emotional health, each part relating to the whole of God’s creation in peace, harmony, and abundant joy.”⁴¹ In fact from its root *slm* the word *shalom* connotes wholeness, completion, and the enduring stability of freedom. It is not simply an absence of civil war or conflicts. It suggests the kind of wholeness that imagines a return to the safety of the womb, the Garden of Eden, ultimate reassurance that everything is and always in a good order.⁴²

Given that mineral development more often than not comes, at the expense of nature and the welfare of local population: with two most precious resources: ore and water being terribly exploited it ignites war and other conflicts.⁴³ Water has been called “mining’s most common causality.”⁴⁴ Extended mining activities impact huge areas by draining underground aquifers of pristine reserves of water that have built up over centuries and

³⁹ Geoff Evans *et al* (eds.), *Moving Mountains: Communities confront Mining and Globalization*, (London: Zed Books, 2002), 20.

⁴⁰ Chachage Seithy Loth, “Can Africa’s Poor Inherit the Earth and all it’s Mineral Rights?” *op. cit.*

⁴¹ Lyndsay Moseley, “Just Ecology: What Demands of Justice Does the Planet Make upon Followers of Christ?” in Brian McLAREN *et al* (eds.), *The Justice Project: Emergent Village Resources for Communities of Faith*, (Grand Rapids, Michigan: Baker Books, 2009), 170.

⁴² Jumpstart Shawn Landres, “Just Torah: No Justice, No Peace – The Heresy of the World Ignored” in Brian McLAREN *et al* (eds.), *op. cit.*, 77.

⁴³ Geoff Evans, *op. cit.*, 60.

⁴⁴ Mineral Policy Center, “Golden Dreams, Poisoned Streams: How Reckless Mining Pollutes America’s Water, and How we can Stop It” Mineral Policy Center: Washington DC, (1977), 70.

even millennia. “In addition to consuming fresh water, mining also threatens water resources by diverting rivers and streams and by polluting water.”⁴⁵ In a continent like Africa with its population always suffering drought and acute famine, the conservation of environment cannot be overemphasized. The disturbance of eco-system due to mining activities (both small and large) should stimulate pastoral action given that *shalom* which lacks at the mining sector has dramatic consequence to the *bios*, to creatures, to the Church and the cosmos as a whole.

Moreover, the artisanal miners confront from the host communities negative reaction which is accompanied by labels relegating them to the bottom rank of the children of God. The labels generate “asymmetrical relationships, leaving migrants vulnerable to control, manipulation, and exploitation.”⁴⁶ Pope Benedict XVI acknowledges also that, “many regard migrants as a burden and view them with suspicion, seeing only as a source of danger, insecurity and threat.”⁴⁷ It is in situation such as this, part of the contribution which theology has to make is to address the prejudices and to criticize strongly the dehumanizing stereotypes. This is likely to help build up in the words of Paul VI and John Paul II “a civilization of love” and a “culture of life.”⁴⁸ The task entails helping those “on the move discover an inner identity that fosters their own agency rather than an imposed external identity that increases their vulnerability and subjugation.”⁴⁹

0.3 The Central Questions of Investigation

What has theology to do with the issue of migrants? Or put it another way, what have migrants to offer in theological reflection about human displacement? The reading of

⁴⁵ Geoff Evans, *op. cit*, 92.

⁴⁶ Daniel G. Groody, *op. cit*, 643.

⁴⁷ Benedict XVI, Post Synodal Exhortation, *Africae Munus*, no. 84.

⁴⁸ Daniel G. Groody, *op. cit*, 643.

⁴⁹ *Ibid.*, 644.

themes such as “Exodus,” “Exile,” “Diaspora,” and *Via Crucis* in the light of the experience of migrants and refugees, can contribute much to our understanding of God, human life, and the relationship between the two. “Migrants and refugees bring to the forefront of theological reflection the cry of the poor, and they challenge more sedentary forms of church in social locations of affluence and influence.”⁵⁰ Migrants reveal the paradoxical truth that the poor are not just passive recipients of charitable giving but bearers of the gospel that cannot be encountered except by moving out into places of risk and vulnerability (see Mt 25:31-46).

Migrants and the migration of people teach us about the human transitory nature. To be human means being on the way to God (in *statu viatoris*), moving forward in hope between borders of Christ’s first and second coming, between the present life and the life to come, between the earthly Jerusalem and the new Jerusalem. Thus the suffering and trials which the migrants endure in exile have no last word!

0.4 Key Argument

Land and mineral resources are associated with material inequality due to unequal control over value producing assets. The exclusion of migrants at the mining sector as relevant stakeholders put them outside the realm of decision making. In reality, the state favours large scale mining interests, and artisanal miners are left at the edge to enduring disadvantage through poor education, poverty and lack of life security.

0.5 Objectives of the Research

Mining has had a significant role in most (if not all) societies because it has been a key means by which people have sought to transform themselves and their environment –

⁵⁰ Ibid., 665.

for purposes of pleasure, religion, comfort or economic advantage.⁵¹ On this account it is argued in this research that the African natural resources should not be viewed solely in terms of private ownership or how they serve the economic foundation of development and growth. Instead, it is always to be remembered that natural resources were never owned on economic sense in the first place by traditional African communities, but rather are part of a natural environment whose cultural value supersedes its economic interest.

Africa is blessed with minerals but the more African people strive to extract it, the more are exploited and remain poor. This Dissertation has as its objective also to rally local churches to take a prophetic stance. This implies that the Church has to play the advocacy role in favour of the poor miners; she has to stand for them, and provide a shield to ensure that they are secured. This research points that it is not enough to pray, to resorting to the exclusive spiritual and pious model of the past. The Church must come forward and demonstrate against the injustice committed. The First African Synod called for the African Church to be prophetic.⁵² Prophets however, are neither dropped from heaven, nor are they sent as missionaries from abroad. The African Christian faithful must be prophets to their own people. According to Albert Nolan, “prophets are people who speak out when others remain silent. They criticize their own society, their own country, or their own religious institutions. True prophets are men and women who stand up and speak out about the practice of their own people and their own leaders – while others remain silent.”⁵³ Silence in the face of evils allows the evil to expand and to deepen in society. Such a silence has to be avoided. To paraphrase one of the Archbishop Sheen’s famous quotes, “we don’t need a

⁵¹ Geoff Evans, *op. cit*, 20.

⁵² John Paul II, Post Synodal Exhortation *Ecclesia in Africa*, no. 70.

⁵³ Albert Nolan OP, *Jesus Today: A Spirituality of Radical Freedom*, (Maryknoll, N.Y: Orbis Books, 2007), 63.

voice that's right when everybody else is right; but we need a voice that's right when everybody else is wrong."⁵⁴

In order to convince the local churches to assume the prophetic role this work argues that it is important to respect the geographical territory in which the African dioceses are located. The surface areas in which all particular churches find themselves are sacred. What comes out of the land must be well managed for the common good. The prophetic role in defence of the poor is not an easy task. The poor miners are victims of injustices committed by fellow citizens, big business, multinational companies, and the central government. When the Church stands up to confront such injustices the research makes it clear that those in power will cry out, as the people of Thessalonica did when Paul and Silas visited the city. "These people who have been turning the world upside down have come here also" (Act 17:6). They will not let go of power, profit, position, or possession – "all that is dear to them" – without a fight. "If they don't succeed in silencing the whistle – blowers by persuasion or threats, they will without doubt use other tactics, like making them hurt or 'disappear.'"⁵⁵ It is with this understanding that this research proposes at its General Conclusion that the African Church need to develop an "Ethic of Risk."

In relation to what we have already mentioned above, one of the objective of this work is to appeal to the Church to be a refuge for the "homeless." The displacement of masses of people happens with a sad reality for many people feeling to be disconnected with their traditional homes. But as Christians we are called to be at home in ways that are apparently as far apart as one might imagine, in our bodies and in the kingdom. "And the Church is the middle term, which should help us to be at home in both and which offers

⁵⁴ See Andrew Apostoli, *What to Do when Jesus is Hungry: A Practical Guide to the Works of Mercy*, (San Francisco: Ignatius Press, 2011), 132

⁵⁵ Annemie Bosch, "Suffering for Justice: How Can we Anticipate and Pay the Price of Seeking Justice" in Brian McLAREN *et al* (eds.), *op. cit*, 223.

humanity an oasis in our root – shocked world.”⁵⁶ The Church in Africa must go to the grass- roots and take the life of its people seriously. It is for that, “The Word became flesh and dwelt among us.” It should be the Church that God comes to meet everyone of the baptized including the migrant workers. In the sacraments we find God embracing us in our life drama, in all the works we do including those that make our bodies and hands dirty like mining. This is where the pilgrimage to the kingdom starts. This is the truth of what we are. We are a dust: taken from the dust as this research will argue. We cannot downgrade the work of miners simply because it soils our bodies. This requires a change of mentality in order to revive the love for manual work. It is for that, this research proposes at the General Conclusion for an “Ethic of Liberation.”

0.6 Methodological Approach

From the time when this research was on its initial stage we found it necessary to observe all steps before going to the field. We made preliminary preparations. First, we composed questionnaires and forwarded them to our moderator for endorsement.⁵⁷ Then, we obtained the letter of recommendation from the Faculty of Theology at Vienna University to introduce us of who we are, and what we intend to do in our research, including the area of interest.⁵⁸ The Ministry of Energy and Natural Resources in Tanzania assigned us to the Regional Mineral Officer in Songea (Ruvuma Region), who granted us the permission to go into the field.⁵⁹

⁵⁶ Timothy Radcliffe OP, *What is the Point of Being a Christian*, (London: Burn & Oates, 2005), 210.

⁵⁷ All questionnaires are attached at the Annexe

⁵⁸ The letter of the Faculty attached at the Annexe

⁵⁹ The official Kiswahili letter giving us the permission to work in the designated informal settlements at *Dar Pori* and Ngembambili is put at the Annexe, with a copy of a free English translation. Annexe

0.6.1 A Field Research (Situation Analysis)

We went to the field and took hold of reality by observing, making interviews and analysing the situation. Interviews were conducted to persons working in institutions of the Diocese and private individuals. The interviews were done during our summer holidays in two phases (the first one was done in July 2009) it was concentrated at *Dar Pori* (Mpepo Parish) area. The second one was done in (August 2010), and was conducted at Ngembambili and Masuguru settlements, Mkako village and Likonde Seminary respectively.

The criteria of selecting institutions for this research were based on the connection which the institutions had with migrant workers. Individuals selected from these institutions were those who owned responsibility, which in one way or another have linked them with the artisanal miners. The list included Parish priests, seminary staff members, and religious sisters. Private individuals consulted, were relied on their experience in the field of mining where they have been involved as migrant workers or claim holders. Written questionnaires were dispatched before hand to get the interviewees prepared; there were also interviews which were conducted face to face. Questions posed orally made the interview friendly and naturally attractive to the African audience, which is used to this pattern of communication. We recorded the conversation in tape recorder cassettes to keep hold of the voice of the speaker and ensure that what we reproduced in writing is what the person had spoken to us.

From the paragraph above we notice that the interviewees were taken from different social segment of Church life. This was designed to achieve an in –depth qualitative research. We had in mind the representation of all members of the Church that is a Family of God. We selected members of the clergy from the Diocesan presbyterium those assigned in the parishes, in institutes of formation and some members of the Diocesan Curia. We wanted to tape their theological and pastoral insights on the subject. We also approached

Religious men and women. The Benedictine Fathers who brought the Gospel in the area and Sisters from two Congregations working in the Diocese of Mbinga. The intention was to enrich this research with biblical and spiritual vision of religious communities. There were also some lay people consulted and interviewed including catechists in order to sharpen the research with the practical wisdom from the grass roots.

The in-depth interviews averaged about ninety minutes in length. As mentioned already all were taped, recorded and professionally transcribed. Interviewees who wished to do so were given the opportunity to review the transcriptions and make corrections. This method was helpful especially for the miners with only an elementary primary school education. The interviews incorporated a semi structured format involving standard open – response questions with follow – up questions tailored accordingly. Besides descriptive information about the mining activities and informal settlements, the interviewees were able to narrate their stories of struggle and personal background. They were as time went on during the interviews; able to freely provide explanations about the reasons for various activities and their perceived consequences, and make comments about what they think could be done by the local church to improve the situation.

The qualitative method has been followed clearly by sketching empirical evidences, which includes: producing statistics, tables and graphs. The tables and graphs can be found one in the first chapter and three others in the second chapter; all of these are revelatory: they are located to point about the fact that death among miners is pandemic (**Table I**); to substantiate that migration is a factor for plurality (**Table II**); to make a point that the general feeling among migrants is that of homelessness (**Table III**), and that migration phenomenon poses a pastoral problem (**Table IV**). These datas have been carefully selected aware that “someone has likened statistics to a bikini, what’s revealed is suggestive, and

what's hidden is vital. So it seems, at times, with church statistics.”⁶⁰ Pope Benedict XVI cautioned in July 2007, that “statistics are not our divinity.”⁶¹

0.6.2 The Library Research (Intellectual Dimension).

Analysis of the situation at the field is not enough. One needs intellectual enrichment about the subject from authors in different disciplines. The libraries of the Vienna State University especially those from the faculty of theology and the African Institute have been very helpful. Seminars organized by the faculty of theology which addressed the issue of migration also widened the horizon. From library research what has become clear to us is that without a critical sense of what it means to be human before God, the current economic and political trends disposes us to prizing profit over people, self-interest over the common good, market logic over gospel imperatives. A critical examination of our current system indicates that, while we are becoming more technologically developed, we are becoming more underdeveloped in central areas of human life, especially our relationship with others, particularly, the most needy.

In the context of informal settlements in mining sites where people experience alienation from God and each other, theology invites us to communion. In the culture which entertains child forced labour, the exploitation of women, and such forms of “modern slavery”, theology identifies the idolatry of our hearts and proposes a path to freedom.

0.6.3 Practical Strategies (the Pastoral Cycle)

As this research is pastorally oriented, it offers proposals for the Church to help alleviate problems confronting artisanal miners. It pleads for innovative pastoral strategies.

⁶⁰ Tom Roberts, *The Emerging Catholic Church: A Community's Search for Itself*, (Maryknoll, N.Y: Orbis Books, 2011), 26

⁶¹ See John L. Allen, Jr, *The Future Church: How Ten Trends Are Revolutionizing the Catholic Church*, (New York: Doubleday, 2009), 20

Essentially, it requires undertaking two complementary tasks: the descriptive-empirical task and the interpretative task. The former is by providing information that helps to discern pattern and dynamics of migration, and the latter undertakes a normative task, using biblical and theological concepts to interpret situations and contexts of migrations.

What is true about the methodology of our research is that we have relied much on the process which some scholars call “the pastoral cycle.”⁶² This is a combination of four practical insights, namely: stocking the *experience* – based on what is happening in the designated area; exploration- posing questions as to why things are happening this way; *reflection* – inhaling the experiences and evaluating the experiences in dialogue with the Bible and Christian tradition; and finally is *planning* – responding squarely to the impulse from the reflection. The “pastoral cycle,” is a process for thinking theologically about a particular situation with the aim of finding new and more faithful ways of acting in the future.⁶³ At its best, the pastoral cycle is more than a series of mechanically followed steps. “It is a commitment of a way of seeing that involves participating in oral and written traditions as well as a commitment to reflect upon your practice.”⁶⁴ In addition to that, the pastoral cycle operates in such a way that, “although it is bold enough to suggest that theology can arise from our experience, it does not insist that experience is always the starting point. New information about our context can lead us to reframe our experience.”⁶⁵

0.7 What Has the Research Achieved?

The research has shown in a rigorous manner that pastoral methods of the past should be improved if not to be changed altogether. The new situation in Africa calls for

⁶² Helen Cameron, *Resourcing Mission: Practical Theology for Changing Churches*, (London: SCM Press, 2010), 8.

⁶³ Ibid.

⁶⁴ Ibid., 12.

⁶⁵ Ibid.

the Church to take a broader understanding of her mission. In other words, African dioceses have to become more active in the struggle for human rights, justice, reconciliation and peace. The African Catholic Church like their Protestant counterparts still follow the long *puritanic - pietist* heritage, with its primary focus on the individual believer's moral behaviour before God. The emphasis in force, admonishes the Christian to live a life of personal morality: no lying, no adultery, no drunkenness, and so on. But very little sensibility is given to the practice of justice and the bold witness against injustices. The objective of this research is to appeal to the African Church to avoid social inaction. The community of faith should not keep silent in view of the miseries which the migrants face today. By retaining silent and uninvolved, the Church tacitly supports the status quo and the powers of oppression. What it does or does not do in practice implies its position and its political message, since what is at stake is not its neutrality- such a thing does not exist- but the interests of those whom the Church defends.

0.8 Problems Endured during Research

During the time of research we encountered a number of problems. As this research treats the situation of migrant workers in Africa and particularly in Mbinga Diocese, we confronted a limited literature at the University libraries at Vienna. Books available are mainly in German language which the author has a limited mastery. Another setback was that time for conducting this research was very short. The scholarship accorded to us by the Archdiocese of Vienna categorically sets a study duration limit. Moreover, the stipend is calculated to assist the student to meet the basic needs during one's period of studies. There is no sum which is destined to sponsor students for trips and sustenance at the field. Doctoral research financial support by donors at Vienna University and other sponsoring organisations in Austria and Germany are set at age limit. We were disqualified because of passing the age of 35. Lack of adequate financial means posed problem at the field. Some

miners we interviewed refused to cooperate on condition that they should be given some money. Some of those who put such conditions were the most informed ones in the group. We were forced to resort to those who accepted to answer to our questions without payment. This was done with the knowledge that, some of them were not the most suitable informants. Related to this is the lack of trust and suspicion which some miners had. Some of those interviewed were suspicious to answer practical questions because they were afraid that perhaps we were spying them. This became clear especially to women who engaged as sex workers.

We encountered all the time a lack of punctuality. Most of the interviewers did not report in time at a designated place for interview. A constant waiting added pressure to the limited time we had during our holidays. In relation to this, we also encountered a lack of interest with a number of people to whom written questionnaires were sent. A good number of them did not answer the questionnaire and did not send back the scripts. From our finding the problem behind is money. It is taken generally that those who make field research have stipends to help them complete their research; the money for which they must share with those people who assist them to achieve their goal.

0.9 Chapters of the Dissertation

Chapter One: Migrants at African Mines: An Overview

This Chapter provides a cursive history of various movements to the mining areas caused by the colonial economic policy. Labour migration movements to mineral sites such as Kimberley in South Africa, Katanga in Congo, and Delta Region in Nigeria are highlighted.

Chapter Two: Migrants at the Mining Sector in Mbinga Diocese

This Chapter introduces the reader to the informal settlements related to mining activities in Mbinga Diocese. The reader will also be provided with some positive aspects of migrants. The negative aspects that have led the local population to have a negative opinion on migrants will also be noted.

Chapter Three: Migrants in the Bible

The Chapter will explore on how the issue of migrants is treated in the Bible. It is an attempt to see the phenomena with the “eyes of inspired Books.”

Chapter Four: Migrants in Pontifical Magisterium

In this Chapter we shall try to study the concern of Pontifical magisterium on the issue, and the evolution of ideas in documents dedicated to migrants.

Chapter Five: Migrants in the Insights of African Theologians

In this Chapter we shall evaluate the contributions made by prominent African theologians on migrants. For this, we shall select three of them two from English Speaking World, notably Jean Marc-Ela who represents the Francophone Africa, and Agbonkhanmeghe E. Orobator SJ (Nigeria), for the English speaking region.

Chapter Six: Migrants in Mbinga - A New Pentecost

In Chapter Six we shall propose the way forward for the local church of Mbinga, and indeed all the local churches in Africa with regard to this problem. This will be done to challenge the local church to make use of the vast natural and human resources so that all may be tapped to benefit the people of God including strangers.

CHAPTER ONE: MIGRANTS AT AFRICAN MINES – AN OVERVIEW

1.0 Introduction

This chapter seeks to unfold the historical development of labour migrants in Africa. In the first section it strives to provide the definition of key terms concerning migrants. After making the clarification of concepts it moves on to describe the history of labour migrants as it took place in South Africa and elsewhere. In doing so, the reader will also learn how the mainline churches such as the Roman Catholic Church, the Anglican Communion and some Protestant churches offered pastoral services to the miners. Finally, the chapter will treat on the situation confronting artisanal mining in the contemporary situation.

The chapter depicts the mining industry as a springboard pointing to the truth about the exploitation and discrimination inherent in the capitalistic system. It discloses that the pastoral approach of the Church in the mining sector has been inadequate and ineffective. At the conclusion, it underlines that the precarious situation that dehumanizes labour migrants at the mines calls for new pastoral orientations. This call is supported by a recent Pontifical Council for the Pastoral Care of Migrants and Itinerant People' Instruction on Migrants *Erga Migrantes Caritas Christi* which states that: "the love of Christ towards migrants urges us (cf. 2 Cor 5:14) to look afresh at their problems, which are to be met with today all over the world."⁶⁶ As it is clear at the conclusion of this chapter, Christianity should abandon its way of understanding herself as a purely spiritual institution. It has to avoid a narrowed perception that limits its competence in the spiritual and pastoral fields. In the past, Christianity uncritically assumed foundational narratives that denied and sub-

⁶⁶ Pontifical Council for the Pastoral Care of Migrants and Itinerant people, Instruction, *Erga Migrantes Caritas Christi* "The Love of Christ towards Migrants" (Vatican City, 2004), retrieved from http://www.vatican.va/roman_curia/pontifical_councils/migrants/do (accessed on 16.02.2008).

jected the African migrants to untold sufferings. “In this way, Christianity not only lets down Africa; it also surrenders a key soteriological claim about Christ’s power to save.”⁶⁷

If one considers the huge number of domestic migrants and internally displaced people, one could state fairly that migration has become a critical phenomenon.⁶⁸ Contemporary migrations, often marked by injustices, abuses and exploitation, such as human trafficking, pose anew the old challenges to the human community.⁶⁹ Economic interests tend to view migration solely as an economic process; in such a scenario, migrants are just factors of production and not subjects of human rights and agents of dialogue.⁷⁰ The rejection, hate and disrespect toward migrants are linked to the sufferings, exploitation and the rejection by their hosts.

Migrants are subjects to all forms of discrimination. The artisanal and Small- scale mining industry provides a clear and a first-hand testimony to the plight befalling migrants. For that reason, it should be important for the Church to cultivate pastoral interest in this sector. As Eleonor Fisher puts it, “artisanal mining in Africa is widely associated with marginalization.”⁷¹ This is due to the connotations of Small- scale mining with the margins of legitimacy, taking place in social and geographical arenas away from state control.⁷²

⁶⁷ Emmanuel Katongole, *The Sacrifice of Africa: A Political Theology for Africa*, (Grand Rapids, Michigan: Eerdmans Publishing Company, 2011), 23.

⁶⁸ Fabio Baggio and Agnes M. Brazal (eds.), *Faith on the Move: Towards a Theology of Migration in Asia*, (Manila: Ateneo de Manila University Press, 2007), viii.

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ Eleanor Fisher, “Occupying the Margins: Labour Integration and Social Exclusion in Artisanal Mining in Tanzania” in *Development and Change* (2007), 735.

⁷² Filip De Boeck, “Domesticating Diamonds and Dollars: Identity, Expenditure and Sharing in South-Western Zaire (1984-1997)” in B. Meyer and P. Geschiere (eds.), *Globalization and Identity: Dialectics of Flow and Closure*, (Oxford: Blackwell Publishers, 1999), 56.

This frequently leads artisanal miners to be associated with illegality,⁷³ and stereotyped as criminals, a common label for marginalized people in the informal economy.⁷⁴

The scope and scale of marginalization of migrants in Small-scale industry is wide and is linked with globalization and the informal economy. Globalization facilitates high-income economies characterized by the segmentation of labour markets.⁷⁵ This occurs where sectors of the labour market are eschewed by native workers because they are low-paying, have little security, and have low status.⁷⁶ Migrant workers in artisanal mining are often subjected to ‘3D jobs’ – “entailing work that is dirty, dangerous, or difficult, and often a combination.”⁷⁷ According to Laura Maria Augustin, “the informal economy is also called underground, hidden, cash, black, grey, shadow, irregular, subterranean and twilight, and encompasses all areas not included in government account.”⁷⁸ This is unfortunate, and one has to take count that although the precious stones such as gold, diamond, tanzanite, ruby and sapphire are used to manufacture ornaments and decorations to enhance beauty, the activities in Small-scale mining are looked to be “dirty business.” This manner of treating the sector is like insulting the natural beauty inherent in it.

1.1 Clarification of Terms

At this section we are going now to clarify and define important terms. A clarification of terms is significant for three reasons. “First, the concept ‘migrant’ covers a wide

⁷³ Rosaleen Duffy, “Global Environmental Governance and the Challenge of Shadow States: The Impact of Illicit Sapphire Mining in Madagascar” in *Development and Change* (2007), 824-43.

⁷⁴ Aili Mari Tripp, *Changing the Rules: The Politics of Liberalization and the Urban Informal Economy in Tanzania*, (Berkeley, CA: University of California Press, 1977), 98.

⁷⁵ Khalid Koser, *International Migration: A Very Short Introduction*, (Oxford: Oxford University Press, 2007), 32.

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸ Laura Maria Augustin, *Sex at Margins: Migration, Labour Markets and the Rescue Industry*, (London, Zed Books, 2008), 21.

range of people in a wide variety of situations.”⁷⁹ Second, “it is very hard to actually count migrants and determine how long they have been away.”⁸⁰ Third, “just as important as defining when a person becomes a migrant is to define when to stop being a migrant.”⁸¹ So let us embark on the definitions.

1.1.1 Who are Migrants?

The *Oxford Advanced Learners Dictionary* defines a migrant as “a person who moves from one place to another, especially in order to find work.”⁸² This definition is apparently not sufficient. Taken in view of African migrations, it tends to represent African migration as sedentary.⁸³ With such restriction there is a risk of overlooking non-economic reasons. Recent data offer insights into non economic motives and aspects that make migrants leave their homes and look out for new destinations.⁸⁴ What the *Oxford Advanced Learners Dictionary* accords is an aetiological normative. But migratory movements are not seen as mere results of socio-structural factors, but are perceived as decisions of migrants themselves who try to figure out when, where and how to migrate. In particular, young migrants are said to be the most creative part of society. Finally, the aetiological tendency is criticized because it favours normative perspectives. The standard sociological approach sees mobility and migrations as exception, whereas stability at home is seen as ideal and “normal” to the extent that they ought to be the “rule.”⁸⁵ This may be the reason why migration studies focus upon *change* rather than *continuity*.⁸⁶ A sedentary thinking is

⁷⁹ Khalid Koser, *op. cit.*, 16.

⁸⁰ Ibid.

⁸¹ Ibid.

⁸² *Oxford Advanced Learners Dictionary*, 7th edition (Oxford: Oxford University Press, 2005), 968.

⁸³ Hans Peter Hahn, George Kulte (eds.), *Cultures of Migration*, (Berlin: LIT Verlag, 2007), 9.

⁸⁴ Ibid.

⁸⁵ Ibid., 10.

⁸⁶ Ibid.

well expressed by the archetypical image of the *lost son*, as depicted in numerous pieces of art.⁸⁷ The normative perspective on migratory movements as the exception compared to sedentary ways of life obviously contradicts the reality of many people and groups, particularly on the traditional methodologies and approaches, long since discarded or complemented by alternative approaches in research on internal migration.⁸⁸

For Khalid Koser, migrants are people “living outside their own country for a year or more.”⁸⁹ This definition however, is not precise, in the sense that there are more and more people who move within the same country, and are called migrants. The people who move from rural areas to urban areas or some who move from their villages to places of informal settlements in the mining area, all of them are called migrants. Scholars generally agree that the concept of “migrant” covers a wide range of people in a wide variety of situations.⁹⁰ They are mainly categorized as “voluntary migrants” and “forced migrants.”⁹¹ The latter are forced to leave their own country or home places because of conflict, persecution, or for environmental reasons such as drought or famine.⁹² A related second distinction is often made between people who move for political reasons and those who move for economic reasons.⁹³

1.1.1.1 Refugees

The term “refugees” refers to a group of people who are forced to move because of political persecution or conflicts.⁹⁴ Usually these people remain in the country or place of

⁸⁷ Ibid.

⁸⁸ Ibid.

⁸⁹ Khalid Koser, *op. cit.*, 17.

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Ibid.

⁹³ Ibid.

⁹⁴ Ibid.

refuge until situation back home returns to calm, then return home. Refugees can also be forced to leave their places of origin because of natural catastrophe like floods, famine, earthquakes, etc.

1.1.1.2 Economic Migrants

In this group are people who move voluntarily for economic reasons, in view of finding job opportunities elsewhere. They are usually described as labour migrants. Some see this also as forced migration, for example a case of extreme poverty. In the circumstance of complete deprivation of economic power, the people are forced to look for a place where they can earn something. While on migrating people try to protect themselves and their families against the effects of a weak economy and volatile market and from political crises.⁹⁵

1.1.1.3 Regular and Irregular Migrants

Regular migrants are a type of people who move according to a pattern that is common among people, like students, wives following their husbands/spouses, children following their parents, and the like. Irregular migrants are often imputed with tainted intentions without any substantiation.⁹⁶ Two particularly frequent assumptions are that irregular migrants participate in illegal activities and that they are associated with the spread of infectious diseases, especially HIV/AIDS. Both these assumptions are usually gross generalizations.

Some irregular migrants and asylum seekers are criminals and some carry infectious diseases – resulting, for example, from long periods spent in transit-but most do not. Misrepresenting evidence criminalizes and demonizes all irregular migrants. It can encourage them to remain underground. It also diverts attention from those irregular migrants

⁹⁵ Ibid.

⁹⁶ Ibid., 61.

who actually are criminals and should be prosecuted, and those who are diseased and should be treated.⁹⁷

1.1.1.4 Legal and Illegal Migrants

Some other terms that dominate the discourses at this age of migration are the distinction between “legal” and “illegal migrants.” They are used frequently especially in international migration, more than in internal migrations. The concept “legal migrants” seeks to identify those migrants with proper documents, who have followed proper procedures to enter host countries. Those who have no proper documents are called “illegal migrants.” “The word ‘illegal’ has become a one- word mantra in the US political debate.”⁹⁸ It is a term that fuels an anti-immigration hysteria.⁹⁹ The word “illegal” portrays social inequality.¹⁰⁰ “Illegal” says society is divided between those who have rights to migrate and those who have not.¹⁰¹ “It means not European and Not White.”¹⁰² Scholars like M. Daniel Carroll R, think that it would be better to use the concepts “undocumented” and “documented” instead of “illegal” and “legal.”¹⁰³ Accordingly, Daniel Carroll argues that the use of the word “illegal can carry a pejorative connotation, suggesting by definition that the person is guilty of some act, has few scruples, and is prone to civil disobedience.”¹⁰⁴ This is not the case with the overwhelming majority of migrants worldwide. In addition to that, the tendency to label migrants as “alien” or “illegal” can evoke the sense of someone unchangeably foreign and other, without hope of integration. The two terms “illegal” and “aliens,”

⁹⁷ Ibid.

⁹⁸ David Bacon, *Illegal People: How Globalization Creates Migration and Criminalizes Immigrants*, (Boston: Beacon Press, 2008), v.

⁹⁹ Ibid.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

¹⁰² Ibid.

¹⁰³ Daniel Carrol Rodas, *Christians at the Border: Immigration, the Church, and the Bible*, (Michigan: Baker Academic, 2008), 22.

¹⁰⁴ Ibid.

are unhelpful and unfortunately prejudicial.¹⁰⁵ The same idea is shared jointly by Matthew Soerens and Jenny Hwang who completely reject the use of “illegal” and “legal” to designate a human being they prefer the concept of “undocumented.”¹⁰⁶ They argue that, “while entry without inspection (or overstaying a temporary visa) is illegal, this does not define the person’s identity. Many of us have broken a law at one time or another (we can both confess to having sped down the high way on more than one occasion), but if a single (or even, in the case of our speeding, repeated) act were to define our identity, we would probably all be “illegals.” Such terminology in common usage, lumps immigrants-whose entering or overstaying unlawfully usually does not require any malicious intent...So, rather than referring to people as illegal aliens, we have generally opted to refer to people as undocumented immigrants.”¹⁰⁷

1.1.1.5 Internal and International Migrants

Internal migrants are those people who move inside the national territory. International migrants are those who move across national borders.¹⁰⁸ The people who move across national borders are commonly known as “immigrants.” The word “immigrants” refers to the people who have moved to another country of their own volition and are usually seeking lengthy or permanent residence.¹⁰⁹ Immigrants can enter either legally – through official ports of entry and according to the rules of the admission policies established by the host country – or not.¹¹⁰ From this definition, one can assert that although all “immigrants” are at the same time “migrants,” yet not all “migrants” are “immigrants.”

¹⁰⁵ Ibid.

¹⁰⁶ Matthew Soerens and Jenny Hwang, *Welcoming the Stranger: Justice, Compassion and Truth in the Immigration Debate*, (Downers Grove, IL: IVP Books, 2009), 22.

¹⁰⁷ Ibid., 22-23.

¹⁰⁸ Khalid Koser, *op. cit*, 1.

¹⁰⁹ Daniel Carrol Rodas, *op. cit*, 22.

¹¹⁰ Ibid.

Internally displaced persons are not “immigrants.” In this research we are going to deal with internal migrants and specifically with labour migrants in Small-scale mining sector.

1.1.2 Small and Large Scale Mining

Mining technically stated, is the extraction or removal of minerals and metals from the earth, such as aluminium ore, iron ore, gold, silver, and diamonds.¹¹¹ But widely used, it is a term describing everything on top of the ore that the mining operation seeks – trees, top soil of the earth’s crust.

Mining is generally of two categories- large scale mining and small scale mining.¹¹² The large scale mining involves big companies using many employees, huge labour force and sophisticated machinery.¹¹³ For most of the last half of 20th century, mining companies generally used larger and larger trucks and other equipment to achieve economies of scales (i.e. lowering costs of production per unit by increasing total output).

Small-scale mining, on the contrary, involves simple ways usually with shovels, and done by the rural poor.¹¹⁴ Small-scale mining is dominated by artisanal miners, who in fact are subsistence miners.¹¹⁵ Small-scale mining practices are “largely a poverty driven activity (...) in some of the worlds’ poorest regions (which), if tapped (...) have a potential to contribute significantly to social and economic development (...) The challenge facing the civil society, large-scale mining companies, and governments is to harness Artisanal and Small-scale mining as an activity that can contribute responsibly towards the achieve-

¹¹¹ Article “Large Scale Mining Vs. Small Scale Mining” in (<http://www.articlesbase.com/science-articles/large-scale-mining-vs-small-scale-mining> (accessed on 18 December 2010).

¹¹² Ibid.

¹¹³ Ibid.

¹¹⁴ Ibid.

¹¹⁵ http://en.wikipedia.org/wiki/Artisanal_mining (accessed on 3 January 2011).

ment of development objectives.”¹¹⁶ Activities done by artisanal miners are now officially called: “artisanal and small-scale mining”.¹¹⁷ This classification does have two potential virtues; it legitimizes ‘illegal’ operations, triggered by displacement from farming, sometimes the result of a mining company’s own legalized land invasion,¹¹⁸ and it opens the way for officially funded technical assistance, which can diminish dependence on antiquated and dangerous equipment.¹¹⁹

1.1.3. Informal Settlements

The Small-scale mining sector facilitates the emergence of informal settlements, because they take place in remote rural areas. The UN Habitat Programme provides two definitions. In the first place, informal settlements are defined as residential areas where a group of housing units have been constructed on land to which the occupants have no legal claim.¹²⁰ In the second place, informal settlements are defined as unplanned settlements and areas where housing is not in compliance with current planning regulations.¹²¹ Normally, these are dense settlements comprising communities housed in self constructed shelters under conditions of informal or traditional land tenure.¹²² They are common features of developing countries and are typically the product of an urgent need for shelter.¹²³

¹¹⁶ CASM Report, “ASM: from threat to Opportunity” World Bank, Washington DC, (2006).

¹¹⁷ Roger Moody, *Rocks and Hard Places: The Globalization of Mining*, (London: Zed Books, 2007), 89.

¹¹⁸ Ibid.

¹¹⁹ Ibid.

¹²⁰ <http://ww.who.int/ceh/indicators/informalsettlements.pdf> (accessed on 3 January 2011).

¹²¹ Ibid.

¹²² http://www.geom.unimelb.edu.au/informal/inform_set.html (accessed on 3 January 2011).

¹²³ Ibid.

1.2. Historical Background of Labour Migrants at the Mines

Labour migration to the mining industry reflects and is a product of colonial policy.¹²⁴ In the African context, mining has generally depended heavily on a supply of cheap indigenous labour. Continuous development of mining has created a growing demand for this labour.¹²⁵ Migrant labour at the mines provide the model for the other types of migrants required for agriculture and manufacturing sector for two reasons: “the gold mining industry is the example on which the entire labour policy is being modelled and partly because, the gold mine alone employed no less than two-thirds of all those working in the mining sector.”¹²⁶ Labour migration to the mines became a source of capital for the colonial governments in all sorts of ways. These included cash advances to recruits which served both to pay tax and as source of funds for family expenses. In addition, labour migrants in the mining sites were obliged to pay remittances to relatives; and were also charged for goods brought by the returning migrants.¹²⁷

Mining and its products, especially gold and oil, have often been the *raison d’être* for imperialism and its many misadventures.¹²⁸ Mining companies have historically played a significant role with colonial and imperial structures in ensuring the flow of resources from the global South to the North.¹²⁹ The mining activity continues to be one of the largest scale activities conducted by the industrialized world with the developing world. Mining corporations are in competition against each other, and local communities. As they

¹²⁴ Albert Kraler, „Mobilität und Immobilität: Migrationen im subsaharischen Afrika” in Albert Kraler et al. (Hg.), *Migrationen: Globale Entwicklungen seit 1850*, (Wien: mandelbaum Verlag, 2007), 134.

¹²⁵ Lauree J. Butler, *Copper Empire: Mining and the Colonial State in Northern Rhodesia*, c. 1930-1964, (London: Palgrave Macmillan, 2007), 35.

¹²⁶ Francis Wilson, *Migrant Labour*, (Johannesburg: The South African Council of Churches, 1972), 7.

¹²⁷ Ibid., 68.

¹²⁸ Geoff Evans et al., *Moving Mountains: Communities Confront Mining and Globalization*, (London: Zed Books, 2002), xii.

¹²⁹ Ibid.

compete against each other and other industrial sectors for access to resources and capital, they overwhelm the communities and environmental, social, labour and fiscal regulations locally, and across the globe.¹³⁰

Mining projects are often associated with the loss of homes, cultures and livelihoods, and forms of pacification ranging from manipulated consent and bribery, to violent suppression of opposition.¹³¹ As history shows, “mining is a high-risk industry.”¹³² It may be “small in scale, but big in problems.”¹³³ A look at history proves this affirmation.

1.2.1 The Discovery of Mines

Most of the data provided in this section about labour migrants in the mining sector are from South Africa. This is not to say that other parts of the continent will be completely overlooked. But as Thaddeus Sunseri has argued, “the South African historiography of labour migration has deeply shaped, and in a sense, overshadowed studies of labour migration elsewhere in Africa.”¹³⁴ From the beginning an intense, aggressive, racial capitalism was being moulded in Kimberley and the Cape by Cecil Rhodes and his associates.¹³⁵ Black claimholders, independent diggers and dealers were marginalised and later formally barred from any meaningful stake in the industry, and the great mine was turned into a closed shop worked by convicts and contract workers whose freedom was, to say the least, curtailed.¹³⁶

¹³⁰ Ibid., xiii.

¹³¹ Ibid.

¹³² Roger Moody, *op. cit.*, 37.

¹³³ Ibid.

¹³⁴ Veronika Bilger and Albert Kraler, „Introduction: African Migrations; Historical Perspectives and Contemporary Dynamics” in Veronika Bilger and Albert Kraler, (eds.), *African Migrations: History Perspectives and Contemporary Dynamics*, (Wien: Stichproben, 2005), 12.

¹³⁵ Laurie Flynn, *Studded with Diamonds and Paved with Gold: Miners, Mining Companies and Human Rights in Southern Africa*, (London: Bloomsbury, 1992), 36.

¹³⁶ Ibid.

The first diamond was discovered near Hopetown in 1866. By 1874 merely eight years later, there were 10,000 Blacks employed in Kimberley (South Africa).¹³⁷ Most of these diggers were oscillating migrants in that they came to the diamond fields for limited period of time before returning home to Damaraland, Swaziland, the Transkei or wherever they had left their families.¹³⁸

The pattern of oscillating migration established there was followed on the Witwatersrand when the discovery of gold in 1886 sparked off the economic explosion that was to change the face of the country. Between 1890 and 1899 the black labour force on the mines rose from 14,000 to 99,000 while black wages actually fell.¹³⁹ By 1899, a mere 13 years later, the gold mines employed some 100,000 blacks.¹⁴⁰

1.2.2 Recruitment of Labour Migrants

From 1890s the demand for labour accelerated with expansion of gold mining.¹⁴¹ By 1911 some 260,000 Africans were employed in gold and other mines compared to 360,000 on commercial, white-owned farms.¹⁴² The huge supply of labour migrants at the Witwatersrand and Kimberley's diamond and gold mines respectively was crucial for the guaranteed operation. Africans were not only much cheaper but also easier to control, compared to Indians and the Europeans.¹⁴³ Meanwhile, the rich Katanga deposits of copper and some tin and gold went to Belgium; these began to be developed under the arrangement between the Belgian state and British capital between 1891 and 1911, with heavy

¹³⁷ Francis Wilson, *op. cit.*, 2.

¹³⁸ Ibid.

¹³⁹ Sharon Sticher, *Migrants Labourers*, (London: Cambridge University Press, 1985), 103.

¹⁴⁰ Ibid., 3.

¹⁴¹ Charles H. Feinstein, *An Economic History of South Africa: Conquest, Discrimination and Development*, (Cambridge: Cambridge University Press, 2005), 63.

¹⁴² Ibid.

¹⁴³ Ibid., 78.

direct investment by the Belgian state.¹⁴⁴ Concurrently, the Southern Rhodesian (now Zimbabwe) gold-fields were developed between 1903 and 1911, though the Northern Rhodesian (now Zambia) copper-mines were not opened until 1926. In all these sites, labour migrants were needed. Migrants from near and distant places away from South Africa, all of them came to these sites to be recruited and work in the mines. Recruitments were either voluntary or forced.

1.2.2.1 Voluntary Recruitments

Voluntary recruitments of migrants were common at the beginning. Thus, two thirds of the Copper Belt labour in Zambia was voluntary until 1920.¹⁴⁵ In the following years when the demand for copper was high, and the companies vied to extract more ores, the need for more workers became greater.

1.2.2.2 Forced Recruitments

The mineral companies competed for workers. As the Rhodesian gold mines developed they had to compete for labour with South Africa until the labour recruiting agents were founded.¹⁴⁶ In the context of competition and the growing demand for workers, some of the organs that were established included the Witwatersrand Native Labour Association (WNLA) formed in 1900 by the South African Chamber of Mines¹⁴⁷ the Rhodesian Native Labour Bureau (RNLB) in 1903,¹⁴⁸ and the *Bourse du Travail du Katanga* (BTK),¹⁴⁹ and eventually the Northern Rhodesia Native Labour Association (NLA) which was formed in 1929.¹⁵⁰ These recruiting agencies had two functions: to create new supplies of labour or,

¹⁴⁴ Sharon Sticher, *op. cit*, 101.

¹⁴⁵ Sharon Sticher, *op. cit*, 110.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid., 102.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid.

failing this, to divert some of the supply being created by economic pressures from the high-wage markets to the low-wage ones.¹⁵¹ The second function was to achieve the supply goals without any increase, and preferably with a decrease, in African wages.¹⁵²

With the development of the copper-mines in Zambia, that territory began to take steps to claim some of this labour for itself.¹⁵³ The Katanga copper industry drew migrants from as far as Nyasaland and Mozambique and Angola. By 1930, as a result of taxation, coercive pressures and more organized administration, Katanga was drawing more heavily on its local supplies.¹⁵⁴ The recruitment of migrant workers operated in places like Malawi, Zambia, Botswana, Namibia, Angola and Tanzania.¹⁵⁵ The agencies of recruitment employed an effective method of control over African workers. These companies achieved their operation through coercion and deception.¹⁵⁶

Forced recruitment of labour operated along with taxes, restrictions on movement, and other forms of pressure. There were three measures used to enforce recruitment. The first was the hut tax levied in Natal in 1894 at a rate of 7 shillings per hut, but was doubled to 14 shillings in 1875 as the need for labour increased following the mineral discoveries.¹⁵⁷ The second major and continuing legal intervention in the labour market was the enforcement of Pass Law. These were enforced in two ways and – until the 1950s – were generally applied only to men, reflecting the need for male workers.¹⁵⁸ They were also deployed in all parts of the country as a means of binding labourers to a particular employer,

¹⁵¹ Ibid.

¹⁵² Ibid.

¹⁵³ Ibid., 107.

¹⁵⁴ Ibid., 106.

¹⁵⁵ Ibid.

¹⁵⁶ Ibid., 108.

¹⁵⁷ Charles H. Feinstein, *Economic History of South Africa: Conquest, Discrimination and Development*, (Cambridge: Cambridge University Press, 2005), 55.

¹⁵⁸ Ibid.

generally reinforced by *Master and Servants Acts* which made a breach of contract a criminal offence.¹⁵⁹ The third mechanism to increase the supply of labour was the progressive whittling away of opportunities to the farm on the land designated as part of the area for white ownership and occupation.¹⁶⁰

This forced recruitment was always met with resistance by the African people, who decided to run away from the agent personnel, including the local chiefs. In rural areas these practices were common and many adult men vacated their homes whenever they heard that agents were around to recruit people to the mines. The villagers decided to abscond from their villages because such agencies usually sent them to mining companies that paid low wages and procured poor living conditions.¹⁶¹ The truth of the matter is that, “throughout most of central Africa both recruited and forced labour systems came to be known as *chibaro* (*isibalo*, *shibalo*, *shibaru*), meaning slavery. From Natal and Mozambique to Nyasaland, Katanga and Rhodesia, Africans referred to all forced and recruited workers as ‘slaves.’”¹⁶² Agencies personnel used trickery and coercive measure to intercept the movements of migrants at cross-roads. At critical points on the ways people were apprehended and forced to the mines. “Migration became a hazardous game of hide and seeking with the agents.”¹⁶³

1.2.3 Journey to the Mining Places

Throughout Africa, it is natural to move. Among the Basotho ethnic group for example, the migrants who left their families and moved to the mining places, drew from their cultural resources to cope with their experience of oscillating between ‘home’ and

¹⁵⁹ Ibid.

¹⁶⁰ Ibid., 59.

¹⁶¹ Sharon Sticher, *op. cit*, 109.

¹⁶² Ibid.

¹⁶³ Ibid.

‘work.’¹⁶⁴ Travelling occupies a very important place in the African epistemology.¹⁶⁵ In many African cultures, people think that a certain measure of prosperity can be obtained only if one travels to foreign places. Indeed going to new places can be a source for acquiring knowledge, wisdom and the gaining of experience.¹⁶⁶ Thus David Bacon is right when he argues that, “migration is a necessity, not a choice.”¹⁶⁷ With this philosophy of life, many people had moved to the mines voluntarily, with the hope of earning money to sustain families back home. Some, of course, as we have indicated above, were unlucky for they were forced to work in the mines involuntarily. Migrant workers travelled to the mining sites on foot, using cars or railways, and some of them used motor boats (a steam run engine motor boats).

1.2.3.1 Preparations before Travelling

It is not easy to leave behind one’s family. Usually, “in Africa, the places of birth and burial (the two being linked) matter greatly, fundamentally even, for a number of important religious, cultural and sociological reasons.”¹⁶⁸ Before setting out for a journey, one had to say farewell to his parents, wife, children and family friends. And since going to the mines was regarded as bringing a better life to the family, it was expected that a travelling man undergoes a kind of rituals. As a matter of fact, men visited diviners to be doctored or “strengthened” before going to the mines.¹⁶⁹ A common practice during this period was to scarify migrants around one of the eyes.¹⁷⁰ Some of the migrants in order to attract

¹⁶⁴ Eddy Tshidiso Maloka, *Basotho and the Mines: A Social History of Labour Migration in Lesotho and South Africa 1890-1940*, (Dakar: Codestria, 2004), 91.

¹⁶⁵ Ibid.

¹⁶⁶ Ibid.

¹⁶⁷ David Bacon, *op. cit*, 26.

¹⁶⁸ Patrick Chabal, *Africa: The Politics of Suffering and Smiling*, (London, New York: Zed Books, 2009), 27.

¹⁶⁹ Eddy Tshidiso Maloka, *op. cit*, 94.

¹⁷⁰ Ibid.

good fortune at the mines consulted diviners, and those deemed medically unfit to work at the mines, obtained amulets and charms to ‘beat the forms.’¹⁷¹ When ritual murder became a phenomenon in Lesotho in the 1940s, some resorted to the use of human parts in their quest for ‘luck.’¹⁷²

1.2.3.2 Travelling on Foot

For the majority of migrants, as modern means of transport was rare, the easiest form of transport to the labour centres was the workers’ own legs and feet.¹⁷³ Thousands of migrant labourers simply walked to the mines. Some people had walked on foot as far as 700 kilometres.¹⁷⁴ Migrants from the neighbourhood would meet at some common spot, while putting marks along the way, especially during daytime or on moonlight to inform others whether they have passed ahead or not. When all had gathered at a designated spot, they proceeded on the long journey in groups, sometimes in the company of a guide employed by a labour agent.¹⁷⁵ They slept along the way, sometimes near the footpaths and occasionally in villages, which provided some security against robbers. Staying in the village also allowed one to request directions, food and water.¹⁷⁶

Leaving behind their beloved members and home places, in view of seeking means for improving the welfare of relatives, made the migrants consider their journey a “holy search,” something good for body and soul. According to Kosuke Kayama, “walking is the proper speed and the proper posture that can prepare a person to meditate.”¹⁷⁷ In fact no

¹⁷¹ Harrison Ashton, *The Basuto*, (London: Oxford University Press, 1952), 305.

¹⁷² Eddy Tshidiso Maloka, *op. cit*, 94.

¹⁷³ *Ibid.*, 92.

¹⁷⁴ *Ibid.*

¹⁷⁵ *Ibid.*

¹⁷⁶ *Ibid.*

¹⁷⁷ Kosuke Kayama, “Pilgrim or Tourist” in Robert A. Hunt, *The Gospel Among Nations: A Documentary History of Inculturation*, (Maryknoll, N.Y: Orbis Books, 2010), 156.

matter where one moves, the journey set can provide an encounter with God. “When we travel as exiles, we ourselves are the vessel, the ark that contains the exiled God.”¹⁷⁸ Going to the mines on foot provided an opportunity to walk through the forests, caves, and huge trees. The migrants seized the beauty of nature, and were protected by the spirits of ancestors. The “living dead” the ancestors and the land are intimately connected in the very real sense that the ancestors inhabit a concrete world that is identifiable within the geographical location from which the individual- within the group hails. Therefore, the journey along the vast landscapes opened a way to spiritual meaning.

Pedestrian migrants were vulnerable to attacks by ‘highway’ robbers.¹⁷⁹ These robbers took away money, and for those migrants coming from the mines, should they be found with mineral ores like gold or diamond, all these were also stolen. Travelling on foot was also dangerous on account of wild animals, especially during night walks. Migrants used to sleep together around big fire that chased away dangerous animals like lions, leopards and buffaloes. For migrants who had poor health, walking a long distance was a difficult experience.

1.2.3.3 Travelling by Cars, Trains and Ships

In mid-1904, the Witwatersrand Native Labour Association recruited 5000 workers in Nyasaland for work in the Witwatersrand mines. The first of these workers were taken to the east coast, where they went by ship to Delagoa Bay and later by train to Johannesburg.¹⁸⁰ The introduction of the motor-boat steamer in Lake Nyasa (Malawi) in the early 1930’s popularly known as *Ilala* facilitated the transportation of labour migrants from

¹⁷⁸ Joseph T. Kelley, *Faith in Exile: Seeking Hope in Times of Doubt*, (New York, Mahwah, N.J: Paulist Press, 2003), 33-34.

¹⁷⁹ Eddy Tshidiso Maloka, *op. cit*, 95.

¹⁸⁰ Joel M. Gelfand, “Migration of African Labourers in Rhodesia and Nyasaland 1890-1914” in *The Central African Journey of Medicine* (1961), 298.

Tanganyika now Tanzania and Mozambique to the mines in Northern Rhodesia and South Africa.

During the 1890s, the WENLA built a 1,500 mile road linking stations in Namibia and Botswana. Some lucky migrant workers could then travel by lorry to the mining places.¹⁸¹ Those travelling in Lorries were crowded in the back of the vehicles, where each grabbed a seat. They remained “perched” till the end of the journey. Passengers disembarked only during short breaks for meals, taken in groups and always under the supervision of the agent of the recruiting companies.¹⁸² During these journeys, the migrants developed a specific form of territoriality, which could be described as a “territoriality of fear,” based on the acute sense of distance (otherness/exteriority) vis-a-vis the environment they passed through, which was new to their familiar rural life, and which was perceived as uncertain.¹⁸³ The migrants transformed the space of the vehicle into a social space, detached from the environment they were travelling by creating a mental border all around the vehicle. Lorries that carried them offered an opportunity where migrants temporarily formed a distinct group, physically united in the space that contained them, but also sharing a common destiny, to reach the mines. “On the one hand, this space is enclosed as everything which is outside is projected into an ‘infinite’ distance. On the other hand, this space is mobile; nevertheless, migrants’ travel in the social space created inside the vehicle until their arrival rather than through the space they cross.”¹⁸⁴

Besides, the expansion to the deep-level mining on the Rand in the 1890s was accompanied by the construction of railway lines linking the mines to the Transvaal’s rural

¹⁸¹ “Labour Migration in South Africa: History” in *New African Magazine* (July 2008), 13.

¹⁸² Juliet Brachet, “Constructions of territoriality in the Sahara: the transformation of spaces of transit” in Veronika Bilger and Albert Kraler (eds), *op. cit.*, 245.

¹⁸³ Ibid.

¹⁸⁴ Ibid.

areas, Natal and Cape colony.¹⁸⁵ The coming of rail transport introduced new factors and new challenges for both the colonial government and the labourers. These revolved around the control of migrants and passengers.¹⁸⁶ The trains were not comfortable. The bad conditions in the labour trains infuriated the migrants at times due to overcrowding and poor services.¹⁸⁷

1.2.4 Life of Migrants at the Mines

The life of the migrants at the mining compounds provides a testimony to the tragedy which workers encountered at the mining industry throughout the history of mining.

1.2.4.1 *Compounds and Quarters*

Compounds that sheltered migrants were constructed in such a way that they could contain the labourers. By 1885 the compound at De Beers' Consolidated Mines at Kimberley had developed into a quasi-military enclosure. It was a square, surrounded by a corrugated iron fence ten feet high, with a single gate as an entrance.¹⁸⁸ Access to the mine-workings was through a covered way and an inclined shaft. "When African workers entered the compound on two or three months' contracts, they effectively lost all access to the outside world. They were searched each day after work, a process which involved humiliating invasions of personal privacy. And a few years later the entire compound came to be covered by fine wire mesh, designed to prevent parcels of diamond being thrown over the fence."¹⁸⁹

The African labour migrants were subjected to harsh discipline in the compounds. The quarters were referred to as "barracks," a military terminology, and an African strike

¹⁸⁵ Eddy Tschidiso Maloka, *op.cit*, 97.

¹⁸⁶ *Ibid.*, 98.

¹⁸⁷ *Ibid.*, 100.

¹⁸⁸ Francis Wilson, *Migrant Labour*, (Johannesburg: The South African Council of Churches, 1972), 130.

¹⁸⁹ *Ibid.*

as a ‘mutiny.’¹⁹⁰ The discipline was enforced by the compound police, who were armed, normally, with whips- the *chikote* in Rhodesia, *sjambok* in South Africa and *kiboko/mjeledi* in Tanzania.¹⁹¹ Frequently, ‘boss boys’ or white supervisors would physically assault workers directly. Or they would report the offense to the compound manager, normally, a white man, who imposed fines, jail terms or, very frequently, whippings.¹⁹² On two of the largest mines in Southern Rhodesia, jails had cells equipped with stocks, to which workers were tied while being cruelly whipped.¹⁹³ In the not unusual cases where African workers died as a result of such brutalities, white juries invariably exonerated the mine personnel. “Under such oppressive regime, black workers were nearly powerless, and sometimes psychologically colonized, tending fatalistically to accept the system.”¹⁹⁴ In order to cope in such repressive ‘closed’ compounds, workers frequently developed a counter-culture, a ‘Brotherhood’ group solidarity through which they struggled to retain their own definition of the situation.¹⁹⁵

In the compounds built before 1939, there were hardly any beds and migrants either slept on concrete bunks or they had to make, or buy from their predecessors, wooden beds especially designed to fit the short bunks.¹⁹⁶ In the older mines there were no dining rooms and migrants either ate outside or in their dormitories which generally had a coal stove for heating purposes.¹⁹⁷ The organisation of a compound may be described both as authoritar-

¹⁹⁰ Ibid.

¹⁹¹ Ibid., 132.

¹⁹² Ibid., 133.

¹⁹³ Ibid.

¹⁹⁴ Ibid.

¹⁹⁵ Ibid. .

¹⁹⁶ Francis Wilson, op. cit, 10.

¹⁹⁷ Ibid.

ian and as paternalistic.¹⁹⁸ The brutal and sordid surroundings of the compound, however, ensured that much of the crime had African victims.

1.2.4.2 Sanitation and Life Security

The situation in the compound was dramatically poor. The iron compound at the Red and White Rose Mine in Southern Rhodesia, for example, was so poorly placed that its floors were frequently flooded during rainy season.¹⁹⁹ Such accommodation was usually overcrowded and sufficient for only the day or only the night shift workers at any one time.²⁰⁰ “Hostel system has an adverse effect on the health and well-being of its occupants. Too many people living together in a small space with inadequate ventilation must inevitably increase the spread of disease.”²⁰¹ At the Selukwe mines in 1899-1900, black workers seemingly received poor meals and sometimes described as ‘very bad.’²⁰²

There was no security for the migrants at the compounds. If workers on the same mine were fortunate enough to escape the dangers associated with poor housing, inadequate diet and scanty clothing, there was an above-average chance that they would contract diseases underground.²⁰³ There were two major killers on the mines-namely, diseases and accidents. According to Eddy Tshidiso Maloka, “African miners died from preventable and curable viral diseases, which were linked to poor feeding, living and sanitary conditions.”²⁰⁴

¹⁹⁸ Ibid.

¹⁹⁹ Ian R. Phimister and Charles Van Onselen, *Studies in the History of African Mine Labour in Colonial Zimbabwe*, (Harare: Mambo Press, 1978), 104.

²⁰⁰ Ibid.

²⁰¹ The O'Malley Archives, “The Mining Industry, Migrant Labour and Hostels” in <http://www.nelsonmandela.org/omalley/index.php/siteq/031v02167/041v02264/051v0> (accessed on 18.05.2011).

²⁰² Ian R. Phimister and Charles Van Onselen, *op. cit.*, 104.

²⁰³ Ibid., 122.

²⁰⁴ Eddy Tshidiso Maloka, *op.cit.*, 182.

One of the earliest diseases to make its presence felt in the compounds was small-pox.²⁰⁵ It attacked mine-workers during 1893-94 and again 1897-1899, but was stamped out by the beginning of the twentieth century, mainly through massive vaccination programme on both white and African miners.²⁰⁶ The outbreak of this disease was linked to the rapid expansion of the mine labour force due to the beginning of deep-level mining, poor living conditions; always poor, deteriorated as overcrowding increased.²⁰⁷ Silicosis (or miners *phithisis*), an incurable occupational disease caused by the inhaling of fine dust, was linked to the blasting and the introduction of machine drills in the 1892 on the gold mines²⁰⁸

Scurvy, caused by deficiency in Vitamin C, was linked to poor diet and long working hours on the mines. This, like other diseases, was a consequence of the fact that the landlords subordinated workers' health to the imperatives of capital accumulation.²⁰⁹ But apart from pneumonia and scurvy, there was a wide range of other 'killers' like tuberculosis, dysentery, influenza and malaria.²¹⁰ Due to overcrowding, "if one person in the room suffers from a contagious disease, the whole room is affected."²¹¹

Pneumonia was a major killer in the compound until 1920s.²¹² It accounted for about 40% of all deaths at the turn of the century.²¹³ During the six months from 1st October 1902 to 31st March 1903, 1, 476 Africans lost their lives in the gold mines; 43% of them due to pneumonia, 14% due to dysentery and diarrhoea, 12% to scurvy, 6% to ty-

²⁰⁵ Ibid.

²⁰⁶ Ibid.

²⁰⁷ Ibid.

²⁰⁸ Ibid., 186.

²⁰⁹ Ibid., 182.

²¹⁰ Ian R. Phimister and Charles Van Onselen, *op. cit*, 130.

²¹¹ The O' Malley Archives, *op. cit*, 5.

²¹² Edy Tshidiso Maloka, *op. cit*, 184.

²¹³ Ibid.

phoid fever, 5% to accidents, and 20% to other causes.²¹⁴ The table below underscores the reality of the frequent mortality rates of the African migrants at the mines.

Table 1

AFRICAN MINE-WORKERS' DEATH RATE, 1906-1953 SELECTED YEARS							
	Average Number Employed	DISEASE		ACCIDENT		ALL CAUSES	
		Number of Deaths	Death Rate per Mille p.a.	Number of Deaths	Rate per Mille p.a.	Number of Deaths	Rate per Mille p.a.
1906	17381	1163	66,91	157	9,03	1320	75,94
1907	26098	1486	56,94	102	3,91	1588	60,85
1908	30865	1397	45,26	132	4,28	1529	49,54
1909	32721	1383	42,27	161	4,92	1544	47,19
1910	37826	1682	44,47	182	4,81	1864	49,28
1911	37909	1085	28,62	164	4,33	1249	32,95
1912	34669	1073	30,96	163	4,70	1236	35,66
1914	36514	897	24,57	135	3,70	1032	28,27
1916	40749	911	22,36	172	4,22	1083	26,58
1918*	32784	3629	110,69	88	2,69	3717	113,38
1920	37890	599	15,81	75	1,98	674	17,79
1922	36289	681	18,77	86	2,37	767	21,14
1924	41372	665	16,07	89	2,15	754	18,22
1926	42047	598	14,22	91	2,16	689	16,38
1928	43703	756	17,30	94	2,15	850	19,45
1930	45342	687	15,15	98	2,16	785	17,31
1932	36050	344	9,54	93	2,58	437	12,12
1934	62339	583	9,35	142	2,28	725	11,63
1936	84092	794	9,44	198	2,36	992	11,80
1938	87847	906	10,31	153	1,74	1,059	12,05
1940	85760	528	6,16	121	1,41	649	7,57
1942	81862	584	7,13	127	1,55	711	8,68
1944	75155	567	7,55	82	1,09	649	8,64
1946	70647	521	7,37	81	1,15	602	8,52
1948	63391	409	6,45	71	1,12	480	7,57
1950	59548	513	8,62	92	1,54	605	10,16
1951+	60688	-	-	93	1,54	-	-
1952	61030	-	-	91	1,49	-	-
1953	58913	-	-	88	1,49	-	-

²¹⁴ Ibid.

* The high rate of mortality in this year was due to the influence of an epidemic

** From January 1951, the details of death from disease are no longer recorded

SOURCE: *The Chamber of Mines of Rhodesia, Fifteenth Annual Report for the Year 1953* (Salisbury, The Chamber 1954), 17²¹⁵

Besides diseases, migrants at the mines were also victims of frequent accidents. Major accidents were caused by rock falls and rock busts; explosives; trucks and tram ways; the cage/skip that transported workers and one between the underground and surface; and the high risk involved in shaft-sinking operations. Neglect, fatigue, lack of experience and training, poor supervision, and a 'high speed' to increase profitability, also contributed to accidents.²¹⁶ Rock falls and rock busts were directly linked to deep-level mining and the temperature and humidity underground. The deeper the mines were, the more likely were rock falls and rock busts.²¹⁷ Together, they accounted for most of the deaths resulting from gold mine accidents. The bodies of miners were frequently covered by tons of rocks for days or weeks.²¹⁸ There were supposedly, many deaths, some which were not recorded. Before 1904, mines were not legally obliged to register or detail death among their employees.²¹⁹

1.2.5 Pastoral and Spiritual Services at the Compounds

Pastoral services for migrants within the compounds were reserved on Sundays. There were no pastoral visitations on weekdays. Any work on Sunday had to be arranged

²¹⁵ Prior to 1912, the number of employed workers was based on the average numbers employed during each month of the year. From 1912 onwards, the labour employed was based on the average of the actual numbers employed at the end of each month during the year. The effect of this change was to increase the figures representing the numbers employed, and thus brought them more nearly into accordance with facts and at the same time slightly to reduce the relative death rates.

²¹⁶ Ibid., 187.

²¹⁷ Ibid.

²¹⁸ Ibid.

²¹⁹ Joel M. Gelfand, "Migration of African Labourers in Rhodesia and Nyasaland, 1890-1914" in *Central African Journal of Medicine* (1961), 297.

in such a way that miners on shift were able to attend Church services either in the morning or evening.²²⁰ Time and work shifts on the mines were structured in such a way that Sundays were the only days when miners could have leisure time.²²¹ The Transvaal Sunday observance Law of 1894 required that Sunday, Christmas, Good Friday and *Dingaris* Day, be observed as holidays.²²² With much emphasis put on leisure and rest, “Religion was another avenue for leisure in the compound.”²²³

Sunday services were conducted by expatriate missionaries from different Christian denominations. In the South African mines the *Paris Evangelical Missionary Society* began its work in 1833, and was followed by Catholics in 1862 and Anglicans in 1876.²²⁴ Its hope of maintaining a monopoly over evangelization in the region was not only challenged by the Catholics, but also had to deal with sects. In 1903, the Anglican established their Rand Native Mission.²²⁵

Although the migrants received spiritual services on regular Sunday services, it is important to affirm that there was no strong and well organized pastoral work which the Christian churches dedicated to the migrants. Thus, the pastoral services rendered were ineffective for several reasons. Some of the reasons are already noted above. Others include religion was regarded as part of leisure, so Sunday services were complemented in the compounds with beer drinking, relating with few women available and dancing.²²⁶ These were simpler forms of entertainment for migrant miners. They expressed and con-

²²⁰ Eddy Tshidiso Maloka, *op. cit*, 124.

²²¹ Ibid.

²²² Ibid.

²²³ Ibid., 145.

²²⁴ Ibid.

²²⁵ Ibid., 149.

²²⁶ Ibid., 171.

firmed group and kinship solidarity and continuity with home, and were avenues for escaping, the dehumanising and alienating conditions of mine work and compound life.²²⁷

There was hate and love about Religion by the mine managers. On one hand some mining authorities were suspicious of spiritual activities as they found it to be incompatible with the mining sector. The administration looked at Christianity as a powerful threat. The Seventh Day Adventists, for example had attracted suspicion of the state and the mining industry. The faithful members of this denomination refused to work on Saturdays, they were far from popular trends with managers of the chrome mines where they congregated, especially when many of them also wanted to be freed from Sunday work as were the rest of the men in the compound.²²⁸ In addition, the fear against some Christian sects was motivated by the Watch Tower Movement, which took the form of a millennial social movement, derived its teachings from Jehovah's Witness and the writings of the found – pastor Charles Russell. And its radical millenarian prophecies, with their implicit and explicit promise of a change in the colonial society, were capable of attracting the attention both of black miners and the administration, though for a different reasons.²²⁹ On the other hand, however, the authorities came to realize that not all religious activity was threatening, or incompatible with the sector. The Christian teachings put stress on the values of good behaviours such as the obedience to authorities, honesty, and hard work and service which could be put to good use in the compounds.

The pastoral services at the sector are not a success story. There was an evident pastoral failure by expatriate missionaries who looked at the miners as immature “boys” and instructed them in such a way that they perceived sexual relationship with women as a

²²⁷ Ibid., 171.

²²⁸ Charles Van Onselen, *Chibaro: African Mine Labour in Southern Rhodesia 1900-1933*, (London: Pluto, 1976), 186.

²²⁹ Ibid., 204.

grave offence. It was clear as women were in principle denied access in the mining compound.²³⁰ This had a dramatic repercussion to the psychological and spiritual maturity of the miners and the few women who lived in the neighbourhood. On the part of the women, the pastoral attitude led to structural imbalance in the sex ratios within the compound. Second, it placed women who lived there in the state of chronic financial dependence on men, for they were not recruited to work in the mines as men did.²³¹ The fact that there was a shortage of women in the compound society in the first place, and that women were willing to sell themselves in the second, were both ultimately attributable to the exploitative wage policies of the mining companies.

Last but not least, there were the sexual frustrations that befell many of the miners who at their prime youthfulness were in need of female consorts. As some of the miners had not enough cash to pay to the prostitutes outside the compounds, sexual frustration of some unmarried male workers forced them to turn to bestiality. Many of the Rhodesian mines located in the rural areas, kept the livestock either as the possessions of the white staff or as a source of meat supplies for the workers. "It was towards this livestock – often kept next to the compound- that some of the men turned for their sexual needs. And those found guilty of offences with donkeys, heifers, oxen or goats frequently turned out to be the poorest paid unmarried men of the inner compound."²³²

Sexual frustration was also evident in the number of cases of 'indecent assaults' involving male workers. Overcrowding, and the poverty of workers who had to share blankets, contributed to this type of offence as did the surrogate female role which many young

²³⁰ Ibid., 175.

²³¹ Ibid.

²³² Ibid., 176.

boy servants were called upon to play.²³³ Particularly vulnerable too were young girls who lived in the compounds – the offspring of countless illegal and temporary unions. Being the smallest and weakest of those females accessible, they became relatively easy prey for workers denied more orthodox sexual outlets. Girls under the age of ten who were not under close and concerned supervision were liable to sexual assaults, and whilst the rape of two – or three – year old girls was almost unheard of in the rural areas, such cases did occur in the compounds.²³⁴ Sexual offences with violence were the product of a system which denied family life, while alcohol was the stimulus for dozens of brawls.

The way expatriate pastors and evangelists approached the African migrants was not according to the equal status of the children of God. Miners were approached as lost sons and uncivilized persons.²³⁵ In 1896 for example, the evangelist Albert Baker initiated a pastoral move for the compounds, believing that “something should be done for the heathen who were being demoralised by strong drink and card playing, and other vices of civilization.”²³⁶ White missionaries had regarded the compound areas as a “university of crime.”²³⁷ Thus missionaries saw their work in two ways; on one hand, it was to “conserve” and “protect” Christian converts from temptations such as beer-drinking and provide them with an alternative community.²³⁸ On the other hand, the work of mission was to win ‘heathen’ Africans over to the Lord.²³⁹ This approach meant that the Africans were children to the missionaries and not brothers and sisters in Christ. And with that evangeli-

²³³ Ibid.

²³⁴ Ibid.

²³⁵ Eddy Tshidiso Maloka, *op. cit*, 148.

²³⁶ Ibid.

²³⁷ Ibid.

²³⁸ Ibid., 149.

²³⁹ Ibid.

zation went along side with “conversion” and “control” over the newly “born children” through baptism.

Related to the point we have made above is the fact that expatriate missionaries presented themselves as saviours (in the form of Jesus or angels). They blamed the Africans for being hard necked, and shifted the cause of the failure of their work to drunkenness in the compounds.²⁴⁰ Thus missionaries from the Paris Evangelical Missions looked upon themselves as “Jesus going after his lost flock of sheep. Sermons in the compound would compare the migration of Basotho migrants and their eventual return home, to a soul leaving the body for heaven after death.”²⁴¹

There is also another acute problem that hindered success in the pastoral work among the migrants in the mines that is the competition between different missionary congregations. Pastors from different Christian denominations were vying for new converts. The Catholics competed with Anglicans, for example. Each denomination claimed to possess the truth, and to be better than others.²⁴² The competition for new candidates deprived pastors the time to really address spiritual and physical needs of the migrants. The major concern was to get as many new converts as possible. Ministering to the migrants did not bring them closer to their pastors; the distance was vivid. As a result, the migrants resorted to syncretism while attending Sunday services they observed the rest of the week what their traditional religions have handed to them. It is from this lack of much influence of Christianity, charms were used in the compounds for protection against sorcerers and misfortunes, and to control the external world by bringing luck to their owners.²⁴³ Diviners were routinely consulted in order to ‘strengthen’ individuals for the long road to the mines,

²⁴⁰ Ibid., 169.

²⁴¹ Ibid., 168.

²⁴² Ibid.

²⁴³ Ibid., 171.

or to bring luck to those who wanted to become foremen or compound policemen.²⁴⁴ Diviners were often to be found in and outside mine compounds. Indeed several leading members of the Paris Evangelical Missions left the Church to become diviners.²⁴⁵

1.3. Contemporary Labour Migrants: The “Curse of Minerals”

Mining is crucial to Africa’s economic wellbeing. In common with the oil and gas industry, the mining sector exports raw materials that generate large revenues for many African governments.²⁴⁶ Mining has been the prime mover of Zambia’s economy for over 70 years, contributing about 70% of the country’s total foreign exchange earnings.²⁴⁷ In recent years, mining in Zambia has been generating between 6% and 9% of Gross Domestic Product (GDP) and currently contributes about 40,000 jobs to the formal employment sector.²⁴⁸ Botswana is the world’s largest diamond producer. The country has less than two million of people. Diamonds comprise over 80% of the economy, 50% of government revenue, and 35% of the (GDP).²⁴⁹ South Africa overall contributes about 43% of the world’s uncut and unpolished diamonds.²⁵⁰ Mining and in particular gold mining, has been an economic activity of the utmost importance in Southern Rhodesia (Zimbabwe) since 1890.²⁵¹ One can also mention countries like DRC Congo, Liberia, Ghana, Tanzania and many others which are all blessed with rich mineral resources. The irony is that Africa is

²⁴⁴ Ibid.

²⁴⁵ Ibid.

²⁴⁶ Neil Ford, “How Safe are African Miners” in *African Business Magazine* (January 2008), 22.

²⁴⁷ *New African Magazine* (March 2008), 47.

²⁴⁸ Ibid.

²⁴⁹ *New African Magazine* (September 2008), 44.

²⁵⁰ Ibid., 45.

²⁵¹ Ian R. Phimister and Charles Van Onselen, *op.cit.*, viii.

rich in resources, yet tragically, “this is part of the problem. Africa is cursed- with riches.”²⁵²

1.3.1 Migrants Are Not Safe

The mining industry as is practiced in Africa does not offer security to the miners. “Migrants, even documented ones, live in permanent insecurity.”²⁵³ The activities of artisanal miners reveal in an outmost manner what can be described as “resource curse.”²⁵⁴ The ‘resource curse’ refers to a cluster of observed, cross-national relationships between natural resources on the one hand and poor economic performance, state weakness, political corruption, and civil conflict on the other.²⁵⁵ It should be argued that the unsafety of mining areas is based on the fact that “mineral resources are lootable, providing rebels with private incentives to use coercion to establish control extractive sites, presumably under conditions of incomplete information about relative state-rebel capabilities that degenerate deterrence failure.”²⁵⁶ The activities of rebels however are counterproductive because it imposes negative externalities on the rebel constituency, forcing the central government to exercise surveillance and the “militarization” of the mining centres. This situation denies the local population to have easy access to mineral resources giving room for multinational companies working from the permission of the central government. In this atmosphere the rebels acting in the name of native population wages an unending resistance, thus paving way to vicious cycle of bloodshed.

²⁵² Miriam Adeney, *Kingdom without Borders: The Untold Story of Global Christianity*, (Downers Grove, Illinois: Intervarsity Press, 2009), 242.

²⁵³ International Federation of Human Rights Report “Surplus People: Undocumented and Other Vulnerable Migrants in South Africa” (March 2007).

²⁵⁴ Jason Sorens, “Mineral Production, territory, and ethnic rebellion: The role of rebel constitutiences” in *Journal of Peace Research* 48 (2011), 571

²⁵⁵ Ibid.

²⁵⁶ Ibid.

1.3.1.1 The “Blood Diamond” an Apocalyptic Film

Leading World Empires have scrambled to dominate and gravitate there where precious minerals have been located. In doing so, they have inflicted untold suffering to the local populations; as the colonial powers conquered, devastated their values and degraded them. Since human beings began to name their epochs in terms of minerals they could dig up and the metals they could smelt, the flag of the empire often has followed. Romans of the Bronze Age built an empire in part in the pursuit of copper, critical to their favourite alloy. The *Mwenemutapa* Empire in present Zimbabwe flourished in the mid sixteenth century from the Limpopo River near Sofala all the way to Zambezi River, because of gold which they sold to the Portuguese merchants at the cost. And in our own era – whose signature commodity is oil – we have seen the United States, the remaining global superpower, wage war to ensure access to Petroleum half a world away to the Persian Gulf and deploy an imperial foreign policy in many other places to secure continuing Petroleum supplies. When asked to give his comment following the discovery of oil at the Delta region in Nigeria, Amstel Monday Gbarakpor answers; „the only legacy that oil has brought to Niger Delta is death.”²⁵⁷

The “Blood Diamond” film which was released in 1999, the year when the RUF (Revolutionary United Front) celebrated its “liberation” of Freetown by allegedly amputating the hands and feet of innocent civilians, is like a revelation of the cruelty, suffering and exploitation that befalls migrants and the local population in connection with mineral extraction in Africa.²⁵⁸ The film stars Leonardo Dicaprio and depicts the role of the so-called

²⁵⁷ Osasu Obayiwana, “The Rape of Paradise” in *New African Magazine* (January 2012), 10.

²⁵⁸ *New African Magazine* (May 2007), 136. In action-packed „Blood Diamond” movie, was played marauding rebels who have forced Solomon Vandy (Djimon Hounsou), a Mende fisherman, to work in a mine. Vandy chances on a rare pink diamond and promptly buries it. Meanwhile, Vandy’s 14 year old kidnapped son has been dragooned into a child’s fighting unit that is high on drug and booze. Ex-mer-

“conflict diamond” in financing rebels purchase of arms in Sierra Leone’s devastating civil war.²⁵⁹ The rebels seized rough diamond-producing mines, and with the sale on the black-market of these “blood diamond/conflict stones,” had sufficient funds to continue a decade long war. This long Liberian war witnessed brutalities of untold scale innocent people.²⁶⁰ The Greeks called diamond ‘tears of the gods;’ and so the African ancestors really shed buckets of tears as they watch what has happened in places like Liberia and DR Congo, and is likely to happen elsewhere in Africa. As the saying goes „Diamonds are forever.”²⁶¹

In DR Congo, a country of vast natural resources, migrants and local people have suffered much over these years. Indeed, they are paying a heavy price because of minerals. There is agony brought by the exploration of Congo’s coltan, diamond, and cassiterite. The two, coltan and cassiterite, are currently highly in demand in the world. They are used for every electronic camera and mobile phone, every DVD machine.²⁶² With climate change and increased temperature in the world, nothing in our world today can survive without tantalum- the heat resistant derivative of coltan. This is an iridescent black mud that acts as capacitor, superconductor and transistor of every known modern industry, from the heat shields of NASA rockets to the pivotal key components of nuclear reactors, processors and land turbines, toaster, video machines and modems, flat screen TVs and satellite phones.²⁶³ The market for commercialised coltan products is guaranteed through aggressive multi-dimensional advertising, resulting in the pathology of egoism. In the world, Telecommuni-

cenary Danny Archer (Di caprio) promises to help Vandy extricate his boy- for a cut of the recouped diamond sales, representing his ticket out of battle scared Africa.

²⁵⁹ Ibid.

²⁶⁰ Ibid.

²⁶¹ Ibid.

²⁶² *New African Magazine* (May 2008), 26.

²⁶³ Ibid.

cation Companies like *Nokia*, *Samsung*, *Motollora* and others are making giant profit.²⁶⁴ In France for example, Telecom sales in 2007 alone increased by 52% to US Dollar 9.25 billion, fuelled by the mobile revenue growth.²⁶⁵

Yet, miners in DR Congo where coltan is extracted are paid less than \$ 1 per kilogram.²⁶⁶ Over 80% of the world's known coltan reserves are situated in eastern DR Congo. Coltan is extracted mainly by artisanal miners. It is commonly known as "magic mud."²⁶⁷ It is located very close to the surface, requiring only a pick, shovel and plastic bucket to slosh the moist dense and heavy mud until it sinks to the bottom.²⁶⁸ Coltan like most other conflict mineral and precious substances is highly militarised.²⁶⁹ According to a 2002 UNO report, "60-70% of the coltan exported from eastern DR Congo was mined 'under the direct surveillance' of the Rwandan army."²⁷⁰ In addition, the report, defined the conflict in Congo as "a war for resources."²⁷¹ It said "illegal exploitation of the mineral and forest resources of DR Congo are taking place at an alarming rate. Two phases can be distinguished: mass-scale looting and the systematic exploitation of natural resources."²⁷² The UN says that between 2002 and 2005 over \$ 197 million was dashed out from DR Congo by rebels, militias and para-militia groups. "The deliberate and systematic destruction of natural resources, farms and other forms of agriculture in DR Congo has additionally led many farmers, schoolchildren, the unemployed, and unskilled workers, to voluntarily sign

²⁶⁴ Ibid.

²⁶⁵ Ibid.

²⁶⁶ Ibid.

²⁶⁷ Ibid.

²⁶⁸ Ibid.

²⁶⁹ *New African Magazine* (May 2008), 28.

²⁷⁰ Ibid.

²⁷¹ Ibid.

²⁷² Ibid., 29.

up as ‘artisans’- enlisting themselves in one of many mining towns as labour-in-waiting.”²⁷³

In the Nigerian mining industry, the fate of migrants and local population is the same. The Delta region, for example, is rich in oil. Since oil accounts for 95% of its economy, the shrinking price of crude oil has begun to spell trouble for Nigeria, the fifth largest producer in OPEC.²⁷⁴ The exploitation of the large mining companies has resulted into militancy among the youth in the Delta region. Militancy began mainly as a reaction to the lack of development after decades of oil production there.²⁷⁵ The Delta’s unrest grew out of a background of disputes between oil companies and communities- which in many areas like the Ogoniland have dragged on for decades – but is now led not only by militants with clear political motivations, but also by criminal gangs.²⁷⁶ Militancy in the Delta involves two distinct interest groups. The hard core is made up of well trained and well - armed forces with ideological mission.²⁷⁷ Militant leaders like ‘Government’ Pollo can call on several thousand heavily armed irregular fighters, billeted in at least six permanent training camps and capable of carrying out rapid attacks on oil infrastructure then disappearing into creeks.²⁷⁸ The other interest groups are criminal gangs such as those led by Ateke Tom and Soboma George. They like to claim affinity to the militant ideology of the Movement for Emancipation of the NIGER DELTA (MEND), but their most profitable activity has been the bunkering of stolen oil in the innumerable creeks of the Delta.²⁷⁹ Kidnapping of foreign expatriate agents and other criminal rackets are a form of resistance against the western

²⁷³ Ibid.

²⁷⁴ Tim Concannon, “A Dangerous Masquerade” in *The African Report* (February-March 2009), 15.

²⁷⁵ Ibid., 16.

²⁷⁶ Ibid.

²⁷⁷ Ibid.

²⁷⁸ Ibid., 17.

²⁷⁹ Ibid.

firms and the Nigerian Federal Government in Abuja. If the cycle of poverty, desperation and envy fills the militant training camps, the final act would yet end in a tragedy without a script.²⁸⁰

1.3.1.2 Lack of Health Insurance

Migrants at the mining area are vulnerable when it comes to sickness. The areas are always congested and contaminated. There are frequent out-breaks of diseases like diarrhoea, especially during the rainy seasons. Living in informal settlements and almost dilapidated huts, the migrants feel social exclusion as second-class citizens. This experience is apparent when most areas of mining activity are denied health clinics and hospitals.

During mining, miners are exposed to mine dust which is more than just uncomfortable or inconvenient. It's deadly.²⁸¹ Superfine particles lodge in the lungs, so tiny that the cilia, the small hair-like projection that expels most foreign substances, can't get them out. Miners who breathe it in year after year suffer a variety of lung diseases, but the most dangerous is silicosis.²⁸² In many mineral sites all over the world, generations of miners have died of it.²⁸³ Agencies including Human Rights Watch, *Medicins Sans Frontieres* and Oxfam have reported overcrowding, poor shelter and deteriorating health conditions in camps. Many of the displaced either have no documentation or have travelled without any.²⁸⁴

²⁸⁰ Ibid.

²⁸¹ David Bacon, *op. cit*, 34.

²⁸² Ibid.

²⁸³ Ibid.

²⁸⁴ Khalid Koser, "Protecting Displaced Migrants in South Africa" in <http://www.reliefweb.int/rw/RWB.NSF/db9000SID/SKA-7FVMY8> (accessed 23.07.2008).

1.3.1.3 Lack of Security Insurance

Artisanal miners are always victims of accidents, and unfortunately they do not have security. Most of them are self employed. In the remote rural areas it is common to see boys as young as 10 years old, being forced to crawl into the smallest crevices, the fissures that are narrow gaps burrowing deep into the earth like worm trails. While going down the earth, the clefts lack support, buttressed by air alone; the cells can collapse and sometimes do so, killing those caught in the womb.²⁸⁵ In October 2007, about 3000 miners were trapped underground at a gold mine owned by Harmony Gold for more than a day and even the company admitted that South African safety standards left much to be desired.²⁸⁶ Trade unions complain that health and the safety legislation is inadequate and even when mining companies break those regulations that are in place, they are seldom prosecuted. The incident mentioned above is one of the very few reported cases. This is truly so, because most mining activities are done mainly in the remotest area, the media focus on the contrary is based in the urban area.

1.3.2 Subjects of Xenophobia Discourses

The representations of migrants by the print media in South Africa and elsewhere are largely negative.²⁸⁷ They are not analytical in nature as the majority of the press has tended to reproduce problematic research and slogans against migrants. From the South African example, “Nigerians are associated with controlling the drug trade (cocaine), while Congolese are identified with passport racketeering and diamond smuggling; Lesotho na-

²⁸⁵ *New African Magazine*, (May 2008).

²⁸⁶ Neil Ford, “How Safer are African Miners” in *African Business* (January 2008), 22.

²⁸⁷ Francis B. Nyamjoh, *Insiders and Outsiders: Citizenship and Xenophobia in Contemporary Southern Africa*, (London: Zed Books, 2006), 65.

tionals with the smuggling of gold dust and copper wire; Mozambican and Zimbabwean women as indulging in prostitution.”²⁸⁸

The media have also sensationalised migrants with screaming alarmist headlines such as: ‘Illegals in South Africa add to decay of cities’; ‘Africa floods into Cape Town’; and ‘Francophone invasion.’ ‘Aquatic or mob metaphors such as “hordes,” “floods”, “flocking” and “streaming” are quite common.’²⁸⁹ Also frequent are derogatory and unsubstantiated references to the rest of Africa (e.g ‘strife torn Central Africa, ‘Africa’s flood of misery’), and comments that see them essentially as real or potential economic refugees, for example, as long as South Africa remains the wealthiest and strongest country on a continent littered with economically unstable and dysfunctional nations, it will continue to attract large numbers of migrants.²⁹⁰ On account of xenophobia, migrants have been mistreated, beaten and even killed in several places within the continent. Stan Augustin observes that, “South Africa is a very xenophobic country. More than just xenophobia there is a racial xenophobia, which has subjugated many Black African foreigners to maltreatment.”²⁹¹

1.3.3 Exploitation and the Objectification of Women

The state of artisanal miners is that of wretchedness. The impoverished Congolese miners, young men and boys, sometimes naked and always unprotected, armed only with their bare hands and chisel - have been filmed by news media hammering away at cassiterite rocks in deplorable conditions.²⁹² The miners transport the material on their backs, carrying

²⁸⁸ Robin Danso and David McDonald, “Writing Xenophobia: Immigration and the Print Media in Post-apartheid South Africa” in *Africa Today* (2003), 126, 7.

²⁸⁹ Francis B. Nyamjoh, *op. cit.*, 67.

²⁹⁰ Ibid.

²⁹¹ Stan Augustins C.S.SP in *People on the Move* (April 2009), 159.

²⁹² *New African Magazine* (May 2008), 29.

30-50 kg while walking on foot, sometimes for a distance of 50 kms.²⁹³ What the migrants earn compared to the onus they are subjected, and the monumental profit the Western companies reap one can see the exploitation of Africans. The 2002 UNO report describes as “systemic and systematic exploitation” of the people and their resources by multinational companies.²⁹⁴ About 85 multinational companies (mainly Western) have operated in Congo as “facilitator, purchaser, processor, and manufacturer,”²⁹⁵ of the country’s natural resources.

Documented and undocumented migrants are exposed to exploitation at work. Women in the mining sector are vulnerable to different forms of exploitation such as sexual abuses and health risks. “Migrant women are much more exposed to rape and domestic violence, with lack of an effective State policy to prevent and combat such violence.”²⁹⁶

1.4 Conclusion of the Chapter

We have noticed that the mining industry is risky and that it vividly exposes the miners to social, economical, psychological, and even spiritual tragedy. As Pope John Paul II rightly observes, “the tragedy of the (migrants) is a ‘wound’ which specifies and reveals the imbalances and conflicts of the modern world.”²⁹⁷ The African continent is endowed by the Creator with natural resources, which in principle were supposed to make the life of many Africans better. As the history of the discovery of minerals shows, the reality is quite

²⁹³ Ibid.

²⁹⁴ Ibid.

²⁹⁵ Ibid.

²⁹⁶ International Federation of Human Rights Report, (March 2007).

²⁹⁷ John Paul II Encyclical *Sollicitudo Rei Socialis*, no. 24 (Vatican City, 30 December 1987) in http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-iienc-30121987-sollicitudo-rei-socialis_en.html (accessed at 20 November 2011).

different. “The story of mining in Africa is a story of greed and plunder, on the one hand and the sacrifice of African lives on the other.”²⁹⁸

The mining industry is a product of the capitalist system which is exploitative, and has permitted the displacement of the people. What is at stake with colonial labour system is that it failed to locate the mining sector as one of Africa’s powerful resource, by treating it as an economic advantage of a particular geographical area. In doing so it created labour migration. What we see in the movement of people today, as it was in the past, “in and from Africa, is *a dramatic increase in suffering in all phases of migration*: from the moment a decision to migrate is contemplated by an individual and his or her family, through every phase of the travel and long after arrival in the country of destination.”²⁹⁹ It is obvious that migration is affecting the traditional cohesion in the African society, and when we recall the words of Nigerian novelist Chinua Achebe: “We’d rather have more parents than more money,”³⁰⁰ one understands that the present road is moving away from this fundamental preference for a cohesive society. As more people move away to the mining sector, the migrants feel the loss of families and friends, material goods, and so on. Displaced persons have to cope also with the loss of faith.

Mining sites being perceived as centres of condemnation and illegality have become locus of neglect and marginalization. In addition, the mining places have sparked off conflict for resources and endorsed militarization and the suffering of many people. The mining sector testifies to the persistent culture of sacrificing the African lives and the disposability of their dignity.³⁰¹ Mining activities have also resulted in the pollution of environment. Under such circumstances one seeks to know what the Church is doing to allevi-

²⁹⁸ Emmanuel Katongole, *op. cit.*, 16.

²⁹⁹ *People on the Move* (April 2008), 24.

³⁰⁰ *Ibid.*, 27.

³⁰¹ Emmanuel Katongole, *The Sacrifice of Africa*, 17.

ate the sufferings of migrants. The church has to ensure that the migrants are accompanied in their daily struggles. When despair and desperation coalesce around inevitable defeat of reason and compassionate heart, the Church has to amplify its prophetic stance of advocacy.

The leading role the mining sector plays in the economy of most African countries, changes the African socio and economic platform. Many migrants are attracted to offer labour at this sector. The reality on the ground however, whether in Uganda, Zimbabwe, Liberia or Sierra Leone, one confronts “the same story of the politics of greed, dispossession, and state brutality, with perhaps the only difference being the degree of sophistication.”³⁰² This triggers new questions and poses new pastoral challenges to the church. In the past the mining activity was mainly run by capitalist enterprises in designated locations like Kimberly, Katanga, Kumasi etc. The mining industry was regarded as an “isolated enterprise.” Now, with privatization, the mining activities have become widespread and done by ordinary people.

We have sought in this Chapter to present an over view of the history of mining industry in Africa. While exposing the harsh reality facing the miners throughout, we have made it clear that the movement of people is a *conditio sine quo non* of human nature. We have also mentioned that in moving to the mines either on foot or by another means of transport the miners realized relocation. According to Emmanuel Katongole conceives that, “‘relocation’ is an essential theological and ecclesiological requirement in the task of inventing the future of Africa.”³⁰³ The increasing trend of people moving to the mining sites in sub Saharan African today; cannot leave the church indifferent. There is an urgent need for updated pastoral and theological responses. Each local Church or particular Church (the

³⁰² Ibid., 15.

³⁰³ Ibid., 23.

diocese) is required to provide concrete pastoral programmes for migrants. Let us now look at how the diocese of Mbinga is grappling with the wave of migrants at the mining ore centres in the districts of Mbinga and Nyasa (Tanzania).

CHAPTER TWO: MIGRANTS AT MINING SITES IN MBINGA DIOCESE

2.0 Introduction

This chapter attempts to study the scope of labour migrants in the Diocese of Mbinga, the area of my case study. First, we are going to provide arguments for the choice of Mbinga Diocese, as the area of a case study in this project. However, before providing such arguments, we need to provide contours of mining policy in Tanzania. The migration of young people to the mining sites in Mbinga Diocese is a logical consequence of the mining policy in Tanzania. In addition, the policy has made the mining activities there become a legitimate business. Only after we have sufficiently given the reader a true picture of mining policy in Tanzania, then we can concentrate our research on what exactly happens in the mining sites within the case study area, and simultaneously look at how the church grapples with this situation.

We intend also in this chapter to make available to the reader the important information about the Diocese of Mbinga. This will include: the history of the diocese, its geographical location, the type of people and their economic activities. In the same way, the reader will be introduced to diocesan structures, its institutions especially Likonde Seminary which is located in the proximity of our case study area. It will be displayed how the seminary has changed due to the presence of migrants and how the miners have been transformed due to the presence of the seminary as well. There has been a reciprocal impact on each other; the seminary on one hand and the miners on the other hand.

We shall look also at Religious Congregations working in the Diocese, notably the Benedictine Sisters of St. Agnes of Chipole and Vincentine Sisters of St. Vincent of Mbinga. The aim here is to evaluate how these institutions are adjusting themselves to face the problem of migrants. A curiosity in this section envisions evaluating whether the Benedictines, whose tradition has extolled manual work, have managed to influence the people

at the mining sites. The idea is to find whether the Benedictines *motto of ora et labora* which merges manual work and prayers has been successfully received by the faithful in Mbinga District including the migrants at mining sites. We shall also assess whether the Benedictine virtue of hospitality has helped to change the attitude of the people towards strangers.

As for Sisters of St. Vincent, like their counterparts (Benedictine sisters) are closely related to migrants because the parishes they serve have mineral ores; the fact which has attracted miners to establish informal settlements close to these parishes. We shall study on how their charism of mercy and compassion towards the poor has contributed to transform the migrants. Finally, we shall look at what happens in selected mining areas namely; the *Dar-Pori* informal settlement in Mpepo Parish and the Ngembambili-Masuguru mining areas in Kigonsera Parish, respectively. This will help us to see the challenges and opportunities which migrants present to the people in Mbinga.

2.1 Mining Policy and Activities in Tanzania³⁰⁴

Mining activities in Mbinga District cannot be placed out of their physical, political and cultural contexts. It is imperative to look at the mining activities in Mbinga in relation to the national policy on mining. These activities operate according to the policies which are laid down by the central government. The natural resources in the country are supervised by the Ministry of Energy and Minerals.

The Tanzanian Government had since 1972 executed the *Madaraka Mikoani* decentralization at regional levels which was designed to empower regional governments to exercise self responsibility in sectors like education, health, water and sports, yet, the mineral sector, including revenue generation and budget allocations, remained in the hands of cen-

³⁰⁴ The Map of Tanzania which provides important information about the country is put at the Annexe.

tral government.³⁰⁵ Tanzania is rich in mineral resources, and indeed the country has diverse of such mineral resources.³⁰⁶ The list ranges from precious metals, namely gold, silver, and platinum - based (and other) metals such as zinc, lead, copper, nickel tin, tungsten, cobalt and beach sand minerals.³⁰⁷ Others in the list include ferrous metals, namely, iron and chromium, precious stones and gemstones, i.e diamonds, rubies, tanzanite, gem garnets, emeralds, tourmaline, spinel, zircon, sapphire and peridot.³⁰⁸

Despite all the ample mineral resources, for many years African countries including Tanzania have undermined artisanal mining.³⁰⁹ Government policies have completely ignored it. The mining policy inherited from the colonial times favoured large scale mining. After many countries had achieved independence, the situation remained the same. If mining was addressed, then the focus and planning was on a large scale industry. Mining activities were connected with international companies. This industrial-style of mining development obscured the local artisanal and Small-scale miners.³¹⁰ As a result, until the 1980s, Small-scale and large-scale mining were viewed as incompatible, leading the former to be separated in law and often repressed in practice.³¹¹ Evolution on this matter follows below.

2.1.1 Pre and Post- Independence Mining Activities

Prior to Tanganyika independence in 1961 mining activities had become significant during the German colonial period (1884-1918) with keen interest being put in minerals

³⁰⁵ Lucie C. Philips *et al*, *Tanzania's Precious Minerals Boom: Issues in Mining and Marketing*, (Washington, DC: USAID, 2001), 20ff. Also Eleonor Fischer, *op. cit*, 752.

³⁰⁶ Kassim Kulindwa *et al*, *Mining for Sustainable Development in Tanzania*, (Dar-es-Salaam: Dar-es-Salaam University Press, 2003), 2.

³⁰⁷ Ibid.

³⁰⁸ Ibid.

³⁰⁹ Eleonor Fisher, "Occupying the Margins" in *Development and Change* 38 (2007), 736.

³¹⁰ Ibid.

³¹¹ Ibid.

like gold, mica, garnet, coal and uranium.³¹² Thus during German rule, mining was entirely under the ownership of the companies.³¹³

After conceding defeat during WW I, the Germans lost Tanganyika, and the country was under the British rule (1918-1961). During British reign, intensification on mining industry was recorded. There were South African Companies as well as British Companies which worked in the mining sector in the country.³¹⁴ Gold production attracted most of these companies. Diamonds were discovered at Mwadui in Shinyanga Region in 1939 (during the period of World War II (1939 - 1945) by Dr. Williamson. The interest shifted from gold to diamond.³¹⁵

Small-scale mining operated alongside with large scale mining even before independence.³¹⁶ Although it did not contribute a significant economic gain for the miners operating outside the scope of legal system, this industry helped to a large extent, huge companies to discover new potential mineral deposits.³¹⁷ The Small-scale miners (SSM) played a major role, for example, in the discovery of Gemstone. These SSM discovered the famous tanzanite mines in Merarani (Arusha) in 1964, and ruby mines in Matombo and Mahenge in (Morogoro) in 1970s.³¹⁸

After independence in 1961 and up to 1967, the country was largely following a colonial-based market economy. Mining was almost entirely in private foreign hands.³¹⁹ In 1967 the government promulgated the Arusha Declaration through nationalisation of key

³¹² Kassim Kulindwa *et al*, *op. cit*, 2.

³¹³ Ibid.

³¹⁴ Ibid.

³¹⁵ Ibid.

³¹⁶ Seithy Loth Chachage, "Can Africa's Poor inherit the Earth and All its Mineral Rights?" in <http://www.codestria.org/IMG/pdf/chachage.pdf> (accessed on 06.08.2011).

³¹⁷ Ibid.

³¹⁸ Ibid.

³¹⁹ Kassim Kulindwa *et al*, *op. cit*, 3.

sectors of economy and subsequently the government acquired majority shares in mining companies and restricted foreign ownership of property.³²⁰ The STAMICO (State Mining Corporation) was established in 1972 to operate the mining sector in Tanzania. As many State owned parastatals crumbled one after another, the demise of STAMICO occurred because it has operated with great limitations of personnel and resources. From 1981, it began efforts to attract large amounts of capital and investments in the form of aid or joint venture but it failed.³²¹

2.1.2 Legalisation of Small-Scale Mining

In 1986 there began a serious liberalisation, when artisanal mining started to become a major contributor to the national economy. The 1979 Mining Act was amended in 1982/83 and its frame work was liberalised further during 1987/89 when a gold and gemstone trade rationalisation policy allowed privatisation of the mineral trade.³²²

The policy change in favour of Small-scale mining was signed at a prominent United Nations Seminar in Harare in 1993, which emphasized the economic importance of Small-scale mining and endorsed the need for all mining (large and Small-scale) to be incorporated into one legal system.³²³ Two years later, at the World Bank 'Roundtable on Artisanal Mining,' speakers called for actions to transform artisanal mining into formal mining operations by enabling miners to gain legal and transferable rights to mineral titles.³²⁴ By the end of 1995, some thirty-six African countries had legalized artisanal opera-

³²⁰ Ibid.

³²¹ Ibid.

³²² Ibid., 4.

³²³ Eleonor Fisher, *op. cit*, 736.

³²⁴ Ibid.

tions or were in the process of doing so. They had established specific administrative and technical institutions, providing assistance to artisanal and small-scale miners.³²⁵

The legalization of small-scale mining involves two major processes. The first one is for the central government to officially “give affirmation” that this activity is legal and plays a key role in the economy of the country. And this was made clear by the act of the Tanzanian parliament in 1992. Two important aspects of mining policy underwent crucial changes; these included first, the complete removal of government monopoly in mining; and second, the removal of government intervention in mining operations even if the government held some shares.”³²⁶

Following this affirmation, the mining industry has increased dramatically during the last three decades. Today, the number of employees in Small-scale mining in Tanzania is 450-600,000, which is more than in any other African country.³²⁷ The second process is what is known as “formalization.” By this process, “the government intends to transform apparently disorganized artisanal mining activities into ‘organized operations,’ a process also described as ‘regularization.’”³²⁸ The effect of these two processes is “to emphasize formalization and *de facto* privatization (through titling) of tenure over mining land.”³²⁹ Since the implementation of the 1997 Mineral Policy, support for Small-scale operations has been reiterated, and attempts to reduce the bureaucracy by the central government in

³²⁵ Philippe A. Traore, “Strategies for Development of Small/Medium Scale Mines in Africa” in L. Landner (ed.), *Small-Scale Mining in African Countries: Prospectus, Policy and Environmental Impacts*, (Dar-es-Salaam: Dar-es-Salaam University Press, 1998), 20.

³²⁶ Seithy Loth Chachage, *op. cit.*

³²⁷ Magne Bratveit *et al*, “Dust Exposure during Small-scale Mining in Tanzania: A Pilot Study” in <http://annhyg.oxfordjournals.org/content/47/3/235.full> (accessed 11/02/2011). See also the United Nations Labour Organisations Report, “Social and Labour Issues in Small-scale mines. Report for Discussion at Tripartite on Social and Labour Issues in Small-scale Mining” (Geneva: International Labour Office, 1999).

³²⁸ Ibid.

³²⁹ Eleonor Fischer, *op. cit.*, 743.

licensing small operations and mineral trading are considered to take on an encouraging pace.³³⁰

According to Financial Laws (Miscellaneous Amendments) Act of the same year, the government came out with a Mineral Policy, which stressed a private sector-led mineral development and the role of the government itself, as “a regulator, facilitator and promoter.”³³¹ To manifest its commitment to changed Mineral Policy, the government passed a new Mining Act in April 1998.³³² In the new act, the Ministry of Energy and Minerals prepared regulations to accompany the Mining Act, which required the SSM to acquire licences and extend their rights over claims from one year to five years.³³³ The government believed that by doing so, it would be possible to reduce their sporadic movements, put greater investments in technology and safety and eliminate environmental problems associated with Small-scale mining.³³⁴

2.1.3 Characteristics of Small Scale Mining

Although we have given the definition of “Small-scale mining” in the preceding chapter, we still have not yet highlighted its characteristics. The exposure of the characteristics of the SSM is necessary for urgent pastoral response from the local churches in Africa in general and in particular the Diocese of Mbinga. According to our research, this sector is typically rural and henceforth “marginalized.” It is controversial and consequently “criminalized,” and it is gender discriminating and hence quite often “stigmatized.”

³³⁰ Ibid.

³³¹ Ibid.

³³² Ibid.

³³³ Ibid.

³³⁴ Ibid.

2.1.3.1 It is a Rural Area based Activity

Artisanal and Small-scale mining is mainly a rural area based activity. It is done by the very poorest who live in remote areas away from towns, burdened with poor means of transportation, and still tied to an almost entirely subsistence economy.³³⁵ Material poverty, by international standards, is undeniably a feature of most parts of tropical Africa.³³⁶ The rural area is a peripheral area, a place of neglect, a place completely ignored. “We see the cavalier manner in which, the city, home of the concentration of modern economic enterprises, ignores the plight of the villages of the bush, abandoning them to malnutrition, infant mortality, illiteracy, and circular indebtedness.”³³⁷ So one can discover that if poverty and environmental problems persist in rural Africa, it is, in a large part because poor people and environmental concern remain marginalized by-and from-sources of power.³³⁸ According to Bénézet Bujo “village people are neglected and handed over as helpless victims of persons in power.”³³⁹ In many places in sub-Saharan Africa, the poor people are unable to access resources, services and political processes: in effect, they are excluded from the institutions and benefits of the wider society.³⁴⁰

African rural areas reflects what Jean Marc Ela calls “the misery of the bush”³⁴¹ which drives young people away from home villages in search of an alternative gain. The peasant farmers today form the most miserable, exploited, oppressed, and paradoxically, undernourished class.³⁴² Consequently, and because of so much suffering in villages, male

³³⁵ Anthony O’connor, *Poverty in Africa: A Geographical Approach*, (London: Belhaven Press, 1991), 24.

³³⁶ Ibid., 3.

³³⁷ Jean Mar Ela, *African Cry*, (Eugene, OR: Wpf and Stock Publishers, 1986), 63.

³³⁸ Stephen Bas *et al* (eds.), *Reducing Poverty and Sustaining the Environment*, (London: Earthscan Publications Limited, 2005), 1.

³³⁹ Bénézet Bujo, *African Theology: In Its Social Context*, (Nairobi: Paulines Publications Africa, 2003), 100.

³⁴⁰ Stephen Bas *et al* (eds.), *op. cit*, Ibid.

³⁴¹ Jean Marc Ela, *op. cit*, 63.

³⁴² Ibid., 84.

and female leave rural areas vying for artisanal mining. As the influx of these young adults establish in informal sectors at the mining sites, there is a disaster to environment. For this matter, it is imperative to broaden the understanding of what poverty is. There is a close link between material impoverishment and environmental degradation.³⁴³

Small-scale mining business is an activity that paves a way to informal settlements. These settlements develop not away from officially recognized villages which relegate the miners to a class of “trouble-makers.” In many places they are addressed with a derogatory term “illegal miners”(wachimaji haramu)³⁴⁴ In fact, even if the government has legalized Small-scale mining but in view of environmental degradation they cause, the miners are victims of negative perception. Otherwise, they are commonly looked at as *watafutaji* – literally, seekers of livelihood, the miners are not placed appropriately in society.³⁴⁵ By this name, they are simple folks, unskilled who probe for a lucky game. They are a people who come to the mining area defeated by rural impoverishment without much with simple tools they start digging using a shovel.³⁴⁶ It is a people immersed with poverty.

2.1.3.2 It is a Controversial Business

Mineral sector at large is highly controversial. And, it is for two major reasons. In the first place, it sanctions social exclusion and, in the second place, it is marked with internal struggles. There is the exclusion of marginalized social groups from access to and rights over mineral resources.³⁴⁷ The artisanal miners are not placed as key players in the whole business. The state favours large-scale mining, mainly run by foreigners, which puts the artisanal miners, at a disadvantage on the ground of their poor education, poverty and

³⁴³ Stephen Bas *et al* (eds.), *op. cit*, 2 .

³⁴⁴ Eleonora Fischer, *op. cit*, 747.

³⁴⁵ *Ibid.*, 749.

³⁴⁶ *Ibid.*

³⁴⁷ *Ibid.*, 739.

life styles.³⁴⁸ The situation has resulted into a heated debate in Tanzania as regards the entry of corporate foreign mining investors. Journalists, politicians from opposition parties and economists with patriotic stance have questioned the goal of economic liberalisation, privatization and foreign investment.³⁴⁹ “The government has also come in for severe criticism after parliamentary sources confirmed that a Canadian delegation had been doing deals in private talks with influential legislators from both the ruling *Chama cha Mapinduzi* (CCM) party. As a result, deals have gone through substantial tax breaks for the multinationals, and a blind eye has been turned to unpaid corporation tax, according to several church groups including Christian Aid—amounting to around \$ 265.5m in lost revenues, according to one estimate”³⁵⁰ There is also a tension in the relationship between the large-scale sector and Small-scale one in view of the mineral rights and allegations of human rights abuse.³⁵¹

Conflicts and tensions are widespread in Small-scale industry. The government favouring large scale mining, the SSM have been threatened by government officials with revocation of their title deeds if they do not sign the agreements.³⁵² Thus many SSM have lost their claims in favour of the big companies. According to Seithy Chachage “it is estimated that almost 85 percent of the areas under mining are locked in conflicts.”³⁵³

In view of these controversies, there have emerged two different camps of opinion. Some human rights groups, the civil society, media and even Church leaders have raised

³⁴⁸ Ibid.

³⁴⁹ Paul Gibbon, “Privatisation and Foreign Direct Investment in Mainland Tanzania 1992-98” in *Department for Development Research Working Paper* 99.1 (Copenhagen: Danish Institute for International Studies, 1999), See also Eleanor Fischer, *op. cit.*, 744.

³⁵⁰ Bob Ray, “Tanzania miners: digging their own Graves” in <http://libcom.org/news/tanzania-miners-digging-their-own-graves-14122008> (accessed on 04.05.2011).

³⁵¹ Paul Gibbon, *op. cit.*, also Eleonor Fisher, *op. cit.*, 144.

³⁵² Seithy Loth Chachage, *op. cit.*

³⁵³ Ibid.

voice in support of the artisanal miners, arguing that “foreign capital is undermining the legitimate interest of Tanzanian citizens.”³⁵⁴ Others have raised concern against Small-scale miners to what they judge them as “uncontrollable, lawless people who pose a threat to Tanzanian society.”³⁵⁵ The first opinion in favour of the miners is supported from below by the common citizens (the *wananchi*), whereas the second that disgraces the migrants is supported from above by high ranking government staff (the *vigogo*). It reflects “the way the government responds to artisanal mining issues and how processes of social exclusion are perpetuated.”³⁵⁶ The poor locals, are subjected always to discrimination by the big companies, the *Bomani Report* “found that two companies in particular, Canadian group Barrick and the South African firm AngloGold Ashanti, which between them hold the lion’s share of the mining rights and operating facilities in Africa, have been systematically cutting local communities out of the decision-making process, manipulating state and national politics and mistreating workers as they haul in huge profits.”³⁵⁷ The concluding comment of the *Bomani Commission’s Report* reveals that, “it is in the mining zones where locals have remained poor instead of being economically stable after the coming of foreign large scale mining companies.”³⁵⁸ The findings of the *Bomani Commission’s Report* resulted in a new Mining Act, which was passed by parliament on April 23, 2010.³⁵⁹

There is another ground on which people stand to debate the legality of Small-scale mining activities. During rush season, the informal settlements are full of new labour migrants and business people. “When evening arrives in these areas, generators start up, mu-

³⁵⁴ Eleanor Fischer, *op.cit*, 744.

³⁵⁵ Ibid.

³⁵⁶ Ibid.

³⁵⁷ Rob Ray, “Tanzania miners: digging their own graves” in <http://libcom.org/news/tanzania-miners-digging-their-own-graves-14122008> (accessed 04.05.2011).

³⁵⁸ <http://libcom.org/news/tanzania-miners-digging-their-own-graves-14122008> (accessed 04.05.2011).

³⁵⁹ Sakina Zainul Dato, “Tanzania Mixing Elections with Gold Mining” in *New African* (July 2010), 64.

sic blares from speakers; small wooden shops sell their wares-mining equipment, essentials and consumer goods. Girls with makeup and alluring clothes serve the bars and around snooker tables. Video halls open to show international football matches, and men congregate to talk, eat and drink.”³⁶⁰ The increased routine of clandestine business generates opportunities for some people to accrue wealth.³⁶¹ The “back-door business” in mining site, moves along the transgression of laws. Many items sell at hiked prices, and transportation charge are very high. These transgressions emerge symbolically in associations between artisanal mining and ‘hot’ money³⁶² or “bitter” money.³⁶³ There is also a sense that the mining sites are places where the survival of the fittest counts; it is a place with many awful practices associated with occult and witchcraft. So they are mainly looked at as “secure camps of criminality.”

2.1.3.3 *It is Gender Biased Industry*

There are two facts we want to highlight here. First, women comprise approximately 51.6% of Tanzania’s population, and constitute some 54% of economically-active population in the country’s rural areas,³⁶⁴ where they engage in farming, livestock management and mining.³⁶⁵ Second, women are playing an increasingly important role in artisanal and Small-scale mining.³⁶⁶ However, the contribution of women in this sector is very meagre. Additional female participation is impeded by a series of legal, social, economic and environmental factors.³⁶⁷ In addition, the African rural setting is still mainly

³⁶⁰ Eleanor Fischer, *op. cit*, 743.

³⁶¹ *Ibid.*, 741.

³⁶² A. Walsch, “ ‘Hot Money’ and Daring Consumption in a Northern Malagasy Sapphire-Mining Town” in *American Ethnologist* 30 (2005,) 290-305 .

³⁶³ Eleanor Fischer, *op.cit*, 742.

³⁶⁴ Crispin Kinabo, “Women and Small-Scale Mining in Tanzania” in <http://www.crcnetbase.com/doi/abs/10.1201/9780203971284.ch19> (accessed on 04/05/2011).

³⁶⁵ *Ibid.*

³⁶⁶ International Labour Office News, Geneva, (1999) also Crispin Kinabo, *op.cit*.

³⁶⁷ *Ibid.*

patriarchal. Inequality is particularly marked between genders. Women are frequently more illiterate than men.³⁶⁸ In the villages the number of women who do not know how to read and write is on the increase.³⁶⁹ This relegates most women to assume works that are considered as petty business. In this setting, the contribution of women appears to have been negligible.³⁷⁰

The Small-scale mining activity as rural area based activity is, unfortunately gender biased. Mining is taken a priori as masculine that few people consider its effects on women. What many people don't realize is that the low – cost labour run by men and supervised by men as well is sustained by the female labour.³⁷¹ Women who opt to go to the mining sites are generally viewed corrupt and loose. The mining sites are considered appropriate place for males.³⁷² In these places the labour divisions mark socio-economic differences and power relations. In the mining operations, for example, mine workers are able bodied men, typically in their late teens or twenties, while younger boys carry out processing tasks related to cleaning and amalgamation.³⁷³ Women provide low services as fetching water, selling food popularly known as “*mama n'tilie*” some sell local brew and beers and others serve as casual sex workers.³⁷⁴ Women are subjected to discrimination, abuse and various forms of exploitation. Generally, because of their limited source of capital, they have no means by which to acquire a legal claim.

³⁶⁸ Jean Marc Ela, *L'Afrique des Villages*, (Paris: Karthala, 1982), 56.

³⁶⁹ Ibid.

³⁷⁰ Peter Greenhalgh, *West African Diamonds 1919-1983*, (Manchester: Manchester University College, 1985), 173.

³⁷¹ Roger Moody, *op. cit*, 69.

³⁷² Article “Nitaacha Ukahaba nikiruhusiwa Kuchimba Madini Kigwasi” in <http://www.mwananchi.co.tz/newsrlds.asp?id=18463> (accessed 11/03/2010).

³⁷³ Eleonor Fischer, *op. cit*, 751.

³⁷⁴ Regina Goergen *et al*, „Artisanal and Small-scale Miners: ticking bombs in need of Workplace HIV/STI Interventions” in http://www.kit.nl/exchange/html/2001-4_artisanal_and_small-sca.asp (accessed on 11.02.2011).

2.2 The Choice of Mbinga Diocese³⁷⁵

We would like to inform our readers that the choice of the Diocese of Mbinga as our case study is not done out of sheer convenience and subjectivity but rather due to current pastoral challenges that are due to mining migrants. There is indeed a pastoral and a scholarly justification in this case study.

We are aware that some readers, who are more familiar with the field of mining and the situation of mineral ores in Tanzania, would expect us to make a “better choice.” We are going to argue that from pastoral point of view the Diocese of Mbinga is a “better choice.” Mbinga is relatively a young Diocese; it is one of the youngest dioceses in the country. In addition to that, even with regard to the mining industry, Mbinga is not leading in mineral production in Tanzania. The peripheral of its location which makes it somehow marginalized and the presence of the highest percentage of Catholic population in Tanzania makes it a better choice for a case study from pastoral point of view.

Some readers would prefer a place like the Archdiocese of Arusha due to the international reputation of the City and tourist activities. Arusha is known internationally and nationally and is hosting Mererani mining site which is famous for tanzanite and other gemstone.³⁷⁶

Some other readers would prefer the Diocese of Geita. This region is reputed for gold mining by Small-scale artisanal miners as well as large scale miners, mostly foreign.³⁷⁷ The Geita goldmine started production in August 2000. It is owned 50% by *Anglogold Ltd* and 50% by Ashanti Goldfield Co. Ltd.³⁷⁸ The huge Bulyanhulu goldmine for

³⁷⁵ The Map of the Diocese is provided at the Annexe

³⁷⁶ Kulindwa *et al*, *op. cit*, xvii.

³⁷⁷ Ibid.

³⁷⁸ Bjorn Van Campenhout, “The Mining Industry and the Future Development of Tanzania” in <http://www.esrftz.org/global/output/glob001.pdf> (accessed on 05.05.2011).

example, is the biggest underground mine in the country.³⁷⁹ It is Tanzania's biggest gold-field, holding over 750 tons of gold, of which more than 60% is proved to be there.³⁸⁰ The area is also known for its Small-scale mining activities. So it would be easily conveyable to pick the Diocese of Geita for this study.

Yet, some would even expect us to opt for Tanga Diocese because the Umba valley around Tanga region is famous for its gemstone such as sapphires, green and red garnets, tourmalines, etc.³⁸¹ Despite the merits which the dioceses mentioned above have, we have identified the Diocese of Mbinga to have unique factors which provide compelling reasons to develop the reflections of this research. The following are some of the factors to help other African dioceses as well.

2.2.1 The Catholic Population Factor

Our research is focused on Roman Catholic Church and its theology. The place, where majority of Catholic population, are provided with ample resources to support the premises developed in this work. The Diocese of Mbinga has the largest percentage of Catholic population in Tanzania. The Catholic Church in Tanzania has about 11,200,000 followers who are dispersed in 34 dioceses. These dioceses are grouped in five Metropolitan provinces, namely: Arusha Dar-es Salaam, Mwanza, Songea and Tabora. According to Bishop Methodius Kilaini, the most Catholic dioceses are Mbinga 85%, Sumbawanga 70%, Bukoba 67%, Mahenge 61% and Moshi 57%.³⁸² This means that not only are Christians of other denominations a minority in Mbinga, but also believers from other religions.

³⁷⁹ Ibid.

³⁸⁰ Ibid.

³⁸¹ Kassim Kulindwa *et al*, *op. cit*, xvii.

³⁸² Methodius Kilaini, "The Church in Africa and Tanzania in Particular" in http://www.apostleshipofprayer.net/docs/The-Church-in_Africa-and-Tz-EN.Alf (accessed on 13.04.2011).

The strength of the Diocese of Mbinga is on the Catholic population. This is an opportunity for the Diocese but also a challenge. It is an opportunity because one may expect the Catholic values of solidarity, hospitality and humility to provide reassurance to new comers. It is a challenge because the Catholic majority may tend to marginalize non Catholics, and particularly non Catholic migrants and still worse, non Christian migrants. Mbinga Diocese faces this challenge more than any other diocese because, unlike many other dioceses, Mbinga area has about four ethnic groups, but the Matengo being the biggest one. Former Mozambican president, Samora Machel once described tribalism as the “commander-in-chief of Anti-African forces.”³⁸³ There is always a tendency to look at other people from “tribal lenses” instead of looking at others with the lens of Christianity. “In Africa as in America, there is a multitude of powers and stories that try to define who we are: the colour of our skin, the nation of our birth, the history of our culture, or the characteristics of our tribe. But when I baptize someone into the Church of Jesus, I see that God is making a claim on their bodies.”³⁸⁴

The history of African Christianity shows us that to have the majority Catholics is not a guarantee for the people to practice their Catholic and Christian faith. The genocide in Rwanda in 1994 where about 85% of its inhabitants were Catholics is a concrete example.³⁸⁵ In fact to be Christian or Catholic is not enough. “In a number of instances throughout Rwanda, churches became the slaughterhouses. Often Tutsis fled to churches for sanctuary. They hoped that their pursuers, who professed Christianity, would not be so bold to

³⁸³ Tokunboh Adeyemo, “Africa’s Enigma” in Deryke Belshaw *et al*, *Faith in Development: Partnership between the World Bank and the Churches of Africa*, (Oxford: Regnum Books International, 2001), 34.

³⁸⁴ Emmanuel Katongole, *Mirror to the Church: Resurrecting Faith after Genocide in Rwanda*, (Grand Rapids, Michigan: Zondervan, 2009), 109.

³⁸⁵ Emmanuel Katongole, *The Sacrifice of Africa*, (Michigan: Eerdmans Publishing Company, 2010), 33

strike them down in their own houses of worship.”³⁸⁶ In a personal reflection he gave at the eve of the First Synod of Bishops for the Church in Africa in 1994, Emmanuel Ntakirutima, O.P., a Burundian theologian observed that the most highly Christian nations on the continent are Burundi, Rwanda, the Democratic Republic of Congo, and Congo Brazzaville, yet these very countries were locked in violence and bloodshed conflicts related with mineral resources. He noted that the prevalence of Christianity correlates, then, with violence and slaughter.³⁸⁷

Aware of the danger to incline to false security of the majority, (of the “we” group) and the discrimination of the minority, (of the “they,” group) it is significant to learn how the Diocese of Mbinga can make use the opportunity of having the majority Catholic population to preach and live Christian values in the context of migrants. The question arising from this context is; how is the Diocese prepared from pastoral point of view to face this challenging phenomenon? Some pastoral creativity and planning is required which may be helpful not only for the Diocese of Mbinga but also to other areas in Tanzania and beyond with the similar challenges.

2.2.2 Established Experience of Christianity Factor

The second factor which is closely linked with the first is a long history of Christianity in Mbinga. This established history is important if it is to share its experience with other local churches in Tanzania and Africa as a whole.

Church historians attest that the first Catholic missionary activities in the southern part of Africa were done by the Portuguese missionaries of the Augustinian order, who

³⁸⁶ Ibid., 33-34.

³⁸⁷ Peter Henriot SJ, “The Second African Synod: Challenge and help for Our Future Church” in *Hekima Review* 41 (December 2009), 9. See also Lisa Sowle Cahill, “*Caritas in Veritate*: Benedict’s Global Re-orientation” in *Theological Studies* 71 (2010), 311.

arrived in Mozambique in 1498 with the famous explorer Vasco Da Gama as its champion.³⁸⁸ During this expedition, the Portuguese expatriate missionaries preached to the inhabitants along the coast and baptized several slaves.³⁸⁹ In 1612 the south-western part of Tanzania canonically belonged to the Prelature of Mozambique (territorial prelature of Mozambique).³⁹⁰ Owing to unfavourable circumstances, such as lack of roads and difficulties in crossing the river Ruvuma, the Portuguese missionaries could not reach the south-western part of Tanzania regularly. Thus the impact of their missionary work was not to be seen.³⁹¹ An increased presence of Arab traders and Muslim missionaries provided an obstacle to Christian advancement. “The Arab-Muslim invasion brought about a serious decline in the Christian population, due to casualties in battle and the flight of many missionaries to their homeland.”³⁹² The Oman-Arabic sultanate conquest along the Indian coast in 1698 completely terminated the evangelizing mission by Portuguese missionaries.

After a period of latent and long inactivity, an important event enveloped on the 13th November 1887, when the *Propaganda Fide* in the Vatican created the region South of Zanzibar to the status of *Prefectura Apostolica*.³⁹³ This region was entrusted to the Benedictine Congregation of St. Ottilien. It included such places like Dar-es-Salaam, Lindi, Tunduru-Masasi, Dodoma, part of Singida and Mtwara.³⁹⁴ Following this development, Fr. Boniface Fleschutz OSB was appointed as *Prefectus Apostolicus* of the Prefec-

³⁸⁸ Kamati ya Historia na Habari Jimbo Kuu la Songea, *Historia ya Uinjilishaji Songea: Jubilei ya Miaka 100*, (Peramiho: Peramiho Printing Press, 1998), 21.

³⁸⁹ Siegfried Hertlein, *Wege christlicher Verkündigung*, (Münsterchwarzach: Vier-Türme Verlag, 1976), 11.

³⁹⁰ Lambert Doerr (ed.), *Peramiho 1898-1998 In Service of the Missionary Church*, Vol. 1 (Ndanda-Peramiho: Benedictine Publications, 1998), 3.

³⁹¹ Ibid., 3.

³⁹² Gisbert Haule, “Evangelization of the African Continent” in *Angaza* 46 (June 1986), 3.

³⁹³ Kamati ya Historia na Habari Jimbo la Mbinga, *Ustawi wa Enjili Jimbo la Mbinga kuelekea Mwaka 2000*, (Mbinga, Peramiho Printing Press, 1997), 16.

³⁹⁴ Ibid.

torate.³⁹⁵ He arrived at Pugu (Dar-es-salaam) on January 1888 and began a mission there on 7th February 1888.³⁹⁶

On 10 July 1897 the areas of Umatengo, Unyanja, Ungoni, Ubena, and Uyao were transferred from the *Prelature Nullius of Mozambique* to the Prefecture of Zanzibar South under the Benedictines.³⁹⁷ On 31st July 1898 the Benedictine missionaries now with Bishop Cassian Spiss as their superior in the region started a mission church at Peramiho, which was indeed the first mission in the areas of Songea and Mbinga.³⁹⁸ A year later, in 1899 Fr. Johannes Hofliker OSB established a mission station at Kigonsera in the land of Umatengo (Mbinga).³⁹⁹ That year opened room for the Catholic faith to take root in the area which is the present Diocese of Mbinga.⁴⁰⁰

It should be recalled that the area around Lituhi and Nkaya which now belongs to Mbinga Diocese along Lake Nyasa, had already been evangelized earlier. This work was done by the Anglican missionaries, from Nyasaland now Malawi, under the auspices of U.M.C.A. They had in 1880 erected the church at Nkaya and dedicated it to St. Thomas.⁴⁰¹ The pastors and sisters who preached the gospel to people around Lituhi and some other areas along the Lake were known as “MADONA.”⁴⁰² When the Benedictine missionaries opened a church at Lituhi in 1912, they found the Anglican influence there already. Both

³⁹⁵ Ibid.

³⁹⁶ Ibid.

³⁹⁷ Ibid.

³⁹⁸ Ibid.

³⁹⁹ Kamati ya Historia na Habari Jimbo Kuu la Songea, *op.cit*, 40.

⁴⁰⁰ Raphael Ndunguru, *The Moral Challenges of Polygamy to the Christian Sacrament of Marriage with Special Reference to the Matengo Christians in the Diocese of Mbinga-Tanzania*, (CUEA: NAIROBI, 2007), 6. (Unpublished Thesis submitted to the Faculty of Theology in Fulfilment of the Requirements for a Licentiate in Moral Theology, at Catholic University of Eastern Africa).

⁴⁰¹ Wabenediktini wa Mtakatifu Agnes Chipole, *Jubilei ya Miaka 50: 1938-1988 Shirika la Masisista wa Mtakatifu Agnes*, (Chipole: Peramiho Printing Press, 1988), 13.

⁴⁰² Ibid.

the Catholics and Anglican missionaries, considered themselves to have a mission to civilize the Africans. This vision was coined especially in the treaty which was entered between Fr. Andreas Armhein and Dr. Carl Peters on April 1887. “The core of the Treaty was; the double duty of the Benedictines, namely civilizing the nations as well as evangelizing.”⁴⁰³ On their part, the Anglican missionaries spearheaded what can be called “the Victorian evangelism.”⁴⁰⁴ Both the U.M.C.A and C.M.S missionaries emphasized on the work of the Holy Ghost which was manifest through an individual’s constant struggle towards uprightness.

Traditionally, the C.M.S saw missionary work as a spiritual activity.⁴⁰⁵ Moreover, the pastors, sisters and Anglican missionaries advanced the cultural pride and conviction that English culture was immensely superior.⁴⁰⁶ The new converts were informed to consider themselves as acquiring a better standard by being Christians and especially by abandoning their African cultures. “The pagan African is more easily convinced to adopt a new faith, because in his own religion he has less to lose than people adhering to a higher religion, and the adoption of Christianity includes for him is membership in a higher social class.”⁴⁰⁷ The same formation surfaced among the Catholic converts. Those who were registered for catechetical training were gathered around the parish compound. In this compound the new converts were assured to get material and spiritual assistances. Missionaries provided everything for the Christians. The Benedictine expatriate missionaries’ daily rou-

⁴⁰³ Kevin Haule, „Mission und Kolonialherrschaft: With Special Reference to the German Benedictines Missions in Southern Tanzania” (A Paper presented to the participants of the Workshop on 100th Anniversary of *Maji Maji* war, (Wuppertal, November 5, 2005), 5.

⁴⁰⁴ Thomas O. Beidelman, *Colonial Evangelism*, (Bloomington: Indiana University Press, 1982), 48.

⁴⁰⁵ Ibid., 155.

⁴⁰⁶ Ibid., 51.

⁴⁰⁷ Ibid., 17.

tine was marked by prayer and manual works, yet the type of Christianity that was introduced maintained a “bookish style.”

The type of Christianity that developed after WWI (1914-198) in East Africa was known as “*kusoma* Christianity.”⁴⁰⁸ East African Christians commonly used to say they go to church ‘*kusoma*’ (to read) rather than ‘*kusali*’ (to pray).⁴⁰⁹ Among the people the word “school” and the “church” were largely interchangeable so much that people going to church used to say ‘*Ninakwenda shuleni*’ (I am going to school). Missionaries impressed upon formal education. Thus those who had received better education were seen to obtain special status in society. Even among missionaries manual work was assigned to sisters and brothers, while priests who had better education were charged with administration, teaching and pastoral work. Such kind of Christianity did not encourage “manual work” and the soiling of hands such as one finds in mining activities.

This is the religion we have inherited from the expatriate missionaries. According to the Japanese theologian Kosuke Koyama, it suffers from a “teacher complex.”⁴¹⁰ It shaped Christian faithful who were loyal but not creative, who were not confident with their own potentialities. It reproduced a religion that did not strive to challenge the narratives and structures that sacrifice the bodies of Africans. “Christian social reflection in Africa must begin with a rather disturbing observation: churches and coffins are perhaps the two most prevalent images associated with Africa.”⁴¹¹

The local churches in Africa including Mbinga Diocese, cannot watch patiently as its sons and daughters are being bullied by rocks in mining sites. The voice of miners

⁴⁰⁸ Lambert Doerr OSB (ed.), *op. cit.*, 96.

⁴⁰⁹ William B. Anderson, *The Church in East Africa*, (Dodoma: Central Press, 1977), 10ff. Also Lambert Doerr OSB (ed.), *op. cit.*, 96.

⁴¹⁰ Kosuke Koyama quoted by Cathy Rossi, “Theology of Partnership” in <http://docstoc.com/docs/50300692/The-Theology-of-Partnership>(accessed 18.10.2010).

⁴¹¹ Emmanuel Katongole, *The Sacrifice of Africa*, 29.

themselves is compelling for action: “Death lives with us every day. Indeed our ways of dying are our ways of living. Or should I say our ways of living are our ways of dying?”⁴¹² The most pressing question to Mbinga Diocese now is “what difference does Christianity make?”⁴¹³ The dawn of labour migrants in Mbinga, is a call to make a U- turn. This is truly so because, the pastoral narratives we have inherited so far lack innovation.

*...it assumes that Christianity stands outside the fray of social-political processes and is able to provide recommendations to a field outside herself. Christianity’s challenge is not simply to offer good recommendations, but to rethink its own role in a social history where churches and coffins are not mutually exclusive, but forms each other’s reality.*⁴¹⁴

Christianity in Mbinga faced with poverty, migration, and constant displacement of people, cannot resort to neutrality, such a stance is indeed impossible.⁴¹⁵ The local church in Mbinga cannot just rely solely on the heritage of Christianity received from the Benedictine expatriate missionaries. There are new questions to be answered, new inputs to be discovered, old structures which are to be renovated, new ideas to be invented and new challenges to be encountered. In the past, catechumens and the Catholic faithful came to live around the parish compound. They followed services which were distributed at the missions. Now social services are provided by businessmen and women who follow customers where they are. The parishes are no longer glittering centres of economic prosperity. Young people are moving away from established territorial parishes. In informal settlements at the mines, another type of Christianity is developing. What kind of pastoral orientation does this development propose?

⁴¹² Zakes Mda, *Ways of Dying*, (Oxford: Oxford University Press, 1995), 89.

⁴¹³ Emmanuel Katongole, *Mirror to the Church*, (Grand Rapids, Michigan: Zondervan, 2009), 109.

⁴¹⁴ Emmanuel Katongole, *The Sacrifice of Africa*, 29.

⁴¹⁵ David Bacon, *op. cit.*, viii.

Back to 1983, Blessed Pope John Paul II challenged the Church to embark on a ‘new evangelization,’ which is “new in its ardour, its methods, and its expression.”⁴¹⁶ Given the history of Christianity in Mbinga, and the tradition it has established there is urgency for up-dated pastoral strategies.

2.2.3 The “Church at the Margin” Factor

The colonial system in Tanzania relegated the southern part of the country to the periphery, a place of the margin. Not only were infrastructures concentrated in towns and cities, but also compared with the northern part of the country, the southern part was neglected. Mbinga Diocese is mainly a rural and relies traditionally on agriculture. It is an area far away from the commercial city of Dar-es-Salaam and from the capital city Dodoma. “Mbinga is a two- day trip away from Dar-es-salaam, the lively metropolis of the country.”⁴¹⁷ Mbinga District area is also a two-day travel from the national capital Dodoma. Hence, it is a diocese at the margins, residing in places without power. “The margins are good places from which to critique power and struggle for justice. The poor and powerless are found at the margins, or more accurately, they have been marginalized.”⁴¹⁸ “The margins are lonely and isolated places.”⁴¹⁹ The reality of marginalization has affected many young people in Mbinga. Economical hardships have exerted pressure which has tended to push some of them away.

Some newly emerging economic activities in Mbinga have attracted people from other places, pulling them away from their original places to come to the district. Given

⁴¹⁶ John Paul II, Speech at Port-au-Prince in Haiti on March 9, 1983, “The Task of the Latin American Bishops” in *Origins* 12 (March 24, 1983), 661.

⁴¹⁷ Susanne Hardörfer, “Diocese of Mbinga: Living Space Mbinga” in <http://diocese-mbinga.bistum-wuerzburg.de/bwo/dcms/sites/bistum/extern/mbinga/bis> (accessed on 16.04.2011).

⁴¹⁸ Philip L. Wickeri, “Missions from the Margins” in *Theology and Worship* 18 (2004), 6.

⁴¹⁹ Ibid.

such a situation, the local people of Mbinga discover vividly now that the “pull and push factors” are interwoven within their own locality and indeed design a new face of migration within the Diocese.

2.2.3.1 The “Push - Pressure” to Pwani (Coast Area)

According to Ninay Koshy, “the Church lives not only in assembly but also in dispersion.”⁴²⁰ The people of God in Mbinga find this reality to be theirs. History shows that some people from Mbinga District left and to this day, people leave their home places to find better life elsewhere. The colonial labour system, for example, ensured that some places were developed better than others. This prompted people from less developed areas to migrate to those seemingly better regions to work there. Places like Mbinga, Songea and Njombe provided labour to plantation estates located in the northern part of the country. According to Lambert Doerr OSB, “a very considerable number of young men were absent, having gone ‘to the coast,’ as the saying went in order to obtain work there particularly in the sisal plantations. There were some who abandoned their families and their Christian faith and never returned.”⁴²¹

It should be remembered that the Germans who ruled Tanzania (1885-1919) constructed the Central Railways from Dar-es-salaam to Kigoma via Tabora, with a branch connected to Mwanza. They simultaneously built another railway line from Dar-es-salaam to Moshi via Tanga.⁴²² The railway was constructed to transport raw materials such as cash crops (including sisal from its huge plantations in Morogoro and Tanga and cotton from Mwanza) including minerals such as gold and diamond.

⁴²⁰ Ninay Koshy, “Building Communities: Socio-Political and Economic Concerns” unpublished manuscript (July, 2004), 1, also Philip L. Wickeri, *op. cit.*, 9.

⁴²¹ Lambert Doerr, *op. cit.*, 117.

⁴²² Martin Hofmann, „Regulierte Migration, Expansion und Modernisierung“ in Albert Kraler Husa *et al.* (Hrs.), *Migrationen: Globale Entwicklungen seit 1850*, (Wien: mandelbaum verlag, 2007), 141.

On account of this development, many people from Mbinga, as indicated already above, migrated from the area. Many people young and adult left to find work in sisal plantations in Tanga region. The settlers preferred the workforce from among the Wamatengo people preferably so because the Benedictine missionaries praised them to be hard-workers.⁴²³ Travelling to *Pwani* and find work there provided a hope for better life. It was a kind of prestige as well.⁴²⁴ The movement of labour migrants from Mbinga was a blessing not only to individual persons, but also to the host region. In Tanga region while the indigenous population was predominantly Muslim during the colonial time, the migrant labours from Mbinga were mostly Catholic Christians. So Christianity was spread in Tanga partly through the migrants from Mbinga. When the contract in sisal plantations ended, most of the migrants decided to remain there. The result of this exchange is an enormous spiritual enrichment for the host communities in Tanga.

After the independence of Tanganyika in 1961 there began what is known as the “Africanization of the Church.” The ruling party, Tanganyika African National Union (TANU) directed expatriates holding high posts in the country to hand over the leadership to indigenous people. In 1969, the first Rosminian missionary Bishop of Tanga, Eugen Arthurs (1958-1969) resigned and a new African Bishop was appointed. By then Tanga had only two African priests while the rest were expatriate missionaries.⁴²⁵ The majority of the local population were Muslims those who were Catholics were mainly migrants from places like Mbinga. Consequently, a pastor who knows this type of the faithful was ideal at the beginning to head the diocese of Tanga which was predominantly made up of migrants.

⁴²³ Fr. Gerold Rupper OSB had composed a song which lauds the Wamatengo to be hard workers and to own a beautiful land, *Wamatengo ni hodari katika kazi mapema asubuhi huwahi mashambani: Umatengo, Umatengo ni nchi nzuri yetu ya pekee.* Gerold Rupper OSB, *Chiriku*, (Benedictine Publications: Peramiho, 1956), 8-10.

⁴²⁴ Interview with Mzee Makhita from Mkako village July 2010.

⁴²⁵ http://www.dioceseof tanga.org/pages_inswahili/history/history4.htm (accessed 06.05.2011).

This could help enhance evangelization in Tanga Diocese. Father Maurus Komba, who hails from Mitambotambo area in Litembo (Mbinga) and by then Vicar General of Peramiho Abbey Nullius, was named the first African Bishop of Tanga.

The choice of this Bishop can no doubt be attributed to the Benedictines who knew the situation of Tanga well. Back in 1946 the Benedictines had acquired a house and land at Sakhrani/Sakarani in Usambara Mountain.⁴²⁶ The land they had bought from a German settler had plenty of coffee plantations and certainly the migrant workers from Umatengo area in Mbinga were likely to have been employed there. This is truly so because coffee had already been introduced in Umatengo quite early in 1930s.⁴²⁷ Three missionaries were living there namely Fr. Edward Wildbaher, Br. Fintan Frank and Br. Fortunatus Mayer.⁴²⁸ Their influence was certainly to have been the factor for the appointment of the Bishop from the southern part of Tanzania, who was completely unknown to the people and the clergy of the Diocese.⁴²⁹ With only two African priests, and given the Diasporian type of majority of his flock, Bishop Maurus Komba was compelled to ask Bishop James Komba of Songea for “*fidei donum*” priests to work in his Diocese. In the mid 1970s three priests who hailed from Mbinga were sent as missionaries to work in Tanga. These priests were Fathers: Eligius Kapinga, John Haule (Manjekinjeki) and Bernard Ndunguru. For about 17 years Bishop Maurus opened parishes and ordained a good number of local priests, some of whom came from the migrant families. The local clergy of Tanga Diocese boast of

⁴²⁶ http://www.dioceseoftanga.org/pages_inswahili/religious_fathers_sisters/fathers/bene (accessed on 13.05.2011). also an article entitled, „Benediktinerkongregation von St. Ottilien—Sakarani” in <http://www.missionsbenediktiner.de/cms/kategorie/detail.php?artikelid=147&parentid> (accessed on 12.05.2011).

⁴²⁷ Interview with the late Fr. Francis Mhagama, Spiritual Father of the Vincentine Sisters in Mbinga in 1994.

⁴²⁸ http://www.dioceseoftanga.org/pages_inswahili/religious_fathers_sisters/fathers/bene (accessed on 13.05.2011).

⁴²⁹ http://www.dioceseoftanga.org/pages_inswahili/history/history4.htm (accessed on 06.05.2011).

names like *Chilambo*, *Ndunguru*, *Mahundi*, *Nkondola* and *Mapunda*⁴³⁰ all which have their origin in Mbinga. Such family names are clear indication that there is a noted presence of generations born from labour migrants who hailed from Mbinga Diocese and have now decided to settle permanently in Tanga.

Such a history is very significant for the Diocese of Mbinga first to recognize that migrants could be a blessing to the host Diocese. But with Bishop Maurus Komba providing a contrary vision to those migrants who settled permanently in Tanga, he had preferred to return back to his original Diocese of Mbinga after retirement. By doing so he gave the impression that even an exile experience could harbour a hope of return. He died on 23.02.1996 and is buried in the St. Alysius Gonzaga Parish church in Mbinga.⁴³¹ As missionary in Tanga Diocese he accommodated the “exilic experience” being away from his place of birth. By returning to his home diocese where his relatives and kinsmen are, Bishop Komba reminds us of what Moses, as (migrant and refugee) did in the OT. The reason he gave to his father – in – law, Jethro, for wanting to leave to return to Egypt is a key to understanding the homelessness of Moses. Moses said, “Give me leave to go back to my relatives in Egypt and see if they are still alive” (Ex. 4:18). “Moses wanted to return to his people because he was not at home in the land of the Midian. He was inwardly not reconciled with his own condition and that of his people.”⁴³² Moses had established a family relationship with Jethro by marrying his daughter. He was integrated in this family. Yet, the desire not to lose his original roots was overwhelming.

⁴³⁰ In the list of the local clergy of Tanga as found in the internet website of the Diocese one can find names of priests like Father Eginu Ndunguru, Father John Mahundi, Father Peter Mapunda and Father Vitus Nkondora whose family names suggests that their forefathers originated from Mbinga or Songea region.

⁴³¹ Jimbo la Mbinga, *Status Dioecesis de Mbinga*, (Bishops House Mbinga: Peramiho Printing Press, 2009), 62.

⁴³² Stan Chu Ilo, *The Church and Development in Africa: Aid and Development from the Perspective of Catholic Ethics*, (Eugene, Oregon: Pickwick Publications, 2011), 118.

This rich experience of Mbinga Diocese can be resourceful to other dioceses. It is an opportunity for the people to improve the discourse about migrants which could also enlighten others. The Ugandan theologian Emmanuel Katongole writes “for the Church to be capable of inventing a new future in Africa, it has to be characterized by a practical theology of relocation and marginality.”⁴³³

2.2.3.2 The “Pull- Drive”- from Upangwa Area to Mbinga

The history of migration in Mbinga shows that, the potentialities and resources can be found everywhere. People have migrated from Mbinga, but conversely, in the course of time some were attracted to come to Mbinga. During the colonial labour system, coffee was introduced in Umatengo area from Brazil in 1935. This event brought labour migrants in the region. As coffee production increased, the Matengo people needed an extra labour-force to work in the fields for the production of staple food crops.⁴³⁴ The demand attracted the Pangwa from Njombe who migrated to Mbinga on temporary basis and worked in the maize field. It is at this time, that the concepts *wahika* (meaning new comers) and *wayehi* (meaning unknown strangers) came in public discourses. Those two concepts harboured exclusivist sentiments. The strangers as new comers were understood as people who lack experience and knowledge. They were also looked upon with suspicion and mistrust as unknown strangers.

The Pangwa, however, were recognized for their hard-working spirit, honesty, humility and friendliness. They were accommodated in homes of host families and were treated as members of the households. During the colonial migration in Mbinga, the Pangwa were not mistreated and hated as it is the case now with miners. There are several reasons for that. First, the Pangwa migrants did not come in huge numbers as do miners.

⁴³³ Emmanuel Katongole, *The Sacrifice of Africa*, 23.

⁴³⁴ Interview with Fr. Francis Mhagama, *op. cit.*

They came as friends to families that accepted to accommodate them. They were part of the family. Those new arrivals in Mbinga were not considered as “strangers” in a true sense of the term because they were dwellers of the same territorial Diocese, Peramiho Abbey Nullius which included Njombe. Thirdly, their language was not completely unknown; they could communicate with the people in Mbinga. And lastly, they came in for short-term contract and were not engaged in uprooting local resources.

The result of the inter-change between the native people of Mbinga and the Pangwa is the presence of local clergy members whose ancestors are from the Pangwa. To date, the diocesan priests in Mbinga with family names like *Haule* and *Mhagama* are historically from Upangwa. The Wapangwa brought and drove cattle to Umatengo which were bought in Lituhi (Nyasa).⁴³⁵ Before the introduction of coffee, cattle’s were rare in Umatengo.⁴³⁶ Coffee plants need shadow trees and the cattle are needed to provide manure to nurture the trees.

2.2.3.3 The “Push-Pull Dynamics”: Within Mbinga and from Beyond

We have now to look at migration with the advent of Small-scale miners. There are push factors within the District of Mbinga. It is notable that in Mbinga, the land is scarce, especially in densely populated areas like Litembo, Kitula and Maguu. As a result of land scarcity people tend to migrate to less densely populated areas such as Mpepai, Liparamba and others. The internal migration within the Diocese causes problem of land between the new comers and their hosts in places like Misimeli and Lihale. This type of migration is outside the scope of this work. We target the miners who form what is generally known as “labour migrants,” as already made known at the General Introduction. Among scholars the labour migration is the most problematic as compared to the migration occasioned for

⁴³⁵ Interview from Fr. Francis Mhagama, *op. cit.*

⁴³⁶ Ibid.

a search of a new arable land for agriculture and to provide a dwelling place.⁴³⁷ Whereas the former takes young people away from homes, the latter involves mainly the adult parents with their children. The core of the problem is that, “the youth who constitute the largest proportion of the population are moving away from their homesteads in search for better opportunities. In Mpepai village, for instance, more than 50 percent of its youths have moved to mining sites. Apart from taking away the labour force needed for this (coffee) farming system, these migrating youths are losing their grip on this valuable cultural heritage.”⁴³⁸

The discovery of mineral ores in Mbinga has affected the movement of young adults from one place to another within the diocese. “Another observance has been made at Kigonsera, Tingi, Mpepo and Liparamba parishes, where the introduction of Small-scale mining activities has created a lot of job opportunities which in turn bring about labour migrants to satisfy the labour market.”⁴³⁹ Labor migrants in the mining sector come from all over the country and beyond as far as Mozambique. In this way we have an intermarriage of the “push and pull factors” within Mbinga. The migrants speak different languages and some ethnic languages are not known to the local people. They bring along with them new elements and values from their cultures. This reality is potential for discovering a “new Pentecost,” in the Diocese. We shall go into detail about this concept in the last chapter of this work. Suffice it to point out here that the presence of strangers in Mbinga opens an eye to locals to know that they have something good that attracts others to come. They have resources which could make them rich.

⁴³⁷ Richard Y.M. Kangalawe and James G. Lyimo, “Local Knowledge and Its Role in Sustainable Agriculture in the Southern Highlands of Tanzania: A Case Study of the Matengo Pit Cultivation System of Mbinga District” in Adalgoth A. Komba (ed.), *Sustainable Development and the Environment in Tanzania*, (Dar-es-Salaam: Tanzania Chapter, 2006), 111.

⁴³⁸ Ibid.

⁴³⁹ Raphael Ndunguru, *op. cit.*, 36.

Previously, the people from this area have been migrating to other places in search of better living standard. They have migrated to “Harare” (Southern Rhodesia as it was called then, and which is now Zimbabwe) and South Africa respectively. As a result the people of Mbinga and Nyasa districts have lacked a “home looking foresight” to enable them tap available local resources for their own economic prosperity. The presence of migrants at the mining sector awakens the local people, to discover the potentiality they have. But given the poverty among the locals, the migrants may be treated as “scape-goat.” The increasing wave of new comers may inject fear and competition to grabble the limited resource available. The locals may tend to demand the migrants to go back home. The danger is to produce xenophobic attitudes against strangers in Mbinga by rejecting plurality and enforcing uniformity.

The inhabitants of Mbinga as they encounter the migrants are animated to feel the oneness with the strangers among them. The hosts like the new comers are all missionaries. A missionary is a guest, not the owner of the house (see Lk 10:1-6). For the hosts who take the strangers with compassion and for the strangers themselves taking their status positively; may have different advantages:

- The natives and migrants can accept the marginalization without losing faith, hope and love. Learning to become strange implies a joyful embrace of the marginal position which disciples of Christ always experience amidst the powerful forces of the world
- It is an opportunity to cultivate a curiosity and interest for the unknown other. This requires avoiding rushed judgements to those we encounter on the way. “If we

learn to become strangers again in our culture we will be more impressed by its complexity.”⁴⁴⁰

- It is a compass to help the hosts develop a critical sense of resistance against dominance discourse that degrades the migrants. The new experience may act as a heuristic lens to see through this mask of self-confidence which cripples the host communities. “If we do not develop the attitude of committed strangers in our own culture, we will end up being absorbed by it or being so revolted by it that we become sectarians.”⁴⁴¹ In tending to be sectarian we risk to question the quality of our being Christian and members of the Church, which is always a sacrament of unity for the human family.

2.3 Erection of the Diocese of Mbinga

The Diocese of Mbinga was created on December 24, 1986 with territory taken from the Diocese of Songea. Dr. Emmanuel Alex Mapunda was named its first Bishop.⁴⁴² He retired after reaching the canonical age of retirement (75 years of age) in December 2010 and is succeeded by Bishop John Ndimbo⁴⁴³ who was consecrated and installed at the

⁴⁴⁰ Stefan Paas, “Prepared for a Missionary Ministry in 21st Century Europe” in *European Journal of Theology* (2011), 127.

⁴⁴¹ Ibid.

⁴⁴² Kamati ya Historia na Habari Jimbo la Mbinga, *Ustawi wa Enjili Jimbo la Mbinga kuelekea Mwaka 2000*, 89, also Susanne Hardörfer, “History of Missionary Work” in <http://diocese-mbinga.bistum-wuerzburg.de/bwo/dcms/sites/bistum/extern/mbinga/bis> (accessed 16.04.2011) and Raphael Ndunguru, *op. cit.*, 7.

⁴⁴³ The Photos of the first and now retired Bishop Dr. Emmanuel A. Mapunda and the current governing Bishop John Chrysostom Ndimbo are attached at the Annexe

St. Kilian Cathedral Church in Mbinga on 5th June 2011 as its second Bishop. The Diocese shares the political boundaries of the present Mbinga and Nyasa Districts respectively.⁴⁴⁴

2.3.1 The People of Mbinga

According to Diocesan statistics provided in 2009, the total population of Mbinga amounts to 488,658,⁴⁴⁵ of which 378,340 are Catholic faithful.⁴⁴⁶ Mbinga Diocese comprises of three main ethnic groups, namely the Matengo and Ngoni who are found mainly in Mbinga District and the Nyasa mainly along Lake Nyasa shore.⁴⁴⁷ The Matengo people unlike the Ngoni and Nyasa occupy the highlands. The Diocese is composed of the “Umatengo Proper” which encompasses the villages of Kipololo, Ngima, Wukiro, Litembo, Mandita, Unyoni, Ndengo and Kihulila. Then, there is the “Hagati Valley,” which incorporates the following villages: Maguu, Mkoha, Kipapa, Langiro, Mapera, Mikalanga, Mhekela and Ilela.⁴⁴⁸ The “Myangayanga Plateau” is composed of the following villages: Kindimba, Ugano, Myangayanga, Mkumbi, and Lughari. The Ngoni ethnic people are found mainly in the northeastern lowland areas,⁴⁴⁹ in Amani Makoro, Lihale and Mkako villages respectively.

The population of Mbinga and Nyasa Districts is very unevenly distributed with concentrations in hilly areas, especially in the Matengo highlands.⁴⁵⁰ In the highlands, the

⁴⁴⁴ The new Nyasa District encompassing the area along the shore of Lake Nyasa, Tingi and Liparamba on the East with Litumba Kuhamba and Ruanda on the West was erected in 2010 by the Tanzanian Government with Kilosa (Mbambabay) as its District Headquarters.

⁴⁴⁵ Diocese of Mbinga, *Status Diocesis de Mbinga 2009*, (Bishops House Mbinga: Peramiho Printing Press, 2009), 4.

⁴⁴⁶ Ibid.

⁴⁴⁷ Richard Y. M. Kangalawe and James G. Lyimo, *op. cit.*, 100, see also Kamati ya Historia na Habari Jimbo la Mbinga, *op. cit.*, 11-12.

⁴⁴⁸ Egino Ndunguru, *Mila na Desturi za Wamatengo*, (Nairobi, Kampala, Dar-es-Salaam: East African Literature Bureau, 1969), 8. Also Kamati ya Historia na Habari Jimbo la Mbinga, *op. cit.*, 12.

⁴⁴⁹ Richard Y.M Kangalawe, *op. cit.*, 100.

⁴⁵⁰ Ibid.

population density is up to 120 persons per square kilometres. Such high population densities give rise to increased land pressure.⁴⁵¹ As a consequence, the latter gives rise to intensive agricultural practices and considerable emigration especially of young people to areas with better opportunities.⁴⁵² Migration is mainly towards the north and south of the district, creating pockets of more dense population in otherwise sparsely populated forested areas, such as Mpepo, Mpepai, Liparamba and Kindimba-Juu.⁴⁵³

2.3.2 The Geography of the Diocese

The Catholic Diocese of Mbinga is bordered to the North by Rudewa District in Iringa Region, to the East by the Songea Rural and Songea Urban Districts, to the South by Mozambique and to the West by Lake Nyasa. The geographical extension of the Diocese of Mbinga covers a surface area of 11,400 square kilometres.⁴⁵⁴

Mbinga and Nyasa Districts are divided into four major agro-ecological zones representing combinations of unique altitude ranges, namely, the mountain areas, the Hagati plateau, the Rolling hills and the Lakeside.⁴⁵⁵ The climate of Mbinga and Nyasa Districts is described as temperate to cool tropical climate with adequate rainfall. The average rainfall in this area is 1220 mm which varies from 1000mm to 1600mm,⁴⁵⁶ the rain season begins normally in November whereas the wet season extends from December to April. A truly

⁴⁵¹ Ibid.

⁴⁵² Ibid.

⁴⁵³ Ibid.

⁴⁵⁴ <http://www.smom-za.org/ohio/mbinga.htm> (viewed 4.04. 2011), see also Kamati ya Habari na Historia Jimbo la Mbinga, *op. cit*, 11.

⁴⁵⁵ Richard Y. M. Kangalawe and James G. Lyimo, *op. cit*, 100.

⁴⁵⁶ Ibid.

dry season is experienced between June and October. The average minimum and maximum temperatures of the district are 19-23 centigrade and 29-31 centigrade respectively.⁴⁵⁷

Soils in Mbinga and Nyasa districts are classified as *Acrisols* or *Ultisols* depending on their position in the *potosequence*. At higher elevations the most common soils include deeply weathered, highly leached and well-drained red sandy clays. On the plateau the soils tend to be shallower with impeded drainage. At lower elevations soils are less leached reddish brown sandy clay loam and sandy clays. At both high and low elevations, the major difference in soil type is the presence or absence of topsoil horizon due to soil erosion.⁴⁵⁸ The natural vegetation in this area is largely composed of *miombo* woodland. The most common woody species in the woodland are *Parinaria curatefollia*, *Acacia albida*, *Acacia polyacantha*, *Brachystegia spp* and *Julbernadia glabiflora*.⁴⁵⁹

2.3.3 The Organization of the Diocese

The Diocese of Mbinga is organized under the authority of the diocesan Bishop. Shortly after being installed Bishop of Mbinga, in 1987, Bishop Emmanuel Mapunda established his first Diocesan Curia. This Diocesan curia is composed of the Vicar General, the Treasurer General, the Directors of Catechists and Religious Instructions, of Lay Apostolate, of Caritas, of Social Communications, Church Vocations, Youth Apostolate, and of the Prayer Apostolate.⁴⁶⁰ At the beginning, the Diocese was comprised of 19 parishes,⁴⁶¹ inherited from Songea Diocese at Bishop Emmanuel Mapunda's retirement in 2010 the

⁴⁵⁷ L. H. Brown and J. Cochrane, "A Study of the Agro-Climatology of the Highlands of Eastern Africa" in World Meteorological Organisation, *Technical Note* 125 (Geneva: UNESCO, 1975).

⁴⁵⁸ Richard Y. M. Kangalawe and James G. Lyimo, *op. cit*, 101.

⁴⁵⁹ Ellis-Jonas *et al*, "A Participatory rural Appraisal of Mbinga District Tanzania with Emphasis on Existing Soil and Water Conservation Systems" in *SUA Working Document*, 1994.

⁴⁶⁰ Kamati ya Historia na Habari Jimbo la Mbinga, *op. cit*, 93.

⁴⁶¹ *Ibid*.

number has risen to 25 parishes.⁴⁶² To facilitate pastoral work and focus the vision of the parishes together, five deaneries were established in 1987.⁴⁶³ The number was raised to six deaneries when in 1996 Mpapa parish and those parishes near it were joined to form a separate deanery-the Deanery of Mpapa.⁴⁶⁴

The personnel of the Diocese of Mbinga is made up of diocesan clergy, priests of the Congregation of the Missions (CM), Benedictine Sisters of St. Agnes Chipole, Sisters of Mercy of St. Vincent de Paul of Diocesan right, and the Auxiliaries of Apostolate.⁴⁶⁵ The Diocese is also graced to have institutions which provide formation and social services. These include Likonde Seminary, Litembo Hospital, Lituhi Hospital, Healthy centres at Kigonsera, Ruanda, Maguu, Mpapa and Mpepai and twelve dispensaries; the Catechetical Training Centre at Kigonsera and formation houses of the Sisters of Mercy at Lipilipili and Kiyogawale for the Benedictine Sisters of St. Agnes Chipole.⁴⁶⁶ Let us now look at selected institutions in relation to migrants.

2.4 Church Institutions and Mining Activities

We are going to focus on three selected institutions namely; Likonde Seminary, the Benedictine Sisters of Chipole and Vincentian Sisters of Mercy.

⁴⁶² New parishes erected under his jurisdiction are Mpepai (1994), Kindimba (1998), Mpepo (2002), Namswea (2003), and Kitula (2005). Mbinga Diocese, *Status Dioecesis de Mbinga*, (Bishops House Mbinga: Peramiho Printing Press, 2009), 52-59.

⁴⁶³ Kamati ya Historian a Habari Jimbo la Mbinga, *op. cit*, 93. The deaneries referred are: Mbinga, Litembo, Mkumbi, Ruanda, and Mango.

⁴⁶⁴ Ibid.

⁴⁶⁵ Bishop Emmanuel Mapunda, *Quinquennial Report 2001-2005 Diocese of Mbinga*, (Tanzania) *Ad Limina* Visit (Unpublished 2005), 1.

⁴⁶⁶ Kamati ya Historia na Habari Jimbo la Mbinga, *op. cit*, 103-117.

2.4.1 Likonde Seminary and Labour Migrants

It is said that the Seminary is the “heart of the local church.”⁴⁶⁷ What takes place in the seminary in a way reflects the Diocese. The Narratives circulating at the Diocesan seminary, about migrants provide a glimpse to how the people in the Diocese view them. The booklet *Ijue Seminari Likonde* “Understanding Likonde Seminary” which was written to commemorate the golden Jubilee of the seminary in 2010 laments on the invasion of migrants at Likonde seminary premises. It states very strongly:

*There also has been an invasion to the seminary premises by small – scale miners and who leave its compounds completely in ruin. Efforts are always done to contain the situation, but it proves to be difficult.*⁴⁶⁸

The statement above prompts us to study carefully the implication this claim it may help also give us the true picture of how the migrants are looked at by the local population. Before moving further let us look at the history of the seminary though in a nutshell.

2.4.1.1 The Establishment of Likonde Seminary

The idea to start an institute which had to prepare eligible young people to become local African clergy was the brainchild of Fr. Severine Hofbauer OSB.⁴⁶⁹ He introduced the idea to Abbot-Bishop Gallus Steiger OSB in 1926. This was a significant year in the history of the mission and global Catholicism. On 26th October 1926 Pope Benedict XV had for the first time consecrated six Chinese bishops in St. Peter’s Basilica in Rome,⁴⁷⁰ thus opening a way for the preparation of the local clergy in mission lands.

⁴⁶⁷ Saint Paul Seminary, “Message from the Rector” in <http://www.stthomas.edu/spssod/sps/rectormessage.html> (accessed on 2nd October 2011).

⁴⁶⁸ This is a free English translation from its Kiswahili original which runs as follows: “Kumekuwa pia na uvamizi wa maeneo ya seminari unaofanywa na wachimbaji wadogo wadogo wa madini na kuacha maeneo ya seminari yakiwa yameharibiwa vibaya sana. Jitihada zinafanywa mara nyingi kudhibiti hali hiyo japo kwa taabu sana.” *Seminari Likonde, Ijue Seminari Likonde*, (Likonde: Peramiho Printing Press, 2010), 75 .

⁴⁶⁹ Ibid., 3.

⁴⁷⁰ La Vie, *L’Encyclopedie Catholique pour tous*, (Paris: Droquet and Ardant, 1989), 485.

Immediately after receiving the permission of Bishop Gallus, Father Hofbauer OSB began the formation of young people in Peramiho. Seminary buildings had been constructed at Kigonsera and were complete in 1933, thus a group of seminarians was transferred to Kigonsera.⁴⁷¹ The plan, however, had been fixed to train major seminarians at Peramiho where it was easier to have access to staff members from the Abbey such as the Vicar General, Fr. Betram OSB. The Major Seminary buildings at Peramiho were completed in 1940.⁴⁷² Kigonsera became a junior seminary to train young seminarians. Major seminarians had to move to Peramiho to continue their final preparation for priesthood. It was noted, however, that Kigonsera had no adequate space for agriculture and cattle grazing. To abide to this pressing demand, the seminary was shifted to Likonde on 27th July 1960.⁴⁷³

Likonde seminary had been owned by Peramiho Diocese 1960-1969, till when the Diocese of Songea was created. And following a split of Songea Diocese to forming the Diocese of Mbinga in 1986, the seminary has been belonging to Mbinga Diocese since then. Its location, near the Songea and Mbinga Districts border gives the seminary a strategic relevance. Likonde seminary enrolls young seminarians not only from Mbinga Diocese but also from other Dioceses in the Songea metropolitan. Religious Congregations also have their students at the seminary, especially for advanced level studies.⁴⁷⁴ Being located near the border makes the Likonde seminary to act as the “face of the Diocese.” International guests of the Diocese usually get the glimpse of the warmth of the people from this institution. One example of the true face of hospitality is the reception accorded by the seminary to Bishop Dr. Friedhelm Hoffmann of the partner Diocese-Würzburg in 2007

⁴⁷¹ Likonde Seminari, *op. cit*, 3.

⁴⁷² Ibid.

⁴⁷³ Ibid.

⁴⁷⁴ Kamati ya Historia na Habari Jimbo la Mbinga, *op. cit*, 105.

which was remarkable writes Bishop emeritus Emmanuel Mapunda, “...the first taste of his reception was Likonde Seminary, where he was served with his lunch, apart from the jubilant dancing groups of men and women from Mkako village, swaying their bodies to the rhythm of the drumming. One could detect a twinkle of admiration in our Guest’s eyes.”⁴⁷⁵

Moreover the seminary is earmarked by its unique role it plays to the Diocese. The seminary consists of priests, religious men and women (both staff and students), lay personnel (teaching staff and supporting staff) and the seminarians. Such a diversity of members is hardly to be seen in a single Parish. Some of the teaching staff members provide manpower to the Diocesan Curia. Since the creation of the Diocese, the Bishop has picked the Director of Mass Communication, the Diocese Education Secretary, and for some years the Diocesan Church Vocations Director from among staff members. These two are members included in the Board of Directors, which help the Bishop in matters pertaining to the running the Diocese.⁴⁷⁶

Likonde Seminary is not only reputed for spiritual formation it accords those aspiring to discern their vocation to priesthood, but is also distinguished for its academic excellence. It counts to have five bishops and two abbots from its formation.⁴⁷⁷ It has also edu-

⁴⁷⁵ Bishop Emmanuel Mapunda, *Advent Letter*, (Mbinga: Bishop’s House, 2007), 1.

⁴⁷⁶ According to *Status Dioecesis de Mbinga* 2005 the Diocesan Curia is composed of the *Vicarius Generalis* (Vicar General), the *Director Officii de Religiosa Educatione* (Director of Religious Education); the *Director Officii de Vitae Vocatione* (Director of Church Vocations), the *Director Officii de Iuventutis Vita* (Director of the Youth), the *Director Laicorum Apostolatus* (Director of Lay Apostolate); the *Director Officii de Caritas* (Director of Caritas) and the *Director Officii de Mediis Communicationis* (Director of Mass Communications). Diocese of Mbinga, *Status Dioecesis de Mbinga*, (Mbinga: Bishops House, 2005), 7.

⁴⁷⁷ To be mentioned in the list are Archbishop Norbert Mtega of Songea Archdiocese, Bishop Bruno Ngonyani of Lindi Diocese, Bishop Alfred Maluma of Njombe Diocese, Bishop Castory Msemwa of Tunduru-Masasi Diocese and Bishop John Ndimbo of Mbinga. The two Abbots are retired Abbot Alquin Nyirenda OSB of Hanga and Abbot Basilius Ngaponda of Mvimwa (Seminari Likonde, *op. cit.*, 25).

cated eminent persons in Tanzanian politics, including the former President of the United Republic of Tanzania, Mr. Benjamin Mkapa, some ambassadors and senior government officials.⁴⁷⁸ It is due to this achievement Likonde Seminary has been recognized as the “Cambridge of East Africa.”⁴⁷⁹ With such an outstanding position, the seminary has a specific role to play in making credible suggestions to the wave of migrants in the Diocese of Mbinga. This is truly so because the seminary itself is a victim and beneficiary of the wave of labour migrants.

2.4.1.2 Miners Invasion at the Seminary

In 1993 the small-scale mining activities began in Ngembambili area along the Mkako River.⁴⁸⁰ A large quantity of sapphire was extracted from there, but soon the huge number of people facilitated the diminishing of it. Some miners entered the Kitai prison compound where they were expelled. They turned to Mkako village and got hold of the seminary plot as well as lucrative gold samples were detected. The years 1994 and 1995 were a turning point. The miners inflicted a lot of damage to the seminary plots they dug many pits and tunnels that put limit to available land for cattle grazing and caused the death and injury of some cows belonging to the seminary.⁴⁸¹ The presence of labour migrants near the seminary has another setback, the “miner’s bad behaviour has been adopted by some seminarians.”⁴⁸² Worse still, the deforestation of the seminary plot is causing a great alarm. In addition, the activities of the miners deplete its soil fertility and cause soil erosion.⁴⁸³

⁴⁷⁸ Ibid.

⁴⁷⁹ Susanne Hardörfer, “The Seminary School in Likonde” in <http://diocese-mbinga.bistum-wuerzburg.de/bwo/dcms/sites/bistum/extern/mbinga/in> (accessed 16.04.2011).

⁴⁸⁰ Interview with Mzee Makhita at Likonde Seminary (August 2010).

⁴⁸¹ Interview with Fr. Christopher Mapunda member of staff at the Seminary (August 2010).

⁴⁸² Ibid.

⁴⁸³ Ibid.

In the same line the seminary has suffered constant theft from the miners and some villagers who cooperate with them. As a result of this fragile situation in 1996, the Rector by then Father John Ndimbo, now Ordinary of Mbinga brought his complaints to the District Area Commissioner Mr. Erasto Mbwilo, who came to Mkako in person to urge miners to respect plots that were officially located to private institutions.⁴⁸⁴

Although the general impression was that the miners were predominantly problematic to the seminary, the positive side is hardly given a mention. The miners gave the seminary community an opportunity to see many different types of people from different places and belonging to different ethnic background. All these people were living together and struggling together.⁴⁸⁵ Some migrants were very much committed to liturgical functions and material support for the Church. The seminary organized friendly football matches versus the miners. On such occasions seminarians got to understand that the miners are also peaceful and friendly people.⁴⁸⁶ The seminary community had something to learn from such commitment especially basing on the fact that the majority of the seminarians have a limited exposure to vibrant activities done by the laity in places other than their places of origin.⁴⁸⁷

It is important to reiterate that the dominant discourse at the seminary, however, relegated the miners and labour migrants to being irredeemable. They were destructive, lawless, alcohol addicts and people without trusts.⁴⁸⁸ With such a scope of understanding one is not surprised that the seminary had not designed a schedule of dialogue with the miners. Even in secular studies offered in the seminary such as General Studies at Ad-

⁴⁸⁴ Interview with Mzee Makhita

⁴⁸⁵ Interview with Fr. Christopher Mapunda

⁴⁸⁶ Interview with Fr. Alphonse Komba at Likonde Seminary, August 2010 (former staff member at Likonde Seminary now teaching at Kilocha seminary in Njombe Diocese since January 2011).

⁴⁸⁷ Interview with Fr. Christopher Mapunda

⁴⁸⁸ Interview with Mr. Jairus Mtindiya, a staff member of the Seminary (August 2010).

vanced Level curriculum and Geography which is taught both for Advanced and Ordinary curriculums, one found the issue of Small-scale mining as completely absent. Indeed, no classes were given to educate seminarians on the subject nor are study tour organized to visit the area. The approach so far has been one of suspicion and mistrust.

The Instruction *Erga Migrantes Caritas Christi* – “The Love of Christ towards Migrants” however states “in seminaries too, formation cannot now fail to take into account the world-wide phenomenon of migration. ‘Seminaries and Institutes of Higher Studies, in adapting their own curricula and methods, will enable their students to become acquainted with the various types of emigration (permanent or seasonal, international and internal), the reasons for which people move, the consequences of such mobility, the general outlines for adequate pastoral care in this field, the Pontifical Documents on the subject and also those of the local Churches.’”⁴⁸⁹ The priests who teach at Likonde Seminary provide spiritual service to the miners by administering Holy Masses and other sacraments on Sundays. The pastoral administration, however, is taken by the Parish priest from Kigonsera Parish. The spiritual service offered by priests from the seminary helps to connect the miners with the institute.

2.4.2 The Benedictine Sisters of St. Agnes Chipole

Official Statistics of Mbinga Diocese for the year 2009 shows that there were 54 African Benedictine Sisters of St. Agnes Chipole working in the Diocese.⁴⁹⁰ The sisters provided service in the fields such as but not limited to catechesis, education, liturgy,

⁴⁸⁹ Instruction *Erga Migrantes Caritas Christi*- “The Love of Christ towards Migrants” art. 71 in http://www.vatican.va/roman_curia/pontifical_councils/migrants/do (accessed 16.02.2008).

⁴⁹⁰ Bishops House Mbinga, *Status Dioecesis de Mbinga*, (Mbinga: Peramiho Printing Press, 2009), 6.

Health social welfare and women development. They were located in different parishes of the Diocese and serve at Likonde minor seminary as well.⁴⁹¹

The Benedictine Sisters of St. Agnes from Chipole continues the Benedictine tradition and spirituality in the Diocese. From the first time when Benedictine Missionaries of St. Ottilien began work at Kigonsera in 1889, the Catholic Church in Umatengo and Unyanja was shaped by the Benedictine spirituality. The Benedictine Fathers and Sisters always worked together. However, the last Benedictine Missionary priest concluded his ministry in the Diocese on 7th May 2008 in the person of Fr. Oswald Wiederer OSB who was the Parish Priest at Litembo. Bishop Emmanuel Mapunda lauded him in the following words: “I was scheduled to preside over the Eucharistic celebration on the 7th May, which overlapped into festive gathering, as fitting farewell to Rev. Fr. Oswald Wiederer OSB, after two decades of committed pastoral work as Parish Priest at Litembo. He was the only Benedictine missionary priest left in the Diocese, whose presence was a watershed ingredient to the Diocese’s spirituality.”⁴⁹²

2.4.2.1 A Short History of the Benedictine Sisters of St. Agnes of Chipole

The geographical area of Mbinga Diocese is the background from which originated the idea of establishing an African Congregation of Benedictine Sisters. The whole idea

⁴⁹¹ According to this research the Benedictine Sisters render services at the following parishes: Kigonsera Parish 1977- 1991), Lituhi Parish (since 1975), Litembo Parish (since 1975 to present), Lundu Parish (1964 to present), Mango Parish (1964 to present), Ruanda Parish (1958 to present), Nangombo Parish (1975 to present), Matiri Parish (1972 to present), Tingi Parish (1962-2003), Liparamba Parish (1954 to present), Mpapa Parish 1959 to present), Kiyogawale Formation House 1986 to present), and Likonde Seminary (1991 to present). Shirika la Masista Wabenediktini wa Mt. Agnes Chipole, *Jubilei ya Miaka 50: 1938-1988*, (Chipole: Peramiho Printing Press, 1988), the book cover has a painting of a family tree indicating all the parishes the sisters were sent and the year in which they were assigned to designated parishes. See also Masista wa Huruma wa Mtakatifu Vincent wa Paulo, *op. cit*, 36-40.

⁴⁹² Bishop Emmanuel Mapunda, *Advent Letter*, (Mbinga: Bishop’s House Mbinga, 2008), 2, also Askofu Emmanuel Mapunda, “*Ujumbe Mahsusi*,” *Communicationes Officiales* (Mbinga: Uaskofuni Mbinga, 10.02.2008), art. 5.

began in 1911 when Fr. Ludger Breindl OSB as Parish priest of Kigonsera was on pastoral visit to the outstation of Lituhi (Nkaya). While there, he was approached by three girls who wanted to know if they could become Catholic nuns. The three girls were: Ngalmawu Milinga, Millunguyau Mahundi, and Kilumbu Nunda.⁴⁹³ These girls had been inspired by the Anglican white sisters who were called “Madonna” as we have mentioned above. The girls were taken to the parish compound by Fr. Rene Claerhout, WF who oriented them and formed them into a religious community life. They made their vows on 15th August 1920.⁴⁹⁴ By then the Benedictine Fathers and Sisters who were mainly Germans had left the country because of the WWI (1914-1918). The White Fathers who were French or Swiss nationals had been deployed temporarily to take on the work done by the Benedictines. Fr. Rene gave the girls new name to distinguish them from their Anglican counterparts. He called them *MABANABIKIRA* from Kiganda language the concept which meant “virgins.”⁴⁹⁵

From this humble beginning, with the flame that inflamed the three girls from Lituhi, there developed something concrete which was officially recognized by the authority in the Church. In 1938 Abbot Bishop Gallus Steiger OSB officially inaugurated the African Benedictine Sisters in Peramiho.⁴⁹⁶ It was felt appropriate to let the African Benedictines grow themselves in a separate area away from their European missionary counterparts in Peramiho. In 1953 they moved to Chipole near Magagura village in Songea District, a place which is now the main house for sisters serving in Mbinga and Songera dioceses. The Benedictine Sisters who serve in Njombe Diocese have their main house at Ilimiwaha.

⁴⁹³ Wabenediktini wa Mtakatifu Agnes Chipole, *op. cit*, 14.

⁴⁹⁴ Ibid., 16.

⁴⁹⁵ Ibid.

⁴⁹⁶ Ibid., 27.

The two houses are coordinated through the Mother House at Songea where the Mother General of the Benedictine Sisters of St. Agnes resides.

The Benedictine Sisters live the charism of their founder, St. Benedict. They observe a life of community through prayer and work. They are appreciated in the parishes they serve for their committed engagement in manual work and human development, and are remarkable for their hospitality. This is very important especially now when the region experiences the marginalization of migrants. The Benedictine lifestyle which is “a shared, common, and corporate spirituality”⁴⁹⁷ can help to make a difference. This is likely to revitalize the traditional spirituality of the people in Mbinga and Nyasa Districts, based on the shared *matola* culture.⁴⁹⁸ This culture is threatened by an evolving attitude among the people; namely an instrumentalization of charity.

It should be recalled that from the very early times of Christianity, the practice of hospitality was an integral part of monastic identity and practice.⁴⁹⁹ Benedict of Nursia (ca. 480-ca. 550), who is the founder of the Benedictine Spirituality developed “a rule for monastic life that gave a central place to hospitality to strangers, while protecting other disciplines of the monastery.”⁵⁰⁰ The Rule of Benedict required monks graciously to receive clerics, pilgrims, and the poor because of Christ’s identification with strangers in Matthew

⁴⁹⁷ Ester de Waal, “The Benedictine Charism Today” in <http://oblatesosbelmont.org/about> (accessed on 16.04.2011).

⁴⁹⁸ “Matola” is a noun which designates the presents and packages carried on to grace a special event of close relative or a friend. It is a Bantu word which originates from the root *-tol-* and can be conjugated into verb „kutola” which means to take, to put down, and to hand over. *Matola* is a custom of cheering important event in family life such as the birth of a child, baptism, Holy Communion or marriage. Well wishers demonstrate their solidarity by carrying *matola* which are to be handed to the family that celebrates that event.

⁴⁹⁹ Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 46.

⁵⁰⁰ Ibid.

25:35.⁵⁰¹ The Benedictine Sisters of St. Agnes Chipole may prove helpful to the faithful of the Diocese in the context of strangers, the migrants at Small-scale sector. This affirmation leads to study about the relationship between the mining activities and the Benedictines.

2.4.2.2 *African Benedictine Sisters and Small-Scale Mining Activities*

We mentioned earlier that the Benedictine Sisters are faithful to their tradition and therefore engage in prayers and manual work. They run small projects in the parishes to sustain their livelihood. In all the projects and activities done by the sisters, the mining activities both at small and large scales are not part of their priority so far. The main house at Chipole has large acres of forested and fertile land which local people believe has gold and sapphire samples.⁵⁰² One sees that the sisters have not yet shown interest in the mining industry. This is not to say that the sisters are not doing anything to help miners in informal settlements.

Honesty to the historical development of the Benedictine Congregation compels us to challenge the situation so far, and to help correct the narratives to which the mining activities have been ascribed. It should be recalled that in Europe the Benedictines have greatly contributed to transform agriculture and mining activities. The Cistercian Benedictine monks who follow St. Bernard, for example are exceptionally admired for their “endeavours included land reclamation and forest conservation; advancements in irrigation and improved millworks (flour, oil, fuelling, spinning); animal husbandry (horse, cattle, sheep); mining (iron, lead, coal, salt), metalwork and forges; wine and cider production for wholesale; glassworks, fisheries, timberworks; even chocolate.”⁵⁰³

⁵⁰¹ Ibid.

⁵⁰² Interview with Mzee Makhita at Likonde Seminary (August 2010).

⁴⁸² Anita Gordon, “Those Amazing Cistercians” in <http://www.themedieval.chronicle.com/2nd%20year%20septoct%202010/Those%20..> (accessed on 16.04.2011).

In Poland too, in the territory of Starachowice there were in the medieval times two cloisters. These cloisters belonged to the Cisterians of Wachock who founded a settlement for mining industry called “Minera Starzechowska” and “Benedictines Swietokrzyscy” who specialized in mining and metallurgy.⁵⁰⁴ In the middle of the 19th century, owing to the investment of the Polish Bank, this territory became a “major centre of mining and metallurgic industry.”⁵⁰⁵ The remarkable role the Benedictine played in land and metal work reform extended to Bavaria (Germany) and Pannonhalma Archabbey in Hungary respectively.⁵⁰⁶

In Italy stories related to the sainthood of Sveti Vilim Verceli (1085-1142) recount that in 1119, the saint attracted many disciples who formed them into hermits of Monte Vergine (Williamites) with a Rule based on the Benedictines.⁵⁰⁷ The saint founded monasteries in Naples region. Legend says that he began mining the stone and digging the foundations for the Church.⁵⁰⁸

Considering the rich experience which the Benedictines have in the history of Christianity and in their dealing with the land and natural resources, a respected Benedictine spiritual writer, Joan Chittister OSB concurs:

*Benedictines over the centuries (...) tilled arid land and made it green. They dried the swamps and made them flower. They hired the peasants and taught them new skills. They seeded Europe with crops that sustained entire populations, they raised the cattle that fed and clothed, they ploughed the land, they distilled liquors and brewed beer that brought joy to the heart and health to the body, and they did all of that despite the plundering and pillaging that went around them.*⁵⁰⁹

⁵⁰⁴ <http://osobliwosci.eduscek.interklasa.pl/-zkasia/history-htm>(accessed on 16.04.2011).

⁵⁰⁵ Ibid.

⁵⁰⁶ The leaflet “Welcome to the thousand-year-old Archabbey of Pannonhalma.”

⁵⁰⁷ See http://www.zupa-svkriz.hr/kalendar/novi/opis.php?dat=vilim_verceli625.htm (accessed 16.04.2011).

⁵⁰⁸ Ibid.

⁵⁰⁹ Joan Chittister, *The Monastery of the Heart: An Invitation to Meaningful Life*, (Collegeville, Minnesota: BlueBridge, 2011), 120.

Given this background the question that comes to our mind is, why then did the Benedictine Missionaries of St. Ottilia and Missionary Sisters of Tutzing, who founded the African Benedictine Sisters community of Chipole did not invest in the mining activities in Tanzania? The Small-scale mining sector is patterned to the use of the land and the exploitation of its natural resources. Unlike the large scale mining, the Small – scale mining in many places is managed through manual work which corresponds well to the commitments the Benedictines have on manual work. Why is it that the Benedictines did not invest in such project? There are several reasons for that:

In the first place one has to understand the nature of the treaty which was signed between Fr. Andreas Amrhein and Dr. Karl Peters, the Head o the German East African Company in 1887. Among the conditions of the treaty, “commercial activities were forbidden for the missionaries but they were allowed to produce things for the upkeep of their missions.”⁵¹⁰ The German chartered trading company, *Deutsch-Ostafrikanische Gesellschaft* (DOAG), was founded in 1885 with a capital of 7,128, 000 Marks which was financed by German bankers.⁵¹¹ The company itself was absolute set to make use of commercial deal in mineral extraction and exportation. “They were involved in the purchase of minerals from the very beginning.”⁵¹² To ensure maximum profit, DOAG encouraged private companies to exploit minerals, thus the German colonial officials introduced a concession system, whereby companies were given exclusive mining rights to large areas that were auriferous.⁵¹³ Thus in principle the Benedictine missionaries were not allowed to embark on full and large scale projects. It is not clear why the Benedictines were not allowed to do busi-

⁵¹⁰ Kevin Haule, *op.cit*, 6.

⁵¹¹ Seithy Loth Chachage, “Can Africa’s Poor inherit the Earth and all its Mineral Rights” in <http://www.codestria.org/IMG/pdf/chachage.pdf> (accessed on 06.08.2011).

⁵¹² Ibid.

⁵¹³ Ibid.

ness including the extraction of minerals. But as one can imagine, the DOAG probably wanted the Benedictines to concentrate on what pertains to the saving of souls. The DOAG had at the same time granted about 111 claims in 76 prospecting fields.⁵¹⁴

The second reason being, that, after the attainment of independence, the government under the leadership of Mwalimu Julius K. Nyerere nationalized key sectors of the economy, and according to this policy, the government took charge of the mining industry, under the auspices of the State Mining Corporation (STAMICO).⁵¹⁵

The above mentioned reasons do no longer hold water today, for we live at a time of privatization and liberalisation. Given the freedom to operate mining activities, one could expect the Benedictines to recapture the spirit of their “ancestors” of the middle ages. One understands that the Peramiho Abbey is running the goldsmith handwork at the Peramiho Printing Press building for a number of years now. It should be argued that the extraction of gold by a company owned by the Benedictines could surge advantage to them to reduce the cost of supplying gold to the goldsmith factory. Attempts were made by Peramiho Abbey to buy a claim holder at Lukarasi mining area between the period falling 1992 to 1994, but the project was abandoned, for it was felt that it would bring no profit given that its gold ore resources were almost exhausted.⁵¹⁶

On their part, the Benedictine Sisters of Chipole have lacked interest with this kind of project. Although they are located near the informal settlements, the Kiyogawale Formation House (is near Ngembambili and Masuguru) and Matiri Parish Convent (is near Lukarasi mining), they have not yet invested in this field. What takes place at the mining

⁵¹⁴ Sidney Lemelle, “Capital, State and Labour: A History of Gold Mining Industry in Colonial Tanganyika 1890-1940” (Ph D. Thesis, University of Columbia, Los Angeles), 1986.

⁵¹⁵ Kassim Kulindwa *et al*, *op. cit*, 3.

⁵¹⁶ Interview with Fr. Basil Fetz OSB member of the Abbey Community and a long time Professor for Dogmatic Theology at Peramiho Major Seminary (June 2011).

areas, seem less to attract Congregation to invest there. The Small-scale activities are gender discriminatory. Patriarchal system operates in informal settlements, which may prove to be a stumbling block for nuns to engage in such kind of work.⁵¹⁷ While such an opinion is true, it does not justify why the sisters should ignore mining industry. They could hire male casual workers to work in the field, as they did when constructing the dam and tunnel at river Ruvuma to harness electricity. One learns that even the Benedictine monks counterparts at Peramiho did not do the mining themselves. At the Lukarasi mining area they entrusted the operation and supervision to lay people like Mr. Johnson to work on behalf of the Peramiho Abbey.⁵¹⁸

The second reason that was given by another sister to justify their position as regards mining activities is based on the fact that Small scale mining industry is still a stigmatized activity. It is looked as the work of “broken people.” According to Roger Moody Small – scale miners are “people broken – just like the stone they break.”⁵¹⁹ The business taken by such seemingly wretched people seem not to compromise with the Benedictines’ decency.⁵²⁰ The Benedictine family observe the idea of stability and community life. Mining activities keep the miners always on the move. During rush season they come in numbers, try their luck and abandon the area when the product is minimized. This reality does not assure stability on the part of miners. They are a people on the move. “So the Small-scale activity contradicts the *stabilitas loci* of the Benedictines.”⁵²¹ This argument can also be refuted on the fact that the community of sisters has expanded over the years. Some of the sisters are doing apostolate in places like Tunduru, Manyoni Singida, and even as far as

⁵¹⁷ Interview with Sr. Tuzinde Mbunga OSB a professional secondary school teacher.

⁵¹⁸ From the Interview with Mr. Justin Zenda of the Abbey Procure.

⁵¹⁹ Roger Moody, *Rocks and Hard Places: The Globalization of Mining*, (London: Zed Books, 2007), 101.

⁵²⁰ From an interview with Sr. Cresensia Mbawala OSB an experienced field worker and member of Chipole Sisters Community held at Chipole on September 2010.

⁵²¹ Ibid.

North America. Some sisters as we have already read across these lines are living in parishes away from home community at Chipole. The Community runs projects in places like Mbamba-bay far away from the main convent at Chipole. The sisters who are away from the central motherhouse are at least physically, not in touch with the routine of the main house. Therefore, there is a need to newly define *stabilitas loci* whether it is still applicable at contemporary situation of mobility.

From a practical observation, a Small-scale business is an activity without physical and spiritual security. Informal settlements are places far away from parish churches. Benedictine sisters are scheduled in their tradition to attend mass daily and to follow the prayers of the hours. Informal settlements are places without police stations and judiciary systems. The miners enforce laws in their own ways. Since most of the people in the mines are men, women are likely to be victimized. Such a lack of security certainly discourages the presence of nuns in this work.

Notwithstanding the above mentioned arguments, the presence of Benedictine nuns in the mining sector is crucial. This is essential for different reasons. The miners are people who spent what they earn with less sense of investing for the future. The Benedictines handle what they get with care; therefore the sisters could give a good example to the miners.

*When Benedict talks to me about handling with care, about reverence and respect for material things, he does it in a way that is immediate and specific, and therefore difficult to evade. The Abbot hands out the work tools to the brothers, he keeps a list, recognizing that these items are on loan and that everything matters. At the end of time, whether it when the harvest is finished, or at the end of one's life, or the Day of Judgment, they are to be collected back again and „recollegenda.” The Latin word carries sense that when work is done and the harvesting is complete, the tools are to be gathered in again. They are only a loan, and they've got to be returned.*⁵²²

The engagement of Benedictine sisters in the field of mining could help to reshape the narrative that cloud and darken miners. These people are also called to holiness. The

⁵²² Esther de Waal, *op.cit*, Ibid.

miners need love and the Benedictines who show them love in hospitals and schools should also follow them at the informal settlements. “All the courtesy of love is a wonderful phrase for explaining how you handle people. When things go wrong there has to be gentle handling. Somebody needs healing, handle him as you would a pot where you have to scrape off the rust, very gently so you don’t crack it. St. Benedict teaches us in images.”⁵²³ One may refute the assumption we have made that the presence of the Benedictine sisters among migrant workers could make a difference. And this from the fact that the Benedictine monks at Peramiho had already tried to work in the field but nothing special is recorded as to the change of attitude by the migrants. It has to be stated that the influence of the monks at Peramiho Abbey in this industry is meagre because their involvement in Small-scale mining at Lukarasi as already pointed somewhere above was done at a very short span of time. In addition, the monks did not engage themselves physically in mining, but they had hired lay people to work for them.

At this new age of migration the Benedictine Sisters of Chipole have also become “a people on the move), they are challenged to provide the concept of *stability* with a fresh perception. The sisters welcoming strangers in the Diocese should now more than ever before prove themselves as a sign of availability and presence to God, to the Church and to all the people of good will. And, therefore, their ministry is inclusive to get inserted in the context of human suffering in order to bring hope to the poor.”⁵²⁴ While understanding the essential demands for mobility, it has to be stated that, mobility without stability is a form of character disorder, a lack of discipline. Stability without mobility is dangerous, because

⁵²³ Ibid.

⁵²⁴ Jordan Nyenyembe, *Spirituality in African Sports: Version of Public Religion*, (Sarbrücken: VDM Verlag Dr. Muller, 2010), 91.

it can hinder new invention, lock up creativity, and paralyze the interest to new comers, new ideas, and mutual encountering.⁵²⁵

2.4.3 St. Vincent Sisters of Mercy

Besides the Benedictine Sisters of St. Agnes, the Diocese of Mbinga benefits greatly from spiritual charism of the Sisters of Mercy who follow the Order of St. Vincent de Paulo. Just like the former, the Vincentine Sisters are a Congregation of the Diocesan right. The Sisters of Mercy are distinguished in giving special attention to the poor, the neglected and people who are abandoned in streets. In short it is a service of simplicity and compassionate service to the poor.⁵²⁶ The Sisters of Mercy (*Masista wa Huruma*) render their charisma active and with much enthusiasm in parishes and diocesan institutes.⁵²⁷

2.4.3.1 The History of the Vincentine Sisters in Mbinga

In 1958 Abbot Bishop Eberhard Spiess of Peramiho asked the Mother Superior of Untermarchtal in Germany, if she could release some of her sisters to come to Tanzania and work in Peramiho Diocese.⁵²⁸ The request of the Bishop was granted. On the 1st October 1960, four sisters were sent to Tanzania from Untermachtal. The contingent of sisters dispatched on mission to Tanzania included, Sr. Remedina Munding; Sr. Candida Werner,

⁵²⁵ Ibid., 91.

⁵²⁶ *Masista wa Huruma wa Mt. Vincenti wa Paulo-Mbinga, Jubilei ya Miaka Ishirini na Mitano ya Shirika la Masista wa Huruma wa Mtakatifu Vincenti wa Paulo Mbinga 1980-2005*, (Mbinga: Peramiho Printing Press, 2005), 47.

⁵²⁷ The Parishes and institutes where the Sisters of Mercy render services includes; Maguu Parish since 29th October 1960), St. Aloysius Gonzaga Parish (Mbinga) since 26th June 1969), Lipilipili Formation Centre (since 1985), Mpepai Parish (since June 2000), Bishops House Mbinga (since 26th April 1995), Lundumato Parish (since 9th January 1996), Loreto Primary School (Mbinga Town since 3rd March 1999), Mikalanga Parish (since 21st July 2000), Mpepo Parish (since 29th July 2000), Tingi Parish (since 3rd December 2003), and Kigonsera Parish (since 16th September 1991). (*Masista wa Huruma wa Mt. Vincenti wa Paulo-Mbinga, op. cit*, 33-40) .

⁵²⁸ *Kamati ya Historia na Habari Jimbo la Mbinga, op. cit*, 105.

Sr. Brigitta Frey, and Sr. Elizabeth Hertlein.⁵²⁹ Upon their arrival in Peramiho, the sisters were sent to work at Maguu Parish which is now in the Diocese of Mbinga, where they were enthusiastically received by P. Lukas OSB and the cheering section of God's people.⁵³⁰ The Sisters of Mercy convents at Maguu and Mbinga are regarded as „mother houses” since they were opened before the congregation of African Vincentine Sisters had began.⁵³¹ The Congregation opened its Golden Jubilee on the 29th October 2009 and culminated the celebration in the year 2010 to commemorate 50 years since the Vincentine Missionaries from Untermarchtal set foot in Mbinga Diocese at Maguu as a pilot Parish in 1960.⁵³²

Since the founding of the Diocese of Mbinga the Vincentine Sisters of Mercy have recorded a steady growth in terms of a number of new candidates and the expansion of their service in the Diocese.⁵³³ Through their engagement they contribute in their own way to make the Diocese of Mbinga dynamic. Their style of work is following the poor there where they are, rather than waiting them to come to sisters. In this way, the sisters bring the Church near to the people. They are active in the provision of health; they are running health centres in Kigonsera and Mpepo parishes respectively. They also take charge of dispensaries which are under their Health centres. Inspired by the charism of their founder, the sisters are committed to attend those in need without any discrimination. The field of education is one of their priorities. They run a Girls' Secondary School at Maguu, a Primary School for deaf boys and girls, in addition to a number of nursery schools for chil-

⁵²⁹ Masista wa Huruma wa Mtakatifu Vincent wa Paulo, *op. cit.*, 17.

⁵³⁰ Ibid., 18.

⁵³¹ Ibid., 33.

⁵³² Bishop Emmanuel Mapunda, *Report of the Year 2009* (Mbinga: Bishops House, 2009), 2.

⁵³³ According to the Diocesan statistics there has been an increased growth of the sisters in recent years, 172 sisters in 2006, 195 Sisters in 2007, 199 Sisters in 2008 and a total of 207 sisters in 2009 (Diocese of Mbinga, *Status Dioecesis de Mbinga* 2006, 2007, 2008 and 2009).

dren. Their solidarity with the Diocese is definite as they are also engaged actively in the pastoral work of the Diocese. Some of the sisters are qualified catechists. They teach Bible Knowledge and Religious Instructions in primary and secondary schools. They also accompany the Catholic Women Association of Tanzania (WAWATA), by giving them counselling. Some of the sisters are serving at the Bishop's House, assisting at the administrative organs like procure, financial office, Bishop's office, catering services at the Bishops House, and the Diocesan Bookshop and many other areas.

2.4.3.2 *St. Vincent Sisters and Labour Migrants*

As we mentioned before, St. Vincent Sisters are working in the parishes some of which are visited by migrant workers like Kigonsera and Mpepo. Therefore, the migrant workers enjoy and get support of the service of the Vincentine Sisters. This proximity between the sisters and the miners helps the Vincentines to see the true situation. From the research we have done at Kigonsera and Mpepo parishes, the Vincentine sisters are in contact with informal settlements on irregular basis. There is no programmed routine to visit the migrants.⁵³⁴ The migrants come to the parish mainly for medication at the health centres at Mpepo and Kigonsera.⁵³⁵ Many sick people who arrive from the mining area are HIV positive related cases, and some come unfortunately at a later stage. An increasing number of pregnancies outside marriage are registered at the clinics. The sisters also arrange for vaccination (*chanjo*) at *Dar Pori* settlement once a year. The reason why the migrants come at a later stage at the Health Centres is a long distance and poor road network. Many of them cannot afford to pay for their medication as they spend a lot of money on transport. Due to the fall of mineral ores many of them find it difficult to meet the cost of living and medication. At the Health Centres too, most of the patients escape the responsi-

⁵³⁴ Interview with Sr. Ahadi Komba Mother Superior of Mpepo Convent in Mpepo Parish (July 2009).

⁵³⁵ Interview with Sr. Beatrice Ndunguru in charge of Mpepo Healthy Centre (July 2009).

bility to shoulder the cost of treatment after being discharged. They usually do not come back to pay their bills.⁵³⁶ The Vincentine Sisters of Mercy often times are the ones who have to bear the cost.

With regard to spiritual services, it was observed that sisters who are catechists sometimes accompany priests who visit the mining areas once a month for Mass service. This is possible because of the available transportation to and fro offered by the priest. The sisters at Mpepo expressed their concern for not being able to assure the migrants a constant presence. They remarked that they are few in number. Their responsibility at the Parish, in the schools around the parish and the Health Centre consumes most of their time. But they also expressed concern that the *machimboni* (mining place) is a “dangerous” place where a woman has to risk her life to go there.⁵³⁷

The absence of the Vincentine Sisters in informal settlement; in the sense of lacking a systematic articulated pastoral strategy; contributes to the missing of the compassionate face of the Church in informal settlements. As a result, the mining sites remain places of isolation and neglect where the “survival of the fittest” reigns. From our research we noticed that the Vincentine Sisters have a kind of apostolate which is adapted to the care of those in need and the marginalized. The sisters visit the poor and the sick, they do not wait for those in need to come to the convent and ask for help. Vincentine Sisters bring the compassionate heart of the Gospel to the poor. They care for those abandoned by their relatives and society at large. It is for this fact we judge that they stand challenged to extend their ministry beyond the ecclesial territory, to outreach the migrant workers in informal settlements.

⁵³⁶ Ibid.

⁵³⁷ Interview with Sisters at Mpepo Convent (July 2009).

2. 5 A Look at Selected Mining Sites

We would like to engage our readers and get the reality of the *Sitz im Leben* of the informal settlements. We have selected two distinctive locations. The first is *Dar Pori* Area, which is at the extreme corner in southern part of the Diocese at Mozambique and Tanzania border. The second is at Ngembambili-Masuguru Area in the west-northern part of the Diocese. Although there are many other potential informal settlements where miners are extracting iron ore in Mbinga District such as Lukarasi, Liparamba, Lupilo; the two locations are enough and fit well with the purpose of this research. We would like to make it clear that the concept “miners” is not synonymous with that of “migrants.” Some miners extract mineral ores but are not migrants. In the sense that part of the miners we found at Ngembambili, for example, are villagers from Mkako village. They are daily connected with their native village as they go to the mining area in the morning and return back in family households at the evening. These are not migrants. At the same time we found at Ngembambili and Mpepo miners who are migrants. They are a people who come from other regions of Tanzania and beyond. We shall come again to this point.

2.5.1 The *Dar Pori* Area in Mpepo Parish

The *Dar Pori* Area is an informal settlement of an incredible stature. It imposes itself from a distance as a “town” of its own viewed from the hill side on the road from Mbinga, just a few miles from the place. It is situated about 70 kms away from Mbinga town. At the time of our research in 2009 it had around 2000 inhabitants.⁵³⁸ The place is nicknamed *Dar-Pori* to reflect a huge crowd of people who flocked to the place during the rush season between 1993 and 2000.⁵³⁹ It was compared with Dar-es-salaam which is the

⁵³⁸ Interview with the Mr. Kanyaia the Chairman of the Catholic Community at Dar Pori (July 2009).

⁵³⁹ Ibid.

largest commercial city of Tanzania. To distinguish it from the city of Dar Es Salaam they qualified the place as “Dar Pori” literally to mean “Dar-es-salaam in the Bush.”⁵⁴⁰

This settlement is the main centre. It is a congested area with temporary buildings and permanent houses. There are shops and restaurants. To be found there also a number of guest houses and recreation places where people can play games such as pools, cards and drink beer and local drinks. The congestion of people and the poor drainage system makes the place stink. From the first sight one gets the reality of the health risk which the dwellers of this place are subjected to.

As the main centre, *Dar Pori* supplies essential commodities to miners who are active on weekdays in mining locations some in the Tanzanian border but others located inside Mozambique. The area where gold is extracted by Small-scale miners includes: Lunyelle, Mianzini, *Songea Pori* and *Tanzania One* at the Tanzanian border. The Maji Meupe, and Zero (*Sifuri* A, B, C up to D) are on the Mozambique border.⁵⁴¹

Mr. William Kandosa, one of the wazee (the elders) in Mpepo village, narrated that the German government officials had in the past done research in the whole area of Mpepo up to Mozambique border. In his narration, the Germans spotted some traces of gold ore in Mpepo area.⁵⁴² These officials of the *Deutschostafrika* government did not share their knowledge with the local people, but they had always contact with the Benedictine missionaries.⁵⁴³ The government officials were accommodated in the parishes where the Benedictines resided. That was certainly in line with the pact which was enacted between the Benedictine of St. Ottilien and Karl Peters, which stipulated that “DOAG officials were to have free access to and free accommodation in the mission station when on their du-

⁵⁴⁰ Ibid.

⁵⁴¹ Interview with Fr. Alois Nchimbi former Parish Priest at Mpepo (July 2009).

⁵⁴² Interview with Mzee Augustino Mbele at the Parish House Mpepo (July 2009).

⁵⁴³ Ibid.

ties.”⁵⁴⁴ The close collaboration which existed between the two parties provided room for the local population to imagine that the parish compounds under the Benedictine missionaries had also mineral resources.⁵⁴⁵ The local people suspected that the missionaries were also secretly doing the mining. This is not without reason as Kevin Haule puts it: “whatever the intentions of the messengers of the faith, missions looked like the other face of colonialism to the native peoples. Soldiers who conquered the territory, merchants who exploited it, missionaries baptizing and founding schools - all of them came from the same country, had the same colour of skin, spoke the same language and exchanged hospitality. No one could doubt that they were all part and parcel of the same commodity.”⁵⁴⁶

The extraction of gold ores at Mpepo by Small-scale miners began in 1992. There was frequent lightning during rainy season. With the experience he had gained in Harare (the present Zimbabwe), Mr. Augustine Mbele got an idea that perhaps that was due to magnetic attraction because of the presence of gold ores not very deep in the soil. The family started to extract it. He found 3 grammes of gold and kept it secret with his family. Meanwhile Sota Mbele one of *Mzee* Mbele sons, was able to sell the sample at Songea regional town. Some Indian businessmen had been buying mineral ores there but did not pay a fair price. The family which had been now used to extract gold at Mpepo valley decided to sell the gold samples at the National Bank of Commerce in Mbinga. The miners from Lukarasi mining area near Matiri Parish were also selling their gold at the Bank as the price there was relatively better. Lukarasi area has been known to have gold ore from the time the German missionaries were beginning the mission at Kigonsera. According to Church historian Lambert Doerr OSB, one of the reasons which made Matiri by then being

⁵⁴⁴ Kevin Haule, *op. cit.*, 6.

⁵⁴⁵ Interview with Mzee Mbele, *op. cit.*

⁵⁴⁶ Kevin Haule, *op. cit.*, 13.

one of the outstations of Kigonsera Parish, to be most outstanding of all the outstations was the extraction of gold at Lukarasi.⁵⁴⁷

As the family of *Mzee* Mbele was bringing a substantial quantity of gold at the Bank, some Bank workers told the miners from Lukarasi about the availability of gold at Mpepo. Upon receiving this information, many of them left Lukarasi and came to Mpepo area. As many people now invaded the valley of Mpepo, the family of Mbele felt the necessity to buy an official claim enabling them to own a specific area. However this did not help. A lot of people came and the valley was completely out of control towards the end of 1992.⁵⁴⁸

In 1993 the family decided to move further South in the place now known as *Dar Pori* area. The area was potentially richer in gold ores. Not only did the family of Mbele profit from the large quantity there but many people rushed to join them there. People from all over Tanzania arrived at the area, and it has become famous since then. At the time of research (2009) the production was very low and many people had left the place, and have moved deeper into Mozambique.⁵⁴⁹

To reach *Dar Pori* station one has to board a Land-Rover car transport from Mbinga Town main Bus Stand. It makes a very difficult journey. The Land-Rovers are usually overloaded with passengers. And to ensure a maximum profit, the car owners accept commodities and many luggages from businessmen and women. The passengers have to endure the boring conditions as beer crates, sacks of flour, and tins of Kerosene Oil all being packed in the same cars. The passengers have no other choice. In fact there is no respect for human dignity, no understanding of human rights! Despite all the embarrass-

⁵⁴⁷ Lambert Doerr OSB, *op. cit.*, 134.

⁵⁴⁸ Interview with *Mzee* Mbele, *op. cit.*

⁵⁴⁹ Interview with the *Dar Pori*'s Catholic Committee (July 2009).

ment which the passengers are subjected to, the fare charges are extremely high sometimes twice or thrice the normal price. One of the sad impacts of the discovery of gold mines at Mpepo and *Dar Pori* is the hiking prices for essential commodities including transportation. The villagers of Mpepo who are not miners have to face the situation as well.⁵⁵⁰

The trip to *Dar Pori* is challenging. The road network from Mpepo village to *Dar Pori* is terrible and it is hardly operating during rainy season.⁵⁵¹ Travelling from Mpepo to *Dar Pori* one gets the impression of going towards an uncertain destination. The road is hilly, dusty, full of potholes, and lacks maintenance. It is like going through an uninhabited or unexplored planet! The situation is deplorable and gives a clear picture of how marginalized the Small-scale mining sector is. This is somehow a paradox, because the District Council of Mbinga collects a lot of money as revenue tax from business men and women at *Dar Pori*, but little is done to ensure that the road is repaired.

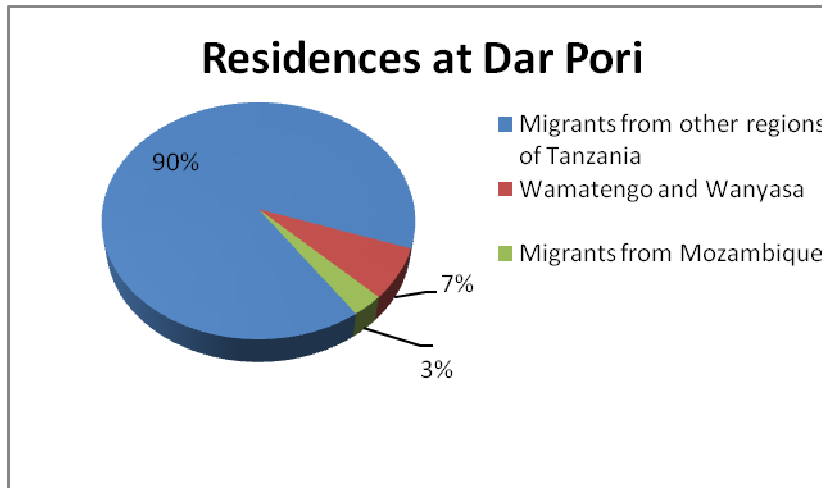
2.5.2 Pastoral Problems at Dar Pori

From the research we made at *Dar Pori* we have encountered a number of pastoral problems which we are going to enumerate here. The *Dar Pori* is a multi-ethnic community. Many people living there come from other regions of Tanzania and the neighbouring Mozambique. See the Diagram below:

⁵⁵⁰ Interview with Fr. Lukas Kanyambala the Parish Priest at Mpepo at the time the research was done (July 2009).

⁵⁵¹ Interview with Sisters at Mpepo Convent (July 2009).

Table 2



Source: Dar Pori Local Government Office 2009

From the diagram above, one discovers that at the time of research there were few members of local ethnic groups at *Dar Pori*. The Matengo and Nyasa were only 7% of the miners found at the settlement. There are various reasons for this situation. First, many people in Mbinga and Nyasa Districts have stigmatized the people who go to the mining as criminals, hardcore or gangsters. Women who migrate to the mining centres are looked at as prostitutes. This discourages many local people from going there. The second reason is the tendency of the local population not to change easily for new things. The Matengo are used to grow coffee and maize. It is their lifestyle. This enables them to earn a living. Within their cultural routine they are relieved during the months of July, August, and September where they refresh in *ngoma* competitions which provide rest and enjoyment. Mining activities does not offer an easy access to such a routine of life. Imagine when the rush period occurs between the months of July, August, and September it is impossible for miners to go and play traditional dances such as *chioda* (for women) and *mganda* (for men). The Nyasa are used to fishing and ordain their livelihood in fishing and the cultivation of cassava and rice. During the months of July, August and September, like their Matengo

counterparts, take rest by playing traditional *ngomas*. The people along Lake Nyasa find it hard to engage in hard work done by migrant workers in the mines. There has been a steady increase of interest for mining activities among Wamatengo due to the unstable market of coffee which is the main cash crop around the area.

From the research the miners feel an acute sense of a loss of home. In his Post Synodal Exhortation *Africae Munus* (Africa's Commitment) Pope Benedict XVI, underlines this reality "millions of migrants, displaced persons and refugees are searching for homeland."⁵⁵² This has a consequence among the migrant workers as they lack the stewardship. The money gained is spent on alcoholism, and prostitution. This permits promiscuity and some women are taken as concubines. There are also interreligious and denominational tensions leading to the outbreak of sects and health problems. Here below we try to locate some crucial pastoral problems.

2.5.2.1 A Lack of Home

From the interview many miners at *Dar Pori* felt that they were on transit, not at home there at all. They felt they were strangers! The "Strangers," says Walter Brueggemann, "are people without a place." They are displaced persons" because the "social system has assigned their place to another and so denied them any safe place of their own."⁵⁵³ "Homelessness, then, is a matter of profound and all-pervasive displacement. Homelessness is a matter of "place-lessness."⁵⁵⁴ At *Dar Pori* many people followed a transitory lifestyle as they felt that they were there only on temporary basis. Most of those interviewed just made a point that the place they lived was a stopover residence while they were look-

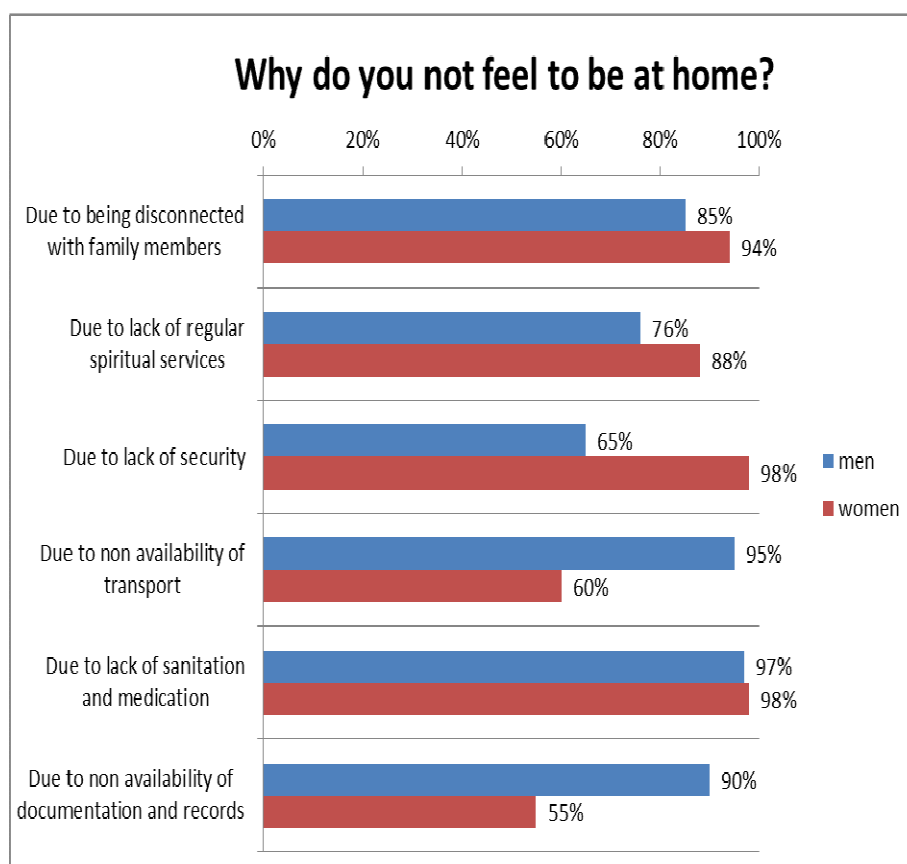
⁵⁵² Benedict XVI, Post Synodal Exhortation, *Africae Munus*, no. 84.

⁵⁵³ Walter Brueggemann, "Welcoming the Stranger" in *Interpretation and Obedience: From Faithful Reading to Faithful Living*, (Minneapolis: Fortress, 1991), 294.

⁵⁵⁴ Steven Bouma-Prediger and Brian J. Walsh, *Beyond Homelessness: Christian Faith in a Culture of Displacement*, 4.

ing to return home sometime when they had gained enough capital to start life at native places.⁵⁵⁵ From about 200 miners including their female partners interviewed, about 20 people said they were at home (2% of those interviewed) and 182 people (about 98%) said they did not feel being at home.

Table 3



Source: Interview conducted by researcher at Dar Pori (2009)

⁵⁵⁵ Christine Bodewes, *Parish Transformation in Urban Slums*, (Nairobi: Paulines Publications Africa, 2005), 10.

The feeling of not being at home by the migrant workers at *Dar Pori* was reflected through the houses which they have constructed there. There was a serious over-crowding. The houses consisted primarily of simple structures that were crafted from temporary materials. The most common building materials were mud and some few of them were made of bricks with a second-hand corrugated iron roofing sheets. At the mining places the miners were sheltered in semi-permanent materials such as wood, plastic, cardboard and polythene, which were typical of the informal settlement. The poor housing reflected the poverty of the people and the neglect on which the miners faced from the rest of society. Small-scale miners at *Dar Pori* and its surroundings are economically displaced; they exist at best on the very margins of normal economic life.⁵⁵⁶

Migrants at *Dar Pori* informal settlement have a feeling of being an exilic community which is not at home. Here it is important to analyse the phenomenology of a home. First, home is a place of permanence. To be “at home” somewhere is more than simply having a place to stay. Since *Dar Pori* represents transience and unfamiliarity, it is a place which hinders the miners to find permanence and familiarity.⁵⁵⁷

Second, home is a place where one has a dwelling. “A home is not just a place of permanence, for home is not the same as house.”⁵⁵⁸ “The notion of dwelling,” says Susan Saegert, “highlights the contrast between “house and home.”⁵⁵⁹ It has to be reiterated that, one has to avoid confusing between a *house* and a *home*. The miners may have houses and huts in which they spent the nights, but they do not feel at home inside them and in the place they find themselves. In the house one seeks a domicile from *domus* in Latin. A

⁵⁵⁶ Steven Bouma-Prediger and Brian J. Walsh, *op. cit.*, 5.

⁵⁵⁷ *Ibid.*, 56.

⁵⁵⁸ *Ibid.*

⁵⁵⁹ Susan Saegert, “The Role of Housing in the Experience of Dwelling” in I. Altman and C. Werner (eds.), *Home Environments*, (New York: Plenum Books, 1985), 287.

home on the contrary is a dwelling place. A house is a construction made up of bricks or a mud; a home is made up of human relationships and affection. It is full of memories and stories of mutual familiarity.⁵⁶⁰

Third, and in connection to the second, “home is a storied place. Homemaking transforms space into place.”⁵⁶¹ Certain practices turn spaces without documentation-with no structures to document what happens and takes place to individuals at the mining sector for example. Home is a space which has historical meanings, where some things have happened which are now remembered and which provide continuity and identity across generation. At home one can trace a family tree. Place is a space in which important words have been spoken which have established identity, defined vocation, and envisioned destiny.⁵⁶²

Fourth, home unlike a house is a safe resting place. “In contrast to war zone, a site of danger and fear, home is a refuge, an asylum of safety and security. Home is where one can be relaxed and at ease rather than tense and anxious.”⁵⁶³ For artisanal miners, the mining place is the area of life struggle for survival. It is like a war zone.

Fifth, home is a place of friendliness and generosity. It is a place of hospitality. “In other words, hospitality is what constitutes home as home yet keeps home open, keeps the boundaries suffused with welcome and protection, not exclusion.”⁵⁶⁴

Sixth, home is a place which embodied inhabitation. This trait assumes that there is a distinction between a temporary occupant, such as the artisanal miner is, and a permanent

⁵⁶⁰ Steven Bouma-Prediger and Brian J. Walsh, *op. cit.*, 57.

⁵⁶¹ Ibid.

⁵⁶² Walter Brueggemann, *The Land: Places as Gift, Promise and Challenge in Biblical Faith*, (Philadelphia: Fortress, 1977), 5.

⁵⁶³ Steven Bouma-Prediger and Brian J. Walsch, *op. cit.*, 59.

⁵⁶⁴ Ibid., 61.

inhabitant, between merely living in a place and becoming rooted in a particular place, by virtue of intimate knowledge and care.⁵⁶⁵ David Orr perceptively describes this important distinction between *residing* and *dwelling*; “the resident is a temporary and rootless occupant who mostly needs to know where banks and stores are in order to plug in. The inhabitant and the particular habitat cannot be separated without doing violence to both...To reside is to live as a transient and as a stranger to one’s place, and inevitably to some part of the self. The inhabitants and place mutually shape each other.”⁵⁶⁶ This lack of home results into following negative attitudes among the artisanal miners:

(a) At the informal settlement, the migrants show a poor sense of stewardship. A very predominant characteristic of the migrants at *Dar Pori* like all rural areas is that the people there are insecure; and have fear due to many uncertainties. They are not only uncertain as to whether they have the capacity to save anything, but also there is insecurity in terms of the money they earn; at the time of the interview, there was no banking service at *Dar Pori*.⁵⁶⁷ Since most of the operations of artisanal miners are forced to be limited from “hand to mouth” they seek only to satisfy the present needs.⁵⁶⁸ This lifestyle contradicts the Christian obligation for the excellence and prudent use of wealth. The Christians are guided by the idea of God’s ownership. “God is the ‘proprietor’ and that nothing created can be alienated from God’s possession. If this is so, and humans are only stewards, then wealth should be called not “gift” but “loan” or “trust.”⁵⁶⁹ What the artisanal miners forget is that the labour they perform at the mining sites and what they achieve is not merely hu-

⁵⁶⁵ Ibid.

⁵⁶⁶ David Orr, *Ecological Literacy*, (Albany: SUNY Press, 1992), 102.

⁵⁶⁷ See also Reginald Naludaga and Richard Mutua “A Practical Approach to Empowerment of the Poor in Kenya” in Fritz Stenger and Maria Teresa Ratti (eds.), *The Poor Discover their Own Resources*, (Nairobi: Paulines Publications Africa, 2005), 27.

⁵⁶⁸ Ibid.

⁵⁶⁹ Kelly S. Johnson, *The Fear of Beggars: Stewardship and Poverty in Christian Ethics*, (Grand Rapids, Michigan: Eerdmans Publishing, 2007), 87.

man achievement, but it is simultaneously a grace. Money is merely a fruit of labour. We shall come again to this point at the last chapter of this work.

(b) There is a strong sense of irresponsible living around the mining area. People do not care about health principles and decent living. The methods of mining at *Songea Pori* and *Minanzini* were found to be deplorable. From our research the mining was unsystematic and pits were sunk haphazardly. Heavy washed gravels were thrown on adjacent plots which caused pits to collapse and caves were formed everywhere. The miners had no sense of environmental care. This is motivated by the fact they were there just on temporary basis.

(c) The feeling of homeless precipitates into a human person an idea that he/she is someone of no value. Homelessness channels violence and intolerance; it nurtures anger and despair.⁵⁷⁰ Existentially, to be homeless is to feel deprived. It topples the values of authentic cultural and religious practices and breeds false hope and expectation. Homeless leads eventually, to a culture of blame and failure to recognize a personal responsibility in such precarious situation. The homelessness is a veritable ground of “cultural amnesia.”⁵⁷¹ Consequently, the miners have what an Austrian theologian Paul M. Zulehner calls the “Jona Syndrome.”⁵⁷² Given their condition of displacement, they are crippled by anger, depression and resignation which empties them the energy to appreciate their own potentialities.⁵⁷³

⁵⁷⁰ Stan Chu Ilo, *The Church and Development in Africa*, 116.

⁵⁷¹ German theologian Hille Haker endorses compassion as a virtue for global justice because it enables first – world persons to overcome what she calls „cultural amnesia” which keeps us from acknowledging our responsibility for social suffering (Maureen H. O’ Connell, *Compassion: Loving Our Neighbour in an Age of Globalization*, Maryknoll, N.Y: Orbis Books, 2009), 13-14.

⁵⁷² Paul M. Zulehner, *Christenmut: Geistliche Ubungen*, Gütersloh: Gütersloher Verlagshaus, 2010, 128.

⁵⁷³ Ibid.

(d) Lack of home consolidates the idea of insecurity. At *Dar Pori* as mentioned now and then, there is an acute sense of absence of life security insurance. During our research there we noted the concern of the miners and migrant workers about the lack of security as the table above has shown. Women felt more insecure than men, the cause of this is the patriarchal system that protects men and privileges them. We learned that during the rush periods in the past between the years 1992 to 1995, the miners were regularly attacked by robbers and retired soldiers from the neighbouring Mozambique. The peace deal which was signed between FRELIMO, the ruling party under Joachim Chisano in the 1990s, witnessed many soldiers of RENAMO the opposition party either being recruited in the national army or were disarmed and went back to their villages. These “retired” soldiers were suspected to be behind the attacks orchestrated against businessmen/women at the *Dar Pori* settlements. One of disturbing reality for the African population today is lack of security. The African bishops during their second Synod in Rome (October 2009) challenged politicians and African governments of the need to enforce security for the people in sub Saharan Africa:

*This synod reminds our African governments of this fact and appeals to them for security of life and property. Life is sacred and must be protected and secured. Governments should put in place a machinery to stop killings, kidnappings, etc., on the continent. Insecurity of life and property and lack of good order increases migration, and the brain drain and, this, in turn adds to poverty.*⁵⁷⁴

2.5.2.2 The Emergence of Christian Sects

The pastoral visit of a priest at *Dar Pori* main settlement area and its adjacent mining sites is assured once a month. The Parish priest from Mpepo offers Mass once a month, otherwise on other Sundays the faithful observe the liturgy of the Word that is organized by the local catechist.⁵⁷⁵ The *Dar Pori* area is treated as one of the seven outstations of

⁵⁷⁴ Final Propositions of the Second Synod of Bishops for the Church in Africa, no 15, <http://www.radiovaticana.org/en3/Articolo.asp?> (accessed on 3rd November, 2009).

⁵⁷⁵ From the interview with the Chairman of the Outstation at *Dar Pori* (July 2009).

Mpepo Parish.⁵⁷⁶ Many people who were interviewed were not satisfied with the irregular pastoral services they received. Due to poor roads, at rainy season for example, the migrants could wait up to three months without receiving service from the priest.⁵⁷⁷

The Catholic faithful in the mining centres at Lunyelle *Asili*, *Songea Pori*, Tanzania One, *Maji Meupe*, Zero (*Sifuri A, B, C up to D*) do have chance to receive a priest once by crossing to *Dar Pori* to attend the mass. On this particular day, the priest has to celebrate mass, settle pastoral problems with regard to the reception of sacraments, and offer pastoral counsels. This is too much for a priest for one day in an area such as informal settlements. In an area with social upheaval and dysfunction, with a lot of gambling, alcoholism, concubinage, and prostitution such casual pastoral visit of the priest offers a minimum spiritual doze. Asked for example, how many times did, he (the priest) pay visit to non active Catholics at the mining area, Father Alois Nchimbi answers, “for the people living in small mining areas those unable to attend masses at *Dar Pori*, I visited them once at a span of two years?”⁵⁷⁸

Lack of a systematic pastoral care has resulted into some Catholics defecting to Pentecostal sects. In the situation like *Dar Pori* and the informal settlements surrounding it where many people feel homeless and less empowered, the lack of a systematic pastoral care from the Catholic Church side has a devastating effect. Many people were turning to Pentecostal sects at the mines. The trend of the Catholic faithful to defect to the Pentecostal churches is motivated by various factors. The first one is that the migrants find in these

⁵⁷⁶ From the interview with Fr. Lukas Kanyambala the actual Parish Priest of Mpepo Parish (July 2009), also Mbinga Diocese, *2009 Status Dioecesis de Mbinga*, (Mbinga: Peramiho Printing Press, 2010), 54.

⁵⁷⁷ From the interview with Magdalena Komba, Chairwoman of WAWATA at *Dar Pori* area (July 2009).

⁵⁷⁸ From interview with Fr. Alois Nchimbi, a former Parish Priest at Mpepo (July 2009).

churches “the neighbourly love they see expressed, both formally and informally.”⁵⁷⁹ One discovers that Pentecostal churches are highly adaptable and appeals to the miners in the way the Catholic Church does not.⁵⁸⁰ This is truly so because the pastors of these Pentecostal sects are fellow miners whose simple lifestyle and constant presence to those in need is a witness of charity. Their regular “healing and deliverance ministry paves the way for good health, success and prosperity of life.”⁵⁸¹ Moreover, “the African Pentecostal theology is a theology of empowerment.”⁵⁸² Whereas for Catholics they have to wait for major decisions to be taken by the Parish priest at Mpepo Parish headquarter, the Pentecostals settled their pastoral matters on the ground. In short one can say that what attracts many to Pentecostalism can be summarized as follows: “the potential to be an agent of social transformation (...) it is a religion of the people: everyone has the right to interpret scripture themselves; they are not dependent on a priestly class. Believers have direct access to God, not needing a mediator, and everyone has a role within the body of Christ, regardless of social class, ethnicity, and family lineage.”⁵⁸³

2.5.2.3 Lack of Sanitation and Poor Health Facilities

St. Ireneus who was the bishop of Lyon (France) in the last quarter of the 2nd century said in the past “the glory of God is man fully alive.”⁵⁸⁴ The situation among artisanal miners as found by the researcher was quite different. The artisanal miners faced a big

⁵⁷⁹ Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement*, (Berkeley: University of California Press, 2007), 24.

⁵⁸⁰ Ibid., 20.

⁵⁸¹ J. Kwabena Asamoah-Gyadu, “Pentecostalism in Africa” in Diane B. Stinton (ed.), *African Theology on the Way*, (London: SPCK, 2010), 65.

⁵⁸² Ibid., 64.

⁵⁸³ Donald E. Miller and Tetsunao Yamamori, *op. cit.*, 33-34.

⁵⁸⁴ St. Ireneus in http://www.crossroadsinitiative.com/library_article/149/Man_Fully_Alive_is_the_Glory_of_God_St_Ireneus.html (accessed 25.08.2011).

problem due to lack of health security. According to Sr. Beatrice Ndunguru in charge of Mpepo Health Centre, there were a lot of cases from among the artisanal miners related to HIV/AIDS and other sex related diseases, malaria, and accidents happening during mining activities.⁵⁸⁵ Sexual promiscuity was asserted to be a big problem at *Dar Pori* and its adjacent mineral sites. This is the case in almost all informal settlements. Sexual behaviour at the Small-Scale mining areas seems to favour the easy spread of STD (sexually transmitted diseases) and HIV and creates a highly-infected female population.⁵⁸⁶ “Certain beliefs in society also make women more vulnerable to HIV infections. For example, the belief in getting cured by having sex with a virgin or disabled woman or a girl only heightens their vulnerability.”⁵⁸⁷ The people interviewed at *Dar Pori* admitted that there were women who engaged in prostitution, but it was difficult for researcher to identify them as no one wanted to admit openly for fear of being stigmatized. The practice of men having multiple partners contributed much to the spread of HIV/AIDS related diseases was common. “In many cultures women do not have a say regarding sexual matters; they are dictated by men which renders them a high percentage risk.”⁵⁸⁸

The big problem concerning HIV/AIDS is the fact that many of those affected are afraid of being stigmatized. And therefore it is always difficult to get reliable data.

The fear of stigma and discrimination prevents people from seeking testing and disclosing their status to their partners or spouses (...) It causes some groups to be devalued and ashamed, and other to feel they

⁵⁸⁵ Interview with Sr. Beatrice Ndunguru at Mpepo Health Centre, (27 July 2009).

⁵⁸⁶ R. Goergen, A. Mohamed, E. Mhando, C. Hunger & A. Mlay, “Artisanal and Small-Scale Mines: Ticking Bombs in Need of Workplace HIV/STI Interventions” in http://www.kit.nl/exchange/html/2001-4_artisanal_and_small-sca.asp (accessed 11/02/2011).

⁵⁸⁷ Catherine Machyo, “Gender Issues in the Context of Responding to the Challenges of HIV/AIDS in the AMECEA Region” in Marco Moerschbacher *et al* (eds.), *A Holistic Approach to HIV and AIDS in Africa*, (Nairobi: Paulines Publications Africa, 2008), 64.

⁵⁸⁸ Elizabeth Nduku, “The Impact of Poverty, Illiteracy and Ignorance in Responding to Challenges of HIV/AIDS in AMECEA Region” in Moerschbacher *et al* (eds.), *op.cit*, 47.

are superior. Due to the stigma associated with HIV and the discrimination that often follows, the rights of people living with HIV and their families are often violated.⁵⁸⁹

In 2000, African Church leaders meeting in Nairobi admitted about the scourge of stigma: “Our tendency to exclude others, our interpretation of the scriptures, and our theology of sin have all combined to promote stigmatization, exclusion, and suffering of people with HIV or AIDS (...) For the churches, the most powerful contribution we can make to combating HIV transmission is the eradication of stigma and discrimination”⁵⁹⁰

We mentioned early that the miners live in very poor circumstances. This situation exposes them to healthy risks. Having a pit latrine in the mining area is no guarantee. At they were met by the researcher, artisanal miners at work did not have latrine pits. Most of them defecated in the bush.⁵⁹¹ During rainy season much of human waste runs into drinking water. The miners are exposed to diseases such as diarrhoea, typhoid, malaria, etc.⁵⁹² At *Dar Pori* settlement the researcher found open sewers which run adjacent to the houses and dirty path, often less than metre away from the doors of houses. Because of the drains being shallow, they were usually backed up by garbage or dirt. Stagnant, smelly water and sludge that surrounded most houses were breeding grounds for mosquitoes which led to the spread of malaria. Many migrants did not use mosquito nets to protect themselves against mosquitoes. “Persistent poverty leads to what is termed new variant famine where chronic poverty and ill health are increased, reducing household and mechanism and resources coping with illness and mortality....this leads to illness, with the progression of the illness,

⁵⁸⁹ Catherine Machyo, *op. cit.*, 64.

⁵⁹⁰ World Council of Churches, *The Ecumenical Response to HIV/AIDS in Africa: Plan of Action*, (Geneva: World Council of Churches, 2001), 2.

⁵⁹¹ Christine Bodewes, *op. cit.*, 76.

⁵⁹² *Ibid.*

the demand for care also arises.”⁵⁹³ The situation at the settlement sneaks of poor sanitation, the smells that come from sewage and garbage are pungent.⁵⁹⁴

Then there is a problem of accidents, which happen now and then during the extraction of gold ores. “While it is impossible to say how many deaths and accidents occur in small-scale mines, due to under-reporting and the clandestine nature of much of the work, the risks of fatal and disabling accidents are high.”⁵⁹⁵ From our research we have noted that mining accidents are common.⁵⁹⁶ Such accidents happen in various ways such as the collapsing of the soil, and the crumbling of rocks that tend to bury the miners alive who usually die of suffocation. The *Mwananchi* newspaper one of the authoritative source of information in Tanzania reported, “Small – scale miners increasingly encounter deaths which are caused by the falling of soils (...) they have been losing their lives quite often.”⁵⁹⁷ Some miners get injured accidentally while on work.

The dangers of mining accidents, however real, are not nearly so acute as the health hazards and sickness found in mining communities, which are commonly overcrowded, and with inadequate facilities for sanitation and water.⁵⁹⁸ In many incidents, the miners have been diagnosed to suffer from Silicosis which is a result of exposure of dust and the

⁵⁹³ Elizabeth Nduku, *op. cit.*, 44.

⁵⁹⁴ Christine Bodewes, *op. cit.*, 59.

⁵⁹⁵ International Labour Organization, “Small-scale Mining on the Increase in Developing Countries” in http://www.ilo.org/global/about-the-ilo/press-and-media-centre/news/WCMS_007929 (accessed 06.08.2011).

⁵⁹⁶ Anton Njuguna, “Hope fade for 65 feared drowned in Tanzanite Mine” in <http://www.reuters.com/article/2008/03/30/idUSL30080508>(accessed 06.08.2011).

⁵⁹⁷ “Wengine 10 Wafa Mgodini Mwanza” in *Mwananchi* 4.10.2010 (<http://www.mwananchi.co.tz/newsrids.asp?id=19199> (accessed 14.04.2010).

⁵⁹⁸ International Labour Organization, *op. cit.*, (accessed 06.08.2011).

mercury poisoning. It is an occupational hazard for the miners, which extend to entire community, including wives and children miners.⁵⁹⁹

2.5.2.4 *The Plight of Women and Children*

At the mining centre in question, one discovers the traditionally defining roles according to gender bias. Men are the most active in hard works, for it is up to the men to provide the basic needs, security, and vision on how to run the settlement. Women take care of the household, husband and children. It is their duty to make food, fetch water and sweep the house.⁶⁰⁰ Despite the defined roles, women interviewed at *Dar Pori* admitted that they were exploited by men, and that it was no fear for a woman to do all the work in the house. Africans are among the poorest in the world, but one has to recognize that the continent's women are poorer than its men, and women bear the brunt of poverty.⁶⁰¹

At *Dar Pori* it was evidently clear that women were not able to access the resources, as they were subjected to perform jobs which provide limited economic opportunities. These are traditional jobs such as embroidery, sewing and the sale of food produce. The researcher found some working as bar attendants where they were abused and exploited as maidens and prostitutes.⁶⁰² *Dar Pori* alone had about 20 bars which were fully active selling beer and other alcoholic drinks. One got the impression that this was the most lucrative business at the informal settlements. The miners drink a lot of alcohol especially on weekends. From our research we noticed that most of the migrant workers at *Dar Pori* preferred to drink the *Safari beer* which is regarded as the strongest beer as compared to brews like *Kilimanjaro*, *Tusker*, *Pilsner*, *Ndovu*, and *Castle*. Land-Rover cars operating

⁵⁹⁹ Ibid.

⁶⁰⁰ Christine Bodewas, *op. cit*, 160.

⁶⁰¹ Petina Gappah, "Women are Our Best Hope for the Continent" in *The African Report* (August-September 2011), 24.

⁶⁰² Ibid.

between Mbinga town and *Dar Pori* are loaded more with *Safari* beer craters than other commodities. Too much alcohol facilitates sexual promiscuity, and makes the single mothers and young girls victims of prostitution. As this woman testifies at the mine:

*I am very sad that my parents got divorced and what pains me more is to have no education at all. I cannot forget in my life for my vision was lost from the time of my childhood...I have no formation than brewing alcohol. I have no capital besides my body...this is my only resource which I can use to earn a living. Here at the mine life is very hard...women accept to live with any man here to get protected, otherwise you risk your life, you will go with everyone.*⁶⁰³

This is truly so sad though to note, in many African cultures, men play a dominant role in most relationships while girls and women are generally expected to be submissive thus leading to the risk of contracting HIV/AIDS. In a good number of cultures women are taught that they must obey their husbands and that it is wrong to refuse sex.⁶⁰⁴ As a result, in sub-Saharan Africa, 75% of young people infected are female. In fact at *Dar Pori*, the research noted that women were often coerced into sex, and girls present were forced to become sexually active at a very young age, with disastrous results. “And violent rape, which is abrasive and damage tissues, leaves a woman even more susceptible.”⁶⁰⁵

Children at *Dar Pori* faced a lot of problems for schooling. Although a primary school was found by the researcher, a school with about 400 pupils, from standard one to seven had only three teachers. Parents preferred to send their children to *Mpepo* Primary School for standard five up to seven where there were enough teachers, including the Vin-

⁶⁰³ Habiba Swedi, “Nitaacha Ukahaba nikiruhusiwa Kuchimba Madini Kigwasi” in *Mwananchi* 3.11.2009 (<http://www.mwananchi.co.tz/newsrlds.asp?id=18463> (accessed 11.03. 2010). The Swahili text goes, “Nasikitika sana wazazi wangu kutengana na kinachoniama zaidi ni kukosa elimu. Siwezi kusahau maishani mwangu kwani nilipoteza dira tangu utotoni mwangu. Huenda na mimi leo hii ningekuwa kama wewe naandika habari za wanawake wenzangu. Sina ujuzi wowote zaidi ya kupika pombe. Sina mtaji zaidi ya huu mwili wangu..ndiyo raslimali yangu pekee ninayoweza kuitumia ikanipa kula. Hapa machimboni maisha ni ya kibabe..Wanawake tunakubali kuishi na mwanamume yeyote hapa machimboni ili tupate ulinzi vinginevyo unahatarisha maisha yako, utakuwa cha wote.”.

⁶⁰⁴ Elizabeth Nduku, “The Impact of Poverty, Illiteracy and Ignorance in Responding to Challenges of HIV/AIDS in AMECEA Region” in Marco Moerschbacher *et al* (eds.), *op. cit*, 48.

⁶⁰⁵ Ibid.

centine Sisters. The children were lodged in family friends, where they would likely be abused. Those who remained at *Dar Pori* attending classes without teacher, run away from school and go to the mines.⁶⁰⁶

2.5.3 Pastoral Potentialities at *Dar Pori*

There are not only pastoral problems, but the situation of migrants at *Dar Pori* provides some green lights likely to promote the pastoral insights of the local Church. These includes the presence of vibrant Small Christian Communities (SCCs); the high sense of self support in running the church, and a potentiality for ecumenical and interreligious dialogue.

2.5.3.1 *The Vibrant Small Christian Communities*

It is difficult to speak of the Church community in Africa without commenting something about the SCCs. Today there are over ninety thousand Small Christian Communities (SCCs) in the eight AMECEA countries of Eastern Africa.⁶⁰⁷ During our research we found that there were six Small Christian Communities at *Dar Pori* which were dedicated to the patronage of *St. Peter*, the *Sacred Heart of Jesus*, *St. Christopher*, *St. Jacob*, *Jesus Christ the King*, and *St. Teresia*.⁶⁰⁸ At these communities; the migrants who live near to one another, meet regularly to pray and to undertake parish-related activities. Each *jumuiya* (...) has a leadership structure that includes the chairperson, vice-chair, secretary and treasurer, who are selected by the members.⁶⁰⁹ It is through these SCCs that the Church is active from the grass roots and it brings the community enabling members from the neighbour-

⁶⁰⁶ From the Chairman of Dar Pori Outstation during Interview (July 2009).

⁶⁰⁷ Joseph G. Healey, "Small Christian Communities" in Agbonkhianmeghe E. Orobator SJ (ed.), *Reconciliation, Justice and Peace: The Second African Synod*, (Maryknol, N.Y: Orbis Books, 2011), 59.

⁶⁰⁸ From the research we made at Dar Pori (July 2009).

⁶⁰⁹ Christine Bodewas, *op. cit*, 18.

hood to come together. We shall go into detail about the SCCs in the last chapter of this Dissertation.

2.5.3.2 Self Supporting Church Spirit

The migrants at the informal settlement at *Dar Pori* and its adjacent locations possessed a unique spirit of a self supporting Church. This is clear from the Sunday collections which were very high as compared to other churches in Mbinga Diocese. The Sunday collection especially when the Parish priest celebrated Mass there raised up to 400,000 Tz shillings during the rush season.⁶¹⁰ But as the gold ore is now at its lowest, Sunday collections has fallen up to 50,000 Tz shillings. The spirit of self support is lacking in most parts of the Diocese, having received a wrong tradition from expatriate missionaries that the Church was rich. But miners at *Dar Pori* have shown that they are the resource of the local Church themselves. They have built their own Church. At the time of this research, the walls of the Church were already high. They projected the building to be ready by June 2010, and expected the Bishop himself to bless their church building. The fact that *Dar Pori* was a multi-ethnic and multi-faith community, the migrants could learn and share a lot among them. The presence of Protestant church members seemed to be of help to the Catholic faithful in cementing the idea of self-reliance.

2.5.3.3 Ecumenical and Interreligious Dialogue

The fact that at the mining area there are Catholic believers, members of the Anglican Communion, and other Protestant churches, who co-exist also with Muslims and some members of African Religions, this is a place loaded with tensions. Philomena Mwaura confirms, “Africa is a context that tells or depicts two stories that are diametrically opposed. One is a story of frustration and cry of children, women and men. The other is one

⁶¹⁰ From the interview with the treasurer of the Outstation (July 2009).

of vibrant Christianity, a rich spirituality that engenders hope and sustains her in the midst of this apparent chaos. Nevertheless, the Church is so fragmented that there is not much sustained ecumenical cooperation. It is as if night and day exist simultaneously in modern Africa.”⁶¹¹ According to Father Lukas Kanyambala the Parish priest at the time when the interview was done, there were believers of different faith background at *Dar Pori*; however, he did not take the move to initiate interreligious dialogue fearing that Muslims were not open and ready for that.⁶¹² On the contrary the faithful themselves both Christians and Muslims showed that once there were opportunities for dialogue they could share a lot together.⁶¹³ So far there is neither ecumenical dialogue nor interreligious dialogue. The problem however, is to get the people of all different faith background together, as many of them are tied with the work of mining.

2.5.4 *The Ngembambili and Masuguru Mining Centres*

As we have noted above the *Dar Pori* informal settlement is remotely located, which is not the case with Ngembambili and Masuguru settlements respectively. Geographically, Ngembambili is located along the Songea (regional headquarter town) to Mbinga road. Masuguru is about 8 kms away from the main road. It sketches itself along the Songea-Litui road. These two places are easily accessible. Transport and contacts between the people is not a problem at all.

Another point to mention which makes the two centres differ from that of *Dar Pori* is the kind of mineral ores that are found there. In Masuguru and Ngembambili, it is sapphire which is recovered from alluvial deposits. Blue and pink sapphires are extracted by

⁶¹¹ Philomena Njeri Mwaura, “Mission As Service of Justice and Peace in the Church of Africa” in Joshva Raja, Val Ogden, George Wachope, Sumithra N Fernando (eds.), *Towards a Reconstruction of Mission Stories: Building Communities of Hope and Peace*, (New Delhi: IPSCK and SOCMS, 2010), 11.

⁶¹² From the interview with Fr. Lukas Kanyambala (July 2009).

⁶¹³ From the Interview held at Dar Pori (July 2009).

Small-scale miners there.⁶¹⁴ *Dar Pori* is famous for gold which makes a more lucrative business than sapphire; and for that it is no wonder that *Dar Pori* had more Small-scale miners than Ngembambili and Masuguru populations put together, judging at least from the situation at the time of this research.⁶¹⁵

The last point to be mentioned here which makes *Dar Pori* to be distinguished from the other two settlements is the status of the dwellers. Most of the migrant workers at Ngembambili and Masuguru spoke of their desire to remain there permanently. They had decided to transform the settlements from informal status to become ordinary villages.⁶¹⁶ There was however, the difference between what the dwellers at these places defined themselves and what the people from the neighbouring villages described the artisanal miners there. To many of the villagers from Amani Makoro and Mkako the dwellers at Ngembambili and Masuguru are still recognized as *wachimbaji wadogo wadogo* (Small-scale miners).⁶¹⁷ The basis of the claim for the inhabitants at Masuguru and Ngembambili not to consider themselves as artisanal miners is that they did no longer rely on the extraction of mineral ores as their major source of income. The sapphire ore resources were no longer available in a significant quantity. The dwellers in *Dar Pori* on the contrary still extracted gold ore and lead their lives mainly from mining business. The scarcity of sapphire at the two centres has not spared some people from the two places to keep on digging the soil to find the possibility of finding something.

Now let us move to the history of the two locations. The extraction of sapphire at Ngembambili and Masuguru began in 1993. From their experience gained at the Lukarasi

⁶¹⁴ <http://seagems.com/mining%20Opportunities%20Tanzania/Gemstones.html> (accessed 25.01.2011).

⁶¹⁵ From the interview with Mzee Makita (August 2010).

⁶¹⁶ Interview with Mr. Frank Hassan Hanga who is the secretary of Ngembambili local government (August 2010).

⁶¹⁷ Interview with Mr. Mwakibona the chairman of the Ngembambili local government (August 2010).

mineral settlement and Mpepo, Mzee Makita and members of his group made a research along the rivers Mkako and Ngembambili. “Ngembambili” is the name given because of the two escarpments between the rivers. The two escarpments were formed because in 1948 there was an extremely heavy rain, which resulted into eroding the soil forming two escarpments (*magema mawili*) in local language from which later developed into a river Ngembambili.⁶¹⁸ “Masuguru” is so called because the area has many ant hills. Ants live in the ant hill (*vichuguru*).⁶¹⁹ They spotted the river strip to have blue, red and yellow sapphire.⁶²⁰ According to him, the full work of extraction by Small-scale miners began after the usual traditional rite was performed with the intention to harmonize with ancestors. The rite involves the sprinkling of the cassava flour on the air on four directions (the East, West, South, and the North), with the words of intercession. “Our ancestors be pleased, and allow your sons to do business here. Make them lucky to find what they want from this soil.” The rite is performed by the eldest member.⁶²¹ The cassava flour is preferred in this rite, usually because it grows underneath the ground. It is under the ground where mineral resources are reserved. The cassava is a symbol of prosperity.⁶²² The hen is also slaughtered and its blood is sprinkled around the place. It is roasted and its meat shared with all those present. This is done with the symbolic meaning of communion and a shared hope for the better future.⁶²³

Like any informal settlement where people of different ethnic background live together, there are tensions as well as prospectus. The production of sapphire was very high, during the rush season between the years 1994 to 1997; the situation was different how-

⁶¹⁸ From the interview Mr. Makita and Mr. Clemens Kayombo (August 2010).

⁶¹⁹ Ibid.

⁶²⁰ Interview with Mr. Makita (August 2010).

⁶²¹ Ibid.

⁶²² Ibid.

⁶²³ Ibid.

ever, during the time of this research. The settlements at Masuguru and Ngembambili did not have a dense population. The legacy remains however, and the pastoral challenges are to be encountered squarely.

2.5.4.1 *Land Disputes and Conflicts*

The development of informal settlements at Ngembambili and Masuguru has caused much tension in relation to land ownership. Let us highlight that the land dispute which results into conflicts among the people is one of the negative characteristics which the people of Mbinga face in day to day life. “Land acquisition is generally through inheritance and by virtue of being a member of the family one has the right to have a share of the family land.”⁶²⁴ With the advent of artisanal miners this problem is more pronounced. “Land ownership is the most important factor in the development of small-scale artisanal mining in Tanzania. Confrontation between the people in most of the areas where small-scale mining is practised is very common.”⁶²⁵

We have mentioned in the previous pages about the tension which artisanal miners have caused following their invasion in the seminary premises. Starting with the year 1994 the production of sapphire at the area around Mkako village started to diminish dramatically, the miners shifted north and invaded the Kitai prison area.⁶²⁶ The prison authorities could not allow the miners to extract sapphire in their area. Immediately the prison wader’s consolidated patrol and in doing so apprehended a lot of miners.⁶²⁷ This move left the miners helpless, yet some of them invaded in the area in midnight where they worked in a clandestine way thus highly risking their lives. On one hand they were putting themselves

⁶²⁴ Richard Y.M. Kangelawe and James G. Lyimo, *op. cit*, 109.

⁶²⁵ Kassim Kulindwa et al., *op cit*, 89.

⁶²⁶ Interview with Mzee Makita (August 2010).

⁶²⁷ Ngembambili Village Office, *Taarifa Fupi kwa Mheshimiwa Naibu Waziri wa Nishati*, (2007) from Ngembambili Local Government Office obtained on (August 2010).

in a great danger of being shot by the warders once found, and on the other hand doing the mining in the night without proper light caused a lot of accidents. At the Ngembambili alone and because of doing illegal mining at the prison premises about 200 people were reported died between 2003-2010.⁶²⁸ From the interview we have taken the revelation with discretion, since the information about the miners who died from accidents is not documented. The number of the dead may be even more because out of fear the miners did neither inform the prison nor the police, lest they be held responsible to give a testimony before the judiciary.⁶²⁹ The conflict between miners and the prison authorities as well as with the villagers of Mkako, prompted the then regional commissioner of Ruvuma, Mr. Said Kalembo to convene a public meeting to address the problem at Mkako village in 2003.⁶³⁰ It was resolved that the miners should respect the laws and avoid invading the area owned officially by institutions and private individuals.

During the visit of the junior Minister of Energy and Minerals at Ngembambili in 2007, the miners raised the problem pleading to the minister to assist them. In their address they asked the minister to help facilitate the release of the land owned by Kitai prison to be at the exposure of artisanal miners.⁶³¹ The problem of land dispute is complex and time consuming to settle. “The most conspicuous land dispute is related to interpretation of land rights in terms of compensation. Also important are conflicts arising as a result of mining rights overriding land ownership rights.”⁶³² Unless a durable solution is found, the life artisanal miners in places like Ngembambili remains at high risk.

⁶²⁸ From the interview with Yona Matthew Mwakibona, the chairman of Ngembambili settlement (August 2010).

⁶²⁹ From the interview with the late catechist Justine Swanga (August 2010).

⁶³⁰ Ngembambili village office, *Taarifa Fupi kwa Mheshimiwa Naibu Waziri wa Nishati na Madini* (2007).

⁶³¹ Ibid.

⁶³² Kassim Kulindwa et al., *op. cit.*, 90.

2.5.4.2 Unstable Families

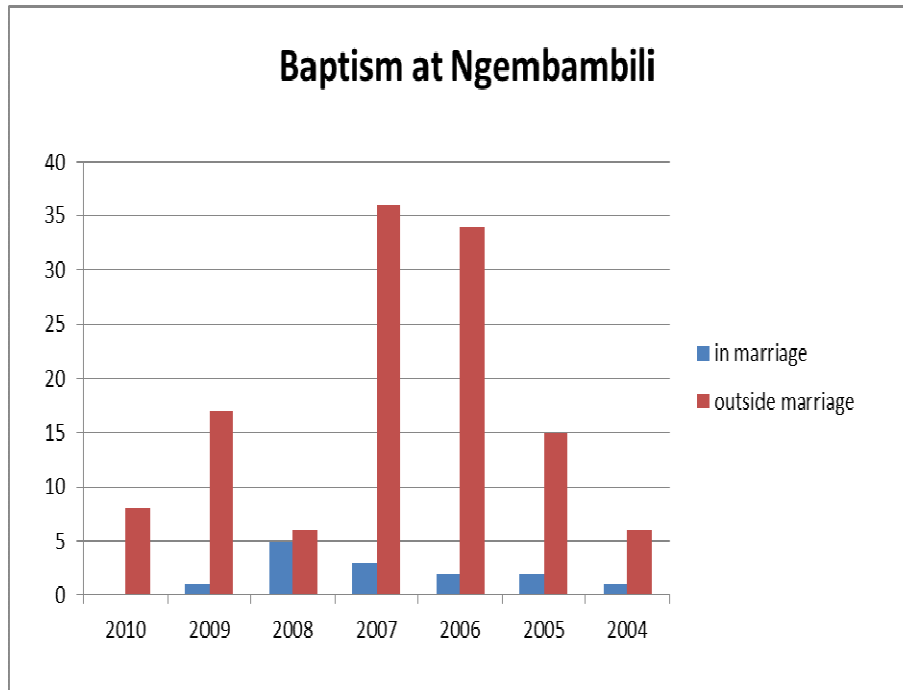
Ngembambili and Masuguru areas present a reality of unstable families. The labour migrant system is frequently criticized for permitting high rate of marital breakdown and the practice of polygamy.⁶³³ “Men who are away at work are not faithful to their wives, and much of their wages may be spent on lovers.”⁶³⁴ Most men interviewed in Masuguru and Ngembambili live with women who are just concubines, not marriage unions. These men have also women partners from the neighbouring villages, the so called “*nyumba ndogo, mke mdogo*” (a second wife).⁶³⁵ Of 100 men interviewed in the two centres all of them were living with concubines. Most of them have left their church married wives at home villages. Thus the common trend is infidelity in marriage. As a result one finds a very big pastoral problem with baptism of children. Many of the children baptized at Ngembambili between the years 2004 – 2010, were born outside married union. The diagram below provides the picture.

⁶³³ Raphael Ndunguru, *op. cit*, 36.

⁶³⁴ Benezeri Kitembo, Laurenti Magesa and Alyward Shorter, *African Christian Marriage*, (Nairobi: Pauline Publications Africa, 1998), 65.

⁶³⁵ Baraza la Kiswahili Zanzibar, *Kamusi la Kiswahili Sanifu*, (Nairobi: Oxford University Press, 2010), 471, “maana halisi ya nyumba ndogo ni nyumba rasmi na ya halali ya mke wa pili, wa tatu au wa nne aliyeolewa kisheria. Nyumba ndogo ni tafauti na mwanamke wa kinyumba.”

Table 4



Source: *Liber Baptizatorum: The Book of Baptismal Records at Ngembambili Roman Catholic Outstation (2010)*

This means that the parents of the children do not receive communion as they are not married in the church. There is also a bleak future about the care of the children, since the risk of separation between the father and mother of the child is highly there. Since the law of the Diocese, prevent parents with irregularities from receiving Holy Communion, there is also a risk of parents shifting to Pentecostal sects.

2.5.4.3 Environmental Disasters

The informal settlements at Ngembambili and Masuguru pose a big environmental challenge. First, there are diverse forms of activities which cause deforestation. Trees are cut down and quickly wiped out. The falling down of trees is motivated by the search for fuel for domestic use. In addition, given that the sapphire ore is now extracted at very lim-

ited proportions; the migrants in the settlements resort to agriculture activities to earn a living. In doing so, they need a fertile and virgin land. This is obtained by felling down trees. For the miners who were used to get quick money, given the new context they resort to produce charcoal which they can save to drivers travelling between Songea and Mbinga.⁶³⁶ “The use of charcoal (made from wood), is one of the most common income sources. This heavy dependence on charcoal spreads deforestation at an incalculable rate.

What the people at Ngembambili and Masuguru forget is the fact that trees act as a sponge in the ground, absorbing water from the rains and distributing it to springs while keeping the ground moist. They contribute nutrients to the soil and their roots filter the ground water, ensuring healthy, clean drinking sources from the nearby springs – cutting trees to create charcoal only exacerbates the problem these communities face by drying out the land and debilitating water sources, depleting nutrients from the soil, and making the soil vulnerable to erosion.⁶³⁷

Mining activities which have taken place along the rivers or an area where water resources are found at both Ngembambili and Masuguru has a devastating result on human health. The pollution of water bodies and air has become very catastrophic.⁶³⁸ The chemicals used to process minerals like asbestos, cyanide, mercury and other toxic materials turn to be poisonous to fish and pollute the waters.⁶³⁹ The rivers Ngembambili, Kitai, and Nakawale have become dirty and with muddy water due to these activities. “Many miners are exposed to hazardous chemicals used to process minerals. A government report mentions

⁶³⁶ From the interview with Hamis Abdala in Masuguru settlement by the Chairman of the Security committee (August 2010).

⁶³⁷ Sarah Ferry, “Just Countryside: How Can Justice ‘From the Roots Up’ Affect Life in Rural Areas?” in Brian McLAREN et al (eds.), *The Justice Project: Emergent Village Resources for Communities of Faith*, (Grand Rapids, Michigan: Baker Books, 2009), 198.

⁶³⁸ Kassim Kulindwa et al., *op. cit*, 14.

⁶³⁹ Ibid.

asbestos, cyanide, mercury or other toxic materials used on sites as some of the dangerous chemical substances.”⁶⁴⁰ The polluted waters of small rivers in turn enter into bigger rivers such as Ruhuhu and Luhekei which pour waters into Lake Nyasa. This means that the mining activities contribute extensively to damaging fish species in Lake Nyasa.

Recently, it has been reported that because of human activities and water pollution, the people of seven villages in Ngumbo and Liwundi wards along Lake Nyasa live in danger, because of polluted water.⁶⁴¹ The villagers of Liwundi, Yola, Mkili, Ngumbo, Mbuli, Hinga and Ndonga as it is reported were unsafe.⁶⁴² The water they use for drinking, washing and cooking purposes comes from the rivers Munyamanyi, Nguwila, and chipapa and was contaminated with poisonous chemicals.⁶⁴³

The activities of artisanal miners have left many pits and tunnels that limit and even make it difficult for cattle grazing grounds. It has been a cause of death and injuries of animals. It is to be noted that the Ngembambili and Masuguru informal settlements are surrounded by four cattle farms belonging to different institutions. To be mentioned here are the Kitai prison cattle farm, the Likonde Seminary farm, Mr. William Schmitz cattle farm, and Mzee Mawondo farm bordering Amani Makoro village and Masuguru settlements. The mining activities have made the grazing of herds and cattle very difficult and even dangerous.⁶⁴⁴

In all the two settlements there is also a hygienic problem. The dwellers lack toilets thus paving way to the pollution of water. During the rainy season the situation becomes precarious. At this time there is an eruption of different kinds of diseases. Lack of good

⁶⁴⁰ Ibid., 13.

⁶⁴¹ Tanzania Daima Newspaper, "Mbinga Wanywa Maji yenye Sumu" (16 Aprili 2011), in <http://www.freemedia.co.tz/daima/habari.php?id=29792> (accessed 17.04.2011).

⁶⁴² Ibid.

⁶⁴³ Ibid.

⁶⁴⁴ From the interview with Father Christopher Mapunda at Likonde Seminary (August 2010).

sanitation and with people drinking unsafe water, diseases such as: cholera, typhoid, diarrhoea, are rampant. At the Masuguru settlement quarantine was imposed in 2003 when the area was hit by cholera putting the lives of many people in danger. The report of the government medical team from Songea and Mbinga disclosed that the cause of the outbreak of cholera in Ngembambili and Masuguru was due to lack of hygiene and safe water.⁶⁴⁵

2.5.4.4 Lack of Education Facilities and Child Labour

As we have stated above that the mining areas at Masuguru and Ngembambili are transforming themselves from being a centre for small-scale miners to a status of being villages, yet some practices which are common to mining settlements have not changed. At Ngembambili there is no primary school for children there. At Masuguru too, children have to go to Mikese about 1 km for lower classes from standards I to III. For the upper classes standard VI to VII the pupils have to walk a distance of 4 kms to the neighbouring village at Amani Makoro. This is not safe to children, especially girls on their early age of puberty those in standard six and seven who may risk to be raped on their way to school or back home. There is a strange “behaviour and beliefs about how one can get rich. Some miners believe that rape, impregnating young girls and taking away their babies (particularly if they are male), is necessary for one to become rich.”⁶⁴⁶ The pupils from Ngembambili attend classes at Kitai primary school a distance of about 2 kms.

In both settlements there is a trace of child labour. Children from neighbouring villages like Mkako and Amani Makoro were spotted at the centres selling items like bananas, groundnuts, and mangoes. The head teacher of Mkako primary school Mr. Denis Malekano confirms the fact that the pupils at his school are always absent because of the

⁶⁴⁵ From the interview at the Masuguru local government office (August 2010).

⁶⁴⁶ Kassim Kulindwa et al, *op. cit.*, 96.

mining settlement.⁶⁴⁷ Some were motivated by their poor families others did it on their own to get a little money. “There are the school children who are attracted to working in the mines to earn an income or to help their parents, causing them to abandon school and to go to the mining areas in search of employment. In most cases, such children are pushed into this situation by poor relatives or parents who use them to generate income.”⁶⁴⁸ The child labour prevents the children from attending school and subjects them to remain illiterate. The Tanzanian government and the International Labour Organization have banned any form of child labour. The *Daily Mail* Newspaper explicitly informs:

Employment of children in mining areas throughout the country is officially banned with effect from Wednesday, the 11th of August, 1999 according to the Mining Regulations whose enforcement starts immediately. A person holding a primary licence, shall not cause children below the age 16 to be employed or engaged in any mining or processing operations in his primary licence area.

Source: Daily Mail, Monday, 9 August 1999

In places like Ngembambili where the Kitai prison officers are preventing miners to exhaust sapphire from the land owned by the prison, the miners employ illegal means to dodge being caught. One way is to use children in the night to extract mines at the prison area. These children once apprehended cannot be imprisoned in the prison cells designed for adult inmates. The children will only be stroked and then released. The factor which makes Small-scale miners in many places to resort for children in mining is that, “they are popularly known as *nyoka* (snakes) because of the ease with which they can manoeuvre their way round.”⁶⁴⁹ This problem has been recognized and now the local authorities at Ngembambili have taken measures to stop employing and exploiting children. The *Tanza-*

⁶⁴⁷ Tanzania Daima “Ruvuma waunda Kamati kunusuru Watoto Migodini” (Ijumaa, 12 Februari, 2010) in <http://www.freemedia.co.tz/daima/habari.php?id=13009> (accessed 12.02.2010). “Naye Mwalimu Mkuu wa Shule ya Mkako, Denis Malekano, iliyopo jirani na mgodi huo alikiri kukithiri kwa wimbi la utoro kwa baadhi ya wanafunzi wa shule hiyo hususan wale waishio katika mazingira magumu na kuongeza kuwa hali hiyo imetokana na wanafunzi hao kwenda kujishughulisha na kazi za migahawa migodini kwa lengo la kujipatia kipato”.

⁶⁴⁸ Kassim Kulindwa et al, *op. cit.*, 95.

⁶⁴⁹ Ibid.

nia *Daima Newspaper* reports, “the Small-scale miners and buyers of minerals at Ngembambili centre which is in Mkako village, in the District of Mbinga, have established a committee to help educate children whose age permits them to go to school to do so, for they have been employed to work in restaurants around the settlements to earn a living”⁶⁵⁰

2.6 Reaction of Local Population in the Face of Migrants

In this section we try to review what the Matengo and Wanyasa people themselves comment following the presence of migrant workers in their area. This is likely to help us to know the language the migrants are addressed and the mind which guide the locals to treat the miners. This in turn will give us the reason to move forward with the project.

2.6.1 Comments against Migrants in Mbinga

Responding negatively about the presence of strangers at the advent of Small-scale mining, the villagers raised a number of issues as follows:

2.6.1.1 Increased Crime Rate in Mbinga District

At Mpepo village those who reject welcoming strangers singled out as the main reason the increased rate of criminality. With gold extraction in constant decline the miners who were used to luxurious life by spending their money on alcoholic drinks and women now tend to resort to criminal acts such as theft and robberies to get money. The security situation has deteriorated in whole district of Mbinga. The mining activities have made the boundaries between Mozambique and Tanzania more porous that allowing the people to

⁶⁵⁰ *Tanzania Daima* (Ijumaa, 12 Februari 2010), the Kiswahili text states “Wachimbaji na wanunuzi wa madini walioko katika mgodi wa Ngembambili, ulioko katika Kijiji cha Mkako, Halmashauri ya Wilaya ya Mbinga, wameunda kamati ya elimu ili kuwanusuru watoto wenye umri wa kwenda shule, ambapo wamekuwa wakitumikishwa kazi ya migahawani na migodini kwa lengo la kujipatia kipato” (<http://www.freemedia.co.tz/daima/habari.php?id=13009> (accessed 12.02.2010).

have easy access to weapons like guns and pistols.⁶⁵¹ Such weapons are used in robberies with people properties stolen in mining places like *Dar Pori* and others.⁶⁵² According to the Liparamba village chairman, Mr. Paul Komba, the villages close to the mining settlement at *Dar Pori* including: Liparamba, Mseto, Mipotopoto, Mitomoni and Jangwani are not secure due to constant reports of attack by armed gangs who rob families and persons travelling on foot or by motor bicycles.⁶⁵³

Those who had the same negative opinion against migrants in the villages of Amani Makoro and Mkako mentioned that there is an increased rate of criminality, around people's houses. There was a common agreement that the situation of theft and insecurity has changed from better to worse with the beginning of mining activities.⁶⁵⁴ There was a shared opinion that during the rush period when sapphire was in abundance, travelling along the Mbinga-Songea road was very dangerous because of the increased ambush by armed robbers who were in search of those who were buying minerals (the *madigara*), the rich businessmen and women who were buying and selling minerals. In the year 1997, two of the suspected armed robbers were burned alive by an angry mob; one at Mkako Village CCM office where he sought refuge, and at Ngembambili Bus station.⁶⁵⁵ The situation has improved now after the decrease of mineral ore production at Ngembambili and Masuguru.

2.6.1.2 A Moral Decadence

Besides the issue of volatile security, some villagers criticized the Small-scale miners as having greatly contributed to the decline of morality in Mbinga. Since extracting

⁶⁵¹ *Tanzania Daima*, "Uuzaji wa Silaha Haramu Liparamba unavyowapa Hofu Wananchi" (Jumamosi, 20 Februari 2010) in <http://www.freemedia.co.tz/daima/habari.php?id=13274> (accessed 20.02.2010).

⁶⁵² "Silaha hizo hutumika katika matukio ya uporaji wa mali za wananchi katika mgodi wa madini wa *Dar Pori* ambao upo mpakani mwa Tanzania na Msumbiji." Ibid.

⁶⁵³ Ibid.

⁶⁵⁴ From the Interview at Mkako village (August 2010).

⁶⁵⁵ From Interview Mzee Makita (Likonde Seminary, August 2010).

minerals by simple tools is tedious and physically painful, a good number of miners have resorted to using bhang smoking and alcoholic drinks to get them a kind of relief from hard work.⁶⁵⁶ There has been an increased trend of sexual promiscuity among miners which has been copied by young people around the villages. According to Father Christopher Mapunda, “bad miner’s behaviour has been adopted by some of our seminarians.” He continues, some of them are involved in the “theft of our property that is swiftly reached at the mines and sold immediately”⁶⁵⁷ Extra marital relations contradict the African cultural values. The young people are exposing themselves to the risk of contracting HIV viruses, which cause AIDS disease. They also increase chance to get the offspring out of married wedlock, thereby making it difficult to access to spiritual services.

2.6.1.3 *Increased Belief in Witchcraft*

The Small-scale mining activity is widely criticized for entertaining belief in witchcraft, and thereby promoting the presence of witchdoctors around the area. The traditional herbalists and witchdoctors lure the miners to believe that when unlawful sexual acts are committed, the individual becomes more successful in terms of mineral harvesting.⁶⁵⁸ There are cases where people are forced to rape young girls, mostly those who are under age (following the advice of witchdoctors), so that they be lucky in the mining activities.⁶⁵⁹ The activities of the witchdoctors make young girls vulnerable, when sent to fetch some water, and firewood.

In relation to what we have written in the previous paragraph, the wave of small-scale activities has seen the increased rate of the killings of Albino. There are some people who “still believe that spilling albinos’ blood will yield better crops, guarantee business

⁶⁵⁶ From Interview Mr. Clemens Kayombo (at Likonde Seminary, August 2010).

⁶⁵⁷ From Interview Father Christopher Mapunda (at Likonde Seminary, August 2010).

⁶⁵⁸ Kassim Kulindwa et al, *op. cit*, 13.

⁶⁵⁹ Ibid.

success, help in passing examinations, help in winning elections, drive off evil spirits and facilitate financial success.”⁶⁶⁰ The mining activities have promoted such belief about albinos. “A few years ago, some people in Tanzania decided that the fastest and surest way to instant prosperity was by using parts from albinos...today albinos in Tanzania have to take refuge in camps, which is the only place they feel safe.”⁶⁶¹ This has raised fear among those families with albino members. The witchdoctors encourage artisanal miners to wear amulets and practice profane rites as condition to ensure that they are fortunate in the extraction of mineral ores.

2.6.2 Comments in Favour of Migrants

As compared to those who disapprove the presence of migrants in Mbinga Diocese, the positive opinions which favour the migrants are outnumbered. From the interview; church ministers and because of their spiritual and pastoral orientation, together with educated members of society like teachers and government employees were more open to diversity, than uneducated persons. Now let us look at areas which were hinted as providing grounds in favour of migrants in the Diocese of Mbinga.

2.6.2.1 High Spirit for Development and Self-Reliance Activities

Those who are in favour of migrants, mentioned that the presence of strangers in Mbinga has come to challenge the local population in development activities. Some villagers at Mkako village spoke candidly on the fact that when money circulation was good between the years 1997-2003 because of mining activities, the migrants from Ngembambili settlement contributed a lion share of money for the construction of KIAMILI Secondary School and Mkako Secondary School.⁶⁶² In addition, the mining activities at Ngembambili

⁶⁶⁰ Femi Akomolafe, “The sad Plight of African Albinos” in *NewAfrican* (February 2010), 80.

⁶⁶¹ *Ibid.*, 81.

⁶⁶² From the Interview with Mzee Makhita (at Likonde Seminary, August 2010).

facilitated the completion of the project of Mkako Dispensary, which with the help of the then Regional CCM Chairman Sebastian Chale, Mkako villagers and the miners were mobilized to undertake the project. The Dispensary started operating in 1999. According to Mzee Makita, without the contribution of the miners it would be very difficult for Mkako, Lihale and Kigonsera villagers alone to undertake the above mentioned projects. Moreover, the mining activities have motivated many residents in the villages around the settlements to construct good houses roofed with iron-sheets. What the people had earned from the miners helped them to improve their standard of living.⁶⁶³ “The migrant reflect an appreciation of the value of work-which is an important aspect of formation.”⁶⁶⁴

The miners have exhibited a good spirit of self reliance, for they have been at the frontline to contribute what they have for the Church. The miners have always been generous to contribute something to ensure that a Church project is accomplished. When fundraisers from the Diocese visited the mines in 1997, to raise funds for the consecration of the St. Kilian Cathedral they did not hesitate to give for the Church.⁶⁶⁵ They were very active when Bishop Emmanuel Mapunda and the fundraising committee visited them, from the Diocese to appeal for funds for St. Augustine University of Tanzania (Iringa Branch) in 1998. The migrant workers have constructed church buildings out of their own capacity at *Dar Pori* (2010) and Ngembambili (2003). This spirit of self sacrifice can be emulated by the local populations.

Let us again look at the *Dar Pori* informal settlement to learn the truth about the spirit of hospitality and sustenance of the local Church typical of the community of migrants. Among the earliest communities in the Diocese to have welcomed the new Bishop

⁶⁶³ Ibid.

⁶⁶⁴ From the Interview with Fr. Christopher Mapunda (Likonde Seminary, August 2010).

⁶⁶⁵ From the Interview Catechist Justine Swanga (at Likonde Seminary, August 2010).

John Ndimbo to celebrate the Holy Mass with them is that of the Catholic faithful at *Dar Pori* mining area. In mid November (2011) Bishop Ndimbo travelled from Mbinga Bishops' House to *Dar Pori* outstation to greet the miners. At the end of the visit the Bishop expresses his appreciation to the reception accorded him:

*I reacted positively to the invitation of Small-scale miners at "Dar Pori" in Mpepo Parish, almost at the border with Mozambique. I almost witnessed the impossible from this people to my great surprise. They organized matters in such a way that I looked like a "Jesus" on his entry into Jerusalem on Psalm Sunday. The reception was wonderful and my joy, absorbing. I was given some little gold to mark the visit. But I cannot build a tower of Babel with it, yet!*⁶⁶⁶

2.6.2.2 A Dynamic Liturgy

The miners as worshipping community are very lively and have a dynamic liturgy. Some migrants are very much committed in liturgical function. The local population can consider themselves graced with the presence of migrant workers. For Likonde seminary community, for example, "our seminary community has a lot to learn from such a commitment especially basing on the fact that the majority of the seminarians have a limited exposure to vibrant activities done by the laity in places other than their places of origin."

2.7 Conclusion of the Chapter

This long chapter has acted as a foundation on which we can claim to be the rationale of this work. The Diocese of Mbinga is one of the dioceses that are situated in rural Africa. It is a diocese with a comparatively established Christian experience, with a big population of Catholics. It is endowed with rich natural resources. Therefore, what happens in this Diocese may as well reflect what happens in other dioceses with similar opportunities and challenges. The pastoral challenges of this diocese can as well be viewed to be similar to those faced by other dioceses in Africa, especially those of the rural areas.

⁶⁶⁶ Bishop's House Mbinga, *The Year 2011 Report: Diocese of Mbinga*, (31 December 2011), 2-3.

From the chapter we have exposed the tensions which exist now between the local population and “strangers.” Migrant workers come to the Diocese to seek for better chance of life they face yet an increasingly anti-migrant sentiment, which contradicts the spirit of Pentecost. We need to study more about what the Bible and the teaching office of the Church puts forward to enrich our minds and souls. We need to look also at how local theologians have to offer us in given the situation. Let us now move to the second part of this work.

PART TWO: THEOLOGICAL PERSPECTIVE - LOOKING AT MIGRANTS WITH GOD'S EYES

PREAMBLE

This second part consists of three chapters which offer some thoughts about the theology of migration. Theology is a scientific explanation about God. The presence of migrants can only be viewed as providential if we approach the subject with “the eyes of God.” In this part we endeavor to interpret the phenomenon of migration and the migrants from a theological point of view. We appeal to biblical theology and exegesis to acquire a glimpse of the *sapientiae Christianae*. We resort also to the official Roman Catholic Church documents, and rely on the reflections of African theologians. This part offers much to elucidate the issue of migrants.

CHAPTER THREE: MIGRANTS IN THE BIBLE

3.0 Introduction

Chapter two looked at the situation of labour migrants in Mbinga Diocese. The flow of migrants from other regions of Tanzania, and from the neighbouring Mozambique seems to have triggered a fear of the unknown stranger. Therefore Christians should have recourse to the wisdom of the Bible. Daniel says that: “The Bible can serve as a different and fresh set of lenses. As the Word of God, it should profoundly shape our vision of life. The Bible is the set of lenses that brings us and everything around us into focus as God would want us to perceive them.”⁶⁶⁷

In this chapter we look at the OT and NT to see how the sacred literature presents the migrants in relation to their hosts. We shall look at prominent figures in the Bible like Abraham, Joseph of Egypt, Jesus Christ himself and St. Paul. The experience of these personalities as migrants and hosts can help us to inspire the Christian spirituality apt for the context of migrants, such as we have it today.

Some may contend that the Bible does not present details of the lives of migrants but rather of refugees,⁶⁶⁸ would it be appropriate to appeal to the Scriptures for a study on migrants per se. This observation is true in a strictly technical sense in regard to some biblical passages? Nevertheless, it ignores the fact that not all the migrations recorded in the Bible were of refugees, or have characteristics pertaining to refugees.⁶⁶⁹ This argument overlooks the fact that immigration is not only about reasons and the mechanics of the move to another place; it is mainly about life in that new setting. Lessons can be gleaned from the Bible irrespective of how persons found uprooted and settling in a new land. Still

⁶⁶⁷ Daniel Carroll Rodas, *Christians at the Border: Immigration, the Church, and the Bible*, (Grand Rapid: Baker Academic, 2008), 64.

⁶⁶⁸ Ibid., 71.

⁶⁶⁹ Ibid.

others, might object to recourse to the Bible, because the Bible relates the experience of Israel (and Judah), not of any and all migrants. Readers may question whether we are seeking to equate labour migrants in places like *Ngembambili*, *Namasuguru*, and *Mpepo* with the chosen people of Israel. Certainly, there is a large multitude of believers among the migrants (internally displaced who are natives of Tanzania) and immigrants (those from Mozambique) in Mbinga; but comparison with the Jews will be wrong.⁶⁷⁰

Migrants and the displacement of people is a dominant theme in the Bible. The Book of Genesis looks at the people who move, walk and make long journeys.⁶⁷¹ These movements can be associated with diverse backgrounds. There are human factors, natural causes, and supernatural interventions.⁶⁷² The Bible provides a scope to learn about attitudes towards strangers and helps us to inspiration to know the will of God and act accordingly. It provides us with reassurance of God's presence. God marches with His people. He initiates a walk to follow his people as in Genesis: "The man and his wife heard the sound of Yahweh walking in the garden" (see Gen 3:8). From the time human beings are expelled away from Paradise, they are physically and spiritually ever on the march to the New Paradise-the New Jerusalem.

3.1. The Wandering Family

The patriarchal period was a time of unrest, a time when many were mingling in the Fertile Crescent. Canaan was indeed, "the land of the Cananites, the Hittites, the Amorites,

⁶⁷⁰ Ibid. .

⁶⁷¹ T. L. Brodie, *Genesis as Dialogue*, (Oxford, Oxford University Press, 2001), 117.

⁶⁷² Ibid.

the Perizzites, the Hittites, and Jebusites” (Ex. 3:17).⁶⁷³ Many families including the family of Abraham were on the move.

3.1.1 Abraham as Migrant

The story of the Hebrews begins in Genesis 12:1-8, with Abraham, who left his home in Chaldea, north of Mesopotamia, in response to the call and promise of God, that he is given a new home.⁶⁷⁴ That new home the land of Canaan, is not for Abraham only, but also for his descendants (see Gen. 13:14-18). Referred at the beginning as Abram, he is not to be called Abraham until Genesis 17:5, and his extended family leaves Ur of the Chaldeans at God’s command. He is depicted a true migrant, a man who has no permanent shelter.⁶⁷⁵ Not too long after arriving in Canaan, Abram journeys to Egypt (see Gen. 12:10). There is a famine in the land promised by God, and he and his family seek food. The patriarch abandons Canaan and looks for sustenance in Egypt. Because of the massive Nile River and the rich soil in the delta and along its banks, Egypt was considered the breadbasket of the region. Egyptians were accustomed to receiving immigrants, whether for short-term or long term stays, although reaction to them varied.⁶⁷⁶ As a person always on the move, Abraham did not possess his own land. In Genesis 23:4 Abraham buys land from Ephron the Hittite to bury his wife Sarah. His sojourning was literal. He was an outsider without land or roots in the region in which he had settled.⁶⁷⁷ What is interesting is

⁶⁷³ Bernhard W. Anderson, *Understanding the Old Testament*, (London: Printice-Hall International, 1966), 27.

⁶⁷⁴ J. Rogerson, P. Davies, *The Old Testament World*, (Cambridge: Cambridge University Press, 1989), 43.

⁶⁷⁵ In numerous places in Genesis the patriarchs are called „sojourners“ or they are said to “sojourn“ in an area for a time: Abraham (Gen. 17:8; 20:1; 21:34; 23:4), Isaac (Gen. 35:27:37:1); Jacob (Gen. 28:4; 32:4); and Jacob’s sons (Gen. 47:4,9). In fact this itinerant experience so marked Israel’s identity that years later it became a part of the confession spoken by the head of the household when presenting the first fruits of the harvest to the Lord (Deut. 26. 26:5, Chr. 29:15; Ps. 39:12).

⁶⁷⁶ Daniel Carroll R, *op.cit*, 73.

⁶⁷⁷ Ibid.

that, „it is also as a migrant that Abraham, called ‘the friend of God’ (Jas 2:23), made such a wide and deep impression on the ancient world that ‘the migrant theme’ remains strong in the lives of other patriarchs.”⁶⁷⁸

Some historical critics question whether patriarchs Abraham, Isaac and Jacob were truly historical figures.⁶⁷⁹ They hold this argument on the ground that the earliest document, the Yahwist, at the basis of the narratives about the patriarchs, was not written down until almost 1,000 years after the events described. It had oral tradition of events through which the patriarchs lived and by which the Israelite people were formed and their faith awakened.⁶⁸⁰ A recent scholarly finding however, has proven this position to be erroneous.⁶⁸¹ An extensive comparison between names in Genesis and those from the northern Mesopotamia are known from extra-biblical sources of the first half of the second millennium B.C. They have established that the names such as Abraham, Isaac, Jacob, Haran, Nahor Serug, Benjamin, were common. It relates with the general period ascribed by Genesis to the Patriarchs wanderings and in the general area where Abraham and his semi-nomadic group migrated. This is not true of the later period in Palestine when the Yahwistic traditions were definitively written down.⁶⁸² Customs and institutions in Genesis are known not to be those of Israel and Judah in the later monarchical period, but found from mid second millennium B.C from Nuzi and Mari, sources which came from records of more ancient customs prevalent in northern Mesopotamia.⁶⁸³ We may conclude that Israel`s remembrances of its origins, although strictly historical, were nevertheless probably

⁶⁷⁸ Jehu Janciles, *Beyond Christendom: Globalization, African Migration, and the Transformation of the West*, (Maryknoll, N.Y: Orbis Books, 2008), 143.

⁶⁷⁹ Bernard Vawter, article “Israel,” In the *New Catholic Encyclopedia* Vol. 7, (Washington: The Catholic University of America, 2001), 636.

⁶⁸⁰ Ibid.

⁶⁸¹ Ibid.

⁶⁸² Ibid.

⁶⁸³ Ibid.

rooted in history.⁶⁸⁴ Israel's traditions evoked a response of faith from those who believed in God who chose the patriarchs, which is not contradicted by what is now known of Near-Eastern history during the Middle Bronze (c. 2250 to c. 1500 BC) and the late bronze Ages (c. 1500 to c. 1200 BC).⁶⁸⁵

Traditions of the patriarchs and the Exodus are witness the Israelites knew that their permanent identity would be assured when the land bore the name of the people. It is a common understanding of Deuteronomy that the land is the gift of Yahweh.⁶⁸⁶

3.1.1.1 Abraham Is Not Habiru

What type of migrant was Abraham? Movement of Abraham's family was traditionally taken alongside as being part of the *Habiru* movements. Almost all Biblical scholars agree that Abraham's family cannot be directly linked with the *Habiru*.

Bernhard Anderson argues that "the term does not refer primarily to a racial or ethnic group, although apparently many of the *Habiru* were Semites. Rather it refers to a social class of people in relation to established nations of the Near East. The *Habiru* were "wanderers" or "outsiders" who lived a rootless existence on the fringes of society."⁶⁸⁷ The *Habiru* occupied a wide geographical distribution, did not belong to any single linguistic unit and vary in this regard from region to region. Persons of various races and languages might be "Hapiru." The term apparently denoted a class of people without citizenship, who lived on the fringes of the existing social structures, without roots or fixed place.⁶⁸⁸ Some experts like Baruch Halpen takes a radical position and categorically rejects *Hapiru*'s association with the Israelites: "The weightier objection to Mendenhall have been these: that

⁶⁸⁴ Ibid.

⁶⁸⁵ Ibid.

⁶⁸⁶ John L Mackenzie, *A Theology of the Old Testament*, (London: Geoffrey Chapman, 1974), 150.

⁶⁸⁷ Bernard W. Anderson, *op. cit*, 27.

⁶⁸⁸ John Bright, *A History of Israel*, 94.

the wilderness and patriarchal traditions indicate that Israel was originally (semi-) nomadic; that the same narratives exhibit a consciousness that Israel was not indigenous to Canaan; and, that the Hapiru and the Israelites cannot be equated-either functionally or lineally.”⁶⁸⁹

How can we resolve the findings that there are some characteristics between the *Hapiru* movement and that of the family of Abraham? One can state for example, in some OT texts, Abram is depicted as having resorted to violence; recalling the treacherous assault of Simeon and Levi upon Shechem (see Gen 34), or the tradition that Jacob seized land near Shechem. Classical example is in (Gen. 14) where Abraham with about 318 contingents of armed men peruses the invading kings in order to rescue Lot and his family. It is interesting to note that here alone in (v.13) is Abraham called a “Hebrew.”⁶⁹⁰ And on taking seriously the findings from the Armarna letters, the *Apiru* people are described as making trouble from one end of the land to the other. The *Apiru* according to these documents were rootless people without place in established society, who had either been alienated from it or never integrated within it, and who eked out in existence in remoter areas on its fringes: they turned into free booters and bandits.⁶⁹¹ How can we dispense the family of Abraham as not to belong to the *Hapiru* group of banditry and reckless nomads?

This evokes an answer to the second reason why should the family of Abraham not be regarded as the *Hapiru*. The traditions of the Patriarchs and the Exodus bear witness that the Israelites knew that their permanent identity was assured only when they owned the land. It is a common understanding of Deuteronomy that the land is the gift of Yah-

⁶⁸⁹ B. Halpen, *The Emergence of Israel in Canaan*, (California: Scholars Press, 1983), 51.

⁶⁹⁰ John Bright, *A History of Israel*, 92.

⁶⁹¹ Ibid.

weh.⁶⁹² Possession of land was a core of the dispute between Abraham and his brother Lot. The two brothers decided on a non-violent resolution to the possession of the most treasured resource of land.

Lot, who was travelling with Abram, had flocks and cattle of his own, and tents too. The land was not sufficient to accommodate them both at once, for they had many possessions to be able to live together. Dispute broke out between the herdsmen of Abram's livestock and those of Lot. Accordingly, Abram said to Lot, 'We do not want discord between us or between my herdsmen and yours, for we are kinsmen' (...) Go in the opposite direction to me: if you take the left, I shall go right; if you take the right, I shall go left. (Gen.13:5-9).

That decision to separate peacefully probably disassociates them from *Habiru* who usually opted for violence in solving problems. For whatever the social realities may have been, the land is an important symbol, in terms which Israel's understanding of God is expressed.⁶⁹³

The third reason how the family of Abraham does not belong to *Habiru* group is that although we are accustomed to refer to the Israelites (and the Jews today) as Hebrews, they did not normally designate themselves so, but rather as *Bene Yisrael* (i.e, Israelites). The name "Hebrew," rarely occurs in the OT save in narratives of the earliest period (only Deut 15:12; Jer 34:9, Ex 21:2); and Jonah 1:9). Some scholars believe that the term "Hebrew" itself (*Apiru*, *Habiru*) referred originally to a social class of poor and marginalized people in Canaan,⁶⁹⁴ and much of the Old Testament is about their story. It is only later the term "Hebrew" refers to a specific religious and cultural identity.⁶⁹⁵

⁶⁹² John L: Mackenzie, *op. cit*, 154.

⁶⁹³ This is also true in the context of Mbinga diocese where the Wamatengo tribe have a high esteem to the possession of land. The many disputes of about land even among relatives of the same parents have ended in violence and in extreme cases even death.

⁶⁹⁴ Richard J. Sklba, *Pre-exilic Prophecy: Words of Warning, Dreams of Hope, Spirituality of Pre-exilic Prophets, Message of Biblical Spirituality*, (Collegeville, Minn: Liturgical Press, 1990), 71.

⁶⁹⁵ Daniel G. Goddy, *Globalization, Spirituality, and Justice*, (Maryknoll, N.Y: Orbis Books, 2007), 37.

3.1.1.2 Abraham a Generous Sojourner

In the Genesis account, Abraham graciously welcomed three visitors who mysteriously appeared as he sat outside his tent in the heat of the day. He addressed, the unexpected guests with honour and deference, offered them water to wash their feet and an opportunity to rest.⁶⁹⁶ Abraham, his wife Sarah and their servants quickly prepared a lavish meal for the visiting guests.

Abraham welcomed them as any Near Eastern host would. In Genesis 18:1 we read that the Lord appeared to Abraham in this interaction, it seems that Abraham only gradually came to understand this as a divine encounter.⁶⁹⁷ These three guests, in whom God was somehow present, brought to Abraham and Sarah a confirmation that they would have a son in their old age (see Gen.18:9). During the visit, moreover, they warned Abraham of the impending destruction of Sodom and Gomorrah.⁶⁹⁸ Both messages, as well as the identity of the visitors, were revealed only in the context of a hospitable welcome to strangers.⁶⁹⁹

It would be naïve to think that Abraham had known these guests before. The reader is informed that Abraham's encounter with the three visitors is a visitation of the Lord (Yahweh). However, whereas the texts mention the name of God and the three visitors in the same breath, Abraham himself appears uncertain on how to address the visitors. He speaks to them eight times with a plural pronoun and three times in singular.⁷⁰⁰ Abraham's speech oscillates between addressing all three visitors and speaking to just one of them. In

⁶⁹⁶ Christine D. Pohl, *op.cit.*, 24.

⁶⁹⁷ Ibid.

⁶⁹⁸ Ibid.

⁶⁹⁹ Ibid.

⁷⁰⁰ J. A. Loader, *A Tale of Two Cities: Sodom and Gomorrah in the Old Testament Early Jewish and Early Christian Traditions*, (Kampen: KOK, 1990), Also Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology*, (New York/Mahwah, NJ: Paulist Press, 2008), 84.

this case, Abraham's shift from the singular to plural and vice versa would illustrate the oscillation between the one and the many in Israel's conception of God.⁷⁰¹ St. Augustine even goes so far as to identify the three visitors as a manifestation of the divine Trinity.⁷⁰²

The sharing of bread with strangers stands at the heart of the story. Christian and Jewish writers of the first centuries placed particular emphasis on Abraham's emphatic demonstration of hospitality.⁷⁰³ The first century Jewish thinker Philo of Alexandria portrayed the story in sharp contrast to the inhospitality shown to Abraham by the Egyptians in Genesis 12:10-20.⁷⁰⁴ In his opinion Abraham was not motivated by a mere sense of social obligation but by his understanding of hospitality as a source of joy and blessing. In light of the ambiguity about the visitor's identity, Philo argued that Abraham's actions exemplify not only his hospitality toward the three men but also a pious reverence to God.⁷⁰⁵ Whether Abraham was fully aware of the nature of this visitation or not, most interpreters agree that Abraham's hospitality is exemplary. Philo described Abraham's life as the unwritten principle of the written and particular laws of the Israelites and commends hospitality as an act of piety toward God.⁷⁰⁶ In one of the most direct encounters of a human being with God recorded in the OT, the Lord revealed to Abraham what he was about to do. Because the outcry against Sodom and Gomorrah was great and their sin very grave, God decided to "go down and see whether they have done altogether according to the outcry

⁷⁰¹ Cyprian treatise IV, *On the Lord's Prayer*, 21 in ANF 5, 453; PG 4, 534A. Also Wolfgang Vondey, *op cit*, 84.

⁷⁰² Augustine, *On Trinity*, II, 11.20; 11, 12.22.

⁷⁰³ Andrew E. Arterbury, "Abraham's Hospitality among Jewish and Early christian Writers: A Tradition History of Gen 18:1-16 and its Relevance for the Study of the New Testament," in *Perspectives in Religious Studies* 30:3 (Fall 2003), 359-376.

⁷⁰⁴ Philo, *De Abrahamo*, XXIII, 14-15; in F. H. Colson (ed.), *Philo in Ten Volumes*, (Cambridge, MA, Harvard University Press, 1966), 58-66.

⁷⁰⁵ *Ibid.*

⁷⁰⁶ *Ibid.*

that has come to me” (Gen.18:20-21). The purpose of the visitation was a divine investigation of the righteousness of Sodom.⁷⁰⁷

At this stage Abraham begins to involve God in dialogue about the consequences of this investigation, which Abraham clearly anticipates as the destruction of the two cities. The dialogue reveals that Abraham and God share a common concern: the execution of righteousness and justice. In fact, this text is the first open elaboration on the concepts of justice and righteousness in Genesis.⁷⁰⁸

The story of Lot’s encounter with the visitors is told in striking parallels to the story of Abraham. Even a cursory glance at the two stories reveals their intimate relationship. Observing the strangers, Lot, too rushes to meet them, “and bowed down with his face to the ground” (v. 2) in a display of hospitality imitating Abraham’s attitude of humility. Like Abraham, Lot offers his visitors shelter and water to wash their feet (v. 2). Like Abraham, Lot persuades the strangers to accept his invitation, and like Abraham, Lot “made them a feast, and baked unleavened bread and they ate” (v. 3). As with Abraham everything is done in great haste. Finally, in both stories the visitors reveal their identity and the purpose of their coming only after they have eaten bread. The story of Lot’s hospitality is carefully constructed, significantly, however, Abraham’s plea for the deliverance of his nephew was based not on the grounds of kinship but on the ground of Lot’s righteousness and distinction from wickedness.⁷⁰⁹

The stories of Abraham’s and Lot’s hospitality are intimately connected through the image of bread. At the heart of both stories lies a narrative illustrating the rules of hospital-

⁷⁰⁷ Wolfgang Vondey, *op. cit.*, 86.

⁷⁰⁸ Shubert Spero, “..and Abraham Stood Yet before the Lord” in *Jewish Bible Quarterly* 29.2 (April-June 2001), 105.

⁷⁰⁹ Desmond Alexander, “Lot’s Hospitality: A Clue to His Righteousness” in *Journal of Biblical Literature* 104. 2 (1985), 289-291.

ity, servitude, and companionship. Both Abraham and Lot were confronted with the unexpected appearance of strangers and freely offered them bread and shelter. The acceptance of this invitation by the visitors emphasizes their approval to enter into fellowship with the host. More precisely, the sharing of bread and companionship mark a significant turning point in each story: only after the visitors have eaten do they reveal their destiny and the purpose of their visit. In turn, both Abraham and Lot are rewarded for their hospitality. The fellowship of bread turns the strangers into companions who share with the host in solidarity and equality.⁷¹⁰

This formative story of the biblical tradition on hospitality is unambiguously positive about welcoming strangers. It connects hospitality with the presence of God, with promise, and with blessing.⁷¹¹ The next story is more ambiguous. On the same day that Abraham received guests; two of them continued on to Sodom and there encountered Lot at the city gate (see Gen. 19).⁷¹² Lot greeted the strangers graciously and invited them home for the night. Initially the strangers resisted Lot's invitation but then they agreed to go with him and share his feast. Before everyone retired for the evening, men of Sodom surrounded Lot's house and demanded that he give up his guests to them for sexual exploitation. Lot left his house to reason with the mob, pleading with them to "do nothing to these men, for they have come under the shelter of my roof" (Gen. 19:8).⁷¹³ In ancient times hospitality included protection of the guests and, when extended by a particular household, the entire community was also bound to protect guests. However, Lot's appeal to conventional moral practice was ignored by the men of Sodom who dismissed him as an alien without authority. The strangers rescued Lot from the mob. They not only rescued

⁷¹⁰ Wolfgang Vondey, *op. cit.*, 90.

⁷¹¹ Ibid.

⁷¹² Ibid.

⁷¹³ Ibid.

him immediately, but then on the following morning, saved Lot and his family from the total destruction of Sodom.⁷¹⁴

Lot's story demonstrates that when hospitality is contrary to the intentions of the larger group, it can be dangerous, an act of defiance and a challenge to the unity and expectation of the community. In the context of a supportive environment, hospitality is often a taken-for-granted act of mutual aid. Lot's treatment of the strangers distinguished him from his social context, and for this he is commended.⁷¹⁵

3.1.2. Instability in Patriarchal Family

One of the common characteristic with migrants and immigrants is the instability of the families.⁷¹⁶ Hence, perhaps linked to wandering, the patriarchal family is depicted as unstable. This is true especially with the case of the family of Jacob. The family's fraternity is destroyed by preceding generations through internal conflicts as in the inequality of the status of the four wives of Jacob, namely Leah, Rachel, Bilha and Zilpha (see Gen 35:23-26).⁷¹⁷ Children in this polygamous family inherited the jealousy of their mothers. The humiliation of less loved wives was transmitted to their children,⁷¹⁸ who in turn were envious of the most beloved son. Jacob's personal history has a spot. He had taken the birthright from his brother Esau, hence conflict between Jacob's two sons.⁷¹⁹

⁷¹⁴ Ibid.

⁷¹⁵ Desmond Alexander, "Lot's hospitality: A Clue to His Righteousness" in *Journal of Biblical Literature* 104/2 (1985), 289-91.

⁷¹⁶ It can be generally accepted that the displacement of members of the family can easily cause a separation between those related in the family. In addition in the situation of migration it is normally that some marriages and family ties tend to break up.

⁷¹⁷ Jordan Nyenyembe, *Fraternity in Christ, Building the Church as Family of God*, (Nairobi: Paulines Publications Africa, 2005), 43.

⁷¹⁸ Ibid.

⁷¹⁹ Ibid.

It is in the context of the separation within Jacob's family the father asks Joseph to search for his brother: "Go then, see if all is well with your brothers" (Gen 37:14). Joseph's response is "I am ready." It shows his readiness to promote fraternity. On the way Joseph encounters a man who asks him what he was looking for. Here it is important to notice the difference, which exists between the question as it is posed to Joseph and the answer which Joseph gives. The man puts the question: "What are you looking for" (Gen 37:15). It is purely materialistic. "I am looking for my brothers" answered Joseph. The response of Joseph is on "who" an anthropo-centric approach. Hence, in order to express his desire, Joseph changes the question; his desire is not centred on an object such as a word, power, or even pre-eminence in the family. His desire is to reach out a group of persons, his brothers.⁷²⁰

Within the context of a family conflict Joseph is sold to passing Midianite traders into Egypt.⁷²¹ Joseph an "unfortunate immigrant"⁷²² is deported to a place not of his choice away from his family and culture. Joseph is an illustration of openness integrates into the Egyptian cultural milieu.⁷²³

(a) He is given an Egyptian name and marries an Egyptian woman, with whom he has two sons: the names of his sons indicate. The first is *Manasseh* which means: "God has made me completely forget my hardships and my father's house" (Gen 41:51), and the second child is called *Ephraim* because "God has made me fruitful in the country of my misfortunes" (Gen 41:52).

(b) He adopted the Egyptian dress and make up commensurate with his social situation to such an extent that his brothers did not recognize him (see Gen 43:8; 45:1-15).

⁷²⁰ Ibid.

⁷²¹ Daniel Carroll R, *Christians at the Border*, 76.

⁷²² Ibid.

⁷²³ Ibid.

(c) Consequently, the respect and affection Joseph earned from the Egyptian is made manifest when they share his grief at Jacob's death (see Gen. 50:4-14). From archaeological release and inscriptions we learn that Egypt assimilated many foreigners into their economic, social, military, and political spheres.⁷²⁴

3.2 A Migrating People-The Exodus Experience

The Exodus, viewed as a complex of election, deliverance, and covenant, has long been hailed by biblical scholars as the cardinal dogma of the OT. What Jesus' incarnation is to the NT, the Exodus is to the OT; without it the Israelite religion cannot be understood.⁷²⁵ The book of Exodus is the principal nucleus of typological catechesis for the church. "The Exodus of the chosen people from Egypt is like a symbol and a parable for our condition as travellers, as pilgrims and strangers in this world, en route to a new homeland."⁷²⁶ The Exodus, then, always read as Christological and ecclesiological key-that is, in reference to Christ and His Church.⁷²⁷

3.2.1 Population Boom as a Threat

Just at the beginning of the book of Exodus the family of Jacob, the last patriarch, develops into a story of the people of Israel. The Israelites grew in number with tremendous fecundity. "The Israelites were fruitful and prolific, they became so numerous and powerful, that eventually the whole land was full of them." (Ex. 1:7). It is an indication of the blessings from God (see Gen 1:28, 9:1). This prosperity and fecundity, however, aroused envy, hatred and suspicion, particularly after a change had taken place in the mon-

⁷²⁴ A. Leahy, "Ethnic diversity in Ancient Egypt" in J. M. Sasson (ed.), *Civilization of the Ancient Near East*, Vol. 4, (Peabody, MA: Hendrickson, 1995), 225-234.

⁷²⁵ J. E. Huesman "Exodus" in *New Catholic Encyclopedia* Vol. 5 (Washington DC: The Catholic University of America, 1978), 550.

⁷²⁶ Raniero Cantalamessa, *Sober Intoxication of the Spirit*, (Cincinnati, Ohio: Servant Books, 2005), 147.

⁷²⁷ Ibid.

archy.⁷²⁸ The king out of fear raises hatred spirit against the Israelites in Egypt. He proposes what could be today called as an “ethnic cleaning policy” “Look, he said to his people, ‘the Israelites are now more numerous and stronger than we are’” (Ex. 1:9). Once this minority group began to be numerous and after Egyptian nationalism had reasserted itself against the Hyksos dynasty, as happens so often in human history, the nationalists began to persecute and enslave the growing minority group and eventually forced them to leave.⁷²⁹

The Pharaoh’s fear is not individually based, but is a pressure of the whole Egyptian population.⁷³⁰ The host community closed heart towards the strangers. The population increase on the side of the Israelites is considered as a threat for them, while in fact it should have been regarded as a blessing.

Egyptians shrewd dealings against the Hebrews by the Egyptians and all the harsh conditions on immigrants provoked Yahweh. “I have indeed seen the misery of my people in Egypt. I have heard them crying for help on account of their taskmasters. Yes, I am well aware of their sufferings. And I have come down to rescue them from the clutches of the Egyptians and bring them up out of that country...” (Ex. 3:7-8). Moses was sent to tell Pharaoh to let the people go.

3.2.2 Every Journey of Faith is Difficult

After enduring ten plagues Pharaoh had no choice, but to let the people go. The Exodus was started with hurry, and much hope towards the future.

3.2.2.1 The Fear for Egyptian Army

As the people of Israel were about to cross the Red Sea, they saw the army of the Egyptians sent to induce them back. The people feared the strength of the army of the

⁷²⁸ U. Cassuto, *A Commentary on the Book of Exodus*, (Jerusalem: Hebrew University, 1967), 184.

⁷²⁹ B. Vawter, *op. cit*, 636.

⁷³⁰ R. Scoralick, „Der Exodus als Schreckgespenst” in *Bulletin ET* (2004), 245.

Egyptians. “As Pharaoh approached, the Israelites looked up-and there were the Egyptians in pursuit of them! The Israelites were terrified and cried out to Yahweh for help.” (Ex. 14:10). The fleeing flock were incapacitated-indeed inferior before the advancing Egyptians.

As leader of the group, Moses stood firm to guide his people at the tempting moment such as this one. So he told the people: “Do not be afraid! Stand firm, and you will see what Yahweh will do to rescue you today: the Egyptians you see today you will never see again” (Ex. 14:13). Moses exhorts his people not to worry along the way but to keep vigilant as Yahweh will fight on their side.⁷³¹ The event finally concludes itself in the way Moses had foreseen, for as Yahweh, the Lord of Armies stood on the side of the Israelites, the Egyptian armies lost in the sea. “That day, Yahweh rescued Israel from the clutches of the Egyptians, and Israel saw the Egyptians lying dead on the sea-shore.” (Ex. 14:30). The people interpreted this as the intervention of the mighty deed of Yahweh, and hence put their faith along their march on Yahweh and Moses his servant (see Ex. 14:319).

3.2.2.2 *The Desert Hardships*

Physical conditions in the desert presented a major test for migrating people. At Marah the children of Israel found bitter water. Moses threw a tree into the water vessels. It became sweet and the Israelites were able to drink. The Israelites faced the supreme calamity of desert travellers-a complex lack of water.⁷³² In this circumstance the Israelites saw that death was just around the corner. They hated Moses for urging them to migrate from Egypt. At Meribah, the people murmured against Moses, rose up against him as opponents in a quarrel, who claim what is due to them.⁷³³ “Give us water to drink. Moses replied,

⁷³¹ R. Scoralik, *op.cit*, Ibid.

⁷³² U. Cassuto, *A Commentary on the Book of Exodus*, 204.

⁷³³ Ibid.

‘Why take issue with me? Why do you put Yahweh to the test? But tormented by thirst, the people complained to Moses. ‘Why did you bring us out of Egypt` thy said, only to make us, our children and our livestock, die of thirst`? ’ (Ex. 17:2).

The wandering people had reason to worry about their life, because in the desert they saw no sign of life, no flowing waters. In the ancient mind the flowing waters of the river were above all a symbol of life. The water and especially the ocean, was perceived as a permanent threat to the cosmos-a sign of death.⁷³⁴

In the book of Exodus there are two great events where water is the main feature. The first is the passage through the Red Sea, and the second is the water that came out of the rock. Water, however, plays quite a different role in these two events. In the first case man entered the water, in the second, water entered man.⁷³⁵

The water of the Red Sea saved some and caused others to perish. It was the instrument of God`s judgement.<sup>736</sup> According to St. John Chrysostom, “going down into the water, and emerging again are the image of the descent into hell and the Resurrection.”<sup>737</sup> The water of the rock performed a different function: It quenched the people`s thirst, restored their strength and enabled them to move ahead. This water was useful not only once but every day. According to rabbinic tradition, repeated by St. Paul, the rock which the water gushed “followed” or “accompanied” the people on their journey through the desert from that day on” (See 1 Cor. 10:4). Christian typological catechesis very soon interpreted these two different functions for water as baptism and Eucharist.⁷³⁸

⁷³⁴ Benedict XVI, *Jesus of Nazareth*, (London, Bloomsbury, 2007), 15.

⁷³⁵ Raniero Cantalamessa, *Sober Intoxication of the Spirit*, 148.

⁷³⁶ Ibid.

⁷³⁷ St. John Chrysostom, in Benedict XVI, *op.cit*, 19.

⁷³⁸ Raniero Cantalamessa, *op. cit*, 148.

Related to the scarcity of water is the need for food. The congregation on the journey faced the shortage of food. The complaints took a desperate tone “Why did we not die at Yahweh’s hand in Egypt, where we used to sit round the flesh pots and could eat to our hearts’ content! As it is, you have led us into this desert to starve this entire assembly to death” (Ex. 16:3). This exaggeration is well understandable from a psychological point of view, for people are inclined to forget past troubles when faced with new ones and to picture the past to themselves as far better than it was in the past.⁷³⁹

The nomadic Israel craved for two things in the desert experience besides water, namely for meat and bread. Since the Lord had told him that he was willing to grant the request of the Israelites, Moses understood that it was the Lord’s will to give them two things from which they craved-both the flesh and the bread-and without doubt it was His desire that they should eat to the full.⁷⁴⁰

3.2.2.3 *Nobody is Stranger-Before Yahweh*

The pursuit for a promised land brought the Israelites almost near the land of Canaan, yet they had to gain it after a hard battle. This task could not be accomplished without the contribution from an outcast, the Canaanite prostitute, whom Robert Ellsberg calls “the faithful prostitute.”⁷⁴¹ The great lesson we can draw here is that the work of salvation, the generosity of God is so immense that to liberate his own people, he involves even those who are not part of his own flock-the outsiders. Human generosity is an asset for human liberation.⁷⁴²

⁷³⁹ U. Cassuto, *op. cit*, 193.

⁷⁴⁰ Ibid.

⁷⁴¹ Robert Ellsberg, *All Saints. Daily Reflection on Saints, Prophets and Witnesses for our Time*, (New York: The Crossroad Publishing Company, 2007), 232.

⁷⁴² Christine D. Pohl, *op. cit*, 17.

Shortly before the fall and conquering of Jericho the stronghold of the Canaanites, we are told in the book of Joshua that spies were sent to rake over the city and gather information. The Bible tells that the Canaanite king was aware of the network of enemy spies extending towards the city.⁷⁴³

Rahab, the prostitute, resided at a strategic point of entrance to the city, and was home to many strangers. Her house might have been like a “guest house” in the modern understanding of the word.⁷⁴⁴ The king commanded Rahab to deliver the spies to his security people. Instead of delivering them, she hid them on the roof. She categorically did so on the ground of faith in Yahweh as she confessed before the spies “I know that Yahweh has given you this country, that we are afraid of you, and that everyone living in this country has been seized with terror at your approach, for we have heard how Yahweh dried up the Sea of Reeds before you came out of Egypt(...).The news has frightened us, and everyone has lost courage because of you, for Yahweh, for God, is God in heaven above as he is on earth below.” (Jos. 2:9-11).

Faith in God draws Rahab to welcome the stranger. St. James singles her out with Abraham as a model of faith in action. St. James picks up Rahab to illustrate his point about salvation by good works. “You see now that it is by deeds not only by believing that someone is justified. There is another example of the same kind: Rahab the prostitute was not justified by her deeds because she welcomed the messengers and showed them a different way to leave? As a body without a spirit is dead, so is faith without deeds.” (Js. 2:4-6).

⁷⁴³ Ibid.

⁷⁴⁴ We are told that her house was at the entrance gate of the city of Jericho. As Rahab was reputedly cheerful and welcoming she must have offered shelter to many people, due to the fact that being at a strategic point she had known many people who were tired and needed to rest before entering the city just like the spies did.

The great merit of Rahab in this story is her decision to abide with the call for Exodus, to let the migrating people into freedom, and to enable them gain the land of promise. Robert Ellsberg brilliantly puts it.

*Rahab was not a penitent or reformed prostitute when she stepped forward to betray her social world and to identify with its enemies. Nevertheless, as one whose profession placed her among the outcasts of society, she had responded with special interest to the story of the Exodus and of the covenant Yahweh had formed with the runaway Hebrew slaves. She chose to defect, to change sides, to worship the God who led slaves to freedom.*⁷⁴⁵

Rahab's is the story of a marginalized "outsider",⁷⁴⁶ who, by her courageous deeds and faith in the promises of Yahweh, the Lord of history, was raised to a place of honour among God's special servants.⁷⁴⁷ By her decision to cooperate with the Israelites, and not her Canaanite compatriots, Rahab risked her life, should the plan of the spies fail. The cost of discipleship for the wanderers in this earth, always imply an exhibition of martyrdom. It is for this act of perseverance in goodness that Rahab the prostitute is honoured by Church fathers as representing the Church, when they describe the Church as *casta matrix*, the chaste prostitute.⁷⁴⁸

3.3 The Exiled People

After the division of the kingdom, the Babylonian troops under the direction of Nebuzaradan, the captain of the royal guard, raved Jerusalem a few weeks after the city's capture (see 2 Kg 25:8 Jer. 52:12). The temple, the royal palace and homes of citizen were pulled down (see 2 Kg 25:9-10; Jer 52:13-14). The destruction of the major cities meant a disruption in the industry and economics of the country. The Babylonian soldiers profited from the spoils of war. Much of the people's possession's became Babylonian spoils of

⁷⁴⁵ Robert Ellsberg, *op.cit*, 233.

⁷⁴⁶ Ibid.

⁷⁴⁷ Ibid.

⁷⁴⁸ Jon Sobrino, *No Salvation Outside the Poor: Prophetic-Utopian Essays*, (Maryknoll, N.Y: Orbis Books, 2008), 71.

war. Many cities, like Jerusalem, that had once been thriving centres were reduced to subsistence level villages. Due to the invasion the primary economy of the country was reduced to agricultural base. One of the results of these chaotic conditions was an increase in the number of refugees seeking asylum mainly in Egypt. Prophet Jeremiah became an involuntary participant in this stream of refugees after the murder of Gedaliah.

3.3.1 Series of Deportations into Babylonian Exile

The Diaspora did have its beginnings in the days following the destruction of Jerusalem. The Assyrians had exiled peoples from Galilee and Transjordan in 733-732 B.C (see 2 Kg. 15:29). After Samaria fell in 722 BC, according to his inscriptions Sargon II deported 27,290 persons from Samaria and resettled them in Assyria provinces in Upper Mesopotamia and Media (see 2 Kg 17:6, 18:11; 1 Chr. 5:26).

After Sennacherib's successful campaign in Juda in 702 BC, he claimed to have counted 200,150 persons driven from Hezekiah's town as booty. Certainly some of these must have been exiled and settled elsewhere (see Isa. 5:13; 11:12-16; 27:8, Mica 1:16). One of Sennacherib's palace reliefs in Nineveh depicts the deportation of Judeans from Lachish. Nebuchadrezzar's deportation of 597, 586 in 582 BC (see Jer. 52:29). Only increased the number of Israelites and Judeans living in the East, it did not inaugurate the Diaspora.⁷⁴⁹ There is confusion⁷⁵⁰ about the total number of people taken into captivity.⁷⁵¹ It is clear that the Exile did not involve a wholesale movement of the Jewish population to

⁷⁴⁹ Jeremiah 52:28-30 which is probably fairly accurate mentions three deportations and gives the total for all three as 4,600 though this may refer only to males (2 Kgs. 24:14 compare verse 16 which states that 8,00 to 10,000 were taken away in the first deportation of 597 B.C. No count is given for the deportation of 587 BC and the third deportation is not mentioned.

⁷⁵⁰ The difficulties in determining the identity of those who were compelled to go into exile have to do with the way the Babylonians conducted deportations and with the policies in general which they employed. The general Babylonian policy included the removal of the leadership strata.

⁷⁵¹ Johannes M. Miller and John H. Hayes (eds.), *History of Ancient Israel and Juda*, (London: SCM Press, 1986), 430.

Babylonia, nor did the Babylonians follow the Assyrian policy of repopulating the land with foreign colonists, as in the case of the conquest of the Northern kingdom in the year 722.⁷⁵²

What is generally clear is that the Babylonians exercised deportation of the people by forcing them to abandon their territory that Nebuchadnezzar had effectively overcome the threat of national revival.⁷⁵³ Secondly, the land was left unprofitable, so that even under favourable conditions it would have taken years to recover.⁷⁵⁴ Lastly, the major fortified towns lay in ruins during the Exile, as archaeological discoveries have shown. The former state of Judah was partitioned, part going to Babylonian province of Samaria and the rest to the Edomites (the later Idumeans) who moved out of their homeland South-east of the Dead Sea into the area around Hebron.⁷⁵⁵ As a result, many Jews finding the economic and political conditions intolerable migrated in a steadily increasing stream to the Diaspora.⁷⁵⁶

3.3.2 The Challenges of Life in Diaspora

In the new environment, the Israelites were faced with serious challenge on how to adapt to the new culture, without jeopardizing their faith.⁷⁵⁷ For in every aspect the Babylonian culture was superior to the modest way of life the Jews had known in the land of Judah.⁷⁵⁸

⁷⁵² Bernard W. Anderson, *op. cit.*, 446.

⁷⁵³ Ibid.

⁷⁵⁴ Ibid.

⁷⁵⁵ Ibid.

⁷⁵⁶ Ibid.

⁷⁵⁷ Ibid.

⁷⁵⁸ One has to recall that the people still had watched the power of the Babylonians pounding heavily on the last king of Israel, Zedekiah who was cruelly punished by the Babylonians. His sons were executed, and he himself was dragged off to Babylon. The Babylonians regarded him as unfaithful vassal who had conspired against them.

Related to the cultural adjustment, is a religious issue. The faith of the Israelites was centred in the inheritance which Yahweh had given them and the Temple of Jerusalem, the palace where Yahweh “made a shelter” in the midst of the worshipping people according to priestly theology.⁷⁵⁹

The magnificence of the Temple of Jerusalem, shuttered by the Babylonian soldiers, paled into insignificance before the marvellous temples of Babylonia. Many Jews were convinced to believe that the high level of their masters might be due to the superiority of the religion of Babylonia compared to their traditional belief in Yahweh.⁷⁶⁰

The problem faced by Jews in Diaspora was fundamentally the same as the one faced by early Israelites in their transition from the wilderness to the new land of Canaan. They believed that Yahweh had manifested his sovereignty in most exclusive way in Palestine, particularly in the Jerusalem Temple.⁷⁶¹ The main question in the community that was in exile was: could Yahweh be worshipped in a strange land where other gods seemed to be in control? The most traditionalist and devout Jews, who recalled over their worship in the Temple of Jerusalem, raised this question. This doubt is reflected in Psalm 137, which concludes with an awesome curse to the Babylonians who devastated Jerusalem as well as the Edomites who gloated over its destruction:

*By the rivers of Babylon
We sat and wept
At the memory of Zion
On the poplars there
We hung up our harps.
For there our gaolers had asked us
To sing them a song,
Our captors to make merry
Sing us one of the songs of Zion*

⁷⁵⁹ Bernhard W. Anderson, *op. cit.*, 447.

⁷⁶⁰ Ibid.

⁷⁶¹ Ibid.

*How could we sing a song of Yahweh
on alien soil? (Ps. 137: 1-9)*

Weeping is an act which is usually a result of painful emotion. Indeed the Jews wept in Babylon for they were taken away from their homeland. “The loss of their land, the termination of the kingship, and the desecration of the Temple was a national humiliation, and the exile period has been described as the most traumatic in the na’tions history.”⁷⁶² What is intriguing for someone interested with studies of exilic experience in Babylon is the fact that the Jews were never called aliens (*gerim*), and neither is the verb “to sojourn” nor “to live as alien” (*gwr*) ever used in the Hebrew writings that treat the exile period. The Israelites in this period are called “exiles” (*golah* or *goluth*), so the verb “to exile” and the noun “exiles” are consistently used to describe what happened to the nation and the people themselves.⁷⁶³ Despite such pious resistance in defence of the old religion, it can be assumed that many Jews capitulated to the pressures of culture and were soon absorbed into the general population. But, they kept their original faith intact.

3.3.3 Positive Elements in Exile

The exilic experience tends to frustrate, to the extent that both in exile and the hosts forgets the goodness that comes out of it.

Culturally, even if many Jews observed the Babylonian culture and assimilated to the empire, the presence of Jews who persisted to their own culture enabled the use of Aramaic language, and the square Aramaic script became widespread, although they did not totally replace Hebrew and older script.⁷⁶⁴

⁷⁶² James K. Hoffmeir, *The Immigration Crisis: Immigration, Aliens, and the Bible*, (Wheaton, Illinois: Crossway Books, 2009), 125

⁷⁶³ Ibid.

⁷⁶⁴ Johannes M. Miller and John H. Hayes, *op cit*, 433.

The presence of Babylonian names among the exiles illustrates some accommodation to the host culture, although many Jews continued to give their children Hebrew names, and the fact that a Jewish person bore a theophoric name referring to a god other than Yahweh does not in itself denote conversion.⁷⁶⁵

Concerning religion, the period of exile can be considered as the best period for the reaffirmation of monotheistic faith. At this time, prophets, as radically different as Ezekiel and second Isaiah wrote and preached during the Exile. Ezekiel, with his priestly orientation, especially condemned his contemporaries for their abominations and impurities, their adherence to idolatry, and their syncretistic worship of other gods in addition to Yahweh. Ezekiel held out hope to the exiles that they would return to the land and purge it of its detestable things and abominations (see Eze.11:14-25).⁷⁶⁶ According to Bernhard W Anderson; “indeed, it is phenomenal that the faith of Israel was preserved with great purity and zeal in the Babylonian exile, in contrast of the Egyptian exile, where the religious heritage was corroded with alien ideas and practices, as can be seen from the Elephantine Papyri.”⁷⁶⁷

The great prophets had paved way for the new expression of Israel’s faith by proclaiming that Yahweh was not bound to the Temple in Jerusalem. In Jeremiah’s letter to the exiles, he insisted that even if in a faraway land where there was no Yahweh temple, the people could have access to God through prayer (see Jer. 29:12-14). Ezekiel beheld a vision of Yahweh’s “glory” going to the people in exile, just as the ancient ark had moved

⁷⁶⁵ Ibid.

⁷⁶⁶ Ibid.

⁷⁶⁷ Bernhard W. Anderson, *op. cit*, 449.

from place to place during the wandering of Israel.⁷⁶⁸ It is in Exile that the word “synagogue” began to be used for the house of prayer as was common at the time of Jesus.

In Exile, there grew up a strong urge for identity as emergence of the conviction of belonging to a particular people. At this time also the Jewish religion underwent a kind of revolution. The Deuteronomist had strongly rallied for a nationalistic ideology.⁷⁶⁹ This attitude was intensified under the influence of exile, because the complex problem had intensified in this period: One either remained a Jew, or became a Babylonian.⁷⁷⁰ The Jews lived in the midst of a foreign population as a tiny minority. During this period the cultural influences exerted by the Babylonians were direct and immediate. In order not to spoil their right for their own identity the nationalistic ideology grew stronger.

Theologically, the Deuteronomists held pragmatic views on historical events interpreting the exilic humiliation as a result of sin, as apostasy and rejection by Yahweh, were nourished by new reflections which put emphasis on the goodness of God on forgiveness and conversion.⁷⁷¹ Deuteronomists made reference to history of Israel spanning the Exodus from Egypt, the period of the judges and the era of the monarchy in order to illustrate that the rejection of Israel had not taken place without reason.⁷⁷² The Deuteronomists put their position that the Israelites could by no means blame Yahweh, since they were alone responsible.

This understanding goes back to the time of the prosperity of the kingdom under king David, who laid the foundations by transferring the Ark of the covenant and the Israelite priesthood to Jerusalem (see 2 Sam 6). Solomon built the temple (see 1 Kg 5-8). The

⁷⁶⁸ Ibid.

⁷⁶⁹ Nicholas P. Lemche, *op. cit.*, 184.

⁷⁷⁰ Ibid.

⁷⁷¹ Ibid.

⁷⁷² Ibid.

rationale of the official cult in Jerusalem was to legitimate the authority of the king and to unite the people under his rule. When the Davidic Empire fell apart into the kingdoms of northern Israel and Judah, Northerners re-established their own sanctuaries in Bethel and Dan and no longer went to Jerusalem. Southerners condemned the Northerners as heretic and idolaters. When the Assyrians destroyed the Northern kingdom this was widely seen to be the punishment of Yahweh. It is in this situation that Deuteronomy was written.⁷⁷³

On the other hand, there is no reason to believe that this account of Israel's guilt with respect to Yahweh went unopposed at the time it appeared. There are a number of interesting texts in which this message is dismissed, for example, in (Ps. 44:17) where it is emphatically emphasized that "we have not forgotten thee, or been false to thy covenant." An attitude is expressed which refuses to regard the fall of the Judean state as a result of some "sin" which forced Yahweh to reject his people.⁷⁷⁴

Furthermore the adherents of this view accused Yahweh of having broken his promises, since they were able to point to the covenant between Yahweh and the Davidic dynasty by means of which Yahweh had assured David that his house would endure for ever (see Ps. 89). This covenant now lay in ruins, so it was possible to request Yahweh to revivify his covenant with the dynasty, to recreate the state. Even if the covenant theology as expressed by the Deuteronomist literature was predominant, the exilic situation lead its thinkers to emphasize the concepts of Yahweh's election of Israel and of divine promise.⁷⁷⁵ The possession of the land of Palestine in the future was anticipated as a sign post which pointed forward to a new existence in the "promised land."⁷⁷⁶ These themes are present in

⁷⁷³ Klaus Nünberger, *The Living dead and the living God*, (Petermaritzburg, Pretoria: Cluster Publications, 2007), 65.

⁷⁷⁴ Nicholas P. Lemche, *op. cit*, 184.

⁷⁷⁵ Ibid.

⁷⁷⁶ Ibid.

the Deuteronomistic literature, but they receive special significance particularly in the work of the Yahwist, and for this reason, they signify some sort of opposition to the Deuteronomic theology of sin and punishment.

In exile as in the desert the “wandering” Israelites found a fertile place for reflection, imagination and speech. In this place of marginalisation, the Israelites confronted a serious soul-work. In this land of dislocation they had come to remember that without faith and hope-and honesty-they could get lost.⁷⁷⁷

As the time of the Exile neared its end, and the possibility of returning to Palestine became even more prominent the various views became confluent. It was emphasized that Israel was forced to go into exile because of her sins, while it was maintained that the Israelites were nevertheless the chosen people. It was accordingly possible to look forward to a liberation which would make an Exodus possible for Israel, so that she could return to her inheritance. This it was held, was the promise to the patriarchs, who themselves had been compelled to leave the land of Canaan, that is to go into exile, although they still retained the promise that their descendants would one day return.⁷⁷⁸

3.4 Jesus the Migrant

The NT develops the theme of migration and the stranger in a lucid way in the person of Jesus Christ. There is general agreement among scholars that Jesus of Nazareth was conscious of being a stranger in his own country.⁷⁷⁹ This is true because Jesus himself appeared as homeless stranger in the towns and villages of Palestine. As charismatic, challenging, and convincing as he was in preaching his vision of the reign of God, he assured

⁷⁷⁷ Donald Cozzens, *Sacred Silence: Denial and the Crisis in the Church*, (Collegeville, Minnesota: Liturgical Press, 2004), 7.

⁷⁷⁸ Ibid.

⁷⁷⁹ Arthur Sutherland, *I was Stranger: A Christian Theology of Hospitality*, (Nashville: Abingdon Press, 2006), 2.

his audience: “foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head” (Matt. 8:20).⁷⁸⁰ Hence any attempt to construct a Christology must consider that after Jesus began his mission, there is no indication that he ever stayed under his own roof again. It underscores the importance of hospitality for those who would be his disciples.⁷⁸¹

3.4.1 A Refugee

Not long after Jesus was born, he and his parents had to leave Bethlehem. The Gospel of Matthew informs us that Herod the Great wanted to kill him (Matt 2:13-14).⁷⁸² Herod had been told by the three magi that they were on their way to see the newborn king of the Jews (Matt 2:1-8). Herod was fearful and jealous of any rival to his throne. When the magi did not report back, Herod ordered the slaughter of all male children in the area around Bethlehem (see Matt.2:16-18).⁷⁸³ This characterization of Herod as paranoid and ruthless fits other portrayals of the king from that period.⁷⁸⁴ Joseph, Mary, and the child Jesus sought asylum in Egypt. There was a large Jewish population in Egypt, especially in Alexandria, so it was natural that they go there.⁷⁸⁵ They left in haste after the angel’s warn-

⁷⁸⁰ Ibid.

⁷⁸¹ Ibid.

⁷⁸² M. Daniel Carroll R, *op. cit*, 115.

⁷⁸³ Ibid.

⁷⁸⁴ C.S. Keener, *A Commentary on the Gospel of Matthew*, (Grand Rapids, Michigan: Eerdmans Publishers, 1999), 110-111.

⁷⁸⁵ At this stage I may assume that some of our leaders would like to know as to why despite the presence of large Jewish community in the Egyptian Diaspora, yet the exilic experience of the Jewish people were less significant as the one in Babylon, we have just treated above. Biblical scholars J. Maxwell Miller and John H. Hayes tries to give reasons as to why the Egyptian exile was less important, in Egypt the Jews possessed limited internal autonomy and governed themselves according to the customs of their ancestors. The Jews possessed a temple that bore structural similarity to the one in Jerusalem, and in which the ancestral god Yahweh (*Yahu*) was worshipped and sacrifices were offered. The existence of such a temple in Egypt would not necessarily have been understood as an infringement of the provision in the Deuteronomic law specifying only one place of sacrifice to Yahweh, since the biblical law speaks of conditions pertaining „in the land,” that is within Canaan (Deut 12:1,10). Isaiah 19:19 speaks „there

ing and probably took few possessions with them in order to be able to travel quickly to avoid Herod's troops.

3.4.2 Guest-Sojourner in Samaria

According to the Gospel of John, Jesus is portrayed as a guest who is away from his home region.⁷⁸⁶ As a stranger, he is passing through the territory of Samaria (see Lk 19:4). And because of a long journey, and confronting the heat of the desert, Jesus is tired out from his journey, he decides to repose. He sits down by a well in order to refresh himself, and he requests a drink from the first person who comes to draw water. "Yet the Samaritan woman is puzzled. She is not puzzled by the fact that a stranger is making her a request. Instead she is puzzled by the stranger's identity – by the fact that he is a Jew."⁷⁸⁷ Consequently, the woman is compelled to discover more about what kind of person this particular guest is. "Jesus' inexplicable knowledge merely reinforces the idea that he is an important person with special powers."⁷⁸⁸ In the course of the dialogue between Jesus and the woman, one finds that the woman "is intent on discerning the identity or at least the relative value of this stranger before she points him toward a hospitable abode."⁷⁸⁹

will be an altar to Yahweh in the midst of the land of Egypt, and a pillar to Yahweh at its border." (J. Maywell Miller and J. H. Hayes, *op. cit.*, 435 The paradox however is that biblical texts in general take decidedly negative attitude toward the members of the Egyptian diaspora. This is especially the case with prophet Jeremiah 44:26-28. The Elephantine community in which the Jews belonged in Egypt were syncretistic in their worship. Oaths and blessings and other evidence refer to a variety of syro-palestinian deities venerated in the Elephantine community. In addition, there was intermarriage with Egyptians and assimilation in both directions. There is evidence of Egyptians becoming members of the Jewish community, and no doubt the reverse conditions also obtained. To say it directly, the Jewish community in Egypt was a mixed one it was not absolutely Jewish in its population content and ideology.

⁷⁸⁶ Andre E. Arterbury, "Breaking the Betrothal Bonds: Hospitality in John 4" in the *Catholic Biblical Quarterly* 72 (2010), 76.

⁷⁸⁷ Ibid.

⁷⁸⁸ Ibid., 78.

⁷⁸⁹ Ibid.

Interestingly, this dynamic of testing the stranger prior to an extension of hospitality surfaces in other Johannine texts as well. For instance, in 2 and 3 John, the Christian leaders test travelling missionaries for theological heresies before granting hospitality to them (see 2 John 10:3 and John 10). In part, the author of 2 John claims that “to host travelling evangelists equates to participation in their ministry (2 Jn 11). Hence, identity questions must be answered and theological tests must be administered before a host commits to aid these travellers.”⁷⁹⁰ The knowledge of who the stranger was desirable in the ancient world as is desirable at our time. “One of the primary associations with the custom of hospitality in antiquity is the notion that the stranger who requests hospitality may well be an incognito god.”⁷⁹¹ Even more striking, in (Lk 24:13-35), the resurrected Jesus appears in an incognito human form and accepts hospitality from two of his disciples.”⁷⁹² Clearly, in John 4 when the author portrays Jesus as being tired and thirsty, the readers are reminded that they cannot misconstrue Jesus in a docetic manner. In fact while highlighting the divinity of Jesus, the author of John builds on his common association between hospitality and divine visitors. Jesus is the visitor who turns out to be far greater than the hosts initially realize. Thus the woman come recognize Jesus as the “saviour of the world,” the Messiah.

3.4.3 Unwelcome by His Own People

The account from the Gospel places an enigma on the opposition of the people of Nazareth, and the amazement of Jesus himself. Astonishment involves being open to the mystery, for the enigma that time and again reveals that a person is different from what one thought. It means welcoming that which is strange in another as something novel with a

⁷⁹⁰ Ibid.

⁷⁹¹ Ibid.

⁷⁹² Ibid.

message, something that can effectuate change. This does not happen of its own accord, for people tend to cling to the familiar and to resist what is strange.⁷⁹³ At the beginning of his public ministry, when returning to the village where he had grown up, Jesus visited the synagogue and began to speak of things hitherto unheard of. The amazement of the village dwellers is imaginable (see Mk 6:2-6; Lk 4:22; Jn 6:42).

The saying about a prophet and his home town occurs elsewhere, but not in this three-partite form (see Mt 13:57; Lk 4:24; Jn 4:44). In this form, there is a conspicuous parallel to God's commission to Abraham: "Go out from your country, your kinship, and your father's house, to a land that I shall show you" (Gen 12:1).⁷⁹⁴

Such implicit biblical allusions can be observed in many statements of Jesus and also occur in the Jewish literature of his day. Through this historical reference, Jesus apparently identified himself with the patriarch who, as spiritually homeless had to break the bonds with kin and country in order to follow his destiny.⁷⁹⁵ The same insight is worded more sharply in several saying of Jesus to his disciples: "He who does the will of my God is my brother, my sister and my mother" (Mk 3:35); "He who loves his father or mother than me is not worthy of me:" (Mt 10:37; Lk 14:26). The account of Jesus and his hometown shows something of the mystery and unexpectedness that was part of his essence as historical figure.⁷⁹⁶ The fourth gospel puts it clearly from the beginning that "he came to his own and his own people did not accept him" (Jn 1:11).

⁷⁹³ P. J. Tomson, "If this be from Heaven.." *Jesus and the New Testament Authors in their Relationship to Judaism*, (Sheffield: Sheffield Academic Press, 2001), 117.

⁷⁹⁴ Ibid.

⁷⁹⁵ Ibid.

⁷⁹⁶ Ibid.

3.5 Jesus' Hospitality to Strangers

Jesus is a paradigm of hospitality as he represents and embodies the hospitality of God.⁷⁹⁷ Representing the hospitality of God, Jesus is inhabited by and filled with the power of the Holy Spirit (see Lk 4:1; Acts 10:38) in order to bring good news to the poor (see 4:18-19). In Lukan perspective, Jesus is the anointed one, the Christ, precisely as the empowered in all aspects of his ministry by the Holy Spirit. It is in this sense that we can understand the entire life of Jesus, including his ministry of hospitality, as pneumatically constituted.⁷⁹⁸

3.5.1 Jesus is the Model of Hospitality

Jesus represents hospitality of God to humanity, and at the same time he is the exemplary recipient of hospitality.⁷⁹⁹ From his conception in Mary's womb by the power of the Holy Spirit to his birth in a manger through to his burial (in a tomb of Joseph of Arimathea), Jesus was dependent on others. He relied on the goodwill of many, staying in their homes and receiving whatever they served (see Lk 10:5-7). Thus during his public ministry, he is a guest of Simon Peter (see Lk 4:38-39), Levi (Lk 5:29); Martha (see Lk 10:38; Zacchaeus (Lk 19:59, various Pharisees and unnamed homeowners (see Lk 5:17; 7:36; 11:37; 14:1; 22:10-14)).⁸⁰⁰ This idea cements the understanding that Jesus Christ was a stranger, but he is the stranger who was generous and very welcoming to strangers and the poor people.

⁷⁹⁷ B. Byrne, *The Hospitality of God: A Reading of Luke's Gospel*, (Collegeville, Minnesota, Liturgical Press, 2000), also Amos Yong, *Hospitality and the Other*, (Maryknoll, N.Y: Orbis Books, 2008), 101.

⁷⁹⁸ Ibid.

⁷⁹⁹ Ibid.

⁸⁰⁰ Amos Yong, *op. cit.*, 101. The list can be supplemented by details in the other Gospels (Mk. 3:20; 7:17, 24; 9:28; 10:10; 14:3; and Matt. 9:10; 17:25; 26:6, 18).

Preaching in the desert before the hungry multitude, the apostles do not find means to feed people. Jesus multiplies bread and fish to the satisfaction of all present. He describes himself as a good shepherd who is ready to give up his life for the people. After his resurrection, Jesus is invited by two disciples to stay with them because the night was at hand (see Lk 24:29). Yet rather than serving him, it is he who “took bread, blessed and broke it, and gave it to them” (Lk 24:30), at which moment they recognized that it was they who were guests of the divine all along.⁸⁰¹ Similarly, throughout his public ministry, Jesus, who was the recipient of hospitality, is at the same time the one who heralds and personifies the redemptive hospitality of God. He is the “journeying prophet” of the Spirit who eats at the tables of others proclaims and brings to the hosts the “prospectus of the eschatological banquet of God” for all those willing to receive it.⁸⁰² Those who welcome Jesus into their homes become, in turn, guests of the redemptive hospitality of God.⁸⁰³

3.5.1.1 *The commandment of Love*

It has been said that the love command is the magna charta of the kingdom of God,⁸⁰⁴ for it is the love command that best characterizes the ethical instruction of Jesus and forms its essence (see Mk 12:29-31).⁸⁰⁵ In summarising the divine demand, Jesus reduced all the commandments to two. All other commands thus become a commentary on these two. By placing these two commandments side by side, Jesus revealed that love of God and love of human person are an inseparable unity. One cannot love God and not love

⁸⁰¹ E. R. Geitz, *Entertaining Angels: Hospitality Programs for the Caring Church*, (Harrisburg: Morehouse, 1993), 28-32.

⁸⁰² D. Moessner, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative*, (Minneapolis: Fortress, 1989), 539.

⁸⁰³ As is the case with Zacchaeus, who though short in stature, by climbing on the tree and longing to Jesus, and by the manifestation of his faith that prompted him to receive Jesus in his home, in turn he was assured of salvation by Jesus.

⁸⁰⁴ R. H. Stein, *The Method and Message of Jesus' Teachings*, (Philadelphia: Westminster Press, 1978), 100.

⁸⁰⁵ Ibid.

his/her fellow human person, for God will not accept such love (see Matt 5: 23-24, 1 Jn 4:20).⁸⁰⁶ Only when one is willing to love his/her neighbour, then can he/she truly love God. Yet this does not mean that the love of God and the love of human person are identical. The love of God cannot dissolve into a human so that the love of human person becomes an end in itself. God is no abstraction but a person. The command to love God sees God as our heavenly Father to be loved and obeyed (see Mk. 7:21-22).⁸⁰⁷

With regard to the command to love one's neighbour, Jesus broadened the understanding of "neighbour" to include everyone.⁸⁰⁸ Jesus removes all former limitations. The believer is to love all.⁸⁰⁹ The curious reader might be surprised as to why in the commandment of love Jesus preaches, based on the Levitical command (see Lev. 19:33-34), the words "stranger" and "alien" does not appear in the commandment of Jesus. As we have seen above-the love to the neighbour is interpreted differently in the NT. To have aliens, the native need to possess land, as seen in Leviticus 19:33-34. Jesus' earliest followers were colonized people; even as indigenous person, they typically thought of themselves as aliens and not "others." The concepts "stranger" and "alien" became self-identifying parlance for followers of Jesus Christ within the later writings of the NT (see Heb 11:13, 1 Pt. 2:11; and Jn 5:1f).⁸¹⁰

3.5.1.2 *Jesus demands Changed Attitude*

In various meal scenes in the Gospel we see that the most eager recipients of the divine hospitality were not religious leaders but the poor and the oppressed.⁸¹¹ By associating

⁸⁰⁶ Ibid.

⁸⁰⁷ Ibid.

⁸⁰⁸ Ibid.

⁸⁰⁹ Ibid.

⁸¹⁰ Ibid.

⁸¹¹ P. Heil, *The Meal Scenes in Luke-Acts: An Audience-Oriented Approach*, (Atlanta: Scholarship Press, 1999), 13.

himself with the poor and marginalized, Jesus preached change of attitude towards strangers and wretched people of the earth.⁸¹² Association with sinners was to be avoided, according to the Pharisees. They based their conclusion in this matter on (Leviticus 10:10) “You are to distinguish between the holy and the common, and between the unclean and the clean”. Because moral wickedness is not distinguished from impurity in the Hebrew priestly literature the sinner is considered to be unclean. Uncleanness was considered infectious, and therefore, a human being might become unclean by contact with any sinner.⁸¹³ In everyday life, Jesus was concerned with tax collectors, sinners, the poor, and women. He associated freely with them (see Lk 5:29-30; 7:29, 34:15:1; 18:9-14). Jesus and his disciples sat at the table with tax collectors and ate and drink with them (see Lk 5:29-30). Tax collectors are in Jesus’ audience when the disciples of John question him (see Lk: 7:29) and when Jesus teaches the parables of the lost sheep, the lost coin and the prodigal son (see Lk 15:1). Jesus admits that he is widely known as a friend of tax collectors (see Lk 7:34).⁸¹⁴ To do so, Jesus frequently broke from the rules of hospitality, upset the social conventions of meal fellowship that followed class hierarchical order (for example, Jesus did not wash before dinner), and even went as far to rebuke his hosts.⁸¹⁵

As regards the changing of attitude, Jesus advocates a turn - about from the culture of retaliation. While travelling around Palestine, the Samaritans refused entry for Jesus in their land. At the outset of the journey to Jerusalem there is opposition to Jesus, but he accepts it quietly and refuses to seek vengeance upon those who insult him.⁸¹⁶

⁸¹² D. M. Sweetland, *Our Journey with Jesus*, (Collegeville, Minnesota: The Liturgical Press, 1990), 136.

⁸¹³ Ibid.

⁸¹⁴ Ibid.

⁸¹⁵ D. B. Gowler, “Hospitality and Characterization in Luke 11:37-54: A Socio-Naratological Approach” in *Semeia* 64 (1993), 213-251.

⁸¹⁶ Howard Marschall, *The Gospel of Luke: A Commentary on the Greek Text*, (Glassgow: The Pater Noster Press, 1978), 403.

The direct three days journey to Jerusalem lay through Samaria, and was the regular route taken by pilgrims for Jerusalem. Jesus was unwelcome. The Samaritans would not receive him. We are presumably to think of indirect rejection of him in the persons of messengers, who reported on their experience. The fact that Jesus did not resort to violence against Samaritans, despite the long history of hostility⁸¹⁷ between the two communities, is a complete change of attitude. “Jesus models a new and different way of looking at persons who are outside the circle of the known and beyond acceptability.”⁸¹⁸

Objectively, Jesus wants to convey a message that Samaritans too can be good people. Jesus shows that in the parable of the Good Samaritan (see Lk 10:25-37). In spite of the fact that the Samaritans had just rejected Jesus’ visitation (see Lk 9:51-56), he nevertheless presents the Samaritan as fulfilling the law, loving neighbour, and embodying divine hospitality.⁸¹⁹

From what we have developed above in relation to the commandment of love, we can make the following synthesis:-

(a) Jesus eliminates the reality of stranger. In the NT, “stranger” recurs 14 times, together with a few related expressions. If one excludes a single passage (see Mt 27:7) referring to the field for strangers bought with the blood money of Judas, the scope covered by this definition remains predominantly religious: the stranger is the man on earth whose sights

⁸¹⁷ Between the two communities over the course of centuries the antagonism was marked by a series of betrayals and acts of revenge. In 128 BC the Jewish leader Hyrcanus took over Samaria and burned down the Samaritan sanctuary on Mount Gerizim; in 107 BC he destroyed Sechem. In AD 6/7, during Jesus’s youth, Samaritans infiltrated the Passover celebration in Jerusalem and scattered bones in the temple, thereby defiling it. Years later (AD 52), the Samaritans slaughtered a company of pilgrims from Galilee who were on their way to Jerusalem for Passover. This atrocity degenerated into a spiral of violence that led to several interventions by the Romans (Daniel Carroll R. *Christians at the Border*, 117).

⁸¹⁸ Daniell Carroll R, *op. cit.*, 120.

⁸¹⁹ A. C. Thieslton, “Christology in Luke, Speech-Act Theory, and Problem of Dualism in Christology after Kant,” in J. B. Green and M. Turner (eds.), *Jesus of Nazareth, Lord and Christ-Essays on the Historical Jesus and New Testament Christology*, (Grand Rapids, Michigan: Eerdmans, 1994), 453-472.

are set on heaven (see Jn 3:7, 1 Pet 2:11). The distinction between citizen and stranger or brother and stranger is only made in NT to be rejected.⁸²⁰ This is the significance of Paul's letter to the Ephesians which declares that the Gentiles, hitherto strangers and sojourners, "alienated from the Commonwealth of Israel, and strangers to the covenants of promise" have now, in Christ, become "fellow citizens," they have entered into the single brotherhood of those re-born in Christ, who taught that by treating strangers as brothers we reach God himself (see Mt 25:31-46).

(b) Fraternal welcome of the stranger is an essential aspect of Christian life. With the elimination of stranger as category from Christian view of life, the connotation of the word itself undergoes an essential semantic transformation: "stranger" soon becomes equivalent to "guest", "welcome and hospitality." The love for the stranger becomes the essential expression of love for one's neighbour (see 1Jn 4:19; 3:17-18) it becomes "the most official manifestation of charity. Hospitality in this way, builds and develops the Body of Christ, and in some sense anticipates the reality of the heavenly country in the earthly pilgrimage. The author of the Letter to the Hebrews tells his recipients: "(...) remember always to welcome strangers, for by doing this, some people have entertained angels without knowing it" (Hebr.13:2), in other words, the Body of Christ is affirmed, and a form of heavenly companionship realized in hospitality. Hospitality is also revealed as a foretaste of the heavenly banquet for pilgrims still on earth in (see 1 Pet 1:17; 2:11; 4:7-11), in which it is seen as part of the priestly function of the whole people (see 1 Pet. 2:9; 4-8-9). In the pastoral letters, hospitality goes for beyond the requirement of correct ethical conduct on the

⁸²⁰ Pontifical Commission for Pastoral Care of Migrants, *Migrations*, Vol. I (Vatican Press: Vatican City, 1985), 55.

part of Christians to assume a clearly ecclesiological function: it builds the Church as a large family of all those related to Christ.⁸²¹

(c) The abolition of any distinction between “fellow-countryman” and “stranger” inevitably also inspires a new relation of the Christian with his own country. Jesus himself dearly loved his own land and wept over its downfall (see Lk 19:41), but at the same time clearly stressed that his message involved its overcoming all the inclination to exclude others and the hate against foreigners. As prophet, he knew himself to be an outcast from his own country (see Mt. 13: 54-57, Jn 4:44); he knew that he was not limited to one fold (see Jn 10:16), and in his own capital Jerusalem, knew he had to experience the tragedy of his rejection (see Lk 13:33-35, Mt 23:37, Rev. 11:8). Jesus instead pointed out to the new people inspired by Him a land par excellence (see Mt 5:5, Ps 37:11), an incorruptible place (see Mt 6:19-20), a final meeting place with Him (see Lk 23:43, Act 7:58). It was in this vision that the earliest Christians reflection would identify a heavenly Jerusalem, the true country of believers and mother of Christians (see Gal 4:25-26), and the final overcoming of the earthly Jerusalem (see Heb. 11:10, 16). This is the country to which all believers, especially the persecuted (see Rev. 3:12) are directed (see Phil. 3:20; Heb 13:14, Rev. 3:12; 22:4). In relation to it, everyone in this world feels equally to be a pilgrim and a stranger.⁸²²

3.6 St. Paul an Apostle beyond Borders

St. Paul is reputed as the “ambassador of the nations” or sometimes as the “apostle of the nations.”⁸²³ Of all the great wayfarers of antiquity, the journeys of Paul of Tarsus are among the best documented. His travels by land and sea in the Roman dominated eastern

⁸²¹ Ibid.

⁸²² Ibid., 57.

⁸²³ P. J. Tomson, “If this be from Heaven..” *Jesus and the New Testament Authors in their Relationship to Judaism*, (Sheffield: Sheffield Academic Press, 2001), 170.

region of the Mediterenean during the relatively peaceful era of the *Pax Romana* are most reliably reconstructed by placing primary reliance upon those epistles judged authentically his own (Rom, 1-2, Cor, Gal, Phil, 1 Thess, and Phl.).

As “apostle of the nations,” the aspect of social integration for strangers and towards strangers has received an extended coverage in Pauline corpus.⁸²⁴ This is especially evident in the epistle to the Corinthians and Colossians. The occasional withdrawal from pagan banquets hinted at (see 1Cor. 10:1ff) would present a clear critique of paganism and would very likely lead to opportunity for believers to explain or defend Christian position a scenario made more conceivable in light of the important place of “table-talk” at Greco-Roman banquets.⁸²⁵ Paul expected his converts to respond to queries, and criticism of outsiders is made clear, by the final injunction of the significant mission passage (see Col 4:2-6).⁸²⁶ A high degree of social integration on the part of the Christian community in Corinth is highlighted in the ritual gatherings held in private residences in the name of Christ. Under normal circumstances invitations of a general or specific nature would be required. Several chapters later (see 1 Cor 14:23-25) Paul refers to outsiders entering the house during corporate worship, suggesting that such invitations were issued by members of the Church.⁸²⁷ It is reasonable to surmise that the believers who accepted invitations to attend pagan banquets increased their chances of reciprocally and successfully inviting their unbelieving neighbours to Church. This connection may be more significant than it first appears, since it is entirely likely that the house-church gatherings included not only prayers but a community meal as well, a topic Paul addresses directly in Chapter 11. This point is

⁸²⁴ J. P. Dickson, *Mission-Commitment in Ancient Judaism and the Pauline Communities*, (Tubingen: Mohr Siebeck, 2003), 258.

⁸²⁵ Ibid.

⁸²⁶ Ibid.

⁸²⁷ Ibid., 26.

socially significant. It means that the invitation to share a meal with pagans could be reciprocated with invitations to attend Christian meals (and worship).⁸²⁸ However, one understands the specifics, it remains striking that Paul calls upon the Corinthians to model their social behaviour on his own missionary practice: whatever they decided upon in relation to the question of idol - food they were to make sure their entire social conduct promoted the reputation of God and secured the salvation of Christians, Jews and Greeks alike. Social integration was to have a definite missionary edge.⁸²⁹

3.6.1 Christianity as Universal Religion

St. Paul addresses himself as the “Apostle of the nations” in the passage when he emphasizes the enduring calling of Israel (see Rom 11:13). His `Gospel for the non-Jews, as he calls it elsewhere, stands apparently in a direct and positive relationship to the calling of the Jewish people.⁸³⁰ This initial surmise leads us into conflict with the prevailing interpretation that Paul had principally and exemplarily broken with Judaism. This reading, accepted by Church fathers and reformers, acquired a particular intensification in modern historical criticism.⁸³¹ Because of his assumed breach with Judaism, Paul was understood to have drawn inspiration primarily from Greek thinking and Hellenistic religiosity, thus being radically opposite to Peter and James, the leaders of the Jewish Church in Jerusalem

⁸²⁸ It should be noted that while in (1 Cor 11), St. Paul denounces believers for partaking of the meal in an unworthy manner (vv.27ff) he says nothing at all in relation to unbelievers. Paul clearly endorsed the presence of unbelievers during community worship and there is no reason at all (apart from modern dogmatic considerations) to suspect it would be otherwise in relation to community meals-especially since both probably occurred at the one gathering.

⁸²⁹ J. P. Dickson, *op. cit*, 261.

⁸³⁰ Ibid.

⁸³¹ Ibid.

for whom the law retained its validity. Paul would have liberated the gospel from the constraints of the Jewish law and have cleared way for Christianity as a universal religion.⁸³²

To St. Paul the Church is a divine creation. His Spirit assembled Jews and Gentiles into a new eschatological family of believers.⁸³³ Paul constantly sought ways of giving visible expression to this new found *koinonia* in his churches with their marked social differences between believers, as well as the ethical differences between Jewish and Gentile Christians.⁸³⁴ The followers of Christ attained a new identity within the new family of God. It was Paul's responsibility to communicate this knowledge to his communities, change the attitudes of Jewish and Gentile believers towards each other.⁸³⁵

3.6.2 The Travelling Apostle

The story of Paul's missionary journeys in spreading the good news of the Gospel message forms one of the central accounts of the NT. The apostle Paul lists some difficulties and trials that he faced in his missionary service to the Gentiles. This is certainly not the only place where Paul catalogues his trials and tribulations (see Rom. 8:35; 1 Cor. 4:9-13; 2 Cor 4:8-9; 6:4-5; 8-10;12-10; Phil 4:12) for similar passages, but the rhetoric reaches unprecedented high in this section of the so called "Fools Speech" of (2 Cor. 11:1-12:3).⁸³⁶

It is generally recognized that Paul here is defending his apostolic ministry in the face of a hostile group of opponents in Corinth. In so doing he resorts to boasting in order to exalt his dedication to the cause of Jesus Christ and leave his opponents looking as if they were somehow second-rate:

⁸³² Ibid.

⁸³³ See S. Joubert, *Paul as Benefactor: Reciprocity, Strategy and Theological Reflection in Paul's Collection*, (Tübingen: Mohr Siebeck, 2000), 22.

⁸³⁴ Ibid.

⁸³⁵ Ibid.

⁸³⁶ L. J. Kreitzer, *Pauline Inmates in Fiction and Film*, (Sheffield: Sheffield Academic Press, 1999), 35.

Whatever bold claims anyone makes-now I am talking as a fool - I can make them too. Are they Israelites? So am I. Are they descendants of Abraham? So I am I. Are they servants of Christ? I speak in utter folly-I am too, and more than they are: I have done more work, I have been in prison more, I have been flogged more severely, many times exposed to death. Five times I have been given the thirty-nine lashes by the Jews; three times I have been given thirty-nine lashes by the Jews; three times I have been beaten with sticks; once I was stoned; three, I have been shipwrecked and once I have been in the open sea for a night and a day; continually travelling, I have been in danger from rivers, in danger from brigands, in danger from my own people and in danger from the gentiles, in danger in the towns and in danger in the open country, in danger at sea and in danger from people masquerading as brothers. I have worked with unsparing energy, for many nights without sleep; I have been hungry and thirsty, and often altogether without food or drink; I have been cold and lacked clothing (2 Cor. 11: 21-27).

The narratives about the dangers which Paul encountered in his missionary journeys as reported in Acts of the Apostles and the letter to the Corinthians, paint a vivid picture of the sense of hopelessness and despair which comes to “wandering apostle” and those who travel with.⁸³⁷ In the wrecked ship, Paul is a prisoner, is bound with chains under escort to Rome. But Paul is nonetheless the one through whom God delivers the rest of the people on board to safety (see Act 27:21-26). God is very much presented as in control of the situation in that he has a man (the apostle Paul) on the scene is carrying out his mission. This suggests that God’s purposes in having the good news spread to the ends of the earth will not be thwarted by any means, not even the awesome powers of a sea-storm which brings about shipwreck.⁸³⁸ The shipwreck is to be seen as a demonstration of God’s power and sovereignty. In the midst of something so disastrous as shipwreck, the hand of God at work effecting salvation.⁸³⁹ The story of the shipwreck can help us to understand that the stranger can be an instrument which God uses to bring a blessing to hosts.

3.6.3 Paul’s Charity and Receiver of Charity

Paul is a recipient and conduit of God’s hospitality. He was first the beneficiary of divine hospitality through those who led him by the hand, and then through Judas on

⁸³⁷ Ibid.

⁸³⁸ Ibid.

⁸³⁹ Ibid.

Straight Street, Ananias, other followers of Jesus who helped him escape from conspiring enemies, and Barnabas (see Act 9:8; 11,17-19, 25,27,30).

As missionary and traveller, St. Paul had met situations of homelessness in a foreign land. Luke reports often how much St. Paul had to be accommodated in the house of some generous Christians; one of them a woman named Lydia:

After a few days in this city we went outside the gates beside a river as it was the Sabbath and this was a customary place for prayer. We sat down and preached to the women who had come to the meeting. One of these women was Lydia, a woman from the town of Thyatira who was in the purple-dye trade, and who revered God. She listened to us, and the Lord opened her heart to accept what Paul was saying. After she and her household had been baptised she kept urging us, if you judge me a true believer in the Lord, she said, 'come and stay with us.' She would take no refusal. (Act 16:13-15).

Lydia met Paul, the young disciple Timothy, Luke, and Silas “some days” after they arrived in Philippi (see Act 16:119. Paul and company were homeless strangers in a city where they were not even noticed by the people, let alone being greeted, welcomed, and received. The stress of the passage seems to be that the travellers were in sad shape. This was not the case in other cities.⁸⁴⁰

St. Paul is portrayed as a generous traveller. During the storm threatening the voyage to Rome, under custody, Paul hosts the breaking of bread which itself becomes significant as a life giving event that foreshadows the salvation of 276 people on the ship (see Act 27:33-37).⁸⁴¹ The book of Acts closes with Paul as host, welcoming all who were open to receiving the hospitality of God (see Act. 28:23-30).

⁸⁴⁰ Arthur Sunderland, *I was a Stranger*, p. 45. Some other texts still further point the fact of Paul being nursed by other people. Paul is also a guest of Jason of Thessalonica (Act 17:7), Prisca and Aquilla at Corinth (Act 18:3), Titus and Justus also at Corinth (Act 18:7), Philip the evangelist at Caesarea (Act 21:8), Mnason in Jerusalem (Act 21:16), and unnamed disciples at Troas, Tyre, Ptolemais, and Sidon (Act 20:8; 21:4, 7:27:3), cared for by friends (Act 24:23;27:3)).

⁸⁴¹ E. La Verdiere, *The Breaking of the Bread: The development of the Eucharist according to the Acts of the Apostles*, (Chicago: Liturgy Training Publications, 1998), chapter 6.

Paul also recommitted himself to mobilise donations for the care of the poor in the Church in Jerusalem.⁸⁴² Despite the public humiliation Paul had endured in Antioch, and the driving force behind his imaginative collection project was his own integrity regarding his reciprocal commitment to Jerusalem, as well as his conviction about the unity of the new people of God.⁸⁴³ He said:

Next, brothers, we will tell you of the grace of God which has been granted to the churches of Macedonia, and how, throughout continual ordeals of hardship, their unfailing joy and their intense poverty have overflowed in a wealth of generosity on their part. I can testify that it was of their own accord that they made their gift, which was not merely as far as their resources would allow, but well beyond their resources, and they had kept imploring us most insistently for the privilege of a share in the fellowship of service to God's holy people-it was not something that we expected of them, but it began by their offering themselves to the Lord and to us at the prompting of the will of God. In the end we urged Titus, since he had already made a beginning, also to bring this work of generosity to completion among distressed in a way that God approves leads to repentance and then to salvation with no regrets; it is the world's kind of distress that ends in death. Just look at this present case at what the results has been of your being to feel distress in the way that God approves-what concern, what defence, what indignation and what alarm; what justice done (2 Cor 8:1-16).

Generosity is the way of living the Christian faith. The giving and receiving of hospitality is manifested throughout the first century church. The early Christians, the house or home “becomes a new sort of sacred space, where the reign of God produces the community of grace, the house of God, *Beth-El*, where God dwells.”⁸⁴⁴ The book of Acts narrates in a precise way the life of these early Christians, who had everything in common, for one another, and ensured that no one of them starved without necessities of life.⁸⁴⁵ It is within this framework of mutuality and hospitality that “day by day the Lord added to their com-

⁸⁴² See, S. Joubert, *Paul as Benefactor: Reciprocity, Strategy and Theological Reflection in Paul's Collection*, (Tübingen: Mohr Siebeck, 2000), 122.

⁸⁴³ Ibid.

⁸⁴⁴ C.M. Berryhill, “From Dreaded Guests to Welcoming Host: Hospitality and Paul in Acts” in W. Lewis and H. Rollmann (eds.), *Restoring the First-Century Church in the Twenty-first Century: Essays on the Stone-Campbell Restoration Movement*, (Eugene, Oregon: Wipf & Stock, 2005), 85.

⁸⁴⁵ B. Capper, “Reciprocity and the Ethic of Acts,” in I. Howard Marshall and D. Peterson (eds.), *Witness to the Gospel: The Theology of Acts*, (Grand Rapids, and Cambridge: Eerdmans, 1998), 499-518.

munity those destined to be saved” (Act 2:47).⁸⁴⁶ What is also clear for us is that the ideas of table fellowship, household relationships, and journeying and itinerancy” were characteristics among the believers in the early church.⁸⁴⁷ In all of these cases, not only is Christian life and Christian mission intertwined, but we have seen the roles of guests and hosts as fluid, continuously reversing.⁸⁴⁸

3.7 Conclusion of the Chapter

From the beginning of this chapter we looked at Abraham the forefather of Israel as a migrant, for he was told “leave your country, your kindred and your father’s house for a country which I shall show you; and I shall make you a great nation, I shall bless you and make your name famous; you are to be a blessing!” (Gen. 12:1). The Abraham narrative is significant not only because of his exemplary hospitality, but because his life served as an archetype for ancient Israel’s nomadic, national, and exilic experiences.⁸⁴⁹ He was the “wandering Aramean” who “went down into Egypt and lived there as an alien” (Deut 26:5; see also Gen 12:10; 17:8; 20:1; 21:34; and 23:4).⁸⁵⁰

Two theological affirmations can be given especially on Abraham’s reception of the High Priest Melchizedek as in the letter to the Hebrews. First, in as much as in Hebrews the pilgrim people of God experience God’s redemptive hospitality through the high priesthood of Christ, such hospitality is prefigured in the Genesis narrative’s account of the

⁸⁴⁶ D. W. Riddle, “Early Christian Hospitality: A Factor in the Gospel Transmission” in *Journal of Biblical Literature* 62 no. 2 (1938), 141-154.

⁸⁴⁷ Amos Yong, *op. cit.*, 105.

⁸⁴⁸ J. Koenig, *New Testament Hospitality: Partnership with Strangers as Promises and Mission, Overtures to Biblical Hospitality*, (Philadelphia: fortress, 1985), 91-103.

⁸⁴⁹ T. M. Bolin, ‘A Stranger and an Alien among You’(Gen 23:4): „The Old Testament in Early Jewish and Christian Self-Identity” in J. V. Hills (ed.), *Common Life in the Early Church: Essays Honouring Graydon F. Snyder*, (Harrisburg, Pa: Trinity Press International, 1998), 57-76.

⁸⁵⁰ Amos Yong, *op. cit.*, 109.

hospitality received by Abraham through the high priesthood of Melchizedek.⁸⁵¹ In turn, Abram is transformed into a paradigm of hospitality, both in receiving the divine guests (see Gen 18) and in his mediating God's redemptive hospitality ultimately (eschatologically) to all the nations of the world (see Gen 12:2-3).⁸⁵² Second, in as much as Melchizedek was priest of *El, Elyon*, can it be said he was "the High Priest of the cosmic religion,"⁸⁵³ and in that way represented and foreshadowed how the religious longings and perhaps even beliefs and practices of all people are oriented towards God?⁸⁵⁴ Can Melchizedek symbolize the stranger with whom we have more affinity than we realize, and can his religion be the religion of the stranger preserved, in the wisdom of the cultures and tradition of the ancient Near East and that anticipates the religion of Christ witnessed to in the many tongues of the Spirit?⁸⁵⁵

Hence ancient Hebrews were portrayed as *gerim* (sojourners), especially during the period prior to the Canaan settlement. As such they were found more at the bottom half of the social hierarchy more than at the top. Their immigrant or migrant status brought with it all of the discriminatory attitudes and behaviours usually displayed against strangers.⁸⁵⁶ Precisely for this reason they were chosen by Yahweh. Abraham and his descendents, dependent as they were on the hospitality of others, may have represented "the first time in human history in which the divine world was seen to side with outlaws, fugitives and im-

⁸⁵¹ Ibid., 117.

⁸⁵² Ibid.

⁸⁵³ Jean Danielou, *Holy Pagans of the Old Testament*, trans. F. Faber, (Baltimore: Helicon Press, 1957), 104.

⁸⁵⁴ Amos Yong, *op. cit*, 117.

⁸⁵⁵ Ibid.

⁸⁵⁶ Ibid.

migrants` rather than with political structures whose policies and use of power made such social types inevitable.⁸⁵⁷

This puts into perspective the many laws given to remind Israel, once she settled into Canaan, of her responsibilities to the aliens and strangers in her midst: Israel is now no longer merely guest but host to others.⁸⁵⁸ Often discussed with the widows and orphans, the sojourners are considered, in light of Israel`s early history, to be vulnerable as a resident alien without status in a strange land.⁸⁵⁹ From their deliverance from Egypt comes an ethic toward slaves and sojourners (see Ex. 22:21; 23:9; Lev 19:33-34; Deut 15:15 etc): “You shall also love the stranger, for you were strangers in the land of Egypt” (Deut 10:19). To put it to the point, Israel remains sojourners in the eyes of God, as it is God who also owns the land, and all in it is given to Israel (Lev 25:23). As perpetual sojourners, Israel not only had the responsibility to care for the strangers in her midst, but also the opportunity to receive, even the blessings of Yahweh in receiving them.⁸⁶⁰ The desert experience during Exodus far from being devastating, gave the Israelites a deepened meaning in their journey. The desert became a ground for a new discovery about God,⁸⁶¹ and at the same time a place of crisis about God.⁸⁶²

Theologically, we can now make two affirmations. The first affirmation from reflections drawn in the whole chapter is that, for Christians, Jesus Christ is not only the

⁸⁵⁷ F. A. Spina, “Israelites as gerim, `Sojourners,`in C.L. Meyers and M. O`Connor (eds), *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, (Winona Lake, Indiana: Einsebrauns, 1983), 321-335.

⁸⁵⁸ B. A. Asen, “From Acceptance to Inclusion: The Stranger (*ger*) in Old Testament Tradition,” in F. W. Nichols, *Christianity and the Stranger: Historical Essays*, (Atlanta: Scholars Press, 1995), 16-35.

⁸⁵⁹ D. E. Gowan, “Wealth and Poverty in the Old Testament: The Case of the Widow, the Orphan, and the Sojourner” in *Intepretation* 41 (1987), 341-352.

⁸⁶⁰ Amos Yong, *op. cit*, 110, also N. P. Franklin, “The Stranger within Their Gates (how the Israelite Portrayed the non-Israelite in Biblical Literature), (Ph.D Diss., Duke University, 1990), 88.

⁸⁶¹ Christian Hennecke, *Kirche, die über den Jordan geht*, (Münster : Aschendorft Verlag, 2008), 9.

⁸⁶² Ibid.

paradigmatic host representing and offering the redemptive hospitality of God, but he is the exemplary guest who went out into the far country.⁸⁶³ In this regard, Abraham is the prototype of guest transformed and urges us to do the same. Christian life enacts the hospitality of God precisely through our embodying, paradoxically, both the exclusively Christomorphic shape of the ecclesia, the incarnational *koinonia* of God at work in aliens in a strange land.⁸⁶⁴

Secondly, for the Christian believers, practices of hospitality embody Trinitarian character of God's economy of redemption.⁸⁶⁵ In the economy of God, the unconditional gifts of God in Christ and the Holy Spirit mean that there is never any lack of hospitality to be offered and received. The grace of God overturns the world's economy of exchange so that there is only an endless giving and receiving that now characterizes the relationship of the church and the world. This is because what is given and what is received is the triune God manifest in the body of Christ and animated by the power of the Spirit. "And the king will answer, in truth I tell you, in so far as you did this to the one of the least of these brothers of mine you did it to me." (Matt. 25:40).

The standard measure of generosity is the Holy Trinity, which is assurance and provider of the redemption of the economy of exchange and reciprocity.⁸⁶⁶ Rather than an excessive giving that would be taken as squandering if conceived within an economy of scarcity, the Trinitarian life of God reveals abundance of an excessive God whose gifts are abundant; an excessive, yet simultaneously directed toward equality and justice on the one

⁸⁶³ Amos Yong, *op. cit.*, 126.

⁸⁶⁴ B. P. Prusak, "Hospitality Extended or Denied: *Koinonia* Incarnate from Jesus to Augustine" in J. H. Provorst (ed.), *The Church as Communion*, (Washington Dc: Canon Law Society of America, 1984), 89-126.

⁸⁶⁵ Amos Yong, *op. cit.*, 127.

⁸⁶⁶ *Ibid.*

hand, and the creation of a community of mutual givers on the other.⁸⁶⁷ In this scheme of things, receivers do not return to givers out of any incurred indebtedness dictated by an economy of scarcity; rather, receivers allow the gifts received to overflow through their lives into those of others because of the boundless hospitality of an excessively gracious God.⁸⁶⁸ Given the reflections above, it is wise always to consider ourselves as being both guests and hosts, albeit in different respects of our human relationships. This is undoubtedly the spirit of the Bible throughout, to tutor us to the humility of the discipleship of people who follow the way (see Jn 14:6). The Christians themselves should remember that they are people on the way (see Acts 9:1ff). The position of the Scripture as regards migrants and strangers will be developed further both theologically and pastorally in pontifical Magisterium as we move to the next chapter.

⁸⁶⁷ Ibid.

⁸⁶⁸ C. Schrag, *God as Otherwise than Being: Towards a Semantics of the Gift*, (Northwestern: University Press, 2002), 119-120.

CHAPTER FOUR: MIGRANTS IN PONTIFICAL MAGISTERIUM

4.0 Introduction

In the previous chapter we have approached the issue of migrants from the inspiration of the Bible. This chapter undertakes to treat the issue of migration and migrants from the magisterial point of view. What we try to present in this chapter, is the teachings of highest authority of the Church notably, the Church councils, the popes and the Holy See. We avail to systematically show how they have addressed the issue of human migration.

This chapter affirms that the church understands herself as a pilgrim community. It points out that the Catholic Church has treated the issue of migrants and immigrants in a consistent way starting with the end of World War II. It is from then on, the pontifical teachings on the issue of migration never abated.

In fact Christianity has at all epochs of its existence not neglected the issue of migration. While not constituting a systematized theology, some “*semina reflectionis*” (seeds of reflection) can be discovered in the patristic tradition and magisterium. The idea of human beings and the Christian faithful in particular, that of being “migrants” can be traced in the writings of Diognetus, Origen of Alexandria, John Chrysostom, and Augustine.⁸⁶⁹ In his book *The City of God*, St. Augustine portrays human beings as wanderers seeking home.⁸⁷⁰ In the sixteenth century, the Council of Trent underlined the “Christological rea-

⁸⁶⁹ Fabio Baggio and Agnes M. Brazal, *Faith on the Move: Towards a Theology of Migration in Asia*, (Manila: Manila University Press, 2008), ix.

⁸⁷⁰ The picture of the Christian as *peregrines* was central for St. Augustine in his rejection of the classical Greek notion of the *polis*. Plato, Aristotle and the Sophists all held of the same fundamental conception of the social order of the *polis* as the essential locus for achieving the good life. While this classical conception of the *polis* makes good sense within the restricted horizon of the Pagan philosophy, Augustine’s Christian faith taught him that people should not “settle in” for the limited, transient values of the “earthly city,” since their destiny was city that ultimately transcends the restrictions of the social life in this world. Augustine’s favourite metaphor for describing the citizens of the City of God is “pilgrims.” These people of faith and hope are pilgrims, wayfarers, wanderers-they are “on the way” to the

son” for Christian hospitality. It stressed the need for welcoming strangers and respecting them.⁸⁷¹

At all levels, the pastoral care to the migrants is inserted in the Church’s ministries. Migration is featuring in different pastoral priorities of the universal Church and local churches as well. At the local level, for example, one has to mention the migration and refugee service of the U.S Conference of Catholic Bishops which is the largest refugee resettlement agency in the United States.⁸⁷² Catholic Charities USA provides migrants with legal services, food and medical assurances while at the same time mobilizing the Catholic grassroots on immigration reform.⁸⁷³ These faith-based organizations which dedicate their apostolate for immigrants are not only visible in local churches, but also at the centre of Catholicism in Rome, where different Church agents are tending for the welfare of displaced. Hence, the care of migrants and immigrants is a binding witness of global Christianity

Scholars conceive that, “the Catholic Church has a long tradition of including the migrant in its pastoral concerns.”⁸⁷⁴ The Roman Catholic Church is one of the first international organisations to treat the issue of migration.⁸⁷⁵ Several factors and reasons may have contributed to the Roman Catholic Church reach out to migrants.

Historically, the Roman Catholic Church has been part of the suffering migrant community in the Diaspora. In the 1840’s Europe witnessed a massive famine caused by

ultimate City of eternal bliss (St. Augustine, *The City of God*, XXII, 30, also Peter C. Phan (ed.), *The Gift of the Church*, (Collegeville, Minnesota: The Liturgical Press, 2000), 200-201.

⁸⁷¹ Fabio Baggio and Agnes M. Brazal, *op. cit*, *ibid*.

⁸⁷² Matthew Soerens and Jenny Hwang, *Welcoming the Stranger: Justice, Compassion and Truth in the Immigration Debate*, (Illinois: IVP Books, 2009), 161.

⁸⁷³ *Ibid*.

⁸⁷⁴ Daniel Carroll R. *Christians at the Border: Immigration, the church, and the Bible*, (Michigan: Baker Academic, 2008), 64.

⁸⁷⁵ Regina Polak, „Migration: Herausforderung für Theologie und Kirche” in *Diakonia* (August 2011), 152.

the failure of the potato crop in Ireland. This provided the push for many Irish to leave their homeland and migrate to the United States, where farmland was abundant.⁸⁷⁶ German immigrants spiked around the same time, as people fled a government that had stomped out an attempted revolution in 1848, seeking the liberty and democracy offered by United States.⁸⁷⁷ Over 5 million immigrants settled in the USA between 1820 and 1860.⁸⁷⁸ Most of the German and Irish immigrants of this era were also distinct from the previous generations of immigrants in that “they were primarily Roman Catholic, not Protestant.”⁸⁷⁹ This surge in non-Protestant immigration fuelled a sharp anti-immigration sentiment among earlier generations of immigrants, mostly Protestant Christians of various denominations. Many Protestant lay people genuinely believed, following the rhetoric of some Church leaders that Roman Catholicism represented “an invading enemy”, audaciously conspiring, under the mask of holy religion, against the liberties of Protestant Americans.”⁸⁸⁰ This anti-Catholic rhetoric led to a rush of arson against Catholic churches and convents, beginning in the 1830’s, that lasted several decades. Yet continued and increasing Irish and German immigration meant that the number of Catholics-and thus the alleged threat-kept on growing.⁸⁸¹

The exodus of German and Irish people to America was followed by Italians between 1881 and 1920. The Italians were primarily peasant farmers from southern Italy. Unable to support themselves and their families as farmers as they once had, many Italian

⁸⁷⁶ Marcus Lee Hanson, *The Immigrant in American History*, (Cambridge: Harvard University Press, 1940), 162.

⁸⁷⁷ James Ciment (ed.), *Encyclopedia of American Immigration* Vol. I, (Armonk, N.Y: Sharpe Reference, 2001), 67-68.

⁸⁷⁸ Brian N. Fry, *Nativism and Immigration: Regulating the American Dream*, (New York: LFB Scholarly Publishing, 2007), 25.

⁸⁷⁹ Matthew Soerens and Jenny Hwang, *op.cit*, 51.

⁸⁸⁰ William Craig Brownlee, *Popery, An Enemy to Civil and Religious Liberty: And Dangerous to our Republic*, (New York: Charles K. Moore, 1839), 4. Also Matthew Soerens and Jenny Hwang, *op.cit*, 51.

⁸⁸¹ Matthew Soerens and Jenny Hwang, *op.cit*, 56.

peasants set sail in cramped steamships for America. Italians left their land to America primarily for economic reasons.⁸⁸² They established themselves primarily in New York. The Italians were majority Catholics. The Protestant Christians were always sceptic about the spread of Catholicism.⁸⁸³

The Catholic understanding of being an “immigrant community” in America was not uniquely Euro- centric immigrant Catholic community. There were also Latin Americans and Asian-Catholic communities. “Many Asian Catholics are immigrants, voluntary and involuntary. For example, many Filipino Catholics came to the United States in search of better job opportunities.”⁸⁸⁴

Then, successively the two World Wars emerged between 1914-1918, and 1939-1945. These two events produced a recession, an economic depression of great scale. The European continent had a sad experience of refugees, such as the Turkish community pouring into Germany and the Jewish communities spreading abroad. The dictatorial regime of Hitler discriminated against the Jews and mistreated the Catholic Church personnel who were against Hitler’s policies. Internally, the Catholic Church suffered severely from the Nazi regime, as its structures and personnel were targeted. Monasteries and convents were attacked and were confiscated. In Austria for example, a total of twenty-six big monasteries were taken by the Nazi regime.⁸⁸⁵ A critical Pastoral Letter in 1942 to the Nazi regime by the Catholic Bishops from the region of Lower Austria, had resulted into the deportation of about 700 Jewish Catholics, included a religious nun and philosopher Edith Stein.⁸⁸⁶ Yves Congar, a theologian of international stature, serving as chaplain for soldiers

⁸⁸² Ibid., 60.

⁸⁸³ Ibid.

⁸⁸⁴ Jonathan Y. Tan, *Introducing Asian American Theologies*, (Maryknoll, N.Y: Orbis Books, 2008), 66-67.

⁸⁸⁵ Franziskanische Zeitschrift für „*Evangelisierung und Leben*“ (05-06, 2008), 4.

⁸⁸⁶ Ibid.

during the WW II was also captured by the Germans and spent several years in prison at the infamous Colditz Fortress.⁸⁸⁷ From the point of suffering of its personnel as deported and displaced people the Catholic Church acquired the wisdom to care for migrants.

The Holy See has diplomatic relations with the nation states which other Christian communities do not have. The Vatican State takes part in world bodies such as the United Nations, and the European Union as a permanent observer, this helps the Catholic Church to get the clear picture of pressing global issues as discussed by the international community of nations; issues such as the refugee problem and immigration could be highlighted as a pastoral concern of the Church. The creation of the *UNO High Commission for Refugees* in 1946, just one year after the end of World War II, contributed to raise the awareness of the Church about the issue of displaced people. It is in the same year 1946, that the Secretariat of State at the Vatican opened a special office to assist immigrants.⁸⁸⁸ This office was charged to undertake inquiries and to establish links between different committees taking care of immigrants in different countries. In relation to this development in 1951, through the initiative of Pope Pius XII, was founded in Geneva a *Catholic International Commission for Migrants*. Its objective was to apply Christian principles to relevant problem facing immigrants, to coordinate Catholic activities in this undertaking, and to cooperate with secular institutions dedicated to migrants.⁸⁸⁹

The need for a systematized theological teaching on migration was clearly felt after the Second World War, when the Catholic Church was challenged by massive migration caused by the destruction brought about by the war conflict. Renato Cardinal Raffaele Martino states “After the Second World War, while various nations were launching wel-

⁸⁸⁷ Robert Ellsberg, *All Saints*, (New York: The Crossroad Publishing Company, 2006), 115.

⁸⁸⁸ G. Zananiri, „Pastorale des Migrants” in *Catholicisme* t. 1X (1982), 135.

⁸⁸⁹ Ibid.

fare and religious initiatives for migrants, the Holy See recognized the need for a more concerted effort to revitalize and organize its vast and complex network of pastoral ministry in this field.”⁸⁹⁰ Various pontifical documents treat the issue of the migration either partially or fully. The documents treated in this chapter are from Vatican Council II, Papal decrees, and instructions from the Roman Curial dicasteries.

4.1 The Vatican Council II (1962-1965)

Vatican Council II, which produced 16 documents in the form of dogmatic constitutions, decrees and declarations, had included in some of its documents the teaching about migrants and refugees.⁸⁹¹ The community of Jesus Christ, as Vatican II teaches, shares “the joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way.”⁸⁹² Addressing the issue of migration, Vatican Council II made a major leap, becoming the only council after Lateran Council IV in (1215) to treat the issue of migrants.⁸⁹³ But comparatively, the previous magisterial teachings are less significant on the subject since they were “rather occasional interventions which tended to resolve immediate problems.”⁸⁹⁴

During the sessions of Vatican Council II, an appropriate subcommittee had been constituted to draw up a document to be submitted to the council fathers, but later on it was decided that an independent document in the form of declaration or decree concerning immigrants could not be presented because of the lack of time and because such a document

⁸⁹⁰ *People on the Move* (April 2009), 37.

⁸⁹¹ Velasio de Paolis, “The Pastoral Care of Migrants in the Teaching and Directives of the Church” in *Migrations: Interdisciplinary Studies*, Volume One (Vatican City, 1985), 123.

⁸⁹² *Gaudium et Spes*, no. 1.

⁸⁹³ Velasio de PAOLIS, *op.cit*, 117.

⁸⁹⁴ *Ibid*.

dealt with a subject which was pre-eminently disciplinary.⁸⁹⁵ However, the material which had been prepared was used and incorporated in various other conciliar documents.⁸⁹⁶

4.1.1 Pastoral Care- the Leitmotive of the Council

Vatican Council II managed to include in her doctrinal corpus the concern of migrants because of its pastoral stance, and the commitment to engage the Church in dialogue with the modern world. According to Stephen Cardinal Fumio Hamao “the church’ s presence in the World of human mobility is of course, primarily ‘pastoral,’ a continuation of the mission of Jesus the Good Pastor, that of forming the People of God, the pilgrim Church, moving slowly and painfully, but steadfastly, towards the fullness of the Kingdom.”⁸⁹⁷ The ecumenical nature of the Council, brought together bishops of the Roman Catholic Church from all the continents, with representatives from other Churches, and for that it was possible to share ideas affecting the contemporary society. One of the contemporary features of humanity is the aspect of human migration. In succeeding to treat also the issue of migration, the Instruction *Erga Migrantes Caritas Christi* compliments the Council with these words:

*The Second Vatican Council therefore marked a decisive moment for the pastoral care of migrants and itinerant persons, attributing particular importance to the meaning of mobility and Catholicity and that of particular Churches, to the sense of parish, and to the vision of the Church as mystery of communion. Thus the Church stands out as “a people that derives its union from the unity of the Father, the Son and the Holy Spirit” (LG 4) and presents it as welcoming the stranger, a characteristic of the early church, thus remains a permanent feature of the Church of God.*⁸⁹⁸

Chronologically, it would not be ideal to place Vatican Council II at the beginning of this chapter, as there is another Pontifical document on migrants which precedes the

⁸⁹⁵ Ibid.

⁸⁹⁶ Ibid.

⁸⁹⁷ Stephen Fumio Hamao, “Migration and Religious Experience in the Context of Globalization” in *People on the Move* (April-August, 2002), 290.

⁸⁹⁸ Instruction *Erga Migrantes Caritas Christi*, no. 22 in <http://www.vatican.va/roman-curia/pontifical-councils/migrants/do> (accessed on 16.02.2008).

Council. However, we have tried to avoid the captivity of chronological order, to save the liberty of intellectual creativity and the rational order rather than merely following the habitual formality. This is done however not to underestimate the fact that theology is developed in context and is therefore historically situated, and that historical insights develop historically. Having said that, let us state that the Vatican Council II documents, as compared with the text produced by Pope Pius XII, enjoys greater doctrinal and pastoral authority. Therefore, for theological and pastoral reasons, we have found it relevant to follow such an order, than a chronological one which is favoured in historical treatises which should not necessarily be a yardstick to guide a theological and pastoral treatise such as this one.

4.1.2 Conciliar Teachings on Migrants

The Vatican Council II offers a vast reflection about the people on the move, and in different documents, especially in the Pastoral Constitution *Gaudium et Spes*, the decree on bishops *Christus Dominus* and the other one on mission *Ad Gentes*.

4.1.2.1 The Right to Emigrate

The conciliar fathers contests that the right to migrate must be upheld;⁸⁹⁹ the dignity and the equality of the migrant must be respected by avoiding inequality in economic and social development.⁹⁰⁰ What the council seeks to clarify here is that there are no “illegal migrants,”⁹⁰¹ as some categorise strangers who are among them.⁹⁰²

⁸⁹⁹ *Gaudium et Spes*, no. 65.

⁹⁰⁰ *Ibid.*, nos. 63-65.

⁹⁰¹ The word “illegal” has become a mantra in the current politics against migrants. For many years, immigrant-rights activists have sought to encourage people to use the word “undocumented” instead, which describes more accurately the predicament of people living in host countries without immigration papers. Some people have especially opposed using “illegal” as a noun, to describe people rather than their actions. One of the most heartfelt slogans shouted in the huge immigrant marches, printed mainly on

4.1.2.2 The Church as Pilgrimage Community

Vatican II uses a suggestive image of the Church that can help us understand migration as a sign of the times; namely the church as pilgrim.⁹⁰³ The Church is described as necessary for salvation hence the fathers of the council recognize the dynamic nature of the pilgrim Church.⁹⁰⁴ Its full perfection in heaven is described as the “restoration of all things” (see Acts 3:21) and reestablishment in Christ (see Eph 1:10; Col 1:20; 2 Pt 3:10-13). The restoration involves something inevitably linked to migration, bringing people back together in Christ, breaking down the walls that divide cultural and religious groups (see Eph. 2:14). This goes so far as the proclamation that even now in Christ there are strangers and aliens no longer (see Eph 2:19).

The pilgrim image thus interprets migration as a reality that, in the final analysis, is providential in bringing people to the final destiny. The image shows the dynamism of creation, the meaning (goal) of creatures and the providential nature of the Church. The eschatological hymn of all tribes and nations is already being sung by many cultures and peoples being gathered together by migration.⁹⁰⁵ The restoration of the world as a whole begins, in a certain way, in the interaction, reconciliation, and praise of God in the particular churches of the world that are theologically and factually pilgrims. The council itself teaches: “This widening horizon is all the more necessary in the present situation, in which the increasing frequency of population shifts, the development of active solidarity and the

signs, buttons and T-shirts in “No human being is Illegal” (David Bacon, *Illegal People: How Globalization Creates Migration and Criminalizes Immigrants*, (Boston: Beacon Press, 2008), v.

⁹⁰² Michael A. Blume, SVD, “Migration and Social Doctrine of the Church” in *People on the Move* (April-August 2000), 311.

⁹⁰³ Michael A. Blume, SVD, “Towards an Ecclesiology of Migration” in *People on the Move* (December 2002), 115.

⁹⁰⁴ *Lumen Gentium*, nos. 7, 13.

⁹⁰⁵ Ibid.

ease of communications no longer allow any one part of society to live in isolation.”⁹⁰⁶ It goes on to state that “Today there is an inescapable duty to make ourselves the neighbour of every man, no matter who he is.”⁹⁰⁷

4.1.2.3 *The Local church and Migrants*

The undisputed credit of Vatican II is to have inserted the local Church within the Universal Church. The decree *Christus Dominus* reminds the bishops within their local churches to include a pastoral care of migrants in their programmes.

*Special concern should be shown for those members of the faithful who on account of their way of life are not adequately catered for by ordinary pastoral ministry of the parochial clergy or are entirely deprived of it. These include the many migrants, exiles and refugees, sailors and airmen, itinerants and others of this kind. Suitable pastoral methods should be developed to provide for the spiritual life of people on holidays (...) Conferences of bishops, and especially national conferences should give careful, consideration to the more important questions relating to these categories.*⁹⁰⁸

The same paragraph of the decree *Christus Dominus* speaks of diverse categories of persons involved in the phenomenon of the people on the move, and a unifying element is understood, “on account of their way of life (they) are not adequately catered for by the ordinary pastoral ministry of the parochial clergy or are entirely deprived of it.”⁹⁰⁹ The Episcopal Conferences are also involved in the pastoral care for migrants, as it is acknowledged that there is no way in which an individual bishop could have at his disposal all the possibilities of a solution to the problem. Meanwhile, the idea that the problem of displaced people and its solution should be centralized by the Holy See is discreetly dropped.⁹¹⁰ This is truly so because of the new trends of internally displaced people which challenge the local churches to take pastoral care of these people not to wait all the way until Rome makes a word.

⁹⁰⁶ *Apostolicam Actuositatem*, no. 10.

⁹⁰⁷ *Gaudium et Spes*, no. 27.

⁹⁰⁸ *Christus Dominus*, no. 18.

⁹⁰⁹ *Ibid.*

⁹¹⁰ Velasio de Paolis, *op.cit.*, 125.

4.1.2.4 *The New Contributions of the Council*

Since Vatican Council II position on migrants; is not the first magisterial treatment in the history of the Church, it is suggestive to recognise the novelty it brings. In fact, “the Council did mark an important milestone for the pastoral care of migrants not only because of what which it explicitly stated, but perhaps even more because of the new view with which it faced the ecclesiological problems. In this pastoral care for migrants, just as in any other problem, that which is of greater importance is mentalities with which determined norms are put into actual practice.”⁹¹¹ What is newly put into the picture is the significance of the particular Church, including the parish which is understood more as a community of persons rather than as a territory.⁹¹² The regaining of the idea of the Church as the mystery of the presence of God in the midst of mankind, appears and is seen to be “a people brought into unity from the unity of the Father, Son, and the Holy Spirit”⁹¹³ rather than from the visible aspects of which the fundamental category is not so much the hierarchy as it is the faithful who must be fully involved in assuming their ecclesial responsibility.⁹¹⁴

To be added in the pastoral care of migrants is the role which members of consecrated life play. The consecrated are called upon to live continuously under the tension existing between the universal and the local. This is true also for the field of pastoral care on migrants: Religious men and women called to live as neighbours with migrants, each religious, making himself/herself an emigrant with the migrants for his whole life time. He/She make himself/herself a missionary in the true and full extent of the word: one who abandons everything, even his own cultural world, to assume that of every person he meets

⁹¹¹ Ibid.

⁹¹² Ibid.

⁹¹³ *Lumen Gentium*, no. 4.

⁹¹⁴ Velasio de Paolis, *op. cit.*, 125.

during his/her life. The mystery of the Church is lived above all and always in the person of whoever wishes to be a witness of this Church.⁹¹⁵

4.2. Migrants in Papal Documents

As mentioned already earlier, the global aspect of migration has prompted the global address of the Church as well. The popes as universal pastors have been active in guiding the Church to take care of displaced people. Since the time of Paul VI, popes have made pastoral addresses at World Migration Day events celebrated at the beginning of every year. They have also produced official documents in the form of *motu proprio*⁹¹⁶ and *Apostolic Constitution* to deal with the issue of migrants. We shall treat here some of the popes, starting with Pius XII.

4.2.1 Pope Pius XII (1939-1958)

An explosion of migrants across Europe right after the Second World War demanded a response from the Church. The end of the war was marked with increased reality of human mobility. The need for assistance to migrants called for “an authoritative intervention of the Holy See.”⁹¹⁷ By and large the universal Church was compelled by the new circumstance to give an authoritative guidance to enable the Church to be better prepared and equipped. Experience and reflection permitted her to face the problem of migration in a manner which was unified and structured.

⁹¹⁵ *Perfectae Caritatis*, no. 2.

⁹¹⁶ Of all the papal legislative texts, the *Motu Proprio* is the most common source of canonical legislation at the present time. *Motu proprio* come from the Sovereign Pontiff on his own initiative. Originally were used to settle the affairs of the Curia or to administer the papal state they deal today with very serious matters and are mostly legislative in nature. While encyclical and other papal letters are addressed to a certain category of persons, a *Motu proprio* is directed to the Church at large (Francis G. Morrissey, O.M.I., *The Canonical Significance of Papal and Curial Pronouncements*, (Ottawa: St. Paul University Press, 1984), 5.

⁹¹⁷ <http://www.indcatholicnews.com/vatmigh.html> (accessed 16.02.2008).

4.2.1.1 The Apostolic Constitution “Exsul Familia”

Pope Pius XII issued his Apostolic Constitution *Exsul Familia* which was published on August 1, 1952. This document is described by Stephen Cardinal Fumio Hamao as “the magisterial magna charta on migration.”⁹¹⁸ It is the first official document of the Holy See to delineate the pastoral care of migrants globally and systematically, from both the historical and canonical point of view.⁹¹⁹ With this document it is evident that the phenomenon of human mobility has been at the centre of the attention of pontifical magisterium. This is true especially if we recall that already at the beginning of the 20th century Bishop Giovanni Battista Scalabrini of Piacenza (Italy) proposed to Pope Pius X (1903-1914) to establish a commission for the care of immigrants.⁹²⁰ Obviously, like anything else *Exsul Familia* was conditioned by circumstances of its time. In the 1960s, the Church tried to develop apt pastoral responses to many events that continually changed the overall picture of international migration. The Church perceived in the salient phenomenon of the period, including international migration- the “sign of the times” to be interpreted in the light of the Word of God and the magisterium of the Church.⁹²¹

The Constitution is made up of two parts preceded by a brief introduction. The first part is prevalently historical, and by far the most extensive, runs through the course of the Church’s intervention in the field of migration from the very beginning of her life.⁹²² The second part is shorter and is rather normative. The document stresses on the necessity to create personal parishes to serve immigrants as it states:

The sacred ministry can be carried out more effectively among aliens and pilgrims if it is exercised by priests of their own nationality, or at least by priests who speak their language...Such parishes, most

⁹¹⁸ <http://www.indcatholicnews.com/vatmig.html> (accessed on 16.02.2008).

⁹¹⁹ Instruction *Erga Migrantes Caritas Christi*, no. 20 .

⁹²⁰ http://www.vatocam.va/roman_curia/pontifical_councils/migrants (accessed 17.04.2009).

⁹²¹ Stephen Cardinal Fumio Hamao, *People on the Move* (April 2005), 10ff.

⁹²² Velasio De Paolis, *op.cit*, 118.

frequently requested by emigrants themselves, were a source of great benefit both to the dioceses and to souls. Everyone recognizes this and respects it with due esteem.⁹²³

As for the second part of the Document, it admonishes bishops to entrust the spiritual care of strangers and other forms of migrants to priests, whether diocesan or religious, of the same language or nationality, especially the missionaries who have a special license from the consistorial congregations.⁹²⁴ Moreover, all are to be done, “after consultation with consistorial Congregation, and having observed all other requirements of law, every local ordinary shall try to grant these missionaries to migrants the authority to undertake the spiritual care of immigrant Catholics of their own language or nationality with no canonical quasi-domicile or without canonical domicile.”⁹²⁵ What is not to go without a mention is that the document obliges the local ordinaries to provide for the spiritual care of migrants by entrusting this task to priests of the same language or nationality.⁹²⁶ Equally important is the principle that aliens are to be offered the same pastoral care which the faithful in general enjoy, and therefore personal parishes or missions with the care of souls are set up and enjoy parochial faculties.⁹²⁷

4.2.1.2 The Limits of “Exsul Familia”

Although the Constitution *Exsul Familia* marks a turning point for the official Church’s stance on the pastoral care of people on the move, yet the limits of this document have to be made clear and these are as follows:

First, the attention of the document revolves prevalently, if not exclusively, around the expert missionary.⁹²⁸ It is preoccupied with rules and regulations concerning his depar-

⁹²³ Pius XII, *Exsul Familia*, nos. 13, 14.

⁹²⁴ *Exsul Familia*, no. 33.

⁹²⁵ *Ibid.*, no 34.

⁹²⁶ Velasio de Paolis, *op.cit.*, 121.

⁹²⁷ *Ibid.*

⁹²⁸ *Ibid.*

ture, the obligation of the prescript he requires and with priestly discipline; but in the normative part of the Constitution, less attention is paid to the necessity of the missionary's preparation. Neither does the Constitution take into sufficient account the elements that make the difference between diocesan and religious priests.⁹²⁹

Second, even though in principle the responsibility of the bishops in their individual dioceses is not overlooked, the local ordinary appears to be rather stripped of his authority by the fact that the Constitution refers the issue of migrants to the Sacred Congregation for the Bishops (the Consistorial Congregation). It is a reflection of a Church defining herself in a centralized way from the Roman Curia.⁹³⁰

Third, the role of the Religious, men and women, and that of the laity is completely forgotten in the normative section of the Constitution, which does not take into account that very same tradition which is remembered in the first part of the Constitution.

4.2.2 Pope Paul VI (1963-1978)

Pope Paul succeeded John XXIII (1958-1963) who initiated Vatican II Council. Paul VI carried the Council to its completion in 1965. He also ensured that the post Vatican II period meant for the Church to live the spirit of the Council. In 1965 Pope Paul VI founded the International Secretariat for the Direction of the Pastoral Care of Nomadic Peoples, which was to work under the Consistorial Congregation which later took the name of the Congregation of Bishops. On 15 August 1967, with the Motu Proprio "*Regimini Ecclesiae*", the same Pontiff constituted the "*Apostolatus Nomadum*" under the authority of the Prefect of the Consistorial Congregation.⁹³¹

⁹²⁹ Ibid.

⁹³⁰ Ibid., 122.

⁹³¹ http://www.vatican.va/roman_curia/pontificalcouncils/migrants (accessed 17.04.2009).

4.2.2.1 The *Motu Proprio* “Pastoralis Migratorum Cura”

The remarkable document about migrants written by Paul VI is the *Motu Proprio* “Pastoralis Migratorum Cura” (On the Pastoral Care of migrants). With this document, the Pope intended to carry out conciliar directives to review the pastoral norms regarding the care of migrants.⁹³² Dated August 15, 1969 the *Motu Proprio* is very brief- it covers only three pages in the *Acta Apostolicae Sedis*.⁹³³ It does not give new norms exactly, but it entrusts to the Sacred Congregation for Bishops the task of issuing these new norms by means of a special Instruction. In the document the Pope shows a pastoral affection for the faithful Christians who “owing to the special circumstances in which they live also demand particular care, precisely in keeping with their needs.”⁹³⁴ A fundamental pastoral judgment demands the understanding of the social milieu from which the immigrant hails, as it is acknowledged “now it is easy to understand that it is not possible to fulfil effectively this pastoral care if the spiritual patrimony and the special culture of the migrants is not taken into due account. In this respect, the national language in which they express their thoughts, their mentality and their very religious life is of great importance.”⁹³⁵

The Document reiterates the role of bishops in the pastoral care of migrants, as this was the time when national Bishop’ s Conferences were being encouraged, following Vatican Council II⁹³⁶ to provide pastoral care for the people on the move with suitable methods and institutions. To guide the bishops Pope Paul VI issued *Pastoralis Migratorum Cura*, which introduced the corresponding Instruction, *De Pastoralis Migratorum Cura (Nemo Est)* of the Congregation of Bishops to be studied in the following pages.⁹³⁷

⁹³² Velasio de Paolis, *op.cit*, 122.

⁹³³ Ibid.

⁹³⁴ Ibid., 126.

⁹³⁵ *Pastoralis Migratorum Cura*, in Velasio de Paolis, *op.cit*, 127.

⁹³⁶ *Christu Dominus*, no. 18.

⁹³⁷ Stephen Fumio Hamao, *op.cit*, 22.

4.2.2.2 *The Motu Proprio* “Apostolicae Caritatis”

Five years after Vatican II on 19 March 1970, Pope Paul VI issued a *Motu Proprio* “Apostolicae Caritatis” by which he instituted the Pontifical Commission for the Pastoral Care of Migration and Tourism.⁹³⁸ With this *Motu Proprio* he re-organized anew the structure of the pastoral care for migrants, which had been assigned to various sectors within the Roman Curia. A declared purpose of this reform was pointed out as, “to provide better for the spiritual welfare of those who live away from home, it now seems expedient that these activities be usefully and effectively coordinated and placed under one direction.”⁹³⁹

The new commission established by Paul VI undertook the following assignments: “the care of immigrants, the Apostleship of the Sea, the Apostleship of the Air, the Apostolate of Nomads, and the assistance for tourists whose pastoral care had been assigned to the competence of the Congregation of the Clergy by the Apostolic Constitution *Regimini Ecclesiae Universae*.”⁹⁴⁰

4.3 The Curial Documents on Migrants

The Roman Curia is the bureaucratic instrument through which the Pope administers the Holy See and carries out his function both as a supreme governor of the Catholic Church and the Universal Pastor of the Church.⁹⁴¹ The term Curia is borrowed from ancient Rome, where it referred to the seat of the Roman Senate.⁹⁴² It is made up of several Congregations, tribunals, Commissions and Departments. Curial documents, designed for the Universal Church are endorsed by Pope, who is the sole Universal Pastor, before they

⁹³⁸ http://www.vatican.va/roman_curia/pontifical_councils/migrants (accessed 17.04.2009).

⁹³⁹ Velasio de Paolis, *op. cit.*, 132.

⁹⁴⁰ *Ibid.*, 133.

⁹⁴¹ John L. Allen Jr, *All the Pope's Men: The Inside Story of How the Vatican Really Thinks*, (New York: Doubleday, 2004), 204.

⁹⁴² *Ibid.*

are diffused to the faithful. We are now going to explore some documents issued by the Curia destined in the care of Migrants.

4.3.1 The Congregation of Bishops

Previously this Congregation, called the Consistorial Congregation, later took the name of the Congregation of Bishops, as a result of the Vatican II' s idea of collegiality of Bishops, and the placement of local churches in their rightful place. In the Conciliar decree *Christus Dominus*, bishops are admonished to take care of migrants, and henceforth, the affairs of migrants were placed under this Congregation.

4.3.1.1 The Instruction “*De Pastoralis Migratorum Cura*” (*Nemo Est*)

Dated August 22, 1969 the Instruction *De Pastoralis Migratorum Cura (Nemo est)* “On the Pastoral Care of the People who Migrate” is the document of the Congregation of Bishops. It is not an Apostolic Constitution. Therefore, it is a lesser solemn document. However, it had no less impact in addressing the problem of migrants, for it brought a new awareness in the changing periscope of the migratory phenomenon, and placed greater responsibility to the dioceses.⁹⁴³

In this Instruction, the competence of the Sacred Congregation of Bishops is described. It is clearly stipulated that the congregation has within the Universal Church the responsibility for the pastoral care of migrants.⁹⁴⁴ The figure of the expert missionary and that of the eventual delegate who might be appointed for the missionaries is delineated.⁹⁴⁵ In the Instruction one can easily perceive the very clear attempt to present the fact of migration in its totality and complexity;⁹⁴⁶ a reading which gives a social, moral and religious

⁹⁴³ Velasio de Paolis, *op.cit*, 127.

⁹⁴⁴ Ibid.

⁹⁴⁵ Ibid.

⁹⁴⁶ Ibid.

viewpoint leading to its resulting pastoral directions. The pastoral care of migrants is no longer the problem of priests, but of all the people of God, according to the diverse components and each one with his proper role and responsibility.⁹⁴⁷

The instruction reiterates that the local ordinaries have their primary and unique responsibility in the field of migration and immigration. However, they are not to be left alone. The Episcopal Conferences, too, have taken responsibility within their regions.⁹⁴⁸ Even a close collaboration between the Church of countries of origin and that from receiving countries is foreseen.

The Document is the major break-through as it defends the right of migrants even if in a foreign location to keep their native language and the spiritual heritage. It states:

*Migrating people carry with them their own mentality, their own language, their own culture and their own religion. All of these things are parts of a certain spiritual heritage of opinions, traditions and culture which will endure outside the homeland. Let it be prized highly everywhere. Not least in its right to consideration is the mother tongue of emigrant people, by which they express their mentality, thoughts, culture and spiritual life.*⁹⁴⁹

To avoid all possible nationalistic misunderstandings, the Instruction- differing from the Constitution *Exsul Familia*- prefers to speak about the same language rather than the same nation. Through the Instruction the Church underscores the recognition of her being the caring mother, whose passion for displaced persons is unabated:

*The Church, with maternal concern, strives to give these people proper pastoral care. Thus under the pastoral arrangements which we will set forth here, we include as „people who migrate” all those who live outside their homeland or their own ethnic community and need special attention because of real necessity.*⁹⁵⁰

Delving into the Instruction itself one can notice some shortcomings as well. There is concern by some scholars that its language is not always precise, and as a result we find

⁹⁴⁷ Ibid.

⁹⁴⁸ Ibid.

⁹⁴⁹ Instruction *De Pastoralis Migratorum Cura (Nemo Est)*, no. 11.

⁹⁵⁰ Ibid., no. 15.

texts which are at times equivocal and a source of confusion.⁹⁵¹ The Conciliar sources are sometimes strained. It is on this account that at more than one place the text published in the *L'Osservatore Romano* was later corrected in the definitive edition published in the *Acta Apostolicae Sedis*.⁹⁵² There is also an insufficient determination of roles and responsibilities both on the part of Episcopal Conferences and their structures in relation to the individual ordinaries, and on the part of the ordinaries of the places of the migrant's arrival in relation to the ordinaries in places of departure.⁹⁵³ The document eventually, details an excessive organization which can easily degenerate into unnecessary bureaucracy.⁹⁵⁴

4.3.2 The Pontifical Council for Pastoral Care of Migrants and Itinerant People

On 19 March 1970, Pope Paul VI instituted the Pontifical Commission for the Pastoral Care of Migration and Tourism, as we have already mentioned in the previous pages. Pope John Paul II who succeeded him, through the Constitution *Pastor Bonus*, issued on 28 June 1988, on the new organization of the Roman Curia, elevated the Pontifical Commission to the rank of Pontifical Council for the Pastoral Care of Migrants and Itinerant People.⁹⁵⁵ This signified a step up in quality. In fact, while the commission is born and exists with connotations of temporality for tasks of study and research under a superior office, a Pontifical Council, equal to other Roman curial departments, it is autonomous and has its own functions of decision-making and administration.⁹⁵⁶ Its mission is to apply “the pastoral solicitude of the Church to the particular needs of those who have been forced to

⁹⁵¹ Velasio de Paolis, *op. cit.*, 128.

⁹⁵² Ibid.

⁹⁵³ Ibid.

⁹⁵⁴ Ibid.

⁹⁵⁵ Anthony Chirayath, in http://www.vatican.va/roman_curia/pontifical_councils/migrants (accessed 17.04.2009).

⁹⁵⁶ Ibid.

abandon their homeland, as well as those who have none.”⁹⁵⁷ And it works with “particular churches so that all those who are far from home may be given adequate pastoral assistance.”⁹⁵⁸ In order to ensure that there is a permanent and an active dissemination of knowledge and dialogue within the Church and the International organization responsible with refugees, migrants and itinerant people, the Commission is organizing seminars and workshops, its office bearers attend international symposiums and seminars, and they disseminate literature on the subject from the Holy See, such as the famous bulletin *People on the Move*.

4.3.2.1 The Circular Letter „*People on the Move*”

Way back on 4th May 1978, the then Pontifical Commission for Migrations and Tourism published a circular letter which was sent to all Bishops’ Conferences in the global Church. It attempted to update insights of the migratory movements.⁹⁵⁹ Among other things we find useful indications for welcoming migrants by local churches and for inter-ecclesial cooperation for a new type of pastoral activity without frontiers.⁹⁶⁰ It also recognized and appreciated the roles of laity and religious in the ministries exercised for migrants.⁹⁶¹

4.3.2.2 The Instruction *Erga Migrantes Caritas Christi*”

With an active engagement in the pastoral field of the wandering people, and taking seriously the changed perspective, scope and complexity of migration phenomenon, the Pontifical magisterium felt the need to address the whole problem anew. Remembering the constitution *Exsul Familia* thirty five years after its publication, the *Pontifical Council for*

⁹⁵⁷ Ibid.

⁹⁵⁸ Ibid.

⁹⁵⁹ Ibid.

⁹⁶⁰ Ibid.

⁹⁶¹ Velasio de Paolis, *op. cit.*, 133.

the Pastoral Care of Migrants and Itinerant People published the Instruction *Erga Migrantes Caritas Christi* (The Love of Christ towards Migrants), which was approved by John Paul II on 1 May 2004, and released officially to the public by the Council on 3rd May 2004.

The extensive and well researched Document fits to be classified as “an ecclesial response to the new millennium.”⁹⁶² The contemporary migration has promoted new questions. The networks of human trafficking, drug dealers, the heightened demand of domestic workers, child labour, and the regular risks taken by African immigrants across the Mediterranean Sea have become difficult to control. In the words of Archbishop Agostino Marchetto, “contemporary migrants constitute the vast movement of persons of all times. In these last decades this phenomenon, which now involves more than 200 million people, constitutes a complex, social, cultural, political, economic, religious and pastoral reality.”⁹⁶³

Two great events had prompted the publication of the document: First, the 2000 Great Jubilee concern. The call for debt cancellation for poor countries prompted the bishops and the Pope to appeal to developed countries to consider appropriate amnesties for undocumented migrants as a gesture of liberation and forgiveness, demanded in the Great Jubilee Message.⁹⁶⁴ Second, is the September 11 2001, event. The *El Qaida* Group attacked the World Trade Centres in New York City (USA). It resulted into an extreme form of fear against the immigrants. Visa regulations were tightened, as America and Europe

⁹⁶² Stephen Cardinal Fumio Hamao, in *People on the Move* (April 2005), 22.

⁹⁶³ Archbishop Agostino Marchetto, in <http://www.indcatholicnews.com/vatmig.html> (accessed at 16.02.2008).

⁹⁶⁴ Stephen Cardinal Fumio Hamao, in *People on the Move* (December 2007), 7.

felt the increase in xenophobic feelings.⁹⁶⁵ Logically, therefore, the Holy See had to publish a document to respond to such unhealthy situation in human relationship.

Erga Migrantes Caritas Christi strongly calls for objectivity in addressing the reality of migrants, and the need to treat them with dignity in spirit of dialogue and respect for their heritage. One can pick the main ideas of the Document as follows:

Migration is Vital for Global Economy

Erga Migrantes Caritas Christi admits the truth that the migration wave has fuelled fear on one hand and the suffering of the migrants on the other, yet “in more recent times and in certain circumstances, it has often been encouraged and promoted to foster the economic development of both the migrants’ host country and their country of origin (especially through their financial remittances)”⁹⁶⁶ Looking back in the past, in fact, “many nations (...) would not be what they are today without the contribution made by millions of immigrants.”⁹⁶⁷

The Document clearly states that “foreign workers are not to be considered merchandise or merely manpower nor should they be treated just like any other factor of production. Every migrant enjoys inalienable fundamental rights which must be respected in all cases.”⁹⁶⁸ Furthermore, the migrants’ contribution to the economy of the host country comes together with the possibility for them to use their intelligence and abilities in their work.⁹⁶⁹ It denounces the deprivation of migrants, “of their most elementary human rights,

⁹⁶⁵ Ibid.

⁹⁶⁶ Instruction *Erga Migrantes Caritas Christi*, no. 5.

⁹⁶⁷ Ibid.

⁹⁶⁸ Stephen Cardinal Fumio Hamao, in *People on the Move* (April 2005), 23.

⁹⁶⁹ *Erga Migrantes Caritas Christi*, no. 5.

including that of forming labour unions, when they do not become outright victims of the sad phenomenon of human trafficking (...) a new chapter in the history of slavery.”⁹⁷⁰

Right of Families in Migration

The Instruction upholds the central place of families in uniting people, and this in respect to the attention that the teaching office of the Church pays to the unity of the family, and the protection of minors, which are often put in danger by migration.⁹⁷¹ It also commends “acts of welcome in its full sense (...) in particular the commitment undertaken for family unification and education of children.”⁹⁷² In spelling out the tasks of the lay faithful, the Instruction includes “advising about and writing out laws aimed at facilitating reunification of migrant families and assuring them equal rights and opportunities (...) which means giving them access to essential goods, work and wages, home and school and enabling them to participate in the life of civil society.”⁹⁷³ In juridical terms, it asserts that the lay faithful should do all they can to ensure that “rights especially those concerning the family and its unity, are recognized and protected by the civil authorities.”⁹⁷⁴ *Erga migrantes Caritas Christi* also points that: “the Church encourages the ratification of the international legal instruments that ensure the rights of migrants, refugees and their families.”⁹⁷⁵

⁹⁷⁰ Ibid. .

⁹⁷¹ Ibid., no. 30.

⁹⁷² Ibid., no. 43.

⁹⁷³ Ibid., no 87.

⁹⁷⁴ Stephen Cardinal Fumio Hamao, *op. cit*, 24.

⁹⁷⁵ Instruction *Erga migrantes caritas Christi*, no. 6.

Migration as Opportunity for Interreligious Dialogue

The spirit of dialogue with other churches and ecclesiastical communities, and with believers of other Religions⁹⁷⁶ permeates the whole instruction. This means dialogue between pastors and faithful within the Church, stresses the importance of the language, mentality, culture and religious traditions of the Catholic migrants. Ecumenical dialogue is also necessary, because of the presence of many migrants not in full communion with the Catholic Church. Then there is also the dimension of inter-religious dialogue, due to the ever increasing number of migrants belonging to other religions, particularly Islam.⁹⁷⁷

The Instruction candidly highlights the common values of Christianity and Islam, although these may be expressed or manifested in a different way such as “belief in God and creation and mercy, daily prayers, almsgiving, pilgrimage, asceticism to dominate the passions, and the fight against injustice and oppression.”⁹⁷⁸ This is not meant, of course, to minimize the divergences, some having to do with the legitimate acquisitions of modern life and thought as the instrument puts it:

*Thinking in particular human rights, we hope that there will be on the part of our Muslim brothers and sisters, a growing awareness that fundamental liberties, the inviolable rights of the person, the equal dignity of man and woman, the democratic principle of government and the healthy lay character of the state are principles that cannot be surrendered. It will likewise be necessary reach harmony between the vision of faith and the just autonomy of creation.*⁹⁷⁹

Viewing the document entirely, it might be said that the topic of dialogue is the leitmotif which runs through the whole Instruction, attentively encouraging interaction with a vast range of conversation partners.⁹⁸⁰ By insisting on dialogue, the Instruction attempts to affirm that dialogue and evangelization are not opposed to each other. *Erga Mi-*

⁹⁷⁶ Stephen Cardinal Fumio Hamao, in *People on the Move* (April 2005), 24.

⁹⁷⁷ Ibid.

⁹⁷⁸ Instruction *Erga Migrantes Caritas Christi*, no. 66.

⁹⁷⁹ Ibid.

⁹⁸⁰ Archbishop Agostino Marchetto, in *People on the Move* (August 2005), 40.

grantes Caritas Christi speaks about the “great respect and attention for the migrants traditions and culture” that we are called to show as Christians. At the same time we have, “to bear witness to the gospel of love and peace in our dealings with them and also to proclaim the word of God explicitly to them so that the blessing of the Lord, promised to Abraham and his descendants forever, may reach them.”⁹⁸¹

Cooperation among Local Churches

The responses of the Church obviously require the cooperation of the local churches. The Instruction looks at the bishops and admonishes them: “the responsibility of diocesan bishops (...) with regard to the pastoral care of migrants is unequivocally affirmed, both for the Church of origin and the Church of arrival.”⁹⁸² Thus, while it is the task of the host Church to offer pastoral care to all the faithful in its territory, it is important for migrants to be accompanied by priests and/or other pastoral agents who are from or have carried out missionary work in their country of origin.⁹⁸³ They understand not only their language, but also their culture and mentality. This is crucial in helping them live and grow in the faith and face, as mature Christians, all the vicissitudes they encounter in their life as migrants, refugees and foreign students. This is why close collaboration between Church of origin and Church of arrival is necessary.⁹⁸⁴ Such collaboration will also help migrants and refugees become part and parcel of the community of the local Church, where no one is a foreigner, where even those who profess different faith background are welcome, because Jesus Christ died for each and every person.

⁹⁸¹ Instruction *Erga Migrantes Caritas Christi*, no. 100.

⁹⁸² Ibid., no 28.

⁹⁸³ Stephen Cardinal Fumio Hamao, in *People on the Move* (April, 2005), 25.

⁹⁸⁴ Ibid.

The Role of Religious Men and Women

The Instruction dedicates a whole section to “religious presbyters, brothers and sisters working among migrants.”⁹⁸⁵ It acknowledges that “religious presbyters, brothers and sisters have always played a primary role in pastoral work for migrants, and the Church has shown and continues to show great confidence in what they do.”⁹⁸⁶ It recognizes “the apostolate of religious women, so often dedicated to the pastoral care of migrants, with specific charisma and performing works of great pastoral importance.”⁹⁸⁷

Erga migrantes caritas Christi invites those religious institutes to “give generous consideration to the possibility of sending some of their own members, men or women, to work in the field of migration. Many of them in fact could make an appreciable contribution to the spiritual care of migrants because they have members with different types of training, coming from various countries, which it would be relatively simple to transfer abroad.”⁹⁸⁸

The appeal to religious institutes to be particularly committed in favour of migrants and refugees is motivated by “what could be described as affinity between the intimate expectations of these people, uprooted from their homeland, and the religious life. Theirs are the expectations often unexpressed, of the poor with no prospect of security, of outcasts often mortified in their longing for fraternity and communion.”⁹⁸⁹ The Document demonstrates the importance of the Religious, so much that it seems to accommodate as its own the affirmations contained in the Apostolic Exhortation *Evangelii nuntiandi* (1975):

By their lives they [consecrated persons] are a sign of total availability to God, the Church and brethren. As such they have a special importance in the context of the witness which, as we have said, is of

⁹⁸⁵ Instruction *Erga Migrantes Caritas Christi*, no 80-85.

⁹⁸⁶ Ibid., no. 80.

⁹⁸⁷ Ibid.

⁹⁸⁸ Ibid., no. 82.

⁹⁸⁹ Ibid., no 83.

prime importance in evangelization. At the same time as being a challenge to the World and to the Church herself, this silent witness of poverty and abnegation, of purity and sincerity, of self-sacrifice in obedience, can become an eloquent witness capable of touching also non-Christians who have good will and are sensitive to certain values."⁹⁹⁰

To elaborate on the quotation above, consecrated persons have a very rich spiritual patrimony to invest in the pastoral care of migrants. First of all is the state of their promise of spiritual poverty. Many migrants live in situations of poverty, insecurity and exploitation; many are overcome by the race for money, even to the detriment of the solidarity with their brothers and sisters. Evangelical poverty, while rendering consecrated persons conscious of their belonging to the Kingdom in which every competence comes from God (see 2 Cor 3:5), makes them sensitive to the cry of the poor, induces them to the evangelical denunciation of a culture that serves money and power, and renders them witnesses of liberation from the avid thirst of hoarding material goods.⁹⁹¹ The profession of obedience, with which consecrated persons offer their own will completely to God, in order to unite themselves in a more solid and secure manner to the salvific will and in a spirit of faith, under the guidance of their superiors, places them at the service of their migrant brothers and sisters; authority and individual liberty are thus placed at the service of the mission, in a spirit of trusting dialogue and legitimate co-responsibility.⁹⁹²

4.4 Conclusion of the Chapter

Throughout this chapter we have shown that the Church regards the aspect of migration to be one of the priorities in the pastoral care of souls. The phenomenon of migration and the challenges it poses to human family reminds the Church of her prophetic role.

⁹⁹⁰ Post synodal Exhortation *Evangelii Nuntiandi*, no. 69.

⁹⁹¹ Franciscans International, „Pastoral Commitment to Migrants and Refugees” in <http://www.franciscansinternational.org/news/pring> (accessed on 16.02.2008).

⁹⁹² Ibid.

First, there is an obligation to search for the truth about migrants, its benefit in society, and critically examine the notions circulating in the media, on talk shows and in other places.⁹⁹³ Decisions based on insufficient information harm not only migrants but also those people who cooperate in the outbreak of displacement of the people. Only the search for the truth brings freedom, peace, and justice.⁹⁹⁴ Thus we can understand the message of Post Synod Exhortation of John Paul II *Ecclesia in America* (1998) which states “the Church in America must be a vigilant advocate, defending against any unjust restriction the natural right of individual persons to move freely within their own nation and from one nation to another.”⁹⁹⁵ Second, the pontifical magisterium has warned through these documents against approaching the issue of migration from egoistical motives, e. g, hope of preserving a certain lifestyle while the greater part of humanity lives below the poverty line.⁹⁹⁶ The discussion of the rights of states and their citizens cannot be separated from solidarity. Solidarity is based on our common human origin and equality and is manifest in the quest for a more just order.⁹⁹⁷

By its very nature, migration in bringing together the multiple components of the human family which at one time was geographically distant, effects the construction of an ever larger and more pluralistic community. The sufferings that accompany migrations are expressions of the travail from which the pilgrim Church is born and renewed.⁹⁹⁸ These sufferings, a consequence and manifestation of the inequalities and imbalances, are the

⁹⁹³ See, Michael A. BLUME S.V.D, “Migration and the Social Doctrine of the Church” in *People on the Move* (April-August 2002), 307.

⁹⁹⁴ Ibid.

⁹⁹⁵ John Paul II, Post synodal Exhortation *Ecclesia in America*, no. 65.

⁹⁹⁶ Michael A. BLUME, S.V.D, *op.cit*, 307.

⁹⁹⁷ Ibid.

⁹⁹⁸ Franciscan International, *op.cit*, Ibid.

sign of the rupture introduced into the human family by sin and a painful call to fraternity.⁹⁹⁹

The sufferings and hopes of migrants are at the heart of the Church, the Sacrament of Unity. The encounter of the Church and migrants of different nationalities, believers and nonbelievers offer the Church an opportunity to cultivate the spirit of dialogue with all these people. The diversity of people provides a platform for communion and the assembling of all humanity towards a fraternal get-together. The collaboration of the Universal Church and local churches is helping the way through. Since migrants concretely encounter the situation of their hosts with the new cultures; they should learn out and enter in dialogue with their hosts to allow a true transformation to take place. It is worthwhile to read the reflections done by theologians at the local churches. We shall treat the reflections from selected African theologians about the theme of migrants in the following chapter.

⁹⁹⁹ Ibid.

CHAPTER FIVE: MIGRANTS IN THE INSIGHTS OF AFRICAN THEOLOGI- ANS

5. 0 Introduction

At this chapter we want to learn from African theologians, about their views on migrants. From the first chapter of this work we have noted that migration and the movement of the people as migrants in the African continent have a long history. The question that come immediately to mind why it has taken so long for theologians in the African Church to reflect about this situation! This chapter attempts to provide the reason for this seeming delay. We shall provide in relation to that, factors that have inspired recent theologians to catch up with this challenge facing humanity in current situation. Finally we shall look at the insights about migrations provided by Jean Marc Ela and Agbonkhianmeghe E. Orobator SJ, as case studies of the African theological response.

5.1 The Paradigm Shift

The drama of human displacement in many parts of the African continent has only recently become a subject of research for scholars. It needed a paradigm shift in the way theologians defined their task to be able to grapple with the actual problems unfolding in African milieu. Let us look at two factors, namely, the new emphasis on contextual theologies, and the African Synod of 1994.

5.1.1 Emergence of Contextual Theologies

African theologians inherited from the missionary Church a Western type of theology devoid of practical relevance to happenings in Africa. This kind of theology “was recognisably Western, inherently scholastic, and characteristically steeped in metaphysical

categories of thought.”¹⁰⁰⁰ It was based on Cartesian and Kantian, both of which encouraged rationality. “Here the emphasis is not so much on the particular but on the universal – on what would apply everywhere.”¹⁰⁰¹ Under such pattern of thinking the priority was vested in “the universal categories of pure reason and the universal categories of practical reason.”¹⁰⁰² In a more spectacular way, the Hegelian and Marxist philosophies insisted on the category of time. Western theology “shifted to problems around historicism and a - historicism, to access the significance of historical distance (not proximity) and to come to terms with change and not so much with duration and simultaneity – concepts which only make sense on the basis of the category of place.”¹⁰⁰³

Expatriate missionaries had injected in the African Church the idea, channelled through seminaries, that Western theology was a universal one. At stake with this kind of theology, is that it ignored the context. By employing concepts that were foreign, its orientation exclusively aimed at the spirituality of seminarians, it overlooked preparing people for critical and rigorous examination of contextual issues. It failed, therefore, to address the social and economic problems that were surfacing at the margins.

African theologians became suspect about this way of doing theology. The first attempt began with priests’ students in Paris in 1956.¹⁰⁰⁴ This debate was intensified at the

¹⁰⁰⁰ Agbonkhianmeghe E. Orobator SJ, “Method and Context: How and Where Theology Works in Africa” in Darren C. Marks (ed.), *Shaping Global Theological Mind*, (Hampshire: Ashgate Publishing Company, 2008), 121.

¹⁰⁰¹ Ernst. M. Conradie, “Towards a Theology of Place in the South African Context: Some Reflections from the Perspective of Ecotheology” in *Religion and Theology* 16 (2009), 6.

¹⁰⁰² Ibid.

¹⁰⁰³ Ibid.

¹⁰⁰⁴ In 1956 priests influenced by the new thinking advanced by negritude by people like Leopold Senghor, put together a document, which has now become one of historical significance, *Des pretres noirs s’interrogent* (African priests Wonder or Ask). In the forward to the document, the authors stated why they had decided to produce their own theology and to stop importing ideas „the African priest must say what he thinks about the Church in his own country in order to advance the Kingdom of God. We do not

theological faculty of Kinshasa in 1960s.¹⁰⁰⁵ In East Africa the debate about inculturating theology developed in a special way at Kipalapala Seminary (Tabora-Tanzania) and in the contribution by pioneer theologians in the *AFER* journal. To be noted are especially two theologians Charles Nyamiti and Alywald Shorter who were teaching at Kipalapala seminary. The heated debate between them on how they differently viewed the process of inculturation encouraged other Africans to theologize in their own way.

African theologians were supported by peers from other places, including North America and Europe. An American theologian, McAfee Brown, developed a thesis that, any attempt to universalize theology is to be denounced, and any claim to do theology on behalf of another context is eradicated, since all theologians are influenced and committed to a specific context and social location.¹⁰⁰⁶ According to the Scottish theologian Charles G. Haws, “theology can never properly claim universality (...) All persons must accept the

claim that the African priest has never gotten a hearing, but amid the tumult of voices talking about missions his voice has often been tiny and easily muted even though he would seem to be the most qualified to speak.” (A. Abble, *Des Pretres noirs s’interrogent*, Coll. Recontre no. 47 (Paris, Cerf, 1956), 10.

¹⁰⁰⁵ The debate started in a seminar on January 29, 1960 when Alfred Vanneste (Dean of the Faculty) and Tshishiku Tschibangu who later became auxiliary bishop of Kinshasa presented a paper on theology in Africa. The proceedings of the debate were published in the *Revue du Clerge* Tschibangu argued that Africanization was not simply a matter of having African bishops and lay leaders, nor reforming Parish and pastoral structures and adapting the liturgy. He maintained that Africa must have an African Church arising from an African theology (Tshishiku Tschibangu, “Vers une theologie du Couleur?” in *Revue du Clerge* 15 (1960), 320ff. In his presentation, Vanneste argued that since Christianity is a universal religion, theology must be valid for all cultures and races. He further contended that since theology is a science, it must like all sciences pursue its vocation for truth with all seriousness. His point was that theological research should follow scientific objectivity that is, disinterested research. The implication of this for African theology was that there was no use in trying to appropriate primitive concepts which were magical in inspiration (Harvey J. Sindima, *Drum of Redemption: An Introduction to African Christianity* (Westport: Praeger, 1994), 157.

¹⁰⁰⁶ Samuel A. Paul, *The Ubuntu God: Deconstructing a South African Narrative of Oppression*, (Eugene: Pickwick Publications, 2009), 80.

scandal of their own particularity, which is another way of saying that all persons must acknowledge their incompleteness apart from the whole of humanity.”¹⁰⁰⁷

The struggle by African theologians for inculturated theology, received official endorsement from Pope Paul VI during his visit in Kampala (Uganda) when he solemnly declared that “You may and you must have an African Christianity.”¹⁰⁰⁸ Not only did Pope Paul VI recognize the need for inculturation, he had earlier called the African people to take missionary work for the continent as their own. He had told an African audience in Rome, “Africans, you are now your own missionaries.”¹⁰⁰⁹ These words were spoken at the wake of Vatican Council II, by which time the understanding of the mission and missionary work was changing dramatically – moving away from an imperialistic attitude to taking responsibility towards extending love to the neighbour. The proclamation of the word included and involved the dispensation of justice and giving hope to the people in need. The implication of the challenge made by Pope Paul VI for the Church in Africa to become missionary is that this regional Church has attained adulthood. The Church in Africa must take her own responsibility, especially the care of her weak members including migrants and all other forms of human displacements.

The emergence of contextual theology be it black, African or Liberation theologies, has come with several advantages in so far as the migration issue is concerned. First, it shifted a top–down model of doing theology, adopting a more concrete way of addressing issues on the ground. It is model that liberates and supports those facing difficult condi-

¹⁰⁰⁷ Charles G. Haws, “Suffering, hope and forgiveness: the *Ubuntu* theology of Desmond Tutu” in *Scottish Journal of Theology* 62 (2009), 483.

¹⁰⁰⁸ Paul VI, “Closing Discourse to All – Africa Symposium, „quoted in Alyward Shorter, *African Christian Theology*, (Maryknoll, N. Y: Orbis Books, 1975), 20.

¹⁰⁰⁹ Paul VI, “Homily at the Canonization of Blessed Charles Lwanga, Matthias Mulumba Kalembe and Twenty Companion Martyrs” (18 October 1964): AAS 56 (1964), 907-908, also John Paul II, *Ecclesia in Africa*, no. 56.

tions. “African theology focuses on the poverty and marginalization of African peoples, and calls for liberation.”¹⁰¹⁰ This shift of paradigm designs a new way of doing theology. It calls for practical analysis of local situations through seeing, judging, and acting.¹⁰¹¹ This is a process that takes place by analysing the socio-economic context, by cultivating practical meditation, and by taking recourse to appropriate hermeneutic discourses.¹⁰¹² African Jesuit theologian Agbonkhiameghe E. Orobator sees in these process four stages, namely; the *moment of encounter* (which is an elementary level when a theologian wrestles with questions about what is going on the ground),¹⁰¹³ the *interpretative moment* (in which the theologian tries to locate other ways of understanding this present reality),¹⁰¹⁴ the *synthesizing moment* (it is a stage that engages a theologian to face the complexity of reality).¹⁰¹⁵ And finally, is the *generative moment* (a stage of which a theologian shares his proposal as to what practical models of faith, belief and action could be appropriated to this particular context).¹⁰¹⁶ This process of developing theology from what happens in the given context makes the theologian a researcher who starts with the bottom line, from first hand sources.

It is fine to say that this shifted top–down model of theologizing is flexible and inclusive. It is respecting that other disciplines have something to offer, and therefore, cultivates dialogue with them to make use of their knowledge. The issue of migration can only well be addressed if theologians listen to the social sciences and other areas of humanities.

¹⁰¹⁰ Stephen B. Bevans, *Introduction to Theology in Global Perspective*, (Maryknoll, N. Y: Orbis Books, 2009), 314-315.

¹⁰¹¹ Cleary Edward, *Crisis and Change: The Church in Latin America Today*, (Maryknoll, N.Y: Orbis Books, 1985), 22.

¹⁰¹² Clodovis Boff and Leonardo Boff, *Introducing Liberation Theology*, (Maryknoll, N.Y: Orbis Books, 1987), 24.

¹⁰¹³ See, Agbonkhianmeghe E. Orobator SJ, “Method and Context: How and Where Theology Works in Africa” in Darren C. Marks, *op. cit*, 124.

¹⁰¹⁴ Ibid.

¹⁰¹⁵ Ibid.

¹⁰¹⁶ Ibid.

Orobator underlines that, “if theological activity focuses on understanding and interpreting ongoing human experience in the light of faith, the social sciences provide useful analytical and descriptive tools of research for this activity.”¹⁰¹⁷ On his part Daniel G. Groody affirms strongly that the problem of migrations cannot be treated fairly by the Church and her theologians without engaging the social science discipline. He writes the “migration issues are so complex and far – reaching that understanding them demands a broad range of interdisciplinary research. Economics, politics, geography, demography, sociology, psychology, law, history, anthropology, and environmental studies are foremost among the disciplines that shape the emerging field of migration studies and migration works.”¹⁰¹⁸

We have to respect the fact that various academic disciplines do need each other for better results about what concerns objectivity. This affirmation is substantial, for while secular disciplines have provided immense light to sum of world problems, they too have their own limitations. Daniel G. Groody puts it in a synthesis:

*History helps to understand our place in the unfolding course of world events, but it cannot help us understand the contribution we are called to make it. Politics helps us understand the relationship within and among nations, but it has not given us insights into the values needed to make us a better global village. Economics helps us to understand the complexities of financial transactions, but it has virtually ignored the human costs that stem from current market systems. Sociology helps us grasp human behaviour, but it has not helped us address the deepest disorders of the human heart that affect it. Psychology helps us understand our relationship with ourselves, but it has stopped short of helping us understand better our relationship with God.*¹⁰¹⁹

The role of theology is unique. Even if one has to acknowledge the fact that Christian theology was used in the past, for example in South Africa, to legitimize racial discrimination against the black majority, it also raised prophetic voices like Albert Nolan and Desmond Tutu who were staunch critics of the apartheid regime. Theology deepens on

¹⁰¹⁷ Ibid.

¹⁰¹⁸ Daniel G. Groody, “Crossing the Divide: Foundations of a Theology of Migration and Refugees” in *Theological Studies* 70 (2009), 640.

¹⁰¹⁹ Daniel D. Groody, *Globalization, Spirituality and Justice*, (Maryknoll, N. Y: Orbis Books, 2007), 85-86.

insight of what it means to be created a human person. This is possible in theology, unlike other disciplines, because theology is tied with Christian spirituality with which it claims the same source of inspiration.¹⁰²⁰ This is true because “spirituality deals with how human life takes shape in the experience of our relationships with God, others, we and the creation. It probes who we are, what we value, how we interact, why we are here on earth, and ultimately where we are going as individuals and as a human community.”¹⁰²¹

The openness of contextual theologies to dialogue with cultures and various academic disciplines is helpful to eliminate the long established inclination to dualism, from the pre-Vatican II period, that separated the sacred and the secular. The new approach of respect to secular academic branches may prove unavoidable in addressing issues like migration. A US–Anglo theologian Richard McBrien shows that even in secular matters one encounters grace; there is *sacramentality* in the secular sphere, as everything – an event, an object, a person – can open to us the experience of God. Every circumstance can channel to us God’s grace.¹⁰²²

Human migration of any kind involves *dis-placement* or *dis-location* and *re-location*. It is abandoning a *former locus* and settling in *new locus*. The second advantage brought by contextual theology is the recapturing of the theology of place, in line with the biblical mind. The Bible mentions places like Jerusalem, Mount Sinai, Nazareth, Golgotha, Antioch, Bethany and many other places; linking these places with the salvation history. It narrates about sacredness of location (cleansing of the temple, prayerful disposition, chasing of evil spirits, baptism etc) and sacrilege (killing in the temple, fornication, and such evils). Places like Egypt, the Red Sea, and Babylon are linked with the experience of exile,

¹⁰²⁰ Ibid.

¹⁰²¹ Ibid.

¹⁰²² Ibid.

homelessness, wandering, possession of land and landlessness, mobility and rootedness.¹⁰²³ The appreciation for the theology of place should not be seen as something new; in fact “it has deep roots in the Jewish -Christian tradition.”¹⁰²⁴

The theology of place should not be situated exclusively to geographical reality where it risks to becoming shallow.¹⁰²⁵ On the contrary it should help us dive deeper and abide with the theology of the presence of God, the *Shekinah*. From the Exodus in Egypt, this God is the one who accompanies his people. He joins them on their march to the foreign land. The pilgrim community does acquire a “personal experience of God who journeys with the people of God in exile as the ultimate ground of their hope of return and reintegration into their home country.”¹⁰²⁶

The theology of place is not about the generic concept of space but about a specific place, where God encounters his people, at particular location. It helps the faithful to do justice to an understanding of God’s immanence and transcendence. It is “a theology of the presence of God’s Spirit through Wind, Water, Fire and Life - (the image of a dove).”¹⁰²⁷ There is a Trinitarian aspect in delving into this subject matter. According to Jurgen Moltmann the purpose of God’s indwelling is to make the whole of creation the house of God.¹⁰²⁸ This indwelling of God in creation, reminds us of the Spirit at work to renew it and to sanctify it, the understanding of which helps us to accept the grace of God at work in all places, and from human beings in their all situations, including displaced people.

¹⁰²³ Ernst M. Conradie, “Towards a Theology of Place in South African Context: Some Reflections from the Perspective of Ecotheology” in *Religion and Theology* 16 (2009), 4.

¹⁰²⁴ Ibid., 4.

¹⁰²⁵ Ibid.

¹⁰²⁶ Agbonkhiamighe E. Orobator SJ, “Method and Context: How and Where Theology Works in Africa” *op.cit*, 124.

¹⁰²⁷ Ernst M. Conradie, *op. cit*, 4.

¹⁰²⁸ Jurgen Moltmann, *God in Creation: An Ecological Doctrine of Creation* (London: SCM Press, 1985), xii.

This is so because the indwelling in creation involves our being the temple of the Holy Spirit. As human beings we are also part of creation. This prompts us to look at the migrants not as strangers, but as members of the Body – the Church.¹⁰²⁹

The encounter between God and the Israelites, for example; does not leave the nomadic people the same. The desert provides them an opportunity to restructure their imagination about power relationships, and ultimately about who will rule the people. In leaving Egypt behind, the desert sojourn was the place for Israel to begin again even though so few were able to re-imagine their world in new categories.¹⁰³⁰ The creation of the Sinai covenant, the Decalogue and other laws as stipulated in the book of Deuteronomy singled out Israel as community ordered by divine laws. These provide basis for an ethical reflection of mobility. The situation of mobility at our time is in dire need of the ethical code of mobility. “The theme of mobility is clearly related to a theology of movement in space. There are numerous ethical concerns related to movement, including the transport industry and discourse on public transport, tourism and ecotourism, climate change, refugees, pilgrimage, and so forth.”¹⁰³¹

Like the Israelites immigrants in contemporary migrations find the place like the desert to have spiritual significance. The plight of African migrants crossing Sahara desert has much to enlighten the people on the move about the spirituality at the time of mobility. Daniel Groody narrates:

Immigrants discover the desert is a place that often stripes them of illusions about life, opens a place for purification, and helps them to realize central truths about who they are before God. The spirituality of these migrants is shaped by the earth, by the elements, and this arid terrain. Like the geography of desert trails, this dry, spiritual territory is often diffuse and capillary, sometimes fragmentary and difficult to follow. Some say the desert teaches them how to suffer. Others say it makes them come to terms with

¹⁰²⁹ Vatican Council II, Dogmatic Constitution *Lumen Gentium*, no. 13.

¹⁰³⁰ Daniel G. Groody, *op. cit*, 37.

¹⁰³¹ Ernst M. Conradie, *op. cit*, 14.

their vulnerability (...) The desert becomes their arena of struggle, a barren territory seemingly bereft of life, except that which threatens it, like snakes, scorpions, and other wild animals and desert reptiles.¹⁰³²

An ethical reflection on mobility seeking to provide correct discourse to people across borders is inevitable given the levels of complexity and confusion.¹⁰³³ Theologians have moved on to address the problem of migrants and to listen to the voice of migrants themselves. Jon Sobrino stresses a point from what an African immigrant says: “I beseech you not to think that it is normal for us to live this way; it is in fact the result of greater injustice that has been established and sustained by inhuman systems that kill and impoverish (...) Do not support this system with your silence.”¹⁰³⁴

The third advantage brought by contextual theologies is to enable theologians get hold of what truly are the strengths and weaknesses of local situations. To what concerns migrants and refugees in Africa, theologians have discovered that there is a tendency for local communities to stigmatize displaced people. In fact to be away from home is generally looked in many communities as something negative. To be with the people you are related is appreciated. Therefore, those who abandon their own people are considered to be outside their place. Peter Kanyandago, Ugandan theologian states that, “by the very fact of having left their homes or homelands, displaced peoples are generally disadvantaged and are in no position to vindicate their human rights.”¹⁰³⁵ The migrants are at worst looked at like *persona non grata*, outcasts of society. Mario I. Aquilar in his monographic work about the social and religious casts in Africa identifies five categories of those considered

¹⁰³² Daniel G. Groody C.S.C., “Jesus and the Undocumented Immigrant: A Spiritual Geography of a Crucified People” in *Theological Studies* 71 (2009), 304-305

¹⁰³³ John Reader, *Reconstructing Practical Theology*, (Aldershot: Ashgate, 2008), 33.

¹⁰³⁴ Jon Sobrino, *No Salvation Outside the Poor*, (Maryknoll, N. Y: Orbis Books, 2008), 38.

¹⁰³⁵ Peter Kanyandago, “Who is my Neighbor? A Christian Response to Refugees and the Displaced in Africa” in J. N. K. Mugambi and A. Nasimiyuwasike (eds.), *Moral and Ethical Issues in African Christianity*, (Nairobi: Initiative Publishers, 1992), 173-174.

to be outcasts in many sub Saharan communities including: prostitutes, alcoholics, AIDS victims, women and refugees, exiles and the displaced and migrants.¹⁰³⁶ Besides, migrants are accorded a stereotyped and generalized attribution as evil doers. An example concerns Ugandan refugees exiled in Kenya during the Iddi Amin's dictatorial regime in the late 1970s; "most of these Ugandan refugees in Nairobi (...) were looked upon by some Kenyans as thieves, conmen and bad people. To be Ugandan in Nairobi raised suspicion thereby isolating these Ugandans."¹⁰³⁷

As social outcasts, migrants are subjects of neglect in pastoral plans of the Church, conditioned by cultural settings. Mario I. Aguilar states "any pastoral approach towards social outcasts is likely to meet obstacles since the pastoral agents implementing it are culturally and theologically conditioned by their local culture which may be prejudiced against the social outcasts."¹⁰³⁸

Theologizing from the local context has made it possible to notice the cultural blindness of marginalizing migrants. Theologians have come to uncover the need for Christian prophetic action against the discrimination of the strangers. The prophetic mission of the Church is urgent in the social context where "social injustices do exist, but people's expression and perception of those boundaries have not changed."¹⁰³⁹ Quite recently, Archbishop Paul R. Ruzoka of Tabora (Tanzania) with notable experience of refugees in his former diocese of Kigoma (Tanzania) made this appeal, "Today's situation in Africa calls for special consideration on the plight of migrants and refugees."¹⁰⁴⁰

¹⁰³⁶ See, Mario I. Aguilar, *Ministry to Social and Religious Outcasts in Africa*, (Eldoret: AMECEA Gaba Publications, 1995), 4-14.

¹⁰³⁷ Ibid., 13.

¹⁰³⁸ Ibid., 76.

¹⁰³⁹ Ibid., 77.

¹⁰⁴⁰ Archbishop Paul R. Ruzoka, "Experience on the Pastoral Care of Refugees" in *People on the Move* (April 2009), 147.

5.1.2 The First African Synod of Bishops in 1994

The first African Synod took place in Rome during the Easter period in 1994. It was a landmark happening for the people of God in the continent. For the first time in the history of the Church, the regional Church of Africa could gather its hierarchy and theologians in union with the Pope, to look exclusively on the situation of the Church in Africa. Archbishop Zacchaeus Okoth from Kenya lauded the Synod, stating “never before were many African bishops gathered to focus their attention on problems and questions that we discovered were our common concerns (...) We received together the courage to go forward and to tread paths that have not been trodden before finding solutions to problems and questions that are particularly African.”¹⁰⁴¹

Looking closely at the themes which guided the Synod fathers, that is; evangelization, inculturation, dialogue, peace and justice, and the means of social communications;¹⁰⁴² one finds that the Synod provided a good atmosphere to discuss issues that were actual in the African region. Among these burning issues, the Synod officially recognized the problem of displacement of people. It underscored that, “one of the most bitter fruits of wars and economic hardships is the sad phenomenon of refugees and displaced persons, a phenomenon which as the Synod mentioned, has reached tragic dimension.”¹⁰⁴³

The Synod fathers were aware of the fragility of the situation in the continent. What was taking place in countries like Somalia, Sudan, Liberia, Angola and Rwanda, did not seem to promise peace and tranquillity. There was tension and the escalation of civil con-

¹⁰⁴¹ Zacchaeus Okoth, “African Synod Reflection,” in *Tangaza Occassional Papers* no. 21 (1st Reprint, 2000), 52.

¹⁰⁴² John Paul II, Post Synodal Exhortation *Ecclesia in Africa*, Vatican City, 1995, no. 8.

¹⁰⁴³ *Ibid.*, no. 2. It is good to recall that when the African Synod was taking place in Rome, the ethnic conflict in Rwanda had turned into genocide rather Hutus massacred Tutsis and moderate Hutus. In Liberia Charles Taylor and his soldiers were implicated in committing atrocities in the struggle to control the diamond trade.

flicts during which acts of injustices were committed, women were being raped; innocent persons were being killed, as well as other forms of atrocities. The Synod fathers saw it necessary for the Church to be prophetic under such situations. “The Church” they declared, “must continue to exercise her prophetic role and be the voice of the voiceless; so that everywhere the human dignity of every individual will be acknowledged and that people will always be at the centre of all government programmes.”¹⁰⁴⁴

The greatest strength of the Synod consisted in three ideas, namely, the Church as Family of God, the task of the Church to build the Kingdom of God, and the idea of solidarity. Let us now deal with these ideas one after another.

5.1.2.1 *The Church as Family of God*

The African Synod defined the Church as the Family of God, because “this image emphasizes care for others, solidarity, warmth in human relationships, acceptance, dialogue and trust.”¹⁰⁴⁵

Church as Family of God image is compatible with the understanding of the community of believers as brothers and sisters. In this Family, God is Father, and we are all related to him as his children. We are formed into a Fraternity.¹⁰⁴⁶ The idea of fraternity earmarks the state of belonging and relating together. The “Church as Family of God” which is now a pastoral leitmotiv of the Church in Africa, is likely to help the people on the move who are in search of a home, physically, emotionally, morally, and legally.¹⁰⁴⁷ For displaced people to feel that they are members of the Family of God can be a psycho-

¹⁰⁴⁴ Ibid.

¹⁰⁴⁵ Ibid., no. 63.

¹⁰⁴⁶ M. Dujarier, *L’Eglise- Fraternite: Les Origines de l’ expression « adolphones-fraternitas » aux premier siecles du Christianisme*, (Paris, Cerf, 1991), 33.

¹⁰⁴⁷ Fabio Baggio and Agnes M. Brazal, *Faith on the Move: Towards a Theology of Migration in Asia*, (Manila: Ateneo de Manila University Press, 2008), 124.

logical healing. Many of them feel abandoned. The working migrants in mining sector who seem “lost” in African tropical and equatorial forests, need an urgent reassurance for the “renewal of home”- for new ways of being and acting, and even of relating with others.

The metaphor “Church as Family” enjoins migrant workers and their hosts to establish a network of human relationship modelled on the familial community.¹⁰⁴⁸ This thrust can support the idea that the Church is a true hospis for both migrants and the local people. The Synod fathers recognize in the image of the Church as Family of God, a “true communion between different ethnic groups, favouring solidarity and the sharing of personnel and resources.”¹⁰⁴⁹ The significance of this idea of *Church as Family of God* for people on the move cannot be underrated. And it is for the right reason that theologians have been admonished since the African Synod to put their efforts into an in-depth research about the idea of “Church as Family of God.”¹⁰⁵⁰ It is thanks to this call, that theologians have recently included the migration phenomenon as part of their reflections.

5.1.2.2 *The Building Up of the Kingdom of God*

One of the catchwords in the African Synod was the idea of justice, as mentioned already above. Reflecting on the diverse aspects of justice the Synod participants repeatedly reiterated the need to build the Kingdom of God in the continent. “The Church proclaims and begins to bring about the Kingdom of God after the example of Jesus, because the Kingdom’s nature (...) is one of communion among all human beings – with one another and with God.”¹⁰⁵¹ In the mind of the Synod fathers the reign of God, his Kingdom “is the source of full liberation and total salvation for all people.”¹⁰⁵²

¹⁰⁴⁸ Ibid., 125.

¹⁰⁴⁹ Pope John Paul Post synodal Exhortation *Ecclesia in Africa*, no. 63.

¹⁰⁵⁰ Ibid.

¹⁰⁵¹ Ibid., no. 68.

¹⁰⁵² Ibid.

The Synod fathers noted that in the context of migration, Africa in particular and the world in general, is marked with great divisions among people. Such divisions between the rich and the poor, the privileged and the underprivileged do not only reflect the injustice, but are a result of injustice. Such divisions dehumanize migrants and rob them of their human dignity. A great divide exists between migrant workers and businessmen and women, and of course between the migrant workers and the local population. In places like South Africa, migrant workers are called the *makwerekwere*;¹⁰⁵³ a derogatory term, for “*homo caudatus*”, tail –men, ‘cave men,’ (primitives,’ ‘savages,’ ‘barbarians,’ or ‘hottentots,’ of modern times.”¹⁰⁵⁴ The so called *makwerekwere* are seen to come from distant locations away from South Africa, from the sorts of places “no South African in his or her right mind would want to penetrate without being fortified with bottles of mineral water, mosquito repellent creams and extra-thick condoms.”¹⁰⁵⁵

Being excluded as *makwerekwere*, and considered as those who hail from outside it fuels the feeling of inferiority complex among the migrants. They are looked as illegal. One reason why it is better to speak in terms of “undocumented migrants” rather than “illegal aliens,” is that the word *alien* is dehumanizing and obscures the *imago Dei* in displaced people. Under such circumstances of injustices, the Synod makes an appeal for the practice of justice and love to the neighbour. “The Church’s witness must be accompanied by a firm commitment to justice and solidarity by each member of God’s people.”¹⁰⁵⁶ The Synod fathers reiterate that, “in what concerns the promotion of justice and especially the defence of fundamental human rights, the Church’s apostolate cannot be improvised.”¹⁰⁵⁷

¹⁰⁵³ Francis B. Nyamnjoh, *Insiders and Outsiders*, (London: Zed Books, 2006), 39.

¹⁰⁵⁴ Ibid.

¹⁰⁵⁵ Ibid.

¹⁰⁵⁶ Ibid., no. 105.

¹⁰⁵⁷ Ibid., no. 106.

The teaching of African Synod should be construed in view of building the Kingdom of God in the continent. It moves us to define the migrant and the refugee, first as an *imago Dei*, a human person created in the image of God. We should enlist displaced persons not from social or economic categories, as aliens or illegal. We should find in these people their inborn right to participate in the economy. The Synod teaches that the “faith, hope and charity must influence the actions of the true follower of Christ in every activity, situation and responsibility.”¹⁰⁵⁸

5.1.2.3 Recapturing the African Heritage of Solidarity

The Synod came with a clear message to the dwellers of the African continent, to esteem the relevant values found in their region. Pope John Paul made his plea “today I urge you to look inside yourselves. Look to the riches of your own traditions, look to the faith which we are celebrating in this assembly. Here you will find genuine freedom- here you will find Christ who will lead you to the truth.”¹⁰⁵⁹ Among these values the Synod fathers picked up the idea of *solidarity*.¹⁰⁶⁰ The extended use of the word is a reminder to theologians, pastors of souls and politicians to move into action.

There was a general feeling by Synod fathers, amidst divisions and conflicts, that what was at stake in many African communities was the heavy leaning on natural solidarity- that is based on biological sanguinity, ethnic affiliation and national boundaries.¹⁰⁶¹ In

¹⁰⁵⁸ Ibid.

¹⁰⁵⁹ Ibid., no. 48.

¹⁰⁶⁰ The word solidarity appears as follows “organic pastoral solidarity” no 5, 16, 65, 72, 131 and 135; “in solidarity”, no. 69; “natural solidarity”, no. 89; “effective solidarity”, no. 89; “solidarity by each member of God’s people” no. 105; “a universal solidarity”, no. 114; “need for solidarity with sister Churches”, no. 126; “pastoral solidarity”, nos. 131, 133; “apostolic solidarity”, no. 132; “the virtue of solidarity” no. 138; “the fruit of solidarity, no. 138; “strengthening solidarity”, no. 138; “path of solidarity” no. 138; “the solidarity which..”, no . 139; and “Church’s solidarity”, no. 139. According to our research, the word *solidarity* appears in the document more than 23 times.

¹⁰⁶¹ John Paul II, Post Synodal Exhortation *Ecclesia in Africa*, no. 89.

this case, the migrants as strangers in given locality could be left out of the natural solidarity. But Pope John Paul warns that “communities are to be guided to living Christ’s love for everybody, a love which transcends the limits of the natural solidarity of clans, tribes or other interest groups.”¹⁰⁶²

To be in solidarity beyond the natural spectrum is not foreign in the African style of living, though it often does not appear so. Yet it is at the heart of *Ubuntu* spirit, “I am because we are.”¹⁰⁶³ It presupposes that we are bonded in interrelatedness, as manifested itself in experience of the African synergy. This mutual connection is an expression of human interdependence. When this does not function well, it paves way to social sin, and to allow sinful structures to expand.¹⁰⁶⁴

Recapturing the African heritage of solidarity compels an African theologian, and indeed the Christian faithful to see in the practice of solidarity, “a social face of Christian love.”¹⁰⁶⁵ It imposes a moral obligation to stand with the exploited migrant workers, as the underprivileged in the mining sector, claimed to be one of the lucrative business to multinational companies.¹⁰⁶⁶ Christian solidarity must above all writes Javier Limon “be active

¹⁰⁶² Ibid.

¹⁰⁶³ Benezet Bujo, *Foundations of an African Ethic: Beyond Universal Claims of Western Morality*, (Nairobi: Paulines Publications Africa, 2003), 24.

¹⁰⁶⁴ Vatican Council II, *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World), 1965, no. 40.

¹⁰⁶⁵ Christiane Firer Hinze, „The Drama of Social Sin and (Im) Possibility of Solidarity” in *Studies in Christian Ethics*, (2009), 447.

¹⁰⁶⁶ “Larger than many national economies, mining corporations are in the process of consolidation and self-transformation in order to exploit better and enlarge their opportunities under corporate globalisation.. The increased spatial reach and rates of exploitation of large-scale corporate mining accelerate the rate of resource exhaustion. There are huge environmental and social impacts, creating profound crises of social reproduction and ecological sustainability” Geoff Evans *et al* (eds.), *Moving Mountains: Communities confront Mining and Globalisation*, London, Zed Publishers, 2002, xii-xiii.

solidarity with the victims of humanly-caused social and historical injustice.”¹⁰⁶⁷ The concept of solidarity is crucial in the social milieu of displaced people who need the hospitality, the understanding, dialogue and openness with the local people. This kind of charity is a virtue. Pope John Paul, repeating what he wrote in the Encyclical *Sollicitudo rei Socialis*, sees in the active engagement towards the neighbour, especially the marginalized, the “virtue of solidarity.”¹⁰⁶⁸

The call to active solidarity with people in difficult conditions championed by the African Synod has stimulated theologians to work on different topics of concern about the Church in Africa. The problems afflicting the people have been in the theological agenda now. A true solidarity with the poor for example, demands theologians to work and think from the context of suffering. “The starting point for theological reflection- a reflection on justice and liberation in the context of worldwide poverty - is a firm grasp of the world as it is a firm commitment to working for the world that God of love wants for all creatures.”¹⁰⁶⁹ According to the Jesuit Latin American theologian who was killed in El Salvador in 1989 because of his convictions about justice, among the most impoverished people, there is also a “theological density than elsewhere.”¹⁰⁷⁰ Theologians are to do theology as a vocation and search for knowledge about God who deals with people in a given locality. They should look at their profession as a call to praxis, to construct the Kingdom of God on earth. Only then, theology is to be liberating, a tool of love for the people of God. As a true vocation of love, a veritable *intellectus amoris*, theology as a discipline would thus

¹⁰⁶⁷ Javier Jimenez Limon, “Suffering, Death, Cross, and Martyrdom” in Ignas Ellacuria and Jon Sobrino (eds.), *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*, (Maryknoll, N.Y: Orbis Books, 1993), 707.

¹⁰⁶⁸ *Ecclesia in Africa*, no 138, also John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, (30 December 1987), no. 38, in AAS 80, (1988), 565.

¹⁰⁶⁹ Daniel G. Groody, *Globalization, Spirituality, and Justice*, 25.

¹⁰⁷⁰ Ignacio Ellacuria, *Escritos Teologicos*, Vol. I (San Salvador: UCA Editores, 2007), 187-218. Also Jon Sobrino, *No Salvation without the Poor*, (Maryknoll, N.Y: Orbis Books, 2008), 46

make a step ahead of Augustine's *intellectus fidei* (a science of faith) and even beyond *intellectus spei* (a science of hope) as Jurgen Moltmann formulated it in 1978, and even beyond St. Anselm of Canterbury, who defined theology as a quest for understanding, *intellectus querens*.¹⁰⁷¹

Among the African theologians who have read the mind of the African Synod carefully and reflected deeply on the theological density found in social context, in relation to displaced people are Jean Marc Ela and Agbonkhianmeghe E. Orobator. From these two theologians one can discover theology as vocation of love as exercised from the social context of the poor. Let us now look at theological and pastoral insights they share with the Church in Africa in the context of migration.

5.2 Insights of African Theologians

It is said that the pride of the local Church is its own people. This should also be true of local theologians as well. They are an “asset” which the local Church can be proud of. The reflection of African theologians on current issues facing the continent is of help to the local churches in Africa to set up pastoral solutions which addresses the pastoral challenges of the time.

We have selected the two theologians Jean Marc Ela and A. E. Orobator, not without reason. African theologians tend to be divided into those who follow the trends of liberation theology, and those who pursue the inculturation trend. Such division seems to be unrealistic, and divisive. Jean Marc Ela and A.E. Orobator have overcome such barriers. They develop a theology which is integral which liberating and at the same time proposing inculturation. This inclusiveness makes it possible for theology to be prophetic and empowering.

¹⁰⁷¹ Jon Sobrino, *No Salvation without the Poor*, 2.

The two theologians unlike others have themselves experienced a form of exile. While Jean Marc Ela had lived away from his native country, Cameroon, into forced exile since 1995, and died there, Orobator, on his part has accepted a form of “voluntary exile.” Being a member of Religious Congregation, a Jesuit, out of obedience to his superiors, he had to leave his native province at Benin City to come and work in the East African province, where he is currently serving as its Superior. Actually, the exile which A. E. Orobator is subjected to is also „a forced” one if one reads the fourth Gospel, “very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go” (Jn 21:18). A shared experience of exile by these theologians, though from different perspectives give “authority” to what they share with us in view of their lived experience.

Jean Marc Ela and Agbonkhianmeghe E. Orobator have in common the social context as their point of departure. They theologize from below. Ela develops his meditations from what happens among the impoverished people of his northern region of Cameroon. In his book *The African Cry*, he begins his first paragraph from rural region among farmers who toil with hand hoes:

*In black Africa, on the edge of Sahel, in that tropical region where farmers reap but one harvest a year, where sowing is always difficult, and where women and children live in a state of chronic famine, thousands of peasants are being forced to pull up millet that is just sprouting and to plant cotton in its place. In societies where millet is the staple, that deed forced upon landless peasants is a veritable dagger in the heart.*¹⁰⁷²

In another book, *My Faith as an African* Jean Marc Ela begins the first chapter by recalling his background, in rural area of his country. He writes:

¹⁰⁷² Jean Marc Ela, *African Cry*, (the English translation from French Origin), (Eugene: Wipf and Stock, 2005), v.

*I am the son of a cocoa planter who was an avid reader of the Bible. We lived in a forest region which had been evangelized by Protestants and then, forty years later by Catholics. I grew up in an atmosphere of struggles against forced labour, conscriptions for road work, and all the restrictive provisions of colonial system...Marked by the memory of these struggles, I find myself in a northern region affected by a state of invisible slavery, as the older priest, Baba Simon, explained on the night of my arrival.*¹⁰⁷³

His commitment to the world of the poor, leads him to do theology with “dirty hands.”¹⁰⁷⁴ The nature of his theology begins with the poor on their daily march and their sufferings, as he confesses:

*What is happening today in villages and slums of Africa prevents theologians from shutting their eyes and drifting off to sleep with the purring of clear conscience-created by producing the type of discourse that, up until now, has been oriented around for indigenization and acculturation.*¹⁰⁷⁵

Agbonkhianmeghe Orobator on his part also starts his theological thinking from the social context and seeks to develop an ecclesiology from the social make up of the African people. His preference of his African name *Agbonkhianmeghe* instead of his baptismal name *Emmanuel*, points to his spirit of taking the reality of local context positively. In this spirit, Orobator confirms his background as providing him basics of his Christian faith. He reveals:

*Another circumstance that influences my perspective relates to my religious history. I converted to Christianity at the age of sixteen. While the circumstances of my conversion were quite ordinary, I made a conscious decision to embrace and explore something new. Until my baptism as a Catholic, I lived the early part of my life within the milieu of African religion, being familiar with gods, goddesses, divinities, deities, and ancestors of my people. I participated in many worship rituals in my family and developed a strong awareness of the communion between the human and the divine in daily life. As an African, prayer, praise, worship, and celebration were part of my upbringing.*¹⁰⁷⁶

¹⁰⁷³ Jean-Marc Ela, *My Faith as an African*, 3.

¹⁰⁷⁴ Jean -Marc Ela, « Le role de L' Église dans la liberation du continent africain» dans *Bulletin de Theologie Africaine* IV (12 Juillet- Decembre 1984), 298. Also I. Ndongala Maduku, «Jean- Marc Ela (1936-2008) Ou le Bonheur de faire 'la theologie sous l'arbre'» dans *Nouvelle Revue de Theologie* 131 (2009), 559.

¹⁰⁷⁵ Jean-Marc Ela, *My Faith as an African*, 180.

¹⁰⁷⁶ Agbonkhianmeghe E. Orobator SJ, *Theology Brewed in an African Pot*, (Maryknoll, N. Y: Orbis Books, 2008), x.

Apart from personal background, Orobator conveys a particular message for theologizing depending on the knowledge acquired in the local context. To acquire sufficient knowledge about refugees in East Africa, for example, during the academic year of 2000, he conducted an ethnographic field research at refugee camps in Tanzania, Kenya and Uganda.¹⁰⁷⁷ And this he did purposely in order to make possible the “re- appropriation of the incarnation as the concrete, personal experience of God who journeys with the people of God in exile as the ultimate ground of their hope of return and reintegration into their home country.”¹⁰⁷⁸ Orobator’s conviction is that, “if the Church in Africa understands itself as family, its message or mission cannot become relevant and credible without addressing the social context of the African family that is of Africans. Given this social context, the Church-as-family, at the service of society embodies a community of solidarity and at the service of life.”¹⁰⁷⁹

Finally, the two theologians are a good example of openness and dialogue with other disciplines of knowledge. In his academic formation, Jean-Marc Ela has a rare profile. He held two doctorates in theology and sociology. Through his publications, he demonstrates exhaustive knowledge in the fields of anthropology, sociology, development studies and theology.¹⁰⁸⁰ From his works, he repeatedly underscores the fact that theology should not function in isolation. In his words “a theology in context must also be a theology in dialogue, open to the exchange and confrontation. African theology requires a deepening of the methods involved in working out any theology: it also needs to let itself be

¹⁰⁷⁷ See, Agbonkhianmeghe E. Orobator SJ, “Method and Context: How and Where Theology Works in Africa” in *op. cit*, 124.

¹⁰⁷⁸ Ibid.

¹⁰⁷⁹ Agbonkhianmeghe E. Orobator SJ, *The Church as Family: African Ecclesiology in Its Social Context*, (Nairobi: Paulines Publications Africa, 2000), 13.

¹⁰⁸⁰ Ignas Ndongala Maduku, *op.cit*, 13.

questioned by all the theologies based on the solidarity of peoples, continents or groups struggling for the coming of a new world.”¹⁰⁸¹

For Agbonkhianmeghe E. Orobator, the same attitude of lending an ear to what other sciences have to say to theologians is vivid. He calls the experts of other disciplines “dialogue partners,”¹⁰⁸² and, in his own words, he admits: “because I am compelled as an African theologian to pay attention to social context and social issues, my approach opens up to the social sciences both as dialogue partners and indispensable sources for theological research.”¹⁰⁸³ These two theologians possess an enormous breadth of knowledge due to their flexibility to dialogue with other academic fields. We can learn a lot from them, especially about what concerns migrants in Africa.

5.2.1 Migrants in Jean-Marc Ela’s Theological Work

Before going to the subject matter in this section, let us introduce, though in a nutshell, the person of Jean-Marc Ela. He was born in 1936, in Ebolowa village, in the northern part of Cameroon.¹⁰⁸⁴ He grew up in Tokombere village about 150 kilometers on the frontier between Cameroon and Chad. He received intellectual formation at the Universities of Strassbourg, Paris and Soborne. He obtained doctorates in Theology and Social Anthropology.¹⁰⁸⁵

As pastor he ministered among the poor. From 1969 to 1984, he worked among the poor peasants in the region of Tokombere. The experience he gathered working with them led him to publish his early books, *Le cri de l’homme africain* “The African Cry” in 1980

¹⁰⁸¹ Jean Marc Ela, *My Faith as an African*, op. cit, 3.

¹⁰⁸² Agbonkhianmeghe E. Orobator SJ, “Method and Context: How and Where Theology Works in Africa” 123.

¹⁰⁸³ Ibid.

¹⁰⁸⁴ Yao Assogba, *Jean-Marc Ela: Le Sociologue et theologien africain en boubou*, (Paris: L’ Harmattan, 1999), 23.

¹⁰⁸⁵ Ibid., 15.

and *L' Afrique des Villages* "Africa in Villages" in 1982.¹⁰⁸⁶ Since then he continued to write his subsequent publications included *Ma foi d' africain* "My Faith as an African" in 1985, and most recently in collaboration with Anne-Sidonie Zoa, entitled *Fecondite et migrations africaines: les nouveaux enjeux* which can be translated as "Fecundity and African migration: A New Perspective" which was published in 2006.

All of his books were originally published in French the language which the author mastered very well and because of their importance were translated into English and German. Meanwhile universities vied with one another to invite him as visiting lecturer. Despite being a full time employed lecturer from 1985 at the Department of Sociology at Yaounde University (Cameroon), since 1989, he became visiting lecturer at Louvain-La-Neuve (Belgium).¹⁰⁸⁷ The Catholic University of Leuven (KUL) awarded him honorary doctoral degree in 1999.¹⁰⁸⁸

Developing theology in favour of the poor and being critical of the establishment endangered his life. The assassination of his close collaborator Engelbert Mveng (a Jesuit Cameronian theologian and priest) on 24 April 1995, by state security agent raised the alarm. Mveng was serving at the time as Secretary General of the Ecumenical Association of African Theologians (EAAT) of which Jean Marc Ela was a close collaborator.¹⁰⁸⁹ The two theologians became *persona non grata* to the government for their criticism in the way it was neglecting the poor. The two, and another Jesuit priest Meinhard Hegba, received constant threats against their life. In 1995, it was clear beyond doubt that the government had planned to eliminate Jean Marc Ela too. Fortunately, in the same year he was invited to give a key note address for the closing of a conference of scholars at the Quebec University

¹⁰⁸⁶ Yao Assogba, *op. cit*, 16.

¹⁰⁸⁷ Ibid. .

¹⁰⁸⁸ Ibid.

¹⁰⁸⁹ Ibid.

(Canada). He used this occasion to ask for asylum there, where he secured teaching post at the University of Montreal, a post he held until his death on 26 December 2008.¹⁰⁹⁰

This concise biography highlights what kind the person Jean Marc Ela was. Nicknamed by his admirers as an “African Sociologist and Theologian in *Boubou*,”¹⁰⁹¹ the man lived the model of a pilgrim on earth, with simple lifestyle and remarkable humility. His death in exile and the nature of his lifestyle radiate honesty, originality and a spiritual poverty of the beatitudes.

5.2.1.1 *An African Reading of Exodus*

At the time of migrations and refugees as the African continent is experiencing now, Jean Marc Ela conceives that a thorough reading of the Book of Exodus is inevitable. This is the time when many people, not only in Africa but in the whole world, feel a certain sense of being uprooted from their traditional ways of looking at things. Cultural, physical, and other form of alienation have resulted into a state of despair.¹⁰⁹² What we see now is that even our native places, the place we have grown up in, prove hard to live in.¹⁰⁹³ We feel all the way compelled to provide hospitality to people undergoing such catastrophes. There is an experience of Exodus, which is on a larger scale in the region of Africa south

¹⁰⁹⁰ See, Ignas Ndongala Maduku, *op. cit.*, 556.

¹⁰⁹¹ In fact this is the title of the book by Yao Assogba, *Jean- Marc Ela: Le Sociologue et theologien africain en boubou* “Jean – Marc Ela: A Sociologist and Theologian in Boubou” which we have already cited above in different places. Assogba expresses a profound admiration of the person for his spiritual docility, and the passion he had for the African cultures. He always put on his traditional African garment in *boubou*. .

¹⁰⁹² Albert Nolan in his book, *Hope in an Age of Despair* argues that “one great characteristic of our times, throughout the world and particularly in South Africa- is despair. We live in an age of despair. For centuries, we experienced hopefulness and optimism of one kind or another- political, economic, scientific, and religious. Now suddenly almost everyone has been plunged into a state of despair.” See Albert Nolan OP, *Hope in an Age of Despair*, (Maryknoll, N. Y: Orbis Books, 2009), 3.

¹⁰⁹³ There are natural catastrophes that have disturbed the order and economy in a consecutive way, one thinks here of the (2001) floods in Mozambique, the *Sunami* in Asia (December 2005), the *Katrina* deadly winds in the USA (2006), the apocalyptic earthquake in Haiti (January 2010) and the Volcano eruption (March 2010) which resulted in the halting of the Airline operations in Europe (2010).

of the Sahara. Accordingly Jean- Marc Ela makes an appeal to his African readers that, “a reading of the exodus is a must in the Christian communities of Africa today. As the oppressed of all times have turned to this primordial even, thence to draw hope, we shall never come to any self-understanding without ourselves taking up the same history and discovering there that God intervenes in the human adventure of servitude and death to free the human being.”¹⁰⁹⁴

In the mind of Ela we cannot remain indifferent to what takes place in history. We have to open our eyes and hearts to what happens now at our time as many people are unsettled. The current political and economic situations scold us direct on our eyes. We are shaped by these historical events. Thus Ela reminds us that: “history, then, including the history of life of the church, must be the locus par excellence of theological research and reflection (...) we must overcome the temporal distance between us and the exodus and lay hold of the meaning that God seeks to impart to us by means of this key event in salvation history.”¹⁰⁹⁵

Jean- Marc Ela takes the Exodus as landmark event to ponder about African migration. He sees that at the time of wandering, hardships come in. The victimized people fall prey to false gods, forgetting the true God. Reading the Exodus event is of paramount importance to recapture a true spirituality of monotheistic religion. In his own words, “the exodus event is a grid permitting the deciphering of human history and the discovery of its deeper sense – that of an intervention of God revealing the divine power and love.”¹⁰⁹⁶ At the time when many people have lost hope and seem to be wandering here and there, the Exodus event puts strong emphasis on God as the Master of history, and indeed as the One

¹⁰⁹⁴ Jean Marc Ela, *African Cry*, 38.

¹⁰⁹⁵ Ibid.

¹⁰⁹⁶ Ibid.

who promises the future. Reading the Exodus carefully, Ela describes this God, not only as God who is, but “who comes, and whose promise is never exhausted by its historical realization. Ultimately the basic meaning of the exodus is bestowed by the revelation of a God who personally ‘owns’ the future.”¹⁰⁹⁷

At the time of mobility such as we have now, the migrants feel rejected, and what awaits them in the host population is coldness and scorn. Receiving communities tend to accommodate greediness and parochialism. The Exodus event, on the contrary presents God as generous and compassionate to the oppressed, “Then the LORD said, ‘I have observed the misery of my people who are in Egypt: I have heard their cry on account of their task masters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptian, and to bring them up out of the land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them” (Ex. 3:7-9). According to Ela, it is worth pondering these words, because the God of Exodus intervenes when he judges it appropriate, to liberate and establish a communion among the down trodden Jews. He is God who restores hope of the oppressed people. He emphasizes that “it is impossible to speak of hope without recalling that social and temporal reality is the locus of God’s interventions and revelation alike. There God proposes to human beings a collective project of space where the economy of solidarity characterizing God’s designs on men and women and their world is being realized.”¹⁰⁹⁸

There is also another important element which Ela identifies in reading the Exodus event that can enrich an African Christian believer at the time of migration. This is the

¹⁰⁹⁷ Ibid.

¹⁰⁹⁸ Ibid.

prophetical aspect related to this event. The Exodus allows a bringing into the picture the memory of sufferings and injustices committed to the people. Moses is given the mandate to confront Pharaoh and tell him to let the people go. It is the prophetical courage of Moses that allows the change to occur. Ela writes, “no change is possible without an awareness of injustices such as will render them intolerable in the mind of people. Ultimately in breeding up leaders for a determinate community who will perform the function of prophets in that community the group will receive a ‘word’ from which it can draw the strength to forge ahead.”¹⁰⁹⁹ The link between Exodus and prophetic mission is clear, especially when prophets like Hosea, Ezekiel, and Isaiah refer to it in their writings.¹¹⁰⁰ It should not be necessary to note that, in the context of migration, Ela hopes that theological writings should be prophetic and bold against any forms of discrimination of displaced people. This is the point he is going to develop further in his famous dictum “Theology under the Tree”¹¹⁰¹

5.2.1.2 *Doing Theology under the Tree*

Jean-Marc Ela sees that the issue of migration cannot be treated outside the suffering of the people in rural areas. Their situation of extreme poverty cannot be ignored, and in fact it provides an illumination for a kind of theology to be developed. He makes his own testimony of where his theology developed, “the birth place of the reflections that run through this study was the villages of the lowlands and of the mountains where we went on foot, our only baggage a sleeping mat, a Bible, our heart, and the love of the poor.”¹¹⁰² Ac-

¹⁰⁹⁹ Ibid.

¹¹⁰⁰ Ibid., 32.

¹¹⁰¹ This is the title he attributes to his theological corpus and indeed his central message of his reflections.

¹¹⁰² Jean Marc Ela, *My Faith as an African*, xix.

according to him, the villages in rural Africa are precious places.¹¹⁰³ Contrary to this truth, however, these places are rated to be of low value and are completely ignored by civil authorities and, worse still, by intellectuals. Jean Marc Ela writes: “the difficult life in African villages has not yet become object of systematic study of any discipline to bring forward the analysis of their research.”¹¹⁰⁴ Yet, he considers the rural area’s treatments unjust; it remains a place of suffering where about 90% of the population have no access to food, clean water, education and decent living.¹¹⁰⁵ The inequality that exists, and the experience of poverty that completely characterises the rural population, is a push - factor that drives people away from these places.¹¹⁰⁶ The colonial system, as Ela sees it favoured the urban area and its people. The rural area was seen as inferior to the city and town, and social services were concentrated in the urban and metropolitan centres. This colonial pattern of the economy opened a way to the internal displacement. Migrants left their villages to seek a better life in towns. The labour migration as we have elaborated in chapter one, is a witness to the magnitude of regional and social inequality.¹¹⁰⁷ Since the cities and towns are better provided for with social services, the rural- urban migration has become uncontrollable, and as Ela interprets it, the urban area is a place of “economic prestige.”¹¹⁰⁸ The youth

¹¹⁰³ Jean –Marc Ela, *L’ Afrique des villages*, (Paris, Karthala, 1982), 10, where Ela looks at the village as a place which still practises some traditional African cultural elements intact, such as the veneration of ancestors, the offering of libations, traditional dances and so forth. He also sees the rural area as supplier of agricultural products to cities, as retaining fertile and natural soil.

¹¹⁰⁴ This is our translation of the French text that reads « La vie difficile des villages d’ Afrique n’ a pas encore fait l’ objet d’ etudes systematiques ou chaque discipline apporte les resultat de son analyse et de sa recherche» (Jean-Marc Ela, *L’ Afrique des villages*, 10).

¹¹⁰⁵ Ibid., 67.

¹¹⁰⁶ Ibid.

¹¹⁰⁷ Ibid., 126.

¹¹⁰⁸ Ibid.

compete with one another to abandon their villages to go somewhere else and get access to rare commodities like cars, motor cycles, cameras, the computers and so on.¹¹⁰⁹

Anna Sidonie Zoa and Marc Ela see the wave of migration to be closely linked with the inequality in health services, economic and social disparities.¹¹¹⁰ According to them, the migration explosion today is an “irruption of the poor” in contemporary history.¹¹¹¹

As many people opt to move away from their birth places (mostly from the villages) and settle in mining sectors, urban areas and even abroad, we must ask what should be done to address this problem? In other words, the question is what kind of theology should be done under such situation? Jean-Marc Ela proposes “a theology under the tree.”¹¹¹² In this kind of theology the starting point is not “manuals that simply perpetuate from one generation to another of faith that has been defined once and for all,”¹¹¹³ but a theology which emerge under the tree by listening to the stories, and reading the Bible with an African eyes.¹¹¹⁴ It is a theology which emanate from the social context of oppression, where the canticle of *Magnificat* can find its meaning.¹¹¹⁵ This kind of “theology in our time can be learned only in the act of liberating the poor.”¹¹¹⁶

For Jean-Marc Ela, theology should enable the African people on the move, including: migrants, refugees and all disinherited people, to talk about God through the Holy Scripture from their own experiences. “Theology under the tree” begins with the poor people at the base. This is the place where young people, the jobless, the prostitutes, and all

¹¹⁰⁹ Ibid.

¹¹¹⁰ Jean-Marc Ela and Anne- Sidone Zoa, *fecondite et migrations africaine: les nouveau enjeux*, (Paris, L’Harmattan, 2006), 58.

¹¹¹¹ Ibid.

¹¹¹² Jean-Marc Ela, *My Faith as an African*, 180.

¹¹¹³ Ibid.

¹¹¹⁴ See, Yao Assogba, *op.cit*, 63-63.

¹¹¹⁵ Ibid.

¹¹¹⁶ Jean-Marc Ela, *My Faith as an African*, 180.

kinds of abandoned poor can be found. It is not based on a set of discourses, but is practical as it seeks to help the poor read the Gospel with the eyes of “low people.”¹¹¹⁷ It deals with the problems which people encounter in their social location. It is a theology “with dirty hands.” This kind of theology can be understood to migrants in the mining sector whose difficult work is always performed with dirty hands.

5.2.2 Migration in the Work of Agbonkhianmeghe A. Orobator, S.J

One of the promising African theologians of new generation¹¹¹⁸ is Agbonkhianmeghe A. Orobator SJ, whose publication *Theology Brewed in an African Pot* (2008) has earned him the claim as an original and creative scholar. He was born on 18th February, in 1967, in Nigeria. He obtained his doctorate in Theology and Religious Studies from the University of Leeds in England in 2004. His academic excellence merited him awards and scholarships such as the *Adrian Hastings Africa scholarship* 2003-04, awarded by *The Adrian Hastings Memorial Fund and Lecture* (Leeds). He also was awarded with *The overseas Research Scholarship* 2001-04 by Committee of Vice Chancellors and Principals of the United Kingdom; and the *Edward Boyle Scholarship* 2001-04, awarded by Research Degrees and Scholarship office, University of Leeds.

Orobator has proved himself, watchful to what actually takes place in society. His constant studies and zeal has made possible for him within a short span of time to come up with seven published books, and a dozens of articles which have been published in books and journals.¹¹¹⁹ In addition, he has published over twenty articles in different periodicals

¹¹¹⁷ Jean-Marc Ela as commented by I. Ndongala Maduku, *op. cit*, 559.

¹¹¹⁸ By new generation we mean young theologians those born after Vatican Council II, and even those shortly before Vatican II, whose publications have come out from the beginning of the new 21 century.

¹¹¹⁹ The books published by this author includes, *What happened at the African Synod* (co-editor, 1995); *The Church as Family: African Ecclesiology in Its Social Context* (2000); *From Crisis to Kairos: A Critical Theology of the Mission of the Church in the Time of HIV/AIDS, Refugee and Poverty* (2005); *Le SIDA*

and books. Such a vast output by a young African theologian merits a study and provides adequate food for thought.¹¹²⁰ Agbonkhiammeghe E. Orobator, SJ is currently the superior of the Jesuit Community in the East African region from 2009. Entrusted by members of his own congregation despite the heavy load of academic assignment, is enough to move African theologians and the hierarchy to listen to his ideas and digest his proposals. This is also true when it comes to the issue of migrant. What does he share with us this regard?

5.2.2.1 Hospitality to Refugees: “The Church as Refuge of Refugees”

Unlike Jean Marc Ela who mainly deals with rural–urban migrations, Orobator treats mainly the issue of refugees. To get a true picture about the plight of refugees in East Africa for his doctoral research, he went to the field to pick up first hand information. Thus he inserted himself in the situation. As he states, “since 2001, I have conducted ethnographic field research in various parts of Eastern Africa, notably Kenya, Uganda, and Tanzania. Although some methodologically conservative African theologians would dispute the validity of this approach, these research trips have proved beyond doubt the pertinence of a correct understanding of contextual reality for an appropriate theological method and reflection.”¹¹²¹

Orobator admits from the very beginning of his crucial Chapter Four that ours is a period of massive movement. As he puts it “contemporary migratory phenomena comprise diverse categories of people. They include migrants, exiles, internally displaced persons,

interpelle le monde Chretien: Nouvelle maniere d’etre l’ Eglise en temps de VIH (2006); *The Church Has AIDS: New Ways of Being Church in the Time of HIV/AIDS*; *Faith doing Justice: A Manual Work for Social Analysis, Catholic Social Teachings and Social Justice* (2007); *Theology Brewed in an African Pot* (2008); and *Reconciliation, Justice, and Peace: The Second African Synod* (Editor 2011).

¹¹²⁰ The information about short biography of Agbonkhianmeghe E. Orobator SJ was given to us by the author himself upon request for this work on (October 2009 from Nairobi-Kenya).

¹¹²¹ Agbonkhianmeghe E. Orobator SJ “Method and Context: How and Where Theology Works in Africa,” *op. cit*, 124.

asylum seekers, returns and refugees.”¹¹²² He sees the problem of “refugee” to be like a chronic disease in the region “where every time one refugee situation comes to an end, another one develops.”¹¹²³ At this challenging period Orobator is appalled to see the lack of hospitality towards refugees. The word refuge has been tarnished with a “red card” to be utterly embodied in negativity, contrary to its original semantic derivation. He quotes E. Wiesel’s insightful observation:

*What has been done to the word refuge? In the beginning the word sounded beautiful. A refuge meant “home.” It welcomed you, protected you, gave you warmth and hospitality. Then we added one single phoneme, one letter, e, and the positive term refuge became refugee, connoting something negative.*¹¹²⁴

Orobator proceeds skilfully from this quotation of Wiesel that “in the beginning the Word was “Refuge” The Church should be a “Refuge of Refugees.”¹¹²⁵ Refugees experience lack of hospitality in the situation they find themselves in. Forced away from the known world, they experience dislocation. They are ejected from their familiar home area and re-located in a new situation.¹¹²⁶ According to his research the experience of exclusion and rejection occurs successively: “displacement, flight, settlement and repatriation.”¹¹²⁷

In the first place refugees feel unwanted by the hosting people, as they are considered to bring extra demands to the limited natural resources and the ecology.¹¹²⁸ The dislike of the presence of refugees is evident all over in developing countries. Orobator quotes Ebenezer Blavo, who states that for “many Third World countries (...) refugees represent

¹¹²² Ibid.

¹¹²³ Ibid.

¹¹²⁴ Quoted in Emmanuel Max “The Social World of Refugees: A Conceptual Framework” in *Journal of Refugee Studies* 3, no. 3 (1990), 190, Agbonkhianmeghe. E. Orabator SJ, *From Crisis to Kairos*, 167.

¹¹²⁵ Ibid. 167.

¹¹²⁶ Ibid.

¹¹²⁷ Ibid.

¹¹²⁸ Ibid.

an unacceptable strain on their limited resources.”¹¹²⁹ For Orobator, a lack of hospitality to refugees contradicts the much vaunted African spirit of solidarity, generosity and hospitality.¹¹³⁰ It seems now difficult to practice the solidarity, given the fact that many African countries are listed as least developed countries “it is no longer considered a virtue that “the local community (...) in the spirit of African solidarity, shares its poverty and becomes as poor as the refugees themselves.”¹¹³¹

Again, in Orobator’s view the refugees face a noticeable dilemma of being marginalized at anthropological and ecclesiological scales.¹¹³² He defines refugees as “people in liminal existence.”¹¹³³ The refugees confront “ecclesial liminality” or marginality, and here Orobator provides the example from Sudanese refugees in Rhino Camp:

*Originating from Yei Diocese and living in Arua Diocese they have become victims of a rigidly – interpreted item of canonical legislation and a poorly integrated pastoral responsibility for them; their host bishop would not accord them pastoral priority. This observation leads us to another level of exclusion and rejection within the community called Church.*¹¹³⁴

According to the findings from his research, “refugees are excluded by the local churches.”¹¹³⁵ From his observation, the parishes and dioceses, indeed the local churches in Arua, Adjumani, Ngara, Kibondo and Kakuma, “do not seem to have internalized and actualized these lofty pastoral principles.”¹¹³⁶

Orobator moves on to provide some important clues for the Church in relation to migrants. First, he reminds the Church in the context of refugees to stand as an *inclusive*

¹¹²⁹ Ebenezer Q. Blavo, *The Problem of Refugees in Africa: Boundaries and Borders*, (Aldershot: Ashgate, 1999), 70. Agbonkhianmeghe E. Orobator SJ, *From Crisis to Kairos*, 167.

¹¹³⁰ Ibid.

¹¹³¹ Ibid., 168.

¹¹³² Ibid.

¹¹³³ Ibid.

¹¹³⁴ Ibid.

¹¹³⁵ Ibid.

¹¹³⁶ Ibid., 169.

community.¹¹³⁷ Whereby, the Church adopts attitudes which provide hospitality to the refugees.¹¹³⁸ This is to ensure that those living in exile, including refugees, benefit from the local Church's provision of pastoral and spiritual services.¹¹³⁹ The second point is that, even in exile, the Church should be a place where the refugees can feel at home.¹¹⁴⁰ This is crucial for these people who suffer the memory of being uprooted and detached, away from their land of origin.¹¹⁴¹ The experience of being deprived and uprooted is "as much as spatial and socio – economic,"¹¹⁴² and therefore, the idea of "home" should connote "warmth, comfort, pride and security."¹¹⁴³ For the Christian community to be credible, Orobator thinks the Church must, "struggle to create a new sense of belonging to the universal household of God, albeit in exile, a *place to feel* at home portrays a powerful ecclesial counter-witness to the politics of socio – economic exclusion and discrimination."¹¹⁴⁴

As regards the importance of "home- feeling," Orobator raises the issue of insecurity that affect the refugees. There is a lack of security for the displaced. Having fled from their place of origin on account of fear, displaced persons feel insecure in place of asylum.¹¹⁴⁵ The root cause of the insecurity of refugees in the hosting communities is: "the tendency to blame on every problem in the host community on refugees."¹¹⁴⁶ The place of re-settlement surrenders itself to the blindness of the soul,¹¹⁴⁷ to the extent of embracing

¹¹³⁷ Ibid.

¹¹³⁸ Ibid.

¹¹³⁹ Ibid., 170.

¹¹⁴⁰ Ibid.

¹¹⁴¹ Ibid.

¹¹⁴² Ibid.

¹¹⁴³ Ibid.

¹¹⁴⁴ Ibid.

¹¹⁴⁵ Ibid.

¹¹⁴⁶ Ibid.

¹¹⁴⁷ We dare here to call the hate towards strangers as „blindness of soul” because the practice of hospitality requires a feeling of responsibility towards the other, especially the needy ones. "Hospitality requires a

“compassion fatigue.”¹¹⁴⁸ Hence Orobator calls the Church to assume her role as protector of the oppressed stating “in the context of refugees, the community called Church functions as place of protection.”¹¹⁴⁹ The Church as “a place of protection describes the community that radically embodies the biblical praxis of valuing dignity of the stranger.”¹¹⁵⁰

5.2.2.2 *The Church as Pilgrim Community*

In what concerns the people of God in foreign lands, Orobator feels the need to revisit ecclesiological and canonical demands, in order to assist those in “Diaspora” to become „a living Christian community in exile.”¹¹⁵¹ According to him “a living community in exile generates the idea of a “deterritorialized ecclesiology.”¹¹⁵² This is from canonical laws that place the responsibility of the local ordinary to provide pastoral assistances to those in the land of asylum. The problem with the canonical provision which inexorably ties “ecclesiality” to “territoriality,” Orobator points out is that “refugees can claim pastoral care only within a well-defined ecclesial territory (...) Upon closer examination, one discovers that the experience of displacement relativizes the bounds of a tightly- conceived notion of ecclesial territoriality.”¹¹⁵³ At this juncture, Orobator proposes to devise new ways and means to cross - border cooperation and coordination between the refugees’ home-church and the host church.”¹¹⁵⁴

conscious effort to be “your brother’s keeper.” (Arthur Sunderland, *I Was Stranger: A Christian Theology of Hospitality*, Nashville, Abingdon Press, 2006), x.

¹¹⁴⁸ According to Arthur Sunderland, “Hospitality, public and private, is under attack from all sides. The term ‘compassion fatigue’ has made its way into our lexicon of societal ills” (Arthur Sunderland, *op. cit.* lx).

¹¹⁴⁹ Ibid.

¹¹⁵⁰ Agbonhkhianmeghe E. Orobator SJ, *From Crisis to Kairos*, 171.

¹¹⁵¹ Ibid., 172.

¹¹⁵² Ibid.

¹¹⁵³ Ibid.

¹¹⁵⁴ Ibid., 173.

Well grounded in ecclesiology, Orobator underscores that the mere fact of displacement cannot merit the disqualification of such people as being “out of church boundary.”¹¹⁵⁵ The refugees are a Church, “in its original sense as the people of God, which has moved and has been displaced. What might appear simply as a geographical (read: territorial) complication amenable to canonical legislation evolves into an ecclesiological event.”¹¹⁵⁶

Drawing from the experience of the northern part of Kenya among the Turkana; he describes the Church as being in a state of non-settled community. The Turkana people are always on the move from one place to another with their cattle. This community is “the church (that) is in constant movement, it has become a nomadic church, displaced here and there.”¹¹⁵⁷ The state of movement, the nomadic character of the local people, unprecedented presence of refugee camps in Africa, “embody the meaning of the church as ‘pilgrim people’”¹¹⁵⁸

Orobator, the author of *From Crisis to Kairos*, sees in the presence of refugees a challenge to the Church to recognize her pilgrim character. He quotes a statement from *Jesuit Refugee Service Bulletin* that, “for the Church, the refugees are a constant reminder that the people of God are essentially a pilgrim people, never settled, always on the move, always searching, always reaching out further.”¹¹⁵⁹ The understanding of the Church as wandering community has several implications, according to Orobator. They include; the need to exercise pastoral work of accompanying in order to establish a living Christian

¹¹⁵⁵ Ibid.

¹¹⁵⁶ Ibid.

¹¹⁵⁷ Ibid.

¹¹⁵⁸ Ibid.

¹¹⁵⁹ Jesuit Refuge Service, “Everybody’s Challenge,” 71; Agbonkhiameghe E. Orobator, *From Crisis to Kairos*, 173.

community. It is about *being* with refugees, rather than *doing* for them.¹¹⁶⁰ Another implication is the need to consolidate Church's presence in the context of displacement. Orobator argues that "this ecclesiological option or pastoral strategy (accompaniment and presence) is modelled on divine precedence. The experience of up-rootedness, displacement and exile do not diminish God's presence among the people."¹¹⁶¹ He even quotes catechist Ni-boyé's perception of the incarnation in the context of refugees, "God has pitched his *cahute* or *blinde* in the midst of his people."¹¹⁶²

5.2.2.3 *The Church as Advocate of Refugees*

The refugees and the situation which they face demand a bold prophetic stance of the Church. Refugees are forced to move away by turbulent situation at home. Like any other form of migration, the refugee status carries along risks and dangers; leaving home presents a momentous life change. "To become a refugee today is to fall into a bad space. To be in a refugee camp is to be in an evil place."¹¹⁶³ Since the refugees are members of the Body of Christ as the baptized ones, the Church has inserted its presence there, and through these displaced people, the church is subject to the humiliation befalling refugees. "It seems reasonable" states Orobator, "to assume that the church would become a voice that rises strongly against that evil."¹¹⁶⁴

Providing advocacy for the displaced the Church will speak out against the factors that have pushed the refugees away. She will also address the mistreatment of refugees upon reaching the host lands. Moreover, the voice of advocacy can also be heard in the

¹¹⁶⁰ A. E. Orobator, *From Crisis to Kairos*, 174.

¹¹⁶¹ *Ibid.*, 175.

¹¹⁶² *Ibid.*

¹¹⁶³ Jesuit Refuge Service, *op. cit.*, 140, Also, Agbonkhianmeghe E Orobator SJ, *From Crisis to Kairos*, 176.

¹¹⁶⁴ Agbonkhianmeghe E. Orobator SJ, *From Crisis to Kairos*, 176.

field of *caritas* as exercised by the Church. The pastoral presence of the Church should empower and re-assure the refugees of being loved and valued.¹¹⁶⁵

5.2.2.4 “The Church has AIDS”- The Feminist Shape of the Church

The refugee camps look cramped together and dumped in dusty and overcrowded places. They depict an extreme poverty that frustrates the displaced people. Some women are forced under such severe situations to have various sex partners as a means to survive. What results is an AIDS pandemic in refugee camps. Orobator states that since, “more women than men suffer the affliction of AIDS and the associated condition of poverty, our analysis of this situation falls short if it overlooks the equally striking fact that more women than men are working individually and collectively in church-based or church-sponsored organisations responding to HIV and AIDS.”¹¹⁶⁶ In another article he underlines the same reality, writing that “a close observation of the experiences of women in Africa in the time of AIDS leads to the conclusion that the face of HIV/AIDS -like the one of poverty - is predominantly feminine.”¹¹⁶⁷

What is evident at this time of migrations is the emerging active presence of women. Women do not operate in the rear but in the frontline, running small business and attending to the needs of children and migrant workers. As Klaus Nurnberger notes, “migrant workers can be absent for a whole year at a time. Their wives may not even know where they are (...) In informal settlements she is still responsible for the supply of water

¹¹⁶⁵ Ibid., 177.

¹¹⁶⁶ Agbonkhianmeghe E. Orobator SJ, “When Aids comes to Church” in Benezet Bujo and Michael Czerny (eds.), *Aids in Africa: Theological Reflections*, (Nairobi: Paulines Publications Africa, 2007), 124.

¹¹⁶⁷ Agbonkhianmeghe E. Orobator SJ, “Ethics of HIV/AIDS Prevention: Paradigms of a New Discourse from an African Perspective” in Linda Hogan (ed.), *Applied Ethics in a World Church*, Maryknoll, N.Y: Orbis Books, 2008), 151.

and firewood.”¹¹⁶⁸ So it is becoming clear that “while women have moved into the so-called public sphere, men have moved much less into the private.”¹¹⁶⁹ The women appear at the frontline struggling to be liberated from male dominion and oppression.

*Women under stress tend to flock together in prayer women’s league. They form a backbone of most mainline churches...It is here that women find the social and emotional support they so desperately need...Women are able to transcend the limitations of the clan, the tribe and the ethnic group. They can preach and develop their spiritual gifts. They can gain status as leaders, irrespective of their background.*¹¹⁷⁰

The feminisation of ecclesial identity in the period of displacement has several implications, as Orobator sees it. The first one is to recognize and appreciate the multiple ministries, emerging from the core of the church in the time of crisis.¹¹⁷¹ It is necessary to allow women to be active members in the Church “this feminine dimension of the Church must necessarily favour the full participation of women in the life of the Church, in the exercise of ministry, authority and decision-making.”¹¹⁷² The second implication as Orobator perceives the whole presence of women in refugee camps is that there is need to empower them so that they can play their part as members of the Church. He pleads their cause to be involved as agents of change in society. It is imperative therefore to emphasizing “active empowerment, recognition and promotion of women’s dignity as valued members of the body of Christ the Church.”¹¹⁷³

The feminine identity of the Church that suffers from AIDS demands that the community of believers evolve into being an active agent of change, especially through the ministry of healing. The people afflicted by AIDS yearn for caring solidarity. This is im-

¹¹⁶⁸ Klaus Nurnberger, *The Living Dead and the Living God: Christ and the Ancestors in a Changing Africa*, (Pietermaritzburg: Cluster Publications, 2007), 204.

¹¹⁶⁹ Laura Maria Agustin, *Sex at the Margins: Migration, Labour Markets and the Rescue Industry*, (London: Zed Books, 1998), 76.

¹¹⁷⁰ Klaus Nurnberger, *op. cit*, 205.

¹¹⁷¹ Agbonkhiamoghe E. Orobator SJ, “When AIDS comes to Church” *op. cit*, 121.

¹¹⁷² *Ibid.*, 126.

¹¹⁷³ *Ibid.*

portant. Orobator calls for a compassionate attitude towards those affected with diseases. He writes, “in the time of crisis the community called church acts in solidarity with the most affected, which solidarity entails the risk of sacrificing attachments to traditional norms for the sake of promoting, protecting, and preserving life.”¹¹⁷⁴ There has been a tendency to stigmatize AIDS patients in some quarters. Hence, people suffering with this deadly disease look to the Church as a refuge to find acceptance and care. The caring presence of nurses, working in the name of the Church puts the image of the caring mother at centre stage, indeed the image of women as concerned missionaries of mercy. The Church is looked at as a healing community. The role of the Church as sacrament of healing, proposes “a feminine ecclesial identity as a hermeneutical principle.”¹¹⁷⁵ It is imperative therefore to confront those who perpetuate violence against women, and to fight against everything that contributes to marginalize them.¹¹⁷⁶

5.3 Conclusion of the Chapter

We began this chapter by noting that contextual theologies have contributed to the task of identifying relevant priorities for local communities. It has assisted local theologians to be aware of local contexts, to pose appropriate questions, to discern contradictory forces in given society, and to come up with reflections nourished by the Bible and the magisterium.¹¹⁷⁷

We have pointed at the beginning of this chapter that, African theologians have recently treated the subject of migrant; yet we have affirmed that it is still a peripheral theme. This is not to say that it is not a crucial theme. Jean Marc Ela and Agbonkhiameghe E.

¹¹⁷⁴ Agbonkhianmeghe E. Orobator SJ, “Ethics of HIV/AIDS Prevention: Paradigm of a New Discourse from an African Perspective” *op.cit*, 152.

¹¹⁷⁵ A.E. Orobator, “When AIDS comes to Church” *op. cit*, 127.

¹¹⁷⁶ *Ibid*.

¹¹⁷⁷ Albert Nolan, *op. cit*, 13-21.

Orobator show, that at the time of displacement of many African people, the theme of migration can no longer be treated as something secondary in theological reflection. Jean Marc Ela confronts the issue of migration in relation to the sufferings of the people in rural Africa. He is saddened by the poverty in villages that push people to move away. In looking mainly at the issue of underdevelopment and the policies that sustain that situation, Ela does not treat the issue of migration in a systematic way. This is not his major concern. His aim is to remind African governments and churches to improve the life situation of rural Africa. Moreover, he looks at the migration as a problem within the rural-urban framework, and later on, at international level. He does not look at the new phenomenon emerging; namely that of the rural-rural migration, which sees many young people moving to the mining sector for example. Thus, reading Ela's work one cannot affirm that the problem of migration has received the emphasis or treatment it deserves.

Agbonkhiameghe E. Orobator SJ, devotes a systematic search on the plights of refugees in Africa. He presents judicious and detailed information about what he has gathered at refugee camps. The refugee issue is, however, just one part of what entails migrations that characterise Africa today. Concentrating mainly on refugees in relation to poverty and AIDS pandemic, one understands why it is unjust to expect A. E. Orobator SJ, to treat the issue of migration in its entire wide spectrum.

The movement of people and the presence of migrants as such should give light for emerging new hope. The concept of "new hope" we have alluded above needs clarification. There is always temptation for the exiled people to complain about the conditions they encounter in the host countries, almost in everything. The inability to see something good in the present situation, this is what we call, "the forgetfulness of the harsh past." As we can see from the Bible, the Israelites complained to Moses in the desert "if only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the

melons, the leeks, the onions, and the garlic, but now our strength is dried up, and there is nothing at all but this manna to look at.” (Numb. 11:4-5). Complains of exiled people may also reveal a kind of lack of maturity, in the sense of a failure to see things objectively. The lamentations the Israelites levelled against Moses did not take account of the servitude they had been subjected by their Egyptian task masters. Presenting Egypt in the context of exile as a sweet land obscures the whole liberating motive of the Exodus – the fact of their enslavement in Egypt did not matter at all! There is always on the part of migrants the temptation to *diabolize* their host land and to *sanctify* the land of their origin.

The “exile of any type changes us.”¹¹⁷⁸ The land of our refuge may provide us with new outlook on the way we see things, ourselves, and other people.¹¹⁷⁹ If we can draw a lesson from the exilic experience of the prodigal son (see Lk 15:11-32), we can see that his exile provides a desire and hope for return. “One of the things he learns during his return home is that he needs to appreciate how others can change and grow, even as he is realizing how he has changed and grown during the time of his exile.”¹¹⁸⁰ The hostile climate he encounters away from home moves him emotionally to be “more attentive to the nature of his relationship with his father.”¹¹⁸¹ Exiled situation can promote the conversion of the heart, to opt for the major return to God.¹¹⁸² In fact, for both the migrants and hosts, the process of returning to God is never complete. “We are all like the prodigal son while he is still on the road to home but not yet there.”¹¹⁸³

¹¹⁷⁸ Joseph T. Kelley, *Faith in Exile: Seeking Hope in the Times of Doubt*, (New York: Paulist Press, 2003), 37.

¹¹⁷⁹ Ibid.

¹¹⁸⁰ Ibid., 42.

¹¹⁸¹ Ibid.

¹¹⁸² Ibid., 43.

¹¹⁸³ Ibid.

The anticipation of the bright future is always in our sight, and indeed the object of our faith, that is God himself. Both hosts and migrants “are not close enough to see the divine face, to catch the details of posture and pose. Each of us will see different things at this distance, which we interpret differently at different times.”¹¹⁸⁴ Thus every form of migration motivates a desire for return. Philip Jenkins writes “often it is the churches that provide the refugees with cohesion and community, and offers them hope, so that exile and return acquire powerful religious symbolism. Themes of exile and return exercise a powerful appeal for those removed voluntarily from their homeland...”¹¹⁸⁵ The exile crisis does not possess the last word. “It seems that there is indeed something universal about narratives of exile and return, of homelessness and the perilous journey back home.”¹¹⁸⁶ There is always a chance for the New Pentecost, as the Holy Spirit is at work till the end of time (see Mt. 28:20). At the context of migrants one can draw consolation from the words of Pope Paul VI: “We live at the privileged moment of the Spirit.”¹¹⁸⁷ What the Holy Spirit has to say to the local churches in Africa is the subject of the following chapter.

¹¹⁸⁴ Ibid., 45.

¹¹⁸⁵ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, (New York, Oxford University Press, 2007), 259.

¹¹⁸⁶ Steven Bouma-Prediger and Brian J. Walsh, *Beyond Homelessness: Christian Faith in a Culture of Displacement*, Grand Rapids, (Michigan: Eerdsman Publishing, 2008), 11.

¹¹⁸⁷ Paul VI, Post Synodal Exhortation, *Evangelii Nuntiandi* (On the Evangelization in Modern World), 1975, no. 65.

PART THREE: PASTORAL PROPOSALS - THE POOR SHALL INHERIT THE LAND

PREAMBLE

This part consists of Chapter Six and the General Conclusion. We intend to guide our leaders towards the conclusion of this Dissertation. We have still the memory of the question, “shall the poor inherit the land?” We concentrate in this chapter to provide the answer to the question and move on to make pastoral proposals. We try to show the reader how the territory in which migrant workers find themselves is already touched by God, and for that matter, it can become a locus of transformation and hope. We also plead to the host communities to discover the “new Pentecost” convulsing in their midst, as they read the signs of times from what the migrant workers contribute. What the local people and the migrant workers require is to listen to what the Holy Spirit has to say to them.

In 1995, celebrating its 50th jubilee year anniversary, the *Christian Aid* for the first time made a statement of faith. It was called “All Shall Be Included.” It is optimistic to think that something can be done to bring a change we aspire. The words reproduced below can inspire the migrants and the host communities:

*We long for the time when the meek shall inherit the earth and all who hunger and thirst after justice shall be satisfied; and we believe that despite the persistence of evil, now is always the time when more good can be done and we can make a difference.*¹¹⁸⁸

¹¹⁸⁸ Michael Taylor, *Not Angels but Agencies: The Ecumenical Response to Poverty – A Primer*, (Geneva: WCC Publications, 1995), 170.

CHAPTER SIX: MIGRANTS AT MINING SITES – A NEW PENTECOST

6.0 Introduction

In this last chapter we want to share with our readers some more insights as regards migrants. We shall furnish these reflections with some pastoral proposals which may assist the Diocese of Mbinga and other local churches in Africa. We highlight in the first part of this Chapter that the presence of migrants is an opportunity for the local population to experience the Holy Spirit newly at work. The Instruction *Erga migrantes caritas Christi* states that, “migration brings together the manifold components of the human family (...) almost a prolongation of that meeting of peoples and ethnic groups that, through the gift of the Holy Spirit at Pentecost, became ecclesial fraternity”¹¹⁸⁹

We will continue to enlighten the reader with several proposals which result from the reflection about artisanal miners and the host communities. We will take enough time to study the importance of the land; as a locus from which minerals are extracted, and then move on to call members of the Church to bear witness against injustices committed, such as the destruction of land and exploitation of the poor migrants.

6.1 The Spirit who renews the Earth

The first African synod affirmed that the Church in Africa is experiencing what it called a “new Pentecost.”¹¹⁹⁰ It defined the moment of the synod as a *kairos*, *a moment of grace*.¹¹⁹¹ The concept of the “new Pentecost” is brought forward by the synod fathers; to underscore the “migrating nature” of the community of believers. The Church of Africa is described as “local Churches which make their pilgrim way in Africa.”¹¹⁹² The same un-

¹¹⁸⁹ Instruction *Erga Migrantes Caritas Christi*, no. 12.

¹¹⁹⁰ John Paul II, Post Synodal Exhortation, *Ecclesia in Africa*, no. 61.

¹¹⁹¹ Ibid., no. 9.

¹¹⁹² Ibid., no. 9.

derstanding continued even a decade after with the second African synod (2009) using the imagery of a “new Pentecost” to describe what the Spirit is doing today in African Church in relation to reconciliation, justice and peace.¹¹⁹³ The formulation “new Pentecost” occurred in some interventions and formed a leitmotif in the reports before and after the interventions and deliberations at the synod. It also formed the basis of the second proposition.¹¹⁹⁴ According to American theologian Lisa Sowle Cahill, “the Benedict of *Spe Salvi*, *Caritas in Veritate*, and the African Synod also sees the Church as gifted with a new Pentecost that emboldens its political mission.”¹¹⁹⁵ Pope Benedict XVI prays for the outpouring of the Holy Spirit at the inauguration Mass of the Second African Synod, “that the Lord may bring about the outpouring of his Spirit now and recreate his Church and the world.”¹¹⁹⁶

The vocabulary “new Pentecost” can be traced back to Pope John XXIII in his preparation for the convocation of Vatican Council II. Announcing his intention to convoke an ecumenical council in 1959, John XXIII made recourse for prayer to the Holy Spirit.¹¹⁹⁷ He prayed, “And may the divine Spirit deign to answer in a most comforting manner the prayer that arises daily to Him from every corner of the earth (...) Renew Your wonders in our time, as though for (by) a new Pentecost (*Renova aetate hac nostra per*

¹¹⁹³ Teresa Okure “Church-Family of God: The Place of God’s Reconciliation, Justice, and Peace” in Agbonkianmeghe E. Orabator (ed.), *Reconciliation, Justice, and Peace: The Second African Synod*, (Maryknoll, N.Y: Orbis Books, 2011), 18.

¹¹⁹⁴ Ibid.

¹¹⁹⁵ Lisa Sowle Cahill “*Caritas in Veritate*: Benedict’s Global Reorientation” in *Theological Studies* 71 (2010), 314.

¹¹⁹⁶ Benedict XVI quoted by Jesus Colina, “Pope: Love Conquers All Divisions, including Africa” in *Zenit* (October 6, 2009), http://www.catholic.org/international/_story.php?id+34569 (accessed 20th December 2009).

¹¹⁹⁷ JohnPaul II, “Homily of John Paul II: Mass of Pentecost,” (Sunday 3 June, 2001) in http://www.vatican.va/holy_father/john_paul_ii/homilies/2001/documents/hf-jp-ii_hom_20010603_pentecost_en.html (accessed October 28,2007).

novum veluti Pentecostem mirabilia tua).¹¹⁹⁸ By declaring the moment of the Council as an event of “a new Pentecost,” and the continued use of the concept by theologians and bishops in the Church can be understood to subsume without diminishing it ‘reform,’ ag-giornamento, and ‘renewal’ by situating them with the scope of the primacy of the Spirit’s gracious divine initiative.¹¹⁹⁹

The Pentecost event opened a flow of Christian missionaries, and the migration of the Christians from Jerusalem, towards Diaspora following the persecutions there. For that according to Yves Congar, “Pentecost had the effect of ‘placing the Church in the world’ and completing the work of Christ because the Spirit interiorises it within men and giving it living impulse.”¹²⁰⁰ The Church has what Walter Kasper calls an “epileptic structure” as well as a “charismatic dimension” that is nowhere more active than in saints.¹²⁰¹ The distinction of Kasper is very important to the development of Catholicism in African dioceses such as Mbinga. The apostolate of the charismatic Catholics is gaining momentum; the danger for many charismatic is to put more emphasis on charismatic aspect of the Church, such as prayer, healing, and vigil forgetting the epicletic structure of the Church, such as its institutional and hierarchical dimension, and the *caritas*.

A “new Pentecost” is a dynamic concept which carries recognition that the mission of the Holy Spirit enters into creation and human history in a mode really and significantly different from the kind of human, historical agency made possible by the Logos’ assuming human nature.¹²⁰² As a “new Pentecost” Vatican II becomes the paradigm which when

¹¹⁹⁸ John XXII, „*Humanae Salutis*” in Walter M. Abbots, SJ (ed.), *Documents of Vatican II*, (New York: Guild, 1966), 708.

¹¹⁹⁹ Thomas Hughson, S.J., “Interpreting Vatican II: ‘A New Pentecost’ ” in *Theological Studies* 69 (2008), 6-7.

¹²⁰⁰ Yves Congar, *The Mystery of the Church*, (Baltimore: Helicon, 1960), 21.

¹²⁰¹ Thomas Hughson, *op. cit*, 27.

¹²⁰² *Ibid.*

compared to its predecessor councils can be seen to be more limited in the scope of their “renewal, reform, and updating.”¹²⁰³

6.1.1 Church as an Agent of Renewal

The word “new Pentecost” spearheads a new creation. The outpouring of the Holy Spirit at Pentecost empowered the early Christians to justice-making in individual, social, economic, and ecological dimension. The multitude which gathered at Jerusalem was called by the apostle Peter to repent and be baptized (see Acts 2:37-38). Social hierarchies between men and women, young and old, slave and free are turned “upside down” as the early church becomes a radically egalitarian as opposing to the imperial social hierarchy. The early Christians emerged as a prophetic community at the heart of the Roman Empire (see Acts 2:17-18; 17:6). Instead of an economy of exchange, they practiced a gift economy through living in intentional community (see Act 2:42-46; 4:32-37). The healings, signs, and wonders, they performed were seen as acts of creation care, honouring their “Sovereign Lord, who made the heaven and earth, the sea, and everything in them” (see Act 2:24). Thus, Pentecost provides a portrait of God’s justice being materialized in the Spirit-filled prophetic community of the early Christian movement.

The phenomenon of migration is a vivid event of our time. It is at the same time; a sign of time. Pentecost prefigures a new history and a body politic inaugurated by Christ’s incarnation. Yet these pneumatological moments are fleeting unless the whole creation pulls together to seek God’s love and justice. God’s cosmic call for love within justice is presented poetically by Paul in Romans 8. In contrast to the way of Law and sin, Paul shows that we can actually experience life in the Spirit because of the righteousness (*dikaio* = justice), peace, and joy of Jesus Christ (see Rom. 8:10). The Christian believers

¹²⁰³ Ibid., 37.

who have received the Holy Spirit are charged with different ministries in order to transform the world. The presence of migrants in many societies today represents a daunting challenge to Christians to practice justice. The strangers remind the host communities about the universality that characterizes the Church.¹²⁰⁴ The strangers may help the host communities to deepen the foundations of their faith, to challenge their narrowed perspective and to facilitate the renewal of their faith.

In Mbinga Diocese, the miners are considered as the people at the edge, “the folks at the periphery.” In fact they are not part of the daily reference in local people’s discourses. Most of the locals simply consider miners as people who have failed to fit in their original communities back home. In practice these people are seen as if they do not exist. They are regarded at least at the moment as not a matter of significance at all. This can explain why so far the local Church has afforded no pastoral letter or even a particular programme related to artisanal miners. What many people forget is the fact that, self preoccupation does not usually produce energy, courage and the freedom from prejudice! As a result the host communities allow unjustified fear against miners and in doing so promote the distance between the two communities, leaving the miners to have a strong nostalgia!¹²⁰⁵ Chris Edmondson puts a question worth to be faced: “when we pause to reflect, is there not much evidence throughout history that the renewal of the church often comes from the edges?”¹²⁰⁶

As the host communities interact with migrants they may discover that the Holy Spirit is active in both of them. As God, the Holy Spirit is not a possession of either the host or the migrants. Like the wind, the Holy Spirit blows where He wills. The migrants

¹²⁰⁴ Nicholas A. DIMARZIO, “Aspects of Culture and Migration” in ‘Erga Migrantes Caritas Christi’ in *People on the Move* 98 (2005), 2.

¹²⁰⁵ Chris Edmondson, *Leaders Learning to Listen*, (London: Darton. Longmann+Todd, 2010), 19.

¹²⁰⁶ *Ibid.*, 20.

can help the host communities to discover the healing power of the Holy Spirit, thus be capable to grow to maturity.¹²⁰⁷ The renewal, the contribution to making creation a new, depends very much on the power of the Holy Spirit. Certainly the Holy Spirit is at work, but human persons cannot remain idle. They have to become creative and hard working. “Moving testimonies have shown us that, even in the darkest moments of history, the Holy Spirit is at work and transforms hearts of the victims and persecutors so that they recognize each other as brothers.”¹²⁰⁸

6.1.1.1 Recapture the Lost Meaning of Work

The presence of miners provides a significant challenge to young people in African churches. In villages, for example, many of its youth have developed a negative attitude toward manual work. The colonial legacy has left a scar in the mentality of people on how they view manual labour. From the colonial time, some jobs especially those done in offices were considered better than others done in agricultural fields. The so called “white-collar jobs” done in offices were seen to grant a public recognition, security and respect.¹²⁰⁹ Joan Chittister warns “to avoid manual labour entirely is to participate in the cultivation of a classist or racist or sexist society-in which some of us do the really significant things of life, and others of us do the physical work the rest of us think we are too important to do”¹²¹⁰ Many secondary school and university leavers whose education formation has injected into them with hangovers of “white-collar jobs” find it difficult to assume work which they consider it to be degrading to them. The migrant workers and the work

¹²⁰⁷ Paul M. Zulehner, *Christenmut: Geistliche übungen*, (München: Gütersloher Verlagshaus, 2010), 8.

¹²⁰⁸ Benedict XVI, “Homily at the Inauguration Mass for the Second Synod for the African Church” in Daughters of St. Paul, *Courage! Get on Your Feet, Continent of Africa*, (Nairobi: Paulines Publications Africa, 2009), 2.

¹²⁰⁹ Jordan Nyenyembe, *African Catholic Priests: Confronting an Identity Problem*, (Bamenda: Langaa Publishers, 2011), 138.

¹²¹⁰ Joan Chittister, *The Monastery of the Heart: An Invitation to a Meaningful Life*, (Collegeville, Minnesota: BlueBridge, 2011), 106.

which they do at the informal settlements are given a low esteem. The work the miners perform that make their bodies look dirty is classified as undignified job. It is not favoured by the host communities as we learned in chapter two.

The miners however show the opposite. They toil from their hands and earn a living through manual work. This is a challenge for Christians to imagine God, who created us from the dust (see Gen 2:10ff). God soiled his fingers in order to fashion us. One can say that “God is also an artisanal miner.” The God of the Christians is depicted in the book of Genesis as “a God with perpetually dirty fingernails, a God who is always playing in the mud.”¹²¹¹ As human beings we are much aware of whom we are: “we are human, derived from the *humus*, dirt rich in organic matter, the stuff of life. The etymology of our generic name “human” should remind us that we are native to this planet.”¹²¹² We have to work in order to transform this planet, the Earth.

As Christians born anew through baptism, we cannot underestimate the importance of the person of Christ as the most primordial exemplar or embodiment of global justice and solidarity. From the *old Adam* and his consort Eve after the fall we learn that *shalom* designed for them had fallen apart. The Garden of Eden which was graced with a fertile land and natural resources had been entrusted to them for care. There was order of well-being, peace and justice among creatures and their Creator. From their disobedience, according to the Genesis 3 narrative, God’s *shalom* in the community of creation was dramatically broken. The radical disruption was a break in creation on multiple relational levels: relationships between God and humanity, humanity and creation, and man and woman. God’s reign of *shalom*, love, and justice was replaced by worldly powers of sin, evil, and

¹²¹¹ Steven Bouma-Prediger and Brian J. Walsh, *Beyond Homelessness: Christian Faith in a Culture of Displacement*, (Grand Rapids, Michigan: Eerdmans, 2008), 164.

¹²¹² *Ibid.*, 184.

injustice. “This episode in Eden was a cataclysmic break in the peaceable creation, a fracture that went all the way down into the very depths of human-being and earth-being.”¹²¹³ What came out of this fraction of harmony is a restless search for *shalom*. After the fall come the experience that *shalom* is no longer the normative state of creation, but rather the *telos* of the people of God, their ultimate destination. *Shalom* was the collective goal to be attained by the twelve tribes of Israel as they sojourned together through the wilderness into the Promised Land in search of God’s realm of peace, healing, and justice. In Jewish teaching, this struggle to restore God’s *shalom* in the world is often referred as *tikkun olam*, the healing of the world.¹²¹⁴ Across the arc of redemptive history, we see God’s Spirit empowering people in this earthly struggle for healing and justice, gathering and repairing the fragments of a broken world. The reclaiming of the state of *shalom* is inaugurated by the Christ event. “Restoring *shalom* through seeking God’s justice is a leitmotif of the drama of redemption.”¹²¹⁵

As the *New Adam* Christ establishes a new humanity. He is the principle of all new creation and new birth. Jesus offers something fundamentally and distinctively new from what has gone before him; his life is decisive for the future destiny of humanity. We can recall here what St. Irenaeus wrote in the past, *Dominus totam novitatem attulit semetipsum afferens* which means “in presenting himself, the saviour brought a total of newness.”¹²¹⁶ Jesus Christ is the one whose sufferings on the cross and resurrection has restored hope to humanity. In his life history on earth, especially as a young man Jesus ac-

¹²¹³ Peter Goodwin Heltzel, “The Holy Spirit of Justice” in Brian McLAREN *et al* (eds.), *The Justice Project: Emergent Village Resources for Communities of Faith*, (Grand Rapids, Michigan: Baker Books, 2009), 45.

¹²¹⁴ Ibid., 46.

¹²¹⁵ Ibid.

¹²¹⁶ Stan Chuo Ilo *et al* (eds.), *The Church as Salt and Light: Path to an African Ecclesiology of Abundant Life*, (Eugene, Oregon: Pickwick Publications, 2011), 25.

accompanied his step father Joseph and performed manual work. The claim for our newness in Christ is justified from the Incarnation of the Word in humanity.

*No aspect of a theology of migration is more fundamental, or more challenging in its implications, than the incarnation. Through Jesus, God enters into the broken and sinful territory of the human condition in order to help men and women, lost in their earthly sojourn, find their way back home to God. As noted in the Gospel of John, migration shapes Jesus' own self understanding (see Jn 13:1,3). The Verbum Dei from this perspective is the great migration of human story: God's movement in love to humanity makes possible humanity's movement to God.*¹²¹⁷

It is no wonder that at the beginning of the Third Millennium, Pope John Paul II in his encyclical *Novo Millennio Ineunte*, called the Church to start afresh from Christ, and to fix her gaze on the founder of the Church.¹²¹⁸ To start with Christ invites us to take the incarnation of the *Logos* seriously. The process of incarnation seen as vertical line, presents the Son of God as both a radical newness and an eschatological accomplishment. Those who claim to be possessed by Christ and to belong to him must reflect this newness. The priority of mission demands attention to the logic of incarnation: that we should suffer with those who suffer, be poor with the poor, and take a tent in their concrete life.¹²¹⁹ The baptized and, in a special way ordained ministers in the Church, have their hands been anointed with Chrism oil and sanctified. According to Jon Sobrino "Christians have received 'new' ears for hearing the word which is from God (the faith that comes to us by hearing) (...) And history shows equally, and just as vigorously, that there are Christians who have also received 'new' hands for building the kingdom, that also is grace."¹²²⁰ This requires the Church to take two important steps. That of teaching the faithful the value of work and at the same time empowering them.

¹²¹⁷ Daniel G. Groody C.S.C., "Crossing the Divide: Foundations of a Theology of Migration and Refugees" in *Theological Studies* 70 (2009), 649.

¹²¹⁸ John Paul II, Encyclical Letter, *Novo Millennio Ineunte*, nos. 1-4.

¹²¹⁹ Stan Chuo Ilo et al (eds.), *The Church as Salt and Light: Path to an African Ecclesiology of Abundant Life*, (Eugene, Oregon: Pickwick Publications, 2011), 32.

¹²²⁰ Jon Sobrino, *No Salvation Outside the Poor: Prophetic-Utopian Essays*, (Maryknoll, N.Y: Orbis Books, 2008), 92.

Teach People by Example the Value of Manual Work

Jesus of Nazareth grew up in the village of Nazareth as son of Carpenter. He learned from his step father Joseph to earn a living through manual work. The renaissance of African Catholicism signalled by the concept of “new Pentecost” cannot be realized if its youth, indeed, the majority of its population are not encouraged to cherish self employment, and the working with their own hands. Pope John Paul II sees work as a primary means by which we ‘fulfil the calling to be a person,’ the way we live out our role of co-creators fashioned in the image and likeness of God.¹²²¹ Local churches have to dismantle the “*vijiwe* culture” that develops among young people. Some Christian sects herald the so called “Gospel of Prosperity” which counts on God’s blessings on material wealth and bodily health. The Pentecostals’ “credo” of prosperity attracts young people from poor families. In the face of abject poverty, and blinded by a *vijiwe* lifestyle (that does not push them to work but to talking and gossiping), they resort to short cut ways to earn money. Some of them turn to be soft liars: conmen (*matapeli*); and others engage in pick-pocketing (*vibaka*). It is appropriate for the Church to empower young people to find work and to insist on them with words of prophet Zephania, “do not let your hands grow weak” (Zeph. 3:16). What the people in Mbinga Diocese and in many places must be told; is to really work hard. Bishop Methodius Kilaini underlines the same point “we have to encourage people to work harder. Most of men spend many hours drinking beer and loitering, leaving the burden to women. Development cannot be achieved through loitering.”¹²²²

Negative attitude to manual work by many local people in Mbinga, and the low grade which is accorded to tedious work done by the miners have to be avoided. Any legal work that enables one to earn a living is worthwhile. According to the Benedictine spiritu-

¹²²¹ John Paul II, Encyclical Letter *Laborem Exercens*, nos. 1,6.

¹²²² (<http://www.dailynews.co.tz/home/?n=249667cat=home> (accessed 31 October 2011)).

ality “Work (...) calls for labour - manual labour, spiritual labour, and intellectual labour - that continues the co-creation of the world.”¹²²³ Families and institutes of learning have to help young people to realize the grace of work and self support. “When we work we realize that, indeed, we are good for something.”¹²²⁴ Young people must be told about the fact that, “whatever work we do - even if it does not pertain directly to the poor or the needy, the traumatized and dispossessed - it is work that gives us the means of reaching with alms the hurting places of humanity, to which our lives are grafted simply by our being alive.”¹²²⁵ The Benedictine sisters could invite young people at the convent and offer seminars and workshop about the importance of work. By observing the examples of the nuns, young people should learn that “whatever the Benedictine does-mop the floor, weed the garden, fold the clothes, write a report, plan the programs, produce the goods - becomes an act of human liturgy in praise of what it is to be alive, to redeem creation from chaos and our souls from apathy.”¹²²⁶

To what concerns work the advent of Small-scale mining in Mbinga and many dioceses in the African region has brought a strange tendency for some miners to overwork themselves. During rush season, when the production of sapphire and gemstones is good, the claim holders, and business men and women overwork their labourers in order to earn more profit. This behaviour of rich people to use the poor miners simply in view of financial gain is what we had opposed from the introduction of this work. The human being is not an instrument to be manipulated. She/he should not be treated as a slave. The same mentality is with the self employed miners themselves. Some of them spend most of the time in the field without rest. It is important to underscore that, the command to observe a

¹²²³ Joan Chittister, *op. cit*, 111.

¹²²⁴ *Ibid.*, 112.

¹²²⁵ *Ibid.*, 111.

¹²²⁶ *Ibid.*, 110.

Sabbath rest is primarily a command to respect the right of everyone, especially the poor, to enjoy this liberating rest. Richard Lowery notes that the first creation narrative in Genesis 1-2:4 culminate in the Sabbath rest of the seventh day.¹²²⁷

Some Christian miners prompted with quick gain may even continue mining during Sundays without attending spiritual services. In the Bible we see that the Sabbath day is not an appendix or sequel to the work of creation, but its completion; and neither the world nor humanity is fully created until they have entered into this Sabbath rest with their Creator. This rest has to be spent in such a way it enriches the mind and the body, it helps to integrate the wholeness in the spirit and in the body. It should not be compensated with sinful acts such as prostitution, excessive drinking, theft and the negligence to the Eucharistic participation on Sundays, as is often the case among miners.

And Nehemia, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, „This day is holy to the LORD your God, do not mourn or weep.” For all the people wept when they heard the words of the law. Then he said to them, „Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared for this day is holy to our LORD, do not be grieved, for the joy of the LORD is your strength (Ne. 8:9-10).

From the creation narratives we reckon that the world is not fully created until a Sabbath rest has been incorporated into its ongoing story. It is until a resting and peaceful breath has been placed in the heart of the universe.¹²²⁸ Human beings, who are fashioned as God’s image have not been fully created or become fully to their calling, (as co-workers in creation) until they have been introduced to the Sabbath rest shared with them by their Creator.¹²²⁹ An ongoing Sabbath rest transforms humans from drones or slaves destined to toil “all the days of their lives” into co-creators fashioned in the image and likeness of the

¹²²⁷ Richard Lowery, “Sabbath and Survival: Abundance and Self Restraint in a Culture of Excess” in *Encounter* 54 (1993), 143-67.

¹²²⁸ Patrick T. McCormick, “A Right to Beauty: A Fair Share of Milk and Honey for the Poor” in *Theological Studies* 71 (2010), 707.

¹²²⁹ Ibid.

creator with whom they rest.”¹²³⁰ The hectic and “a bee like” engagement with mineral resources as some miners does, warrants an effort to resist the temptation of busyness, what some scholars call as “the tyranny of work.”¹²³¹ We need to avoid the idolatry that can harm the relationship with our Creator. “Idolatry is essentially seeking life through ‘the works of our hands, to treat possessions of every sort as the source and sustainers’ of our being, identity, and blessing.”¹²³² It is important for a Christian believer to cease from such labour, even for a short time to free ourselves from the compulsive clutches of idolatry. To spend a Sunday for example, totally to the worship and study of God, is to express the obedience of faith, declaring that in God’s power only is truly to be found life and blessing. To sum up we can say that: too much work without spirituality is vanity and spirituality without work can pave the way to radical fundamentalism. Christian spirituality should empower and cleanse praxis; however, work should not be moderated in the name of spirituality, lest spirituality itself lose its credibility.

Empower Migrant Workers

The main setback which undermines the motivation of miners and migrant workers is the recognition that they are disempowered. They need to be empowered. Empowerment is a process aimed at changing the distribution of power, both in interpersonal relations and in institutions throughout society. Jane Stein describes empowerment as “a strategy designed to distribute power and resources. It is a group activity dedicated to increasing po-

¹²³⁰ Ibid.

¹²³¹ Timothy Raddcliffe, “Foreword” in Albert Nolan, *Jesus Today: A Spirituality of Radical Freedom*, (Maryknoll, N.Y: Orbis Books, 2007), x.

¹²³² Luke Timothy Johnson, *Sharing Possessions*, (Grand Rapids, Michigan: Eerdmans Publishers, 2011), 153.

litical and social consciousness, grounded in a belief in the essential need from self-determination, and designed around a continuing cycle of reflection and action.”¹²³³

The subject of empowerment is the powerless, and we refer here to miners who have no decision to make as regards the marketing of what they obtain from the soil. The African dioceses must be determined to help these people reclaim the power and right which is theirs in the whole business of mining. The Church recognizes that Jesus’ preaching of God’s kingdom helped to empower the powerless. It amplified the self-esteem of the marginalized in society.¹²³⁴ The kingdom of God preached by Jesus proclaims their new status as human beings with dignity. This teaching would also inspire them to develop social networks as God’s children to seek for a more equitable social system. The kingdom of God itself can be understood as the realm where equality and justice are dominant norms and values.¹²³⁵

During the earthly ministry of Jesus in Palestine there was a big economic gap between the aristocratic class and the common (non-elite) people. The economic resources of the elite, the high class came from ordinary people through various kinds of religious and state taxes. The high class people enjoyed the status quo neglecting the sufferings of the poor. The parable between the rich man and the poor Lazarus is a telling example (see Lk 16:19-31). The rich valued more the gain and profit than paying reverence to God and the respect of human dignity. The rich and aristocratic class was composed of members of the Jewish Council, the Sanhedrin. They resided in the city, but owned much property in the countryside that was managed by their slaves and other people dependent on them. Besides

¹²³³ Jane Stein, *Empowerment and Women’s Health: Theory, Methods and Practice*, (London: Zed Books, 1997), 1.

¹²³⁴ Mery Kolimon, “Empowerment: A New Generative Theme of Christian Mission in a Globalized World” in *Exchange* 40 (2011), 45.

¹²³⁵ Ibid.

that they had many trading activities like export and import businesses and money rentals. The common people's life became harder because of the many kinds of taxes they had to pay.¹²³⁶ At the time of the cleansing of the temple we see this reality as Pope Benedict XVI narrates: "the traders were licensed by the Jewish authorities, who made a large profit from their activities. To this extent the trading of the money- changers and cattle- merchants was legitimate according to the rules in force at the time."¹²³⁷

"Business as usual" even in sacred space as far as the temple is what Jesus Christ opposed. What the businessmen perform in the temple is a reflection of the imperialistic attitude of the Roman Empire. The money economy which was introduced by Rome shifted the system of reciprocity (exchange of goods) among the Palestinian peasants. The introduction of foreign economic system trapped the Jewish peasants in a hierarchical relationship between patron and client.¹²³⁸ Moreover, they were tricked into poverty created by exploitative system. "Many peasants lost their land because of the extension of great estates and marketization of the economy."¹²³⁹ Jesus' vision for empowering the poor is an alternative to the exploitative system by proclaiming the reign of God. Instead of the exploitative Herodian society, Jesus envisioned God's household as one with many brothers and sisters. The household of God is not based on blood relationship, but on a spiritual bonding. Confronted by the pangs of the exploitative economic system, Jesus called his followers to develop solidarity and to begin practicing an economic alternative based on reciprocity. "Here the vision of the kingdom of God that is pictured as the household of God becomes the foundation for the powerless to support each other as God's children.

¹²³⁶ Luise Schottroff and Wolfgang Stegemann, *Jesus and the Hope of the Poor*, (Maryknoll, N.Y: Orbis Books, 1986), 9.

¹²³⁷ Joseph Ratzinger (Pope Benedict XVI), *Jesus of Nazareth: Holy Week from the Entrance into Jerusalem to the Resurrection*, (Nairobi: Paulines Publications Africa, 2011), 22.

¹²³⁸ Mery Kolimon, *op. cit*, 48.

¹²³⁹ Ibid.

This is a form of empowerment. When the powerless recognize their strength (power) in solidarity, they are able to develop resistance against the oppressive political economy.”¹²⁴⁰

Since the exploitation and incapacitation of the miners is a joint plot between cross-border multinationals and local politicians, a joint unified front is required. In this sense of empowerment the African local churches need to have a partnership with churches in Europe and America. In terms of empowerment we need to find ways where the service of the Church at a global level will present an alternative political, economic, and cultural order. “The diaconal projects of the churches, for example, need to address this reality of unequal power distribution and adopt empowerment as both its process and aim.”¹²⁴¹ The North-South Church cooperation for fair marketing of minerals from Africa may help to avoid conflict and the shedding of blood. Weapons and training are given to rebel groups by some foreign companies to fuel wars so that the soldiers sell minerals at cheaper price to foreign traders. In the partnership between the churches from the affluent North and those in Africa, what we need to consider seriously is how far joint diaconal projects challenge the unfairness of the political and economic world orders.¹²⁴²

All in all African dioceses must take radical steps which Jesus took. He was very aware of the unfairness of power distribution at his time. By preaching the kingdom of God, healing the sick and teaching the powerless, his service became a threat to the civic order of his time. At the same time he shared his power with the powerless and engaged in an empowerment process. The challenge of globalization today envisages a new pastoral vision. At the face of increasing fact of injustice and poverty around the world, the Church

¹²⁴⁰ Ibid., 49.

¹²⁴¹ Ibid., 55.

¹²⁴² Ibid.

cannot be satisfied provided its personnel do not starve. At the heart of critics levelled by prophet Ezekiel against priests in Israel is the failure to empower the poor:

Ah, you shepherd of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you close yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. You have not strengthened the weak, you have not healed the sick, you have not bound up the injured, you have not brought back the strayed, you have not sought the lost, but with force and harshness you have ruled them. So they were scattered, because there was no shepherd: and scattered, they became food for all the wild animals (Ez. 34:1-5).

6.1.1.2 Recapture Sense of Beauty

The mining industry both at Small-scale and large scale is associated with the idea of the dirtiness of its workers and the surrounding landscape. At a large scale the huge machine emits smoke in the air that pollutes the sky. The shafts put on the air a lot of dust that make the workers dirty and impair their healthy. The artisanal miners working in rivers and lowland areas have their bodies soiled with mud that makes them look ugly. The pits they make destroy the good shape of the land. Migrant workers in informal settlements show a sad reality of the dirty human body!

This ugliness/dirtiness of the miners is a revelation of injustice in the global mining industry. It is manifested through the injustice done by low payment, extreme exploitation, and marginalization. It cements a grotesque and dreadful condition in which the world's poor and oppressed live and work. As we have read from the research in chapter two the informal settlements in Mbinga show an awful disfigurement and scarring suffered by its inhabitants. These countless squatters are victims of injustice. It is an injustice which reveals itself in the overcrowding, pollution, and exhausted places where the migrant workers scratch out their daily crust or crumbs, rending their domicile a gruesome ugliness.¹²⁴³

¹²⁴³ Patrick T. McCormick, "A Right to Beauty: A Fair Share of Milk and Honey for the Poor" in *Theological Studies* 71 (2010), 713.

Artisanal miners in most cases and because of the manipulation of the claim holders, look tired, desperate, with filthy bodies.

The idea of “new Pentecost” in this context of ugliness is a “wake up” call to local churches to set up pastoral strategies to recover a sense of beauty. We mentioned at the beginning of this chapter, that there is a close link between the Genesis story of creation and the Pentecost event. The world which God fashions in the first creation account of Genesis 1-2:4, is beautiful – seven times we read how God saw it was good or very good.¹²⁴⁴ It is a creation with abundance and fullness, a bounteous and overflowing creation with enough food and habitat for all. Both creation accounts in Genesis 1-2 teach that all persons are called to be creators and tenders of beauty. In Genesis 1:26-27 humans are made in the image and likeness of the Creator of world of beauty, a Creator who has transformed the violent and chaotic wilderness (the *tohu wabohu*) (1:2) into a tree and well-ordered cosmos. And in Genesis 2:15, humans are placed in Eden to “cultivate and care” for the beauty of this lush garden.¹²⁴⁵

As creatures fashioned in the image and likeness of the Creator of the world of beauty, human beings have a duty to participate in transforming the world. Everyone has a right to become a co-creator of beauty, for this is the duty and vocation. Doing what is contrary renders our local area unattractive. The situation of ugliness compels people to dislike the places of their birth. The attitude of people, who tend to loose interest of their local area because of its filthiness, compels the local churches to mobilize its people to engage in improving the situation. Gustavo Gutierrez argues that, “the right to beauty is an expression (more pressing than some suppose) of the right to life, implying that the right to life means

¹²⁴⁴ Ibid., 714.

¹²⁴⁵ Ibid., 710.

more than the right to survive, or the right to those goods and services required to stay.”¹²⁴⁶ The right to beauty points to a fundamental right to flourish, to a basic human right to live a manner commensurate with our dignity as persons and vocation as co-creator of a world of beauty.¹²⁴⁷ The two creation accounts of Genesis 1-2 present beauty as a universal vocation and right. In these stories every human has a calling and a right to share in the beauty of creation.

This being the case what the local churches have to encourage the faithful is not competitions like the beauty pageants as the secular society seems to propagate today. The pastoral plans of dioceses have to sort out on how to keep the people aware to discover the beauty of creation and to participate in preserving it. There must be renewed efforts for the study of Christian arts. Seminarians should be helped to be innovative to develop authentic African Christian arts. In the same line, the dioceses should motivate people to have a taste of beauty in making constant maintenance and repair of buildings and houses. The local population should be told to have a passion for newness.

Many inhabitants in Mbinga live in sub standard life; being sheltered in dirty brick houses which are not regularly renovated. The people seem just to be happy like that. Walking along the streets in Mbinga town and many villages houses look the same years and years without renovation. Almost all the roads in the Diocese are not tarmac, and most of the Umatengo area especially during dry season is dusty. Human beings and animals are victims of a dust polluted air which subject them to constant bronchial problem. Worship services in many churches are punctuated with coughing children caught up in dusty houses and roads. All this happens when the Mbinga District Council collects a lot of revenue from the local population. It is amazing to find that, the District of Nyasa has enough

¹²⁴⁶ Gustavo Gutierrez quoted by Patrick T. McCormick, *op. cit.*, 720.

¹²⁴⁷ Patrick T. McCormick, *Ibid.*

rocks and stones. These could be used to improve the roads and avoid extreme dust causing health problem, and the deprivation of beauty. The increased computers usage in many offices, demands that all roads be tarmacated, because these devices are very sensitive to dust. Cars and Lorries are the prime cause of air pollution.

To build a culture in which people have passion for the beauty of nature, the faithful should be trained to appreciate the goodness of life. We have to accept what God has made and found it good and carry His work forward to future generations. As we transform the creation and our context into a better world, we should always be careful of the dangers of false beauty. A false beauty “is deceptive (...) a dazzling beauty that does not bring human being out of themselves to open them to the ecstasy of rising to the heights, indeed locks them entirely in themselves. Such beauty does not reawaken a longing for ineffable, readiness for sacrifice, the abandonment of self, but instead stirs up the desire, the will for power, passion, and pleasure.”¹²⁴⁸ We should be aware of such dangers as we live caught between two false worlds: “On one side lies the habitation of a world that has our idolatrous “self” at its centre, vaunting its proud and false freedom over against God; on the other side lies habitation of a world in which we are mocked by the idols of despair; and are bound in spiritual defeat and captivity.”¹²⁴⁹

6.1.2 Stewardship: A Christian Responsibility

At this particular time in history when the African Continent is aware of its abundant natural resources, the call to keep good stewardship of the gift which God has entrusted the people comes stronger than ever. The discourse of stewardship is indeed timely,

¹²⁴⁸ Benedict XVI, “The Beauty and the Truth of Christ” in <http://www.ewtm.com/library/Theology/Ratzbeau.htm> (accessed on 14 April 2009).

¹²⁴⁹ David J. Kettle, *Western Culture in Gospel Context: Towards the Conversion of the West*, (Eugene, Oregon: Cascade Books, 2011), 51, 52.

for it is now embraced in both religious and secular circles.¹²⁵⁰ As already indicated in chapter two, many miners seem to have little idea about the correct management of resources. In fact both the host communities and the migrants cannot be granted a credit when it comes to good stewardship. And this is in two areas especially, in the economic discipline and ecological and environmental management.

6.1.2.1 Financial Accountability

The mining sector as pointed in chapter two of this dissertation is dominated by men. In informal settlements and as in families there is a little sense of accountability of what is gained. Men are free to use what is gained from mining as well as agriculture. What is stake is that usually women and children endure difficulties, at the same time as men use the limited financial income for personal satisfaction. Informal settlements where the migrants dwell is a place of constant financial broke, it is a place where the people feel the pangs of “financial crisis.” This is not because the miners do not gain from mining. In most cases it is because they are not careful at preserving what they earn. They misuse the money they get in hope that tomorrow will reward them with more mineral ores. It is imperative in such a circumstance to preach the sense of correct management of money. Stewardship should become a proper way of management of resources. Economic life should provide the context out of which people are able to discharge their obligation of caring for the goods of the earth and each other through virtuous economic activity.

Economics is essentially, “about the proper care of the goods of the earth.”¹²⁵¹ This is a view of economic life that is rooted in the most ancient meaning of the very word “economy.” The Greek word *oikonomia* has to do with the “rules” (*nomos*) of the “house-

¹²⁵⁰ A. Barrera, *God and the Evil of Scarcity: Moral Foundations of Economic Agency*, (Indiana: University of Notre Dame, 2005), 31.

¹²⁵¹ Ibid.

hold” the *oikos*. Etymologically, therefore, *oikonomia* (economy) means the management (*nomos*), or care exercised by the economist, or steward (*oikonomos*), for the household (*oikos*) and for that within it that is entrusted to him.¹²⁵²

The Gospel narratives describe the stewardship to be guided by trustworthiness (*pistos*). In Luke 12:41-48, Jesus speaks of “the faithful and prudent manager” (*oikonomos*) as one who serves the master by providing allowance of food to others at the proper time, in contrast to the wicked slave (also serving as household manager) “who begins to beat the other slaves, men and women, and to eat and drink and get drunk.” In Lk 16:1-9, Jesus tells the story of dishonest steward (*oikonomos*) who cheated his master by squandering his property; when faced with dismissal, he cancels the debts of others so that they will “welcome him” after he is fired. “Jesus wants his hearers to understand the story as an analogy: the steward was ‘clever’ (*phronimos*) even as he was unfaithful; they are to be equally “discerning” (*pharimos*) in their faithful use of possession (Lk 16:10-13)”¹²⁵³

The good management of the household (the local community of believers) is an obligation to the local Bishop, the priests and all the Christians in the Diocese. All are called to be responsible in managing well the resources and talents at our disposal. This is to be done knowing that we shall be judged by the way we have spent the talents and resources available (see Mt 25: 14-30). The master of the household is God Himself, who has entrusted everyone with something and He is destined to come to have everyone account how he/she has spent the talents and resources given. Human beings are to keep vigil and awake not to abuse the talents entrusted by the Lord. “Stewardship of property already entails the responsibility of caring for property with the same concern as its owner; but

¹²⁵² Bob Goudzwaard and Harry de Lange, *Beyond Poverty and Affluence: Towards an Economy of Care*, (Grand Rapids, Michigan: Eerdmans, 1995), 56.

¹²⁵³ Luke Timothy Johnson, *Sharing Possessions*, (Grand Rapids, Michigan: Eerdmans Publishing, 2011), 151.

God lays upon us the responsibility of working with Him and apprentices, learning to share in his practical, purposive activity.”¹²⁵⁴ The Gospel calls Christians to be in, but not of the world: “resident aliens,”¹²⁵⁵ as the second century writer Diognetus puts it. This is not a call to be a separated people; living in a parallel “world” apart from non-Christians (although in some matters and on some occasions there may be good reason for Christians to live this way). It is rather a call to inhabit the world in such a way as to exhibit more deeply the purpose of God.¹²⁵⁶

In fact the image of the steward is valuable when thinking about miners and their struggle to possess the resources. It is important to the Dioceses and parishes in Africa to steer good stewardship. And this is for two reasons: first, from the biblical perspective the image of steward “is essentially communal and relational – the steward is defined by a relationship to the one under whom he serves.”¹²⁵⁷ There is a second reason and this is “the element of trustworthiness or responsibility is a way of rendering ‘the obedience of faith’: the appropriate way of taking care of another’s possessions and using them for the welfare

¹²⁵⁴ David J. Kettle, *op. cit.*, 44.

¹²⁵⁵ <http://courseweb.stthomas.edu/gwschlabach/docs/pilgrims1.htm> (accessed on 2 December 2011), the early Christian writers had a strong understanding of the Christians as being strangers in this world. The *Shepherd of Hermas*, “You know that you who are servants of God dwell in a strange land: for your city is far away from this one; *Clement of Alexandria*, “but if thou enrol thyself as one of God’s people, heaven is thy country, God thy lawgiver”; *St Cyprian*, “to them, it is a severe punishment to live outside their own city; to the Christian, the whole of this world is one home”; *Gregory Nazianzen*, “Banishment is impossible for me, who am confined by no limit of place, counting my own neither the land where I now dwell, nor all of that into which I may be hurled”; *St. Augustine* “the families which live by faith look for those eternal blessings which are promised, and use as pilgrims such advantages of time and of earth do not fascinate and divert them from God.” All these quotations are taken from <http://courseweb.stthomas.edu/gwschlabach/docs/pilgrims1.htm> (accessed 2 December, 2011).

¹²⁵⁶ David J. Kettle, *op. cit.*, 49.

¹²⁵⁷ *Ibid.*

of others is not entirely predictable, and requires prudence or cleverness or discernment (*phronimos*).”¹²⁵⁸

The image of the steward is relevant to migrant workers as well as the host communities as already mentioned. It is an image that works especially well in thinking about the human vocation with respect to the earth. A proper sense of stewardship engenders dispositions and actions that preserve and nurture God’s creation, rather than distort and destroy it.¹²⁵⁹ It has a unique place for the accountability of the Diocese through its finance institutions. This is clearly so because the steward’s responsibility has three dimensions: “he must please the master, work for the benefit of other servants, and do both by showing a responsible use of resources entrusted to his care.”¹²⁶⁰ The local Church has to keep in mind its duty to care for its local Catholic faithful, to serve them and always with the sense that she is held accountable on her faithfulness to the Master. One of the areas which require much attention is that of Church finances.

A good financial management entails formation and training. It is not only about theory, but rather in instilling accountability, which avoids “secrecy” and allows transparency. The annual report about the financial status of the Diocese, for example, now has to be made open to all parishes for the parishioners to know. The faithful in the local Church have right to know the financial situation of their Diocese, so that they be motivated to contribute more. This culture of openness is likely to pave way to inspire the Christians, first to know that they are the reliable resource for their local Church. And secondly, this is to motivate secular institutions to be accountable for financial matters. The same culture of

¹²⁵⁸ Ibid.

¹²⁵⁹ Ibid., See also D. J. Hall, *Imaging God: Dominion as Stewardship*, (New York: Friendship Press, 1986), 79 and *The Stewardship of Life in the Kingdom of Death*, (Grand Rapids, Michigan: Erdmans, 1998), 35.

¹²⁶⁰ Luke Timothy Johnson, *op. cit*, 151.

openness and accountability is going to challenge families to have integrity in financial stewardship. For this to be done well, the Diocese and parishes need competent financial council to assist the local Bishop. The Diocesan Treasury should be managed by a man of integrity with competence in financial matters.

In addition to that, the Diocese has to find ways to access miners with regular seminars about good stewardship of what they gain in the mines. Seminars and workshop on financial management should also be organized, to enlighten not only those in informal settlements but also the host communities. The result of the good management of finance is a surplus which has not to be accumulated, but shared. To embrace responsibility as we receive the hospitality of God extends to being channel of God's hospitality to others. This is indeed fundamental to the mission of the Church. We are called at once to receptivity and responsibility, in the very act itself of responsiveness to God. "This take the form of both of centripetal and centrifugal mission: the hospitality we extend in the name of God invites people to join us in worshipping and serving God, and also enters into the world of others as a sign, bearing the presence and promise of the hospitality of God."¹²⁶¹

6.1.2.2 Time Management

At the informal settlements among the miners it is sad to learn that many migrants have no sense of time. This is not a problem of miners alone it is perhaps an African problem. If we examine how the word time is used in Kiswahili and English languages, it is a word used with a value like money. The Kiswahili proverb goes, "*muda ni mali*" which means "time is money." Even in English language, people talk of "spending time, wasting time, being short of time, time well spent, saving time, giving time exactly as we do when

¹²⁶¹ Ibid., 45.

speaking about money.”¹²⁶² However, as with money we need to know whose time it is. Does it belong to us or to someone else? It is necessary to use time well for it has been entrusted to us to spend on behalf of the organization (the Church) to which we belong.¹²⁶³ One is anxious especially as regards miners due to “a care-free attitude which is prevailing. The mentality of ‘work, earn and enjoy’ is now common among people in mining communities.”¹²⁶⁴

In all human cultures there is an understanding of the fact that time is a gift. It is not only a gift, but a gift that requires a skill; for using time as God wants us to use it, it has to be learnt and practised.¹²⁶⁵ The miners like all the people need to know that since time is a gift from God, we need to treat it not so much as our own possession in which we have sole rights but as something entrusted by God.¹²⁶⁶ We are stewards of time just as we are also steward of creation. God not only created time, but entered it and lived it and died in it in the person of Jesus Christ. As historical person, he performed the most important of what was required for our ransom, even to the extent of death. This means that we can look to Jesus Christ as a model for the use of time. Some of the things that he did were regarded by his disciples as a waste of time.¹²⁶⁷ As Church community we need to rally the faithful to have a sense of time, which means that they should not be enslaved to the routine of time “the *kronos*” as is the case of many people in the affluent West. The people should be able to discern the grace of God in time “the *kairos*,” they should be aware of being in a situation of waiting for *parousia* time (the second coming of the Lord). “We therefore need

¹²⁶² Mervyn Davies and Graham Dodds, *Leadership in the Church for a People of Hope*, (New York: T & T Clark, 2011), 146.

¹²⁶³ Ibid.

¹²⁶⁴ Kassim Kulindwa *et al*, *Mining for Sustainable Development in Tanzania*, (Dar-es-Salaam: DUP, 2003), xxii.

¹²⁶⁵ Mervyn Davies and Graham Dodds, Ibid.

¹²⁶⁶ Ibid.

¹²⁶⁷ Ibid.

Christological sense of time which has an eschatological dimension; we have both to be ready for what is coming because we are in an in-between time but also we have to be engaged with the ordinary things of life and do these well.”¹²⁶⁸

6.1.2.3 Ecological Responsibility

It is generally agreed that Africa is the continent endowed with plenty of biodiversity. It is home to thousands of rare species including plants and animals. Its natural forests brim with amazing natural life. Despite, all this vast resources, “this reservoir of life is under threat from sometimes uncontrolled, profit driven extraction of minerals and biological reserves of the continent.”¹²⁶⁹ And one can say the danger to ecology in Africa is so much clear now at this time of privatized artisanal mining. In fact “even the orderly extraction of minerals on the continent has brought unforeseen and widespread damage. One example is the aquifer of South Africa’s gold fields, which has been poisoned by leaking acids, heavy metals, and toxic waste throughout a century of gold mining activity.”¹²⁷⁰

The world faces a pang of global warming that causes extreme heat, prolonged dry season, and floods. This situation challenges humanity to take extreme care to preserve ecology. The mining activity is one of the areas where the danger to ecology is evident. Miners cut down trees, make a lot of pits, spoil clean water, and pollute the air. Most of the artisanal miners are not aware of the problem they cause to the ecology. They have come at the informal settlement with false idea that as human beings they are masters over other

¹²⁶⁸ Ibid.

¹²⁶⁹ Peter Knox, “Theology, Ecology, and Africa: No Longer Strange Bedfellows” in Agbonkhianmeghe E. Orabator SJ (ed.), *Reconciliation, Justice, and Peace: The Second African Synod*, (Maryknoll, N.Y: Orbis Books, 2011), 160.

¹²⁷⁰ H. Tutu, T.S. McCarthy and E. Kukrowska, “The Chemical Characteristics of Acid Mine Drainage with Particular Reference to Sources, Distribution and Remediation: The Witwatersrand Basin, South Africa as a Case Study” in *Applied Geochemistry* 23 (2008), 368-84.

creatures. They can do with animals, the land and other creation the way it is suitable to make a human person happy.

This is not a problem reserved to miners, but also to the host communities in Mbinga. The Wamatengo and Wanyasa cut many trees as a source of fuel, for house construction or for making bridges. They do this with no guilty conscious, and do not find the obligation to plant new trees. During dry season in months of August, September and October, the local population recklessly set the bush in fire. Some seek to clear the farms for new farming season; others simply want to facilitate the growth of new grass so that they could easily hunt animals such as antelope and hares. “The African environment bears testimony to reckless destruction and inordinate use of creation that reveals a sense of disconnectedness between humanity and nature.”¹²⁷¹ It is for this vandalism of nature that the African bishops in their Final Message for the Second Synod deplores the fact that many people continue to destroy the world and abuse nature, which is supposed to be “our mother.”¹²⁷² They propose to all the people, but especially to local churches that they should promote environmental education and awareness, encourage people to plant trees, and respect the integrity of nature and the fact that it is a resource for the common good.¹²⁷³

To all these people, the miners and the host communities, “there is something profoundly untheological about the assumption of human supremacy over the rest of creation.”¹²⁷⁴ According to Gibson, “it is untheological precisely because it assumes that we

¹²⁷¹ Emeka Xris Obiezu, “The Church in Africa and the Search for Integral and Sustainable Development of Africa: Toward a Socio-Economic and Politically Responsive Church” in Stan Chu Ilo *et al* (eds.), *op. cit*, 37.

¹²⁷² African Bishops Final Message for the Second African Synod, Proposal no. 22.

¹²⁷³ Peter Knox, “Theology, Ecology, and Africa: No Longer Strange Bedfellows” in Agbonkhianmegh E. Orobator SJ, *Reconciliation, Justice and Peace*, 165.

¹²⁷⁴ Tim Gibson, *Church and Countryside: Insights from Rural Theology*, (London: SCM Press, 2010), 8.

are somehow elevated over other creatures, as if God has singled us out for an individual fate. It assumes so to say, that the hope of theology is uniquely human hope.”¹²⁷⁵ As such there is need for a new way of living. This new way of living and behaving has to “reverse the prevalent arrogant superiority and callousness that follows from a single interpretation of the creation story of Genesis and other biblical text-an attitude that gave birth to the theology of dominion – that the earth exists just for us.”¹²⁷⁶

For some years now the Diocese of Mbinga has launched an operation through the Caritas Directorate to plant trees in some areas. The Caritas office organizes this work in cooperation with the District Forest Officers from which one officer from the District works closely in providing counselling to the Diocese to ensure that the nursery used to grow plants operates well. The former Caritas Director Fr. Andreas Ndimbo and Mr. David Hyera from the District Forest Office were able to distribute over 100,000 seedlings to villagers to combat deforestation.¹²⁷⁷ This was done however, without much education to villagers, which could empower them to continue with the operation. It follows that the miners and host communities all need to be educated and be well informed about the importance of ecology. At the conclusion of the Second African Synod the bishops propose that local churches “persuade their local and national governments to adopt policies and binding legal regulations for the protection of environment and promote alternative and renewable sources of energy.”¹²⁷⁸

To succeed in the challenge facing local churches as regard environmental degradation; much effort need to be invested in educating the masses. We need to transform Di-

¹²⁷⁵ Ibid.

¹²⁷⁶ Emeka Xris Obiezu, “The Church in Africa and the Search for Integral and Sustainable Development” in Stan Chu Ilo, *op. cit*, 60.

¹²⁷⁷ From an Interview with Mr. David Hyera done at Mbinga (July 2009).

¹²⁷⁸ Peter Knox, *op. cit*, 165.

ocesan structures to enable them facilitate and support initiatives aimed at addressing the compelling issues at hand. One of such innovation is an afforestation campaign which was pioneered by Fr. Christopher Mapunda at Likonde Seminary from 1992 to 1995. Unfortunately it was hampered by lack of enthusiasm and support in different levels. However, his own courage and determination, Fr. Mapunda has managed to make the seminary compound green with flourishing trees. He also assisted the villagers at Mkako to promote “green revolution.” From the tree nursery which he groomed, he distributed new trees to villagers free of charge. What was discouraging, however, is that animals left to freely graze in the fields destroyed the trees. It is lack of cooperation from the part of the villagers which rendered the project into a bog. While the plants which were planted surrounding the seminary premises were successful; those which were distributed to the villagers ended without success. The cause being a free grazing of animals, often the villagers leave the herds of their goats, pigs, and cows, to feed themselves freely.

Fr. Mapunda moved on and prepared a nursery that supplied trees for all the parishes in the Diocese. He had in mind that the parishes plant the trees which could provide timber in the future to be sold, the income of which is to help the parishes to support seminarians. Responses from the parishes were not encouraging. The project ended without achieving the goal intended.

In view of what has been said above, “efforts should be made by all African church leaders and theologians to integrate this appreciation of the earth into their liturgies. One such attempt would be for Catholic preachers to see that concerns for the earth are heard often in churches through their sermons and homilies, as well as in catechesis.”¹²⁷⁹ This new hermeneutics does not, as Gregory Baum notes in the case of critical theology, bring

¹²⁷⁹ Emeka Xris Obiezu, *op. cit.*, 60.

the impression that “all we need is the transformation of institutions, forgetting that we also need the conversion of heart.”¹²⁸⁰ For truly speaking “we need to convert the system as much as “we need to convert ourselves.”¹²⁸¹

6.1.3 Land Issue

The first Part of this Dissertation posed the question as to whether it is possible for the African poor to inherit the land, given the context of great exploitation and constant eviction they face in favour of multinational companies. We have not yet provided our readers with the answer, now as we treat the issue of land at length we think it appropriate here to do so. Land is an important aspect in African family life. “Land is the physical site that marks origin. It is fundamental and prior in every sense since it delimits the actual physical boundaries of the location whence people come and it identifies the features.”¹²⁸² But land is more, it is the environment within which the people have learnt how to live and work. It is a place where people make a dwelling and earn a living. They do farming, grazing, fishing and hunting. “A group’s various identities are derived from the relation it has had with the location.”¹²⁸³ Land, in short, “is not just a physical attribute but is constitutive of what ‘being’ means – in the sense that it provides the context within which people define and organize themselves in socio - political terms.”¹²⁸⁴

Land is a central issue in so far as natural resources are concerned. The presence of such resources shows that the land is good and sacred. Scripture substantiates this view. God walked the earth in the garden (see Gen 3:8), and he still inhabits every inch of it (Ps.

¹²⁸⁰ Gregory Baum “From Solidarity to Resistance” in Don Schweitzer Derek Simon, *Intersecting Voices: Critical Theologies in a Land of Diversity*, (Ottawa: Novalis, 2006), 49-66.

¹²⁸¹ Ronald Rolheiser, *Against an Infinite Horizon: The Finger of God in Our Everyday Lives*, (New York: Crossroad, 2001), 128.

¹²⁸² Patrick Chabal, *Africa: The Politics of Suffering and Smiling*, (London: Zed Books, 2009), 28.

¹²⁸³ Ibid.

¹²⁸⁴ Ibid.

139:7-12). Land is made even more sacred because it is Jesus – the Creator-Son - who created the earth (see Jn 1:3; 10; Col 1:16; Heb 1:2). Jesus promises to come back to the earth (see Matt. 24:30), at which point it will become renewed for eternity (Rom 8:21).

Mining activities at small and large scales, unfold the fact that indigenous people, in forests and virgin lands are custodians of territories under which are some of the richest ores found in the planet. Their territories host the majority of reserves and resources currently targeted by companies and governments. The lands which mining works are run are rich of biosphere reserves.¹²⁸⁵ This reality makes the possession and use of the land one of crucial issues at mining era.

6.1.3.1 Grasping Topographical Importance

The problem of migration and mobility is spatial before being a social, economical and a political one. In the context of migrant labourers in informal settlements the host communities learn that even their locality can become the “birthplace of the new humanity.”¹²⁸⁶ Therefore it is fundamental to capture the notion of land. A physical dwelling is a site that can evoke an emotional response. “Topophilia has symbolic depth that allows a person to attribute sacredness to an ordinary place.”¹²⁸⁷ According to the biblical concept, the land is seen as space and locality. The land as space provides an opportune reality which the human person needs to be authentically himself, that is to say, the liberty, peace and security. “The precise landscape-physical and social- of the rural context will colour any attempt to reflect theologically on issues relating to life in the countryside.”¹²⁸⁸ There-

¹²⁸⁵ Roger Moody, *Rocks and Hard Places: The Globalization of Mining*, 10.

¹²⁸⁶ Anthony Rogers, “Globalizing Solidarity through Faith Encounters” in Fabio Baggio and Agnes M. Brazal (eds.), *Faith on the Move: Towards a Theology of Migration in Asia*, (Manila: Ateneo de Manila University Press, 2008), 207.

¹²⁸⁷ Arthur Sunderland, *I was a Stranger: A Christian Theology of Hospitality*, (Nashville: Abingdon Press, 2006), 50.

¹²⁸⁸ Tim Gibson, *Church and Countryside*, 5.

fore, “wherever we are as God’s creatures, we are called to give joyful expression to our faith.”¹²⁸⁹ In other words wherever we find ourselves, God has been there before us. There is no space that is abandoned by Him. God engages us in our locality, there where we occupy space. “When God reveals himself to us in our context, he does so not simply within our context, but as our ultimate context. He engages our habitation of human contexts, breaking them open for us to find out context more deeply in him.”¹²⁹⁰

The best account in the Bible that underlines the sacred nature of locality is that which narrates about Moses confronting God in the burning bush where he is told to remove his sandals because the place he is standing is a holy ground (see Ex. 3:4). From this account then, “topophilia carries with it a notion of seeing, touching, smelling, and hearing that which we have not encountered before. A place becomes a site of topophilia when it is experienced as a moment of revelation that promises to be repeated.”¹²⁹¹ And in the history of Christianity perhaps the Pope who symbolically gave a great meaning to the holiness of each locality, we find ourselves is the Blessed John Paul II. During his pastoral visits abroad, the first thing he did after embarking from the plane was to kneel down and kiss the ground. He described his visits more as “pilgrimage” rather than “missionary.” This is very significant because, “the word *pilgrim* comes from Latin “peregrines” (*per* – through + *ager* – field, country, or land), which means one that comes from foreign parts, a stranger, one on a journey, a wayfarer, a sojourner to foreign land.”¹²⁹²

¹²⁸⁹ Ibid., 4.

¹²⁹⁰ David J. Kettle, *op. cit.*, 49.

¹²⁹¹ Arthur Sunderland, *op. cit.*, 50.

¹²⁹² William LAROUSSE, ““Go..and make Disciples of all Nations’: Migration and Mission” in Fabio Baggio and Agnes M. Brazal, *op. cit.*, 167.

6.1.3.2 *Obligation to Protect Natural Resources*

The migrant workers reveal to the host communities that their land is blessed with natural resources. The Final Message of the Bishops closing the Second Synod of Africa mentions twice the blessedness of the African continent with its natural resource.¹²⁹³ In the first case (no.34), the bishops acknowledge that God has blessed Africa with vast human and natural resources. They call for Africa to arise, to attain its full potential.¹²⁹⁴ The second mention of the blessings of Africa's mineral resources in the Final Message places them in a spiritual perspective. Mineral resources are considered valuable resources; yet they are less valuable resources as the spiritual potentiality which distinguish the region as "spiritual lung" of humanity today" (no. 38)¹²⁹⁵ Looking at the fifty - seven propositions by the bishops one is impressed by the fact that some of them treats specifically the problem of ecology; it address the issues of environmental integrity, resources, and ecology (*proposition 22*), environmental protection and reconciliation with creation (*proposition 29*), natural resources ; land and water (*proposition 30*).

The concern of the bishops at the Second Synod of Bishops for the Church in Africa should awake the Christian faithful to understand their duty to protect the available resources. A close reading of the documents of the two African synods provide useful material for evaluating and elaborating on the Church's response to the exploitation of natural resources in Africa. This is important so because natural resources in Africa are plundered by foreigners leaving the local people in poverty. According to Peter Kanyandago "natural

¹²⁹³ Peter Knox, *op. cit*, 167.

¹²⁹⁴ Ibid.

¹²⁹⁵ Ibid.

resources in Africa and elsewhere must first benefit those who own them; if others are to benefit from them, the terms of such sharing must be determined by the owners.”¹²⁹⁶

The duty to protect natural resources and ensure that it serves and advances the economy of local population goes together with the obligation to protect land itself. A paradox in the whole issue of land is that while the African governments have legalized artisanal mining in order to assist its citizens to economic sustenance, the very land they rely for mining is sold to investors. Between 2005 and 2010 about 6.2 million of acres of land were either bought or rented in various countries.¹²⁹⁷ Recent reports indicate that over 30 million hectares in 28 African countries have been auctioned off to Gulf nations, China, and private corporations.¹²⁹⁸ In many African countries there lacks a mechanism to monitor land appropriation. Given the situation, it is imperative for local bishops and priests incardinated in African dioceses to remind the politicians of their obligation to serve the people they have voted them to power. Government officials who work in Mbinga District Administrative Centre (*Bomani*), for example, are civil servants who can be transferred to another place at any time. They usually work in terms of the ruling party political agenda and not necessarily work at the service of the people. African bishops and pastors of soul have to understand that “our present leaders - people of wealth and power – do not know what it means to take land seriously: to think it worthy, for its own sake, of love and careful work. They cannot take any place seriously because they must be ready at any moment, by the terms of power and wealth in the modern world, to destroy any place.”¹²⁹⁹

¹²⁹⁶ Peter Kanyandago, “Let Us First Feed the Children (Mk 7:27): The Church’s Response to the Inequitable Extraction of Resources in Related Violence” in Agbonkhianmeghe E. Orabator (ed.), *Reconciliation, Justice, and Peace: The Second African Synod*, 173.

¹²⁹⁷ Thembi Mutch, “Land Grabbing a Growing Menace” in *New African* 506 (May 2011), 58.

¹²⁹⁸ Ibid.

¹²⁹⁹ Wendell Berry, *Sex, Economy, Freedom and Community*, (New York: Pantheon Books, 1993), 22.

6.1.3.3 *The Bread: Fruit of the Land*

The importance of land at the time of migration is not limited to the idea that it provides the dwelling place, and resources, but it is also the source of livelihood. The food stuff such as wheat, maize, and rice come from the land. It is appropriate therefore to study the land in relation to the fruit it offers for human survival.

Bread for All: An Imperative for New Agricultural Policy

Human beings are tied to the earth. The survival of the species is connected with the fruits obtained from the land. As human population increase constantly, one of the pertinent concerns is lack of enough food to feed all of them. The theme of food security has emerged as a common concern for diverse groups of international financial and trade institutions, food right activists, non-governmental organizations, and national governments.¹³⁰⁰ At the time of migration, the dwellers in Mbinga experience reduced interest in agriculture among its youth. Home grown agricultural products has been the source for food to the local population for over the years. As mining is becoming more attractive, many young people leave their farms. They are attracted by quick money which mining activities promise. The danger with the new trend is hunger. These young people who engage in mining are the workforce of the rural area. They are the one who are supposed to feed the elderly members and children. Homes without food, is the menace of the mining activities in Mbinga.

It is important to contemplate about this alarm especially for Dioceses like Mbinga which is blessed with plenty of rainfall every year. Africa is a continent which is hit by repeated food shortage in some of its countries. The UN Food and Agricultural Organisa-

¹³⁰⁰ William D. Schanbacher, *The Politics of Food: The Global Conflict between Food Security and Food Sovereignty*, (Santa Barbara, California: Praeger, 2010), 1.

tion of the United Nations (FAO) estimates that the sub-Saharan Africa suffer more acute malnutrition during transitory or seasonal food insecurity.¹³⁰¹ This danger makes a justification for the call of a new policy for agriculture. It has to be recognized that the poor people in Mbinga and miners cannot afford buying food at competing price in international market. The recent global financial crisis has resulted in a global food crisis that includes volatile food prices, which risks to increase the misery of the poor.¹³⁰²

Informal settlements are places which reflect a deep crisis of hunger. A huge mass of children, women and young people at these areas are trapped in life which does not offer enough for people to eat. The people who live in informal settlements reflect what the huge crowd that followed Jesus in the desert experienced. Following Jesus to hear his preaching was a multitude of sick and hungry people. Facing a precarious situation of hungered and embattled people the apostles suggest to Jesus that he should dismiss the crowd. Jesus tells the apostles that “you give them something to eat” (Mt 14:16). Jesus’ response is one of a responsible and compassionate pastor. It is “full-fledged social vision—a social vision that is radically different from the one assumed by the “realism” of the disciples’ suggestion to send the people away to the villages to buy food for themselves.”¹³⁰³

The story of the multiplication of bread has a very special significant in the life of the Church, and for that it is narrated in synoptic Gospels as well as the Johannine Gospel.¹³⁰⁴ What makes this story to offer a compelling lesson to the African churches in context of recurring famine is that it provides two competing visions, one that is always re-

¹³⁰¹ Curtis Abraham “Neglected Indigenous Food: Crops could be a Saviour” in *NewAfrican* 504 (March 2011), 61.

¹³⁰² Miguel A. Altieri, “Food Prices Increases – Who Hurt and What can Be Done About It” in *Food First* (April 11, 2008) in <http://www.foodfirst.org/en/node/2084> (accessed January 6, 2008).

¹³⁰³ Emmanuel Katongole, *The Sacrifice of Africa: A Political Theology for Africa*, 167

¹³⁰⁴ This story is found in Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; and Jn 6:1-14

sorted by African Church leaders in response to the “realism” of poverty facing their churches. The other is the one which Jesus undertakes. Emmanuel Katongole describes it well:

*The story of five loaves and two fish is a story of two competing social visions. There is on the one hand the story of scarcity (“we do not have enough”). It is the story that from the beginning defines and frames the way the situation is viewed as occurring in a “deserted place,” with “large crowds,” and “getting late.” In other words, it is this story of scarcity that suggests not only a sense of desperation, but also the disappearance of community (“send the crowds away”). On the otherhand, there is the performance of Jesus that not only resists the “realism” of the disciples, but provides an alternative to it.*¹³⁰⁵

African dioceses should contemplate on how to end the crisis facing the agricultural industry. Of course many people abandon farming for different reasons. Some of the reasons are the falling price of agricultural products, lack of clear government policies in African to subsidize costs in managing agriculture. Unreliable rainfall has frustrated many farmers. It is imperative for particular churches in Africa to promote irrigation, and motivate people to value agriculture. The local population must avoid conceiving of the agrarian lifestyle as a sort of outdated, a bygone work. The Diocese of Mbinga is located in an area with plenty of rain, and is where farmers grow a lot of maize and cassava, yet it does not have granaries to reserve enough food in view of feeding the population in time of famine and hunger. This is considered the work of the Government and not of the Church. A local Church that does not have adequate programme to feed its population does not deserve a status worthy of a mother. This is urgent for whenever famine and hunger erupts, the Africans are humiliated with, the image of starving African children used by western charities to promote fund raising campaigns. These images are disturbing and humiliating to the collective psyche of African population.¹³⁰⁶ Pope Benedict XVI urges every single African local Church that, “as she offers the bread of the Word and the Eucharist, the

¹³⁰⁵ Emmanuel Katongole, *The Sacrifice of Africa*, 168

¹³⁰⁶ Lonzen Rugira „Outsourcing Empathy” in *NewsAfrica* (August 31, 2011), 5.

Church dedicates herself also to work, with every means available, so that no African will be without daily bread.”¹³⁰⁷

The timely call of Pope Benedict XVI for food sustainance compromises well with the story of the five loaves and two fish we have picked above. This story ushers a good outline of the multifaceted mission and ministry of the regional Church of Africa. The calling and mission of the African Church in this context “is to reproduce and make real the miracle of the five loaves and two fish- a mission that among other things involves resisting the forms of politics that lead to disappearance of community; it involves ordering material realities like space, food, and bodies; it is about shaping grassroots communities grounded in the story of God’s bounteous.”¹³⁰⁸

Bread for All: Crossing the Human-Human Divide

Traditionally the local people at Mbinga have known their staple food to be *ugali* (a hard or soft porridge made from maize, cassava or sorghum flour) and beans in the Matengo highlands and *ugali* from cassava and fish along Lake Nyasa. Maize and beans are adapted to the cooler climate of Umatengo, while cassava is a crop which grows well in hot climate along the lake. Eating the staple food which one is used since childhood is like drinking ones “mother’s milk.” It fuels sentiments of home feeling. Placing a too much reliance on just a few crops is risky. The people who rely on such food stuffs can easily experience hunger in case of rain shortage. Moreover, as the saying goes “you are what you eat.” Food is deeply symbolic in human life. The people who used to a particular type of food are likely to be parochial and narrow.

¹³⁰⁷ Benedict XVI, „Homily at the Inauguration Mass for the Second Synod for the Church in Africa” in *op. cit.*, 8.

¹³⁰⁸ Emmanuel Katongole, *The Sacrifice of Africa*, 168

Migrants in Mbinga allow the locals to face their narrowed scope and cross the border of their limits. The encounter of the migrants with a new staple food, unveils an experience of homelessness. This is so as new circumstances which they live may deny them the food they used to eat back home. The locals, on their part may also be challenged to taste new food which the migrants introduce. This is likely to help both sides to cross a human-human divide. The miners who hail from different parts of the country bring their different type of food like *matoke* (from banana among the Haya People), *mtoli* (a mixture of meat and banana among the Chaga people); *kande and mdojolelo* (a mixture of maize and beans among Bena people), etc. All these food diversity can bring nutritious benefit. The people in Mbinga in exchanging food pattern may be helped to think differently and to be open to new things. After all it is not health to restrict oneself to a monotonous regime of foodstuff. The old adage “variety is delicious” applies here. After all, “we need to constantly challenge the limits of our own experience – our own view of reality. We need to keep asking, ‘is there another way to look at this issue?’”¹³⁰⁹

It is important to recall why were the Pharisees so furious with Jesus? After all they were themselves dedicated to giving alms to the poor and feeding the hungry sinners. But there was one key difference: Jesus “ate with sinners.” This one simple act of Jesus sitting down at the table and eating with them granted a new sense of dignity to hungry, hopeless people, and it enraged the Pharisees and teachers of the Law. The Pharisees in their lifestyle were “imprisoned” in their narrow world. They needed the poor, hungry sinners in order to exercise their sense of “mercy.” Feeding the hungry and giving alms to the poor gave credence to their ministry. By sitting at the table with these poor folks, Jesus showed his acceptance of them as equals. What he did was to bridge the walls of separation, and in

¹³⁰⁹ Matthew H. Clark, *Forward in Hope: Saying Amen to Lay Ecclesial Ministry*, (Notre Dame, Indiana: Ave Maria Press, 2009), 25.

this case a “human-human divide” which was not accepted by the Pharisees. When Jesus sat at the table with people in desperate physical and emotional need, he sat as one of them. Jesus must have fit in well, because his enemies accused him of being “a drunkard” and a “glutton,” accusations migrant workers and miners quite often receive from host communities.

Bread for All: Pilgrims to Final Eschatological Banquet

The people in Mbinga are familiar with bread. The Matengo people take their breakfast with bread which is locally made and popularly known as *mabumunda*. This kind of bread is very common, and no local feasts are to be celebrated without some women selling *mabumunda* to enthusiastic customers. This can give a potential ground to develop a spirituality of bread sharing in the context of migration. The Eucharistic community, the Church, is “a people of bread.”¹³¹⁰ The image of bread is uniquely suited for ecumenical and theological discernment. “It is a global, visible, and concrete reality that emerges from the life of both the faithful and faithless. Bread holds no exclusive rights to Christian community”¹³¹¹ Members of the Church can be correctly imagined as “people of bread,” because they live the sharing and hospitality that is self-giving in nature. It is a tangible representation of companionship among the faithful, and an instrument of hospitality in the world.¹³¹² Bread is the visible image of the Church.

The broken bread which is shared to all in Eucharistic celebration encompasses the hospitality of the people of God. It invites the Christians to become sharers of God’s generosity. The worshipping community for that matter is charged with the mission to reach

¹³¹⁰ Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology*, (Mahwah, NJ: Paulist Press, 2008), 246.

¹³¹¹ Ibid., 290.

¹³¹² Ibid., 243.

out to the whole humanity, indeed the whole creation. The participation at the Eucharistic celebration empowers the faithful with the mission of *agape*. This mission is a key for everyone to find Church a home place. Unfortunately, in many places church buildings and Sunday services exist and operate as contradistinction to the home. Certainly, social fellowship, moral responsibility, forgiveness, liberation, and unity are proclaimed in the churches but not practiced openly, especially in view of our encounter with strangers.¹³¹³ According to Katongole, “the root of the problem is that Christianity in Africa has failed to become a way of life, but has remained a spiritual affair.”¹³¹⁴

Just on the contrary, the participation to the Holy Communion mentors the Christians to see the hospitality of God as nurturing and life encompassing. In the participation of the Holy Mass and in receiving the Holy Communion from the same bread and the same cup we encounter the generosity of God. The loving God as a host presents, instead, both the migrant and host communities as the usual guests and the citizen of the usual host. It is an invitation to an egalitarian way of looking at ourselves in the community of service and love. “This challenges us to go beyond the notion of partnership *with* strangers to partnership *of* strangers and from hospitality to strangers to hospitality of strangers.”¹³¹⁵ It is the hospitality of the shepherd who feeds, waters, and protects his sheep, or that of the vine grower who plants and tends his vines with care. The worshipping community realizing God’s abundant love of self-giving, must be thankful. The gratitude which has to be translated by the spirit of companionship with fellow human beings, especially, those of the margins like those living in informal settlements.

¹³¹³ Wolfgang Vondey, *People of Bread*, 292.

¹³¹⁴ Emmanuel Katongole, *The Sacrifice of Africa: A Political Theology for Africa*, (Grand Rapids, Michigan: Eerdmans Publishing, 2011), 107

¹³¹⁵ Gemma Tulud Cruz, “Toward an Ethic of Risk: Catholic Social Teaching and Immigration Reform” in *Studies in Christian Ethics* 24 (2011), 307.

Lack of appreciation for God's love may lead the host communities and the migrants to live in despair. This is truly so because, the plight of humankind resides in living two contradicting worlds. Fixing a gaze on natural calamities, wars and tragedies, the human person concludes that God is not concerned with humanity. Thus "humankind lives in the desert of disorientation and despair, lacking fundamental personal identity or purpose."¹³¹⁶ In this context, the tendency is to retreat to oneself, to escape from the inhospitable world, and the Creator. This is the case with the miners who have lost hope and feel deprived of security. They are a people who end up resorting to charms, and magic. As a result, the hospitality of God is endlessly dismissed in favour of personal autonomy. Satisfaction is sought in items like traditional dances (*ngoma*) and sexual pleasure, etc. "'Hospitality' itself becomes one tool among others, as one or other form of private patronage (...) Fallen humankind thus lives between despair and pride, rather than delighting in the hospitality of God."¹³¹⁷

Finally, the Holy Eucharist has an eschatological dimension. It is called the "Bread of Angels" and sometimes, a food for travellers (*viaticum*). It is a food for people on the way, indeed of the migrants. For this, "bread is also the "food of hope."¹³¹⁸ The Church is but a transitory community. As an eschatological community, the Church shares the pangs of pain which is subjected to the whole of creation (see Rom 8:22). But she looks with hope forward to the *parousia*, "for in hope we were saved" (Rom 8:24). The Eucharistic assembly reminds us of our goal at the final banquet. The host communities and the migrant workers all are anticipating the life to come. All of them are wanderers who are not at home yet. "Beloved, I urge you as aliens and exiles" (1 Pt 2:11). As both the host commu-

¹³¹⁶ David J. Kettle, *Western Culture in Gospel Context: Towards the Conversion of the West*, 42.

¹³¹⁷ *Ibid.*, 42.

¹³¹⁸ Edward Jeremy Miller, "A Roman Catholic View of Death" in Kenneth J. Doka and John D. Morgan, *Death and Spirituality*, (Amityville, N.Y: Baywood, 1993), 43.

nities and migrants, live an exilic spirituality through the Eucharist, there is a constant yearning for a true home. This yearning, of a pilgrim community is a spirituality of humble people, to whom the possession of land, (the home) is promised in the beatitudes. “Blessed are the meek, for they will inherit the earth.” (Mt 5:5). It is this longing for God and trusting Him as loving Father and Creator that qualifies the community of faith to inherit the land.

We can trace here some incidents from the Gospel of Luke which provide narratives which assure the poor of inheriting the “land,” and of being finally accorded a true home. In the song of *Magnificat* (Lk 1: 46-56), Mary praises God for the blessing of bearing the Messiah, she says, “he has filled the hungry with good things, and sent the rich away empty” (Lk 1:53). The sending away of the rich, together with the “scattering of the proud” and the dethroning of the well to do members “he has brought down the powerful from their thrones, and lifted up the lowly” (see Lk 1:51-52). It is “a sign of the reversal of fortunes and expectations brought about by God’s visitation to his people” (see Lk 3:5-6:14).¹³¹⁹ The Greek word used for “those of low degree” (*tapeinoi*), has definite resonances, “it designates not only those who are without possessions but also those who are oppressed by their fellow human beings and must look to God for help, since they can expect none from elsewhere.”¹³²⁰

Another incident is that of the prodigal son (see Lk 15:11-32). Having taken his inheritance, the son wanders off into what is usually translated as “a distant country,” but the original Greek (*chora makra*) is instructive, for it means, literary, “the big emptiness.”¹³²¹ The prodigal son finds himself destitute, starving, and alone, in fact so desperate that he

¹³¹⁹ Luke Timothy Johnson, *op. cit.*, 13.

¹³²⁰ Ibid.

¹³²¹ Robert Barron, *Catholicism: A Journey to the Heart of the Faith*, (New York: Image Books, 2011), 53

hires himself out to keep and feed the pigs, a task of unsurpassable indignity for a Jew.¹³²² The state of homelessness away from his fathers' home, brought him to his senses at last he said, "how many of my father's hired hands have bread enough and to spare (...) I will get up and go to my father..." (Lk 15:18-19). In the narratives of the "prodigal son" the forgiving and generous human father refers to God the Father, who is the "Homemaking Father."¹³²³ In the context of migration the tendency is to accord those back home and host communities a merit. The people who are back home and serving the family households are always taken to be at the "side which pleases God." This danger is to be avoided. In the story of the prodigal son the older brother is "in the field," which is to say, in his own kind of exile. Though he has remained relatively close to his father in a physical sense, we promptly see how far he is psychologically and spiritually at distance with him. "For all these years this son has been "working like a slave" for his father and obeying all of his commands. There is nothing of giving and receiving, nothing of reciprocal love, in that language. It is thoroughly marked by mercantile calculation."¹³²⁴ The father of the two sons takes pain to educate the elder son in a very affectionate way. We find in the story the Father who not only restores the dignity of the prodigal son but also provides catechesis to the elder son. God is a "home making and home providing Father," this is how Jesus tells his disciples before leaving them "in my Father's house there are many dwelling places. If it were not so, I would have told you that I go to prepare place for you?" (Jn 14:2).

The Eucharistic celebration prepares us to recapture this sense of a home coming. The story of the poor Lazarus and the rich man can provide spiritual insights about this truth (see Lk 16:19-31). The rich man household kept everything for itself, and ensured

¹³²² Ibid.

¹³²³ Steven Bouma-Prediger and Brian J. Walsch, *Beyond Homelessness: Christian Faith in a Culture of Displacement*, (Grand Rapids, Michigan: Eerdmans Publishing Company, 2008), 320.

¹³²⁴ Robert Barron, *op. cit.*, 54

that life was spent on luxury and the neglect of those outside the household. Jesus on the contrary counsels that the table should be place of gathering together those who are ever conveniently “overlooked,” and thus victimized.¹³²⁵ Those who embody the good news of the kingdom in such a way, Jesus declared, would receive their reward at the consummation of the kingdom, “And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous” (Lk 14:14). To this, one of the dinner guests responded, “Blessed is anyone who will eat bread in the kingdom of God” (Lk 14:15). The response of the participant at the dinner shows that Jesus’s words “reminds this table guest of the anticipated messianic banquet, the eschatological feast, that coming meal that symbolized the triumph of God’s justice and righteousness, when death would be defeated and tears wiped away.”¹³²⁶ The spiritual bread we share together abolishes boundaries and points us to the assembly of all nations in the world to come around the Holy Trinity. “Then people will come from east and west, from north and south, and will eat in the kingdom of God.” (Lk 13:29). And this coincides, with what the book of Revelation which states, “after this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands” (Rev. 7:9). Finding our final home where there are no boundaries, should be a moment of great joy as prophet Isaiah foretells: „You have multiplied the nation; you have increased joy at the harvest, as people exult when dividing plunder.” (Isa. 9:3).

¹³²⁵ Lee C. Camp, *Mere Discipleship: Radical Christianity in a Rebellious World*, (Grand Rapids, MI: Brazos Press, 2008), 188.

¹³²⁶ Ibid.

6.2 The Spirit Who Reconciles the Earth

Jesus begins his ministry in his native village of Nazareth proclaiming the liberation of captives by the power of the Spirit within him. He declares to those who listen to him: “the Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.” (Lk 4:18). And as he appears before his disciples at Easter evening, Jesus breathes to his disciple the breath of *Shalom*, the Spirit for reconciliation. “Peace be with you (...) Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them, if you retain the sins of any, they are retained.” (Jn 20:20-23).

The understanding of the “new Pentecost” as is embraced by the African dioceses come with strong emphasis on the ideas of “reconciliation,” “justice” and “peace.” These three concepts, no wonder, were picked up to be a major theme of the Second African Synod. The full title is “The Church in Africa in Service to Reconciliation, Justice and Peace: ‘You are the salt of the earth....You are the light of the World’ (Mt 5:13, 14). Looking at rural Africa and in the context of artisanal mining, this theme is poignancy for the mission of the Church. On the continent which is brutalized by unending conflicts, and exploitation, the call for reconciliation, justice and peace is timely and relevant.

6.2.1 Imperative for Bold Witness

In the first two chapters of this work we have highlighted the difficult situation facing miners. Informal settlement is a place infamous for its high level of poverty, disregard of human rights, and disregard for human dignity. As an area away from the centre of power, the mining sector is location that clearly shows the demagogic nature of the global economy. The poor who own natural resources are denied to benefit from the product of their own locality in favour of the rich. Taking the example of Tanzania, despite all the

mineral wealth about 40% of Tanzanians eat one meal a day.¹³²⁷ In fact most Tanzanians still live in the agony of poverty. The exploitation which the poor and artisanal miners face in everyday of their lives, call for the Church to stand up as a voice of the voiceless. The First Synod of the Bishops for the Church in Africa, states:

*Strengthened by faith and hope in the saving power of Jesus, the Synod Fathers concluded their work by renewing their commitment to accept the challenge of being instruments of salvation in every area of the life of the peoples of Africa. „The Church”, they declared, „must continue to exercise her prophetic role and be the voice of the voiceless,” so that everywhere the human dignity of every individual will be acknowledged, and that people will always be at the centre of all government programmes. The Synod challenges the consciences of Heads of State and those responsible for the public domain to guarantee ever more the liberation and development of their peoples.*¹³²⁸

Chapter five of the Post Synodal Exhortation *Ecclesia in Africa* (1994) has the title “You shall be my Witnesses’ in Africa.” And it begins, “the Church’s task in Africa is immense; in order to face it everyone’s cooperation is necessary. Witness is an essential element of this cooperation.”¹³²⁹ At the time of migration and the plight befalling artisanal miners the Church must speak out to defend their rights. “The Church is sent to *speak*, to preach the Gospel in words and deeds. Thus she *cannot remain silent*, at the risk of failing in her mission.”¹³³⁰ This demands courage for Church members to confront the masters of injustice who are supported by the giants of capitalism. The relevant question is “how prophetic is our Church in the face of modern Herodes in Africa who do not listen to the voice of conscience, nor respond to the pains of the weak? How do our churches defend the innocents who are defenceless in the face of modern Herodes in Africa whose dictatorship tendencies have made the lives of their citizens unbearable?”¹³³¹

¹³²⁷ Daily News Report on 5th November 2011 in <http://www.dailynews.co.tz/home/?n=25202&cat=home>, accessed on 5th November, 2011).

¹³²⁸ John Paul II, Post Synodal Exhortation *Ecclesia in Africa*, no. 70.

¹³²⁹ Ibid., no. 86.

¹³³⁰ Ibid., no. 71.

¹³³¹ Joseph Ogbonnaya, “The Church in Africa: Salt of the Earth?” in Stan Chu Ilo *et al* (eds.), *op. cit.*, 33.

To be capable to give witness against injustices, we need “total docility to the Spirit, who today, just as at the beginning of the Church, acts in every evangelizer who allows himself, to be possessed and led by him.”¹³³² To provide an authentic witness a fruit of inner conviction as a result of the power of the Gospel, the disciples must be moved by the Holy Spirit, “without the Holy Spirit the most convincing dialectic has no power over the human heart.”¹³³³ The complex situation of injustices in a situation where different forces compete to influence their interest of power be it political, religious, finance or fame, a “genuine witness by believers is essential to the authentic proclamation of the faith in Africa today.”¹³³⁴ The Church in Africa can use different ways and means to raise awareness about justice, and to stand for justice of its own people.

6.2.1.1 Catholic Universities and Institutes of Higher Education

The Catholic Church in Africa has currently, a good number of universities, colleges and institutes of higher learning. These places of learning can offer a significant contribution for justice and peace. In many countries, Catholic institutes of higher learning are among the most highly respected in academic excellence. Universities through research and publication can help politicians to think of better mining policies which are to give priority to its own citizens. Academicians like geologists may assist the Church to be informed about the mining sector. “If the church in Africa is to give adequate answer to the unjust exploitation of the resources with its attendant violence, it needs to know where the resources are located, the amount available, and have a clear understanding of their uses.”¹³³⁵ This idea is also shared by Odomaro Mubangizi who sees that, “renewed interest

¹³³² John Paul II, Post Synodal Exhortation, *Ecclesia in Africa*, no. 77.

¹³³³ Ibid.

¹³³⁴ Ibid.

¹³³⁵ Peter Kanyandago, “Let us First Feed the Children”: The Church’s Response to the Inequitable Extraction of Resources and Related Violence,” In A. E. Orobator SJ (ed.), *op. cit.*, 178.

in higher education as a priority for the church in Africa, there is hope that the complex issues affecting Africa will well be analyzed, and appropriate pastoral strategies will be designed.”¹³³⁶

The situation of mining is alarming as many investors seek to win much profit by evading taxes. In 2008, a joint report titled, ‘A Golden Opportunity?’ released by the Christian Council of Tanzania (CCT), the National Muslim Council (BAKWATA) and the Tanzania Episcopal Conference (TEC) in collaboration with Christian Aid (UK) and Norwegian Church Aid showed that the government of Tanzania had incurred great losses of tax revenue from mining.¹³³⁷ The report reveals: “we calculate that Tanzania has lost at least \$ 265.5m in recent years a result of excessively low loyalty rate, and government concessions that allow companies to avoid paying corporate tax.”¹³³⁸ The reports notes sadly that Tanzania exported gold worth more than \$ 2.bn but only received \$ 21.7 million a year in royalties and taxes while the expectation was to get \$ 100m annually.¹³³⁹ A chronic situation of injustice in mining calls for the Church in the continent to act accordingly. According to Ugandan theologian Peter Kanyandago, “the Church must undertake both diachronic and synchronic analysis to understand why Africa’s wealth leads to poverty. Such an analysis requires an interdisciplinary approach, integrating theological, pastoral, and socio-political analysis.”¹³⁴⁰ Universities and institutes of higher education may prove very useful to assist the Church to be informed, and be capable to offer a prophetic resistance to injustices inflicted to miners.

¹³³⁶ Odomaro Mubangizi, “Agent of Reconciliation, Justice, and Peace: The Church in Africa in an Era of Globalization” in Agbonkhianmeghe E. Orobator SJ (ed.), *op. cit*, 112.

¹³³⁷ Sakina Zainul Dato, “Tanzania Mixing Elections with Gold Mining” in *New African* (July 2010), 66.

¹³³⁸ Ibid.

¹³³⁹ Ibid.

¹³⁴⁰ Peter Kanyandago, “Let us First Feed the Children: The Church’s Response to the Inequitable Extraction of Resources and Related Violence” in Agbonkhianmeghe E. Orobator, *op. cit*, 178.

So far some African Catholic universities have been moving in the right direction. The Catholic University of Eastern Africa (CUEA) based in Nairobi (Kenya) has established a Centre for Social Justice and Peace.¹³⁴¹ This department offers courses which enable students to get certificates, and has begun now the undergraduate courses to offer degrees. The courses offered by the centre for Social Justice and Peace are intended to meet the demand for the united response to the need for justice and peace in societies in Africa, with participants drawn from all sectors.¹³⁴² The Saint Augustine University of Tanzania (SAUT) based in Mwanza (Tanzania) has taken concrete measures in this endeavour. The university requires every student in all courses to take social Ethics, a course that opens their eyes to the basis for and the need of ethical conduct in person, professional and civic life.¹³⁴³ This decision has been taken by the university in view of its objective and function, “(SAUT) will be an organ of the Church in its prophetic mission to speak truths which are necessary to safeguard the authentic good of society and to promote social justice and peace.”¹³⁴⁴ The university is committed in its duty to raise awareness to its students to integral life, it envisages, “to prepare and mould men and women of integrity, devotion, principled, accountable, capable of taking risks; for future performance of leadership roles in society, and occupying positions of influence in public life, professions, industry and commerce in order to be able to realize the ideals of a good and just society.”¹³⁴⁵ It is with this perspective that SAUT hosted an “Inter-varsity Mining Dialogue in 2009” which was organized by Capital Promoters International and sponsored by the Tanzania Chamber of

¹³⁴¹ http://www.cuea.edu/index.php?option=com_content&view=article&id=72Itemid=106 (accessed 7th November 2011).

¹³⁴² <http://www.cuea.edu/images/stories/cuea/Bronchures/justice/%20peace%20%trois/20volets%20> (accessed on 7th November, 2011).

¹³⁴³ Theodore W. Walters, *SAUT 1998-2008: The First Ten Years of St. Augustine University of Tanzania*, (Mwanza, St. Augustine University of Tanzania, 2008), 40.

¹³⁴⁴ Ibid.

¹³⁴⁵ Ibid.

Minerals and Energy. The papers delivered in this occasion raised concern over the governments' failure to involve the citizens in the dissemination of information, and in getting their consent, the lack which contributed to raise public anger against investors in the sector.¹³⁴⁶ Last but not least, SAUT has established since 2005 the Human Right Centre to respond to the great violation of human rights in the Lake Zone.¹³⁴⁷ The centre was started to provide legal education and self realization as well as to protect and respect human rights.

The steps which universities are now taking within the campus need to be recommended and hailed. The service however, should extend to the field of mining itself. University students could be sent to informal settlements and make field research there. University professors should be invited to offer presentations in Radio stations to raise awareness of justice and peace. This is practical for some university colleges own their radios like the Radio SAUT Mwanza, owned by the St. Augustine University of Tanzania. More seminars and workshop involving politicians could be organized as part of the commitment to make natural resources in Africa not a curse but a blessing. "The houses of formation and Catholic universities with courses in theology, spirituality, and other disciplines must include material on the importance of Africa's resources so that church workers are equipped to be prophetic promoters of justice."¹³⁴⁸

6.2.1.2 Diocesan Commission for Justice and Peace

One of the positive results following the convocation of the First African Synod is the establishment in many African dioceses of the Diocesan Commissions of Justice and

¹³⁴⁶ <http://issamichuzi.blogspot.com/2009/03/mining-dialogue-in-mwanza-success.html> (accessed on 24th October, 2011).

¹³⁴⁷ Information about this centre are provided in <http://www.saut.ac.tz/humanright.php> (accessed 22.11.2011).

¹³⁴⁸ Peter Kanyandago "Let Us First Feed the Children: The Church's Response to the Inequitable Extraction of Resources and Related Violence" in Agbonkhianmeth E. Orobator SJ, *op. cit*, 178.

Peace. Whereas universities can offer assistance to the Church on academic area, the Diocesan Commissions of Justice and Peace may prove to be helpful in shedding light to appropriate pastoral approach related with the sufferings of miners. “Most recently, through its department for justice, peace, and development - Justice, Development, and Peace Commission (JDPC), present in most local parishes and dioceses- the Church has included a socio-moral and political dimension in its compassionate response to the African situation.”¹³⁴⁹ In dioceses such commissions could visit the mining sector and extend dialogue with the miners.

Diocesan Commission for Justice and Peace could work very closely with organizations which have been established to defend the rights of miners. These includes in case of Tanzania: the FEMATA (Federation of Miners Associations in Tanzania) which is the policy advocacy forum for Small-scale miners,¹³⁵⁰ and the *Haki Madini*.¹³⁵¹ The *Haki Madini* essentially started as a reaction to the human rights abuses that were occurring during late 1990s in mining communities. For the Church in Tanzania, the *Haki Madini* could be a reliable partner to work with, “*Haki Madini* is now the only rights based organisation in the mining sector which advocates for a more equitable distribution of Tanzanians abundant natural wealth (...) We focus on strengthening voices, connecting various stakeholders for collective engagement, and working together to protect the rights of small scale mining communities, ensuring transparency and accountability and that Tanzanian’s benefit from a pro poor mining sector”¹³⁵²

¹³⁴⁹ Emeka Xris Obiezu, “The Church in Africa and the Search for Integral and Sustainable Development of Africa: Toward a Socio-Economic and Politically Responsive Church” in Stan Chu Ilo *et al.* (eds), *op. cit.*, 41.

¹³⁵⁰ Kassim Kulindwa *et al.*, *Mining for Sustainable Development in Tanzania*, (Dar-Es-Salaam: Dar-Es-Salaam Univeristy Press, 2003), 7.

¹³⁵¹ <http://hakimadini.org/about-us/haki-madini-background> (accessed on 06th August 2011).

¹³⁵² Ibid.

The situation as it is on the ground is one of mistrust to their own government and anger on the side of the artisanal miners. The miners complain that they are not taken seriously by the government. The Saturday 26 November 2011, Tanzanian *Daily News* Newspaper reports that Small-scale gemstone miners in Tunduru are blaming the government for lack of commitment in assisting them in their mining activities.¹³⁵³ One miner complained before the *Daily News* journalist stating: “we are working under very difficult conditions, because we have to rely on crude equipment for our mining activities, but we know if the government was willing to assist, it would have done so.”¹³⁵⁴ Given the situation, we think that the Justice and Peace commission should rally different stakeholders to empower miners with small loans so that they may be able to buy better tools to work with in the field. Diocesan cooperatives like SACCOS (Savings and Credit Co-operative Societies) could also extend their hand to providing miners with short term loans.

The Diocesan Justice and Peace Commissions could appeal for sustainability in mining industry. The word *sustainable* comes from the Latin *sus tenere*, meaning to uphold. A commonly used definition of sustainable development is that the needs of today’s generation should not compromise the needs of future generations.¹³⁵⁵ The Diocesan Justice and Peace Commissions should facilitate discourses on justice, democracy, human rights and environment, to make people at the grassroots to recognize what is due to their rights. They should stand to support native populations as regards their source of legitimacy. The emphasis is to empower the local populations to stand for their course. The intention is to enhance a space for regeneration, and to put in place new decision- making

¹³⁵³ Daily News Online Edition 26 November, 2011 in <http://www.dailynews.co.tz/home/?n=25830&cat=home> (accessed 26 November 2011).

¹³⁵⁴ Ibid.

¹³⁵⁵ N. Lansbury, “How to Mine, or Whether to Mine? Chain Reaction Issue” *Friends of Earth*, Australia (Summer 1999/2000), 32-34.

practices, new opportunities for conversation, creativity and the formation of new communities and cross – cultural bridges.¹³⁵⁶ It has to be pointed out that resistance from the grassroots level is not just a mirror of power imbalance, the simple and ordinary power are not concerned about power in the first place as they are concerned about their children. These resistances to exploitative mining and globalization is not just about reacting to injustice, it is part of an envisioning process that provides alternative strategies and solutions.

Diocesan Commissions of Peace and Justice are to put pressure for stringent international standards for mining to provide ‘levelled play field’ that protects global water resources. Majority of African poor cannot afford to buy bottled waters. Regulatory authorities are required in place, and need to be active. But in the absence of such provisions and given the trust which the local people place to the Church, efforts by Diocesan structures to focus on building the capacity of local communities to resist mining projects that are likely to degrade their water resources must be multiplied. This means providing communities with accurate and thorough information on the possible impacts of mining and on the highest technical and legislative international standards for mining practice and by supporting process that will provide indigenous people with a greater role in the governance of their land and water resources.¹³⁵⁷ The local Church is to ensure that its faithful have plenty of water. In the sacramental life of the Christian faithful water is an essential element. The water is necessary not only for spiritual but also for material and economic satisfaction. Tertullian wrote in the past, “Never is Christ without water.”¹³⁵⁸

¹³⁵⁶ Geoff Evans, *op. cit*, 232.

¹³⁵⁷ Geoff Evans, *op. cit*, 93.

¹³⁵⁸ Tertullian quoted by Pope Benedict XVI, “Homily: Feast of the Baptism of the Lord: 7 January 2007” in <http://www.entn.com/library/PAPADOC/b16baptLord07.htm> (accessed 12.01.20).

6.2.1.3 Church Mass Media

To exercise a prophetic ministry the Church needs the assistance of the media which it owns. Already at the First African Synod, the Catholic Church “paid great attention to the mass media under two important and complementary aspects: as a new and emerging cultural world and as a series of means serving communication.”¹³⁵⁹ In fact the *Ecclesia in Africa* acknowledges that “the means of social communications have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behaviour as individuals, families and within society at large.”¹³⁶⁰

At the period following the closure of the First Synod, the African Church has started radio stations in many dioceses. Radio and television seem to appeal better to the African audience than print media. This is however, not to dismiss a unique role which the print media play. Having said that, however, it should be understood that: “in Africa, (...) oral transmission is one of the characteristics of culture”¹³⁶¹ The advent of Catholic radio has been received with great enthusiasm by many faithful in the continent. “Since EIA was published, there has been a veritable explosion of Catholic radio stations in Africa, from only about 15 in April 1994 to over 162 in 32 nations.”¹³⁶² The names of the radio stations are very specific to the mission of the Church as a sacrament of unity. They are inclusive and not exclusive in nature. Radio stations with names like *Caritas* (love), *Veritas* (truth), *Lux* (light), *Tumaini* (Hope), and many of such nature do not exclude but encompass the value which all human beings share. The names speak also of the values which Christians hold dear. These radio stations are to be very helpful to educate the people in rural Africa about justice and peace.

¹³⁵⁹ John Paul II Post Synodal Exhortation, *Ecclesia in Africa*, no. 71.

¹³⁶⁰ Ibid.

¹³⁶¹ Ibid.

¹³⁶² “Messages of the Bishops of Africa to the People of God” in *Daughters of St. Paul, Courage! Get on Your Feet, Continent of Africa*, 17.

6.2.2 Imperative for a Candid Witness

The age of artisanal mining has a new demand to local churches in Africa. It calls for an imperative for a candid witness. The challenge is to cultivate dialogue in a world of diversity and multiplicity. At the time of liberalization and the privatization of the mining sector, many particular churches which have artisanal miners, notice emerging tensions. The tensions which threaten the harmony of the mining industry have different faces. Some have to do with bad political policies, others are related to economic injustices, yet some are caused by religious fanatics. The complex situation suggests that there be dialogue with different stakeholders in order to discern what best could be done.

6.2.2.1 *Dialogue between Local Churches and the Miners*

The First African Synod had directed the African dioceses, not without reason, “to establish the necessary structures for getting together, dialogue and planning.”¹³⁶³ These structures of dialogue are more than needed today. The migrant workers at informal sectors have their own unique story to tell to the local Church. Stories of marginalization, abandonment, manipulation and false promises need to find a platform in order to be told. It is important for the local Church to cultivate the spirit of dialogue, to enable miners to make known their opinion and needs. Some of the miners are Catholic faithful, and therefore it is important that they be consulted, in order to allow their consensus to be known in matters which concern them.¹³⁶⁴ Cardinal Henry Newman believed that all the faithful in the Church were to be faithful and servants alike. As a united body, the Christian faithful, the ordained and non-ordained alike, were to be active in weighing up, assessing, reflecting, thinking and probing matters which concern all.¹³⁶⁵ “In this way he longed for a partner-

¹³⁶³ John Paul II, Post Synodal Exhortation, *Ecclesial in Africa*, no. 88.

¹³⁶⁴ Mervyn Davies and Graham Dodds, *Leadership in the Church for a People of Hope*, (New York: T & T Clark, 2011), 113.

¹³⁶⁵ Ibid.

ship to emerge between clergy and laity, which he described as *conspiratio* - breathing together.”¹³⁶⁶ To consult the faithful implies taking account of, reviewing and paying attention to the voice of the laity.

To understand the plight of miners, the receiving Church has to exercise listening. “Listening and loving are always intimately connected.”¹³⁶⁷ The Danish philosopher, Søren Kierkegaard, once commented: “hearing is the most spiritual of our senses.”¹³⁶⁸ For a long time inherited Church has operated as if its task was to teach and speak; it was for others to listen, and for the lay people simply to obey.¹³⁶⁹ “But it often seems that listening – in all its forms – is what least characterises church life and leadership. No wonder years ago the novelist E. M. Forster coined the phrase ‘poor talkative little Christianity’!”¹³⁷⁰ Arguing in reaction to such inherited attitude, a Nigerian theologian Elochukwu Uzukwu considers listening as overriding metaphor for constructing a theology of ministry, which he coins as a “ministry ‘with large ears’”¹³⁷¹ Listening widens a pastoral horizon; that tapes wisdom from the conversations going on in a specific community.

In listening to the stories of the miners and the families which belong to them, the local Church will be capable to understand the reality. A know-why will determine the know-how and on two levels, at advocacy level and at proposing for a solution level.

Advocacy: Speaking Up and Defending the Rights of Migrant Workers

Advocacy is crucial because transformation should be about the whole community of miners. It is about calling for attention to what goes wrong and to remedy the situation.

¹³⁶⁶ Ibid.

¹³⁶⁷ Chris Edmondson, *Leaders learning to Listen*, (London: Darton, Longmann and Todd Ltd, 2010), 9.

¹³⁶⁸ Søren Kierkegaard, *Either/Or*, Volume I, (Princeton: Princeton University Press, 1944), 66.

¹³⁶⁹ Chris Edmondson, *op. cit.*, 17.

¹³⁷⁰ Ibid., 2.

¹³⁷¹ Elochukwu E. Uzukwu, *A Listening Church: Autonomy and Communion in African Churches*, (Maryknoll, N.Y: Orbis Books, 1996), 137-138.

This requires to assist the miners to meet their immediate needs and changing the structures in which society operate.¹³⁷² Advocacy can be defined as being the voice for the voiceless, standing against the current to present the realities of injustice.¹³⁷³

The Holy Scripture specifically calls the Christian faithful to undertake the obligation of advocacy. Proverb 31:8 commands us: “speak out for those who cannot speak, for the rights of all the destitute.” It is a biblical mandate to advocate for the justice of the miners as well. Christians are called to act in the name of God, to advocate on behalf of humanity, particularly the poor and the oppressed, knowing that God in the end has victory through Jesus’ death on the cross.¹³⁷⁴ The command to practice advocacy is required of the Christians as they strive to spread the kingdom of God on earth.

Addressing Root Causes

Listening carefully to what the miners themselves say will help members of the receiving churches to abandon their unfounded prejudices. As they will begin to know the migrant workers well, they will realize that migration is often a consequence of difficult and sometimes unliveable condition in places of birth. The full knowledge of what entails the injustices suffered at informal settlements may assist local churches to address the root cause. This is crucial if the Church is determined to bring a long lasting solution to the sufferings of miners.

6.2.2.2 Ecumenical Dialogue

Migrants from other regions who come to Mbinga Diocese to try earn a living in the mining sector come from different Christian churches background. Now it is clear that

¹³⁷² Matthew Soerens & Jenny Hwang, *Welcoming the Stranger: Justice, Compassion and Truth in the Immigration Debate*, (Downers Grove, Illinois: IVP, 2009), 181.

¹³⁷³ Ibid.

¹³⁷⁴ Ibid., 182.

in Mbinga, although the Catholics are the majority, there are Christian faithful from different denominations. This Christian diversity should not be taken for granted. It calls for dialogue at an ecumenical plane.

Before going back to his Father, Jesus prayed for Christian unity (see Jn 17:1ff). The Christian faithful have a duty to ensure that the unity which Jesus wished for his Church is aspired for, and that through mutual understanding the Christians observe the commandment of love as Jesus directs his disciples. A clear situation at the informal settlements depicts a reality of poverty and misery. In such a context, Pentecostal charismatic movements are trying to win the masses by promising them material prosperity. The advent of charismatic groups at the mining sector is likely to propel conflict among believers of different denominations.

The necessity for ecumenical dialogue even in remote places among the miners stems from the fact that there are some Christian sects that still use the crusading style of the past to fulfil their mission. These sects are guided by the so called “Dominion Theology.”¹³⁷⁵ This theological position maintains that Christianity had to assert the dominion of God over all creation, including secular politics and society, in order for messianic expectation to be fulfilled.¹³⁷⁶ Adherents to the Dominion Theology propagate the spreading of biblical laws, and intolerance to people who do not accept Jesus Christ as the only Lord. They consider themselves to have a mission to cast down the devil on earth, and to spread the kingdom by whatever means they can. Such trends of violence may prove disastrous to places where people of different cultural and religious background are crowded together as informal settlements are. Skills for ecumenical theology and dialogue need to be devel-

¹³⁷⁵ Mark Juergensmeyer, *Global Rebellion: Rebellious Challenges to the Secular State, from Christian Militias to Al Qaeda*, (Berkeley: University of California Press, 2008), 183.

¹³⁷⁶ Ibid.

oped. It is sad to know that during our research we were told there are no ecumenical dialogues taking place there.

6.2.2.3 *Interreligious Dialogue*

The aspect of diversity in the informal settlements as already mentioned is marked by the existence of people with different faith background. Among migrant workers are Muslims, and members of African Religions (AR). With this situation, “a credible question for the churches to ask, therefore, is not how to eradicate religious diversity (for that may mean attempting to eradicate the God – given freedom of human beings), but how to relate constructively with others in this religious diversity.”¹³⁷⁷ It requires departing away from inherited Christian approach of the past, “which discouraged relationship with peoples of other faiths.”¹³⁷⁸ The negative approach was supported with the conviction that, members of other faiths must be converted and brought into the household of the Lord. Moreover, the Christians were trained to perceive Christianity as the only true religion.

Unfortunately, some Christian denominations do have the same prejudices of the past. They dislike non Christians and propagate some rhetoric that makes dialogue impossible. These aggressive Pentecostal elements of Christianity organize themselves to counter Islamic resurgence. They regard themselves to have a mission to convert the continent, “Africa for Christ” in launching crusades, for the entire continent.¹³⁷⁹ The crusading mind operates in inflammatory nature, it is spearhead with fasting prayer, spiritual warfare, and even exorcism and ministries of deliverance against the principalities, powers, and cove-

¹³⁷⁷ John A. Mbilah, “Interfaith relations in Africa” in Diane B. Stinton (ed.), *African Theology on the Way*, (London: SPCK, 2010), 111.

¹³⁷⁸ Ibid.

¹³⁷⁹ Amos Yong, *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor*, (Maryknoll, N.Y: Orbis Books, 2008), 26.

nants of the heavenly realms.¹³⁸⁰ What is dangerous with proselytizing tendencies is the lacking of respect to what others esteem as central to their belief as Muslims, for example. For the Pentecostals and Charismatics churches in places like Nigeria, for example, they hold that “Mohammad is not a prophet but an epileptic and womanizer; and Allah is not the supreme God but one of 360 gods in the *Ka’abah* of pre- Islamic Arabia; hence, Islam is idolatry.”¹³⁸¹ Their ministry is as provocative as it is aggressive. They employ in the public sphere their counter Islam campaign with the full range of media and technology, using loud-speaker public address systems, cassettes, videos, CDs, DVDs, radio, TV, and the internet- all of which not only clearly “publicize the PCC understanding of other religions but also generates new forms of interreligious animosity and hostility.”¹³⁸²

Muslim believers in places like Nigeria always reciprocate violently against such trends. In fact the extreme and radical elements of Islam; has a *Jihad* mentality against Christianity and other religions. “The most difficult aspect of interfaith relations for peaceful coexistence in Africa is that of religious freedoms and rights. The religious rights claimed by some can be viewed as the violation of others’ religious rights.”¹³⁸³ The irony at the disputes is the fact that both parties, Christians and Muslims, argue in defence of their God – given rights. Muslims argue that it is their God – given right to introduce the *shariah* law in its totality to govern themselves, while Christians argue that it is their God – given right not to live under *shariah*. The contention is stronger in places like Tanzania, Kenya and Uganda as the Muslim communities push for the *khadhi* courts.¹³⁸⁴ The radical wing of Islam, seek to enforce the application of *shariah* law to all the citizens. Like Pen-

¹³⁸⁰ Ibid.

¹³⁸¹ Ibid., 27.

¹³⁸² Ibid.

¹³⁸³ John A. Mbilah, *op. cit*, 114.

¹³⁸⁴ Ibid.

tecostals in Christianity, they go public launching verbal attacks on what Christians believe by undermining them. The public addresses are popularly known as *mihadhara* in Kenya and Tanzania. What the radical wing of Islam envision to push as regards the *khadhi* and *shariah* law to apply to all citizens raises concern, due to the fact that: “the witness of a Muslim would have greater value than that of a woman, a Christian, or a pagan, or that there would be prejudice against those unable to swear on the Quaran.”¹³⁸⁵ This concern is justified from the Abuja Declaration of the Third Islamic Summit of 1981 which stipulates that: “strict adherence to Islam and Islamic principles and values, as a way of life constitutes the highest protection for Muslims against the dangers which confront them. Islam is the only path which can lead them to strength, dignity and prosperity and a better future.”¹³⁸⁶

From the explanation above, the relationship between Christianity and Islam in Africa is in a volatile state. Ali Mazrui, a Muslim scholar states that: “in Africa Christianity and Islam, have often been in competition of the soul of the continent. Rivalry has sometimes resulted in conflict.”¹³⁸⁷ In order not to escalate the situation in such places like the mining area with migrant workers of different faith backgrounds; the local churches must cultivate interreligious dialogue. The practice of dialogue, in turn enables Christians (both local and expatriate), to come to know the migrants justly and fairly and thus help them

¹³⁸⁵ Ibid.

¹³⁸⁶ Lamin Sanneh, *The Crown and the Turban: Muslims and West African Pluralism*, (Boulder, Colo: Westview, 1997).

¹³⁸⁷ John Chessworth, “Challenges to the Next Christendom: Islam in Africa” in Frans Wijzen and Robert Schreiter, *Global Christianity: Contested Claims*, (Amsterdam: Rodopi, 2007), 127.

integrate better into society.¹³⁸⁸ This mutually beneficial interaction emerges as people seek to serve each other's needs – and the needs of the poor.

There are various forms of dialogue which the miners are to be informed. There is the so called “dialogue of life,” this means that people of various faiths interact and cooperate with each other in all the normal activities of daily life.¹³⁸⁹ This form of dialogue begins with the awareness that, before all else, dialogue is a manner of acting, an attitude and a spirit that guides one's behaviour. It is built upon respect, trust, and openness toward others. It should be emphasized that “true dialogue is “a grass – root activity,” open to all¹³⁹⁰ persons of good will.

There is also what is known as “dialogue of deed.”¹³⁹¹ This level of dialogue focuses on actions that promote collaboration with others for humanitarian goals; its focus is directed for the advancement of people. This kind of dialogue often addresses the daily needs of ordinary communities; it is also reflected in interreligious organizations where Christians and the followers of other religions confront together the challenges and problems of the world.¹³⁹² There is another dimension of dialogue, technically known as “dialogue of Religious Experience.”¹³⁹³ This form of dialogue emerges among persons rooted in their own religious traditions and willing to share their experiences of prayer, contemplation, faith, and their search for divine. It is usually complimented by the “dialogue of experts” with competence of theology and philosophy in interreligious dimension. In fact for dialogue to be fruitful, all participants require a balanced attitude. Christians, Muslims, and

¹³⁸⁸ James H. Kroeger, “Living Faith in a Stranger Land: Migration and Interreligious Dialogue” in Fabio Baggio and Agnes M. Brazal (eds.), *Faith on the Move: Toward a Theology of Migration in Asia*, (Manila: Ateneo de Manila University Press, 2008), 236.

¹³⁸⁹ See, Ibid.

¹³⁹⁰ Ibid.

¹³⁹¹ Ibid.

¹³⁹² Ibid., 240.

¹³⁹³ Ibid., 241.

followers of other Religions all are pilgrims, seeking truth together. All should strive to open and receptive, not overly naive or critical.¹³⁹⁴ Hans Küng is right when he perceives that, there can't be *shalom* in the world without a harmony among world religions.¹³⁹⁵

6.2.3 Imperative for Reconciliatory Witness

At Easter evening as the risen Lord appeared to his disciple, and told them: "Peace be with you. As the Father has sent me, so I send you (...) receive the Holy Spirit. If you forgive sins of any, they are forgiven them; if you retain the sins of any, they are retained" (Jn 20:21-23). The Holy Spirit enables the Church to practice the ministry of reconciliation. This kind of ministry is very much need among the migrant communities at the mining area. As we have learned already the informal settlement areas are places of tension and conflicts. The Church has to preach reconciliation among different conflicting factions.

6.2.3.1 Reconciliation enables Human Beings to be truly Humans

Wherever human beings coexist one cannot avoid conflicts at one time. According to the ethics of African *Ubuntu* philosophy human beings have to solve misunderstandings and wrongs that are done to the other by forgiveness. *Ubuntu* is an African word meaning humanity to others.¹³⁹⁶ This word originates from one of the Nguni languages spoken in South Africa it expresses the high value of human worth which is found within African societies. It is a concept which places emphasis on communality and on the interdependence of the members of a community; "a concept which conveys the belief that each indi-

¹³⁹⁴ Ibid., 243.

¹³⁹⁵ In March 1991, Hans Küng gave a talk entitled "No Peace Among Nations Until Peace Among the Religions" in http://en.wikipedia.org/wiki/Hans_k%C3%BCng (accessed on 5 December 2011).

¹³⁹⁶ Samuel A. Paul, *The Ubuntu God: Deconstructing a South African Narrative of Oppression*, (Eugene, Oregon: Pickwick Publications, 2009), 4.

vidual's humanity is truly expressed through his or her relationship with others and theirs in turn through recognition of his or her humanity."¹³⁹⁷

The concept of *Ubuntu* expresses a traditional understanding of „interconnectedness, a structure of reciprocity that predates individual accountability and meritorious action. As it seeks to preserve the original sense of community, it promotes forgiveness which stems from the gracious heart of the victim, “who, realising the impossibility before her, chooses reconciliation instead of retribution. Instead of perpetuating the cycle of bondage, this magnanimous action leads to true justice and allows the fulfilment of *Ubuntu*.”¹³⁹⁸ It is the depths of communal fulfilment in life, bursting into song together whether at a funeral or a marriage, dancing at a political rally, to welcome a president, or to support a strike. “Many who may be called saints or prophets in the West are simply expressing their basic human wholeness: *ubuntu*.”¹³⁹⁹

6.2.3.2 Reconciliation is Corrective to Individualistic Attitudes

The *Ubuntu* is a corrective hermeneutic to the subjective attitude of self-centredness. Desmond Tutu explains: “we need other human beings in order to be human. We are made for family, for fellowship, to exist in a tender network of interdependence.”¹⁴⁰⁰ *Ubuntu* enables genuine community because it confesses a universal vulnerability. Since individuals remain incomplete apart from community, they are vulnerably dependent upon other human beings. At the situation of migrant workers, the *Ubuntu* Church which underlines the spirit of forgiveness and reconciliation underscores the idea that, “all persons must accept the scandal of their own particularity, which is another way of saying

¹³⁹⁷ Ibid.

¹³⁹⁸ Charles G. Haws. “Suffering, Hope and Forgiveness: the *Ubuntu* Theology of Desmond Tutu” in *Scottish Journal of Theology* 62 (2009), 486.

¹³⁹⁹ Cedric Mayson, *Why Africa Matters*, (Maryknoll, N.Y: Orbis Books, 2010), 125.

¹⁴⁰⁰ Ibid., 482.

that all persons must acknowledge their incompleteness apart from the whole of humanity.”¹⁴⁰¹ God in Jesus Christ reconciles humanity to the divine, affirming human particularity in the particularity of Jesus Christ while also connecting humanity to the universal goodness of God. While human diversity announces the manifold glory of God, it cannot be a reason for *alienation* or *elitism*.¹⁴⁰²

Forgiveness establishes community beyond the efforts of anything to destroy that community; in other words, “it trumps the history-halting reality of radical evil with the hope of constructively re-forming community. Forgiveness restores equilibrium, heals brokenness, restores community and indeed anticipates salvation.”¹⁴⁰³ It should be emphasized at this point that, to forgive others does not mean forgetting painful offences committed to the miners, or those the miners have committed among themselves. This will be equal to sanctioning the wrongs done. It is by remembering and acknowledging the offense done, one is able to destroy „forever its power to divide forgiver and forgiven.”¹⁴⁰⁴

6.2.3.3 Reconciliation Manifests a Servant Church

We mentioned earlier that the migrant workers are people working with dirty hands. The *Ubuntu* Church in their midst, is always the church that is always service-ready, on call, one might say, to wash dirty feet and hands and feed hungry stomachs.¹⁴⁰⁵ From its context among the miners, it is not triumphalistic, but works in favour of the powerless, gripped by sin’s cyclical power. This is the Church, though at the margins, it follows its master, Jesus Christ, as the church that crosses boundaries of race, gender, ethnicity and class, seeking to dissolve these idolatrous distinctions in its witness.

¹⁴⁰¹ Ibid., 483.

¹⁴⁰² Ibid.

¹⁴⁰³ Ibid., 484.

¹⁴⁰⁴ Ibid., 485.

¹⁴⁰⁵ Ibid., 484.

In taking sides with the wretched of the earth, and in bearing testimony to the servant model, the Church of the migrants shows that it is in the world, but is never of the world. It stands against “the alienating proclivities of the world, it is never of the world in order to witness to the divine mission which, is to restore the world into a primal flourishing through enigmatic suffering of the incarnation of God and humanity.”¹⁴⁰⁶

6.3 The Loving Spirit: Church’s Social Engagement

The challenges that the African continent faces today, especially from the perspective of the mining industry, call for the Church that is not only prophetic but also strongly vigilant. The Church should be ready to engage, and constantly in solidarity with God’s people.¹⁴⁰⁷ Vigilance seeks to remind the Church to be awake, to have capacity to interpret the signs of times and advocate immediate actions that have a future positive impact on social transformation.¹⁴⁰⁸ It is not enough to be watchful, the Church must be active. This means that she must have ability “to be part of the various processes responsible for the well-being of the human person, whether in the sphere of politics, economy, agriculture, trade or science.”¹⁴⁰⁹ Social Engagement of the Church is crucial in the situation of migrants in host churches. Two things need to be studied carefully in order to enhance an effective apostolate of care and love to the migrants; in so far as the Diocese of Mbinga is concerned; namely the establishment of personal parishes, the promotion of parish social ministries and rendering active the Small Christian Communities.

¹⁴⁰⁶ Ibid.

¹⁴⁰⁷ Elias Omondi Opongo, “Inventing Creative Approaches to Complex Systems of Injustices” in A.E. Orobator SJ (ed.), *Reconciliation, Justice, and Peace: The Second African Synod*, 73.

¹⁴⁰⁸ Ibid.

¹⁴⁰⁹ Ibid.

6.3.1 The Need for Personal Parishes

The pastoral ministry which the informal settlements are given now continues the same pattern of the past. Informal settlements are incorporated as out-stations of territorial parishes, with a priest visiting once a month to offer Mass. These communities are trained to wait service from priests, and to look at the catechist when there is no priest. Spiritual services remain to be a Sunday affair, while weekdays are for “worldly matters.” Such pattern of life does not give the migrants an opportunity to deepen their faith.

There is a necessity to think of a pastoral strategy relevant for people at informal settlements. The migrants by the fact that they are living far away from territorial parishes they do not enjoy an ordinary pastoral service. Always it is important to underline a necessary fruitful tension between the specificity of pastoral strategy and the required participation of the migrants as protagonists of the pilgrim Church on earth. The current pastoral ministry as organized by parishes at Mpepo and Kigonsera, does condemn the migrants to “a marginal” and “lapsed” status.¹⁴¹⁰ Just as there are different levels of community, there are different levels of participation in parish communities. Joseph Fichter, the well-known Jesuit sociologist, divided parishioners into four types: those who are the “nucleus,” the most active and loyal parish members (perhaps 5 to 10 percent of the total); the “modal,” who are the large majority of ordinary practicing Catholics (more like 70 to 80 percent); the “marginal,” those whose observance is minimal, and finally are the “lapsed,” they are Catholics who do not practice their religion but have not joined another.¹⁴¹¹ Migrant workers even if they were to be more active and committed remain at the “backyard” of the parish. They are impaired by the distance to keep regular contact with the administration of the parish.

¹⁴¹⁰ James A. Coriden, *The Parish in Catholic Tradition: History, Theology and Canon Law*, (Mahwah, N.J: Paulist Press, 1997), 6.

¹⁴¹¹ Ibid.

To avoid spiritual marginalization of the migrants; parishes could be established primarily to serve transient populations. They can be established as a personal parish based on culture, rite and even language. These communities could have their own chaplains. The chaplains are instruments of pastoral ministry in favour of community or a particular group of the faithful (see CIC 568). They have to work in close collaboration with parish priests (CIC 571). The creation of personal parishes suited to the pastoral needs of migrants could promote an effective social ministry among them.

6.3.2 Social Ministry in Parishes

African dioceses are facing today a situation where so many people are suffering from want. It is ideal to intensify social ministries at parish and at the out-station levels. Vatican Council II in the Pastoral Constitution for the Church in the Modern World (*Gaudium et Spes*) asks individuals, local churches, and governments to remember the saying of the Fathers, “feed the people dying of hunger, because if you do not feed them you are killing them.”¹⁴¹² It urges communities according to their ability to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves.¹⁴¹³

The wave of internally displaced people such as the African societies confront today, compels the Church to establish social ministries. The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one’s neighbour as one’s self. Those who are marginalized and whose rights are denied have privileged claim if society is to provide justice for all.¹⁴¹⁴

¹⁴¹² Vatican Council II, Pastoral Constitution *Gaudium et Spes*, no. 69 in Austin Flannery (ed.) , *Vatican Council II: The Conciliar and Post Conciliar Documents* (New Revised Edition), (Collegeville, Minnesota: Liturgical Press, 1984), 976.

¹⁴¹³ Ibid.

¹⁴¹⁴ US Bishops Conference Pastoral Letter, *Economic Justice for All*, no. 87.

“Social ministry is at the heart of who we are as people of faith.”¹⁴¹⁵ Parish social ministry is about building community. The premise is to call forth every member of the community to use their God – given gifts and experiences to minister to one another. The Church made up of people who regard themselves as “strangers” in this world, should be the centrally located place that facilitates and organizes the community to be able to support one another.¹⁴¹⁶ The Church must be a sanctuary for the people in need. “A sanctuary, yes: a temple for God; but a sanctuary a place of refuge, a place of asylum, to use a very current word. A place where those who need a home and have none may find it.”¹⁴¹⁷

Members of Religious Congregations who work in parishes can be of great help to solicit the expansion of social ministries. The Benedictines for example with their spirituality which is centred on the sharing with the stranger can highly inspire parishioners to this endeavour. The Vincentine Sisters with their charism of attending the poor appear to be more providential for the Diocese of Mbinga for example, when it comes to establish social ministries in parishes. The presence of these Congregations should assist the host communities to embark on holistic hospitality. Although in principle the people of Mbinga and Nyasa districts are generous as they practice the spirit of solidarity commonly known as *matola*, there is still a lot to be contested in so far as the practice is done today.

Traditionally, *matola* depicts an African synergy practiced in times of joy and sadness. Things have changed nowadays. It is common now to see that even within the exchange of *matola*, the Nyasa and Matengo people tend to calculate so as to be sure beyond doubt whether or not the recipient will pay back when time will come to reciprocate the generosity or not. This attitude excludes strangers and the poor. Moreover, many *matola*

¹⁴¹⁵ Tom Ulrich, *Parish Social Ministry: Strategies for Success*, (Notre Dame, Indiana: Ave Maria Press, 2001), 43.

¹⁴¹⁶ Ibid., 23.

¹⁴¹⁷ Timothy Radcliffe, *What is the Point of Being Christian?* (New York: Burns & Oates, 2005), 179.

exchanges are consumerist in nature and are not an investment, meant to be a capital for future development. The *matola* packages are ordained to entertainment and feasting. “To view hospitality as a means to an end, to use it instrumentally, is antithetical to seeing it as a way of life, as a tangible expression of love (...) when we use occasional hospitality as a tool, we distort, and the people we “welcome” know quickly that they are being used.”¹⁴¹⁸

We are specific about *matola* generosity for we try to be realistic in order not to romanticize it. “A good start to do (...) is to acknowledge the underside of close – knit communities, if only in order to identify ways in which our communities need to be different.”¹⁴¹⁹ Admitting that the Nyasa and Matengo are generous people without reserve obscures the fact that these people tend always to be biased in the provision of generosity. In practice, the sharing of *matola* is mainly given to members of the same tribe and those known to them. *Matola* exchanges are selective and are usually sent only to those related members, and not to strangers. The *matola* convoys reveal a parochial love at best and exclusivity attitude at worst. The native people of Mbinga, it must be said cannot claim to have been exemplar in paying hospitality to new comers. “It is definitely the case (...) that residents of rural areas tend to be fairly conservative in their outlook, and diversity is less common in countryside than it is in towns and cities. This can lead some to feel excluded, or even oppressed.”¹⁴²⁰

The lack of hospitality to new comers, the strangers is a temptation that is to be traced in many host communities, the Nyasa and Matengo are no exception. In several parts of Africa, solidarity is expressed in terms of favourable conditions (gifts) to acquaintances, close relatives, and clients. In this case, solidarity represents a carefully delineated

¹⁴¹⁸ Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999), 152.

¹⁴¹⁹ Tim Gibson, *op. cit*, 25.

¹⁴²⁰ *Ibid.*, 27.

and controlled space beyond gratuity and gift rarely extended. This space is defined by “particularistic and communitarian codes of conduct which have very little in common with the notion of the public good. It has much less in common with the concern for justice, fairness, equity, and common good.”¹⁴²¹ From the history of evangelization in Mbinga for example, when the Benedictine expatriate missionaries came to Umatengo towards the last part of the 19th century, they were not well received. Lambert Doerr OSB concurs: “in addition, Fr. Johannes felt very strongly that the attitude of the Matengo was not compromising. The majority of the village do not wish to have any dealing with Europeans and it would be only a question of time if not many would emigrate in case we should actually move there.”¹⁴²²

The challenge at hand is to provide *matola* spirit its original touch where it used to rally members of community to be in solidarity with all the people including strangers. Traditionally *matola* offered corrective narratives in communities to those who fostered individualism. But today the situation has changed, and “individualism poses a serious problem for rural theology.”¹⁴²³ Individualism that is now evident in families, during major religious and secular feasts, and in daily interactions is out of step with a commitment to image a Trinitarian God, who models the Church as Family of God in Africa. Excessive individualism which neglects strangers and the poorest within the host communities, which “undermines the hope of rural theology because it conceives the person as a single unit, rather than a relational being who participates in his or her own way in the economy of

¹⁴²¹ Agbonkhianmeghe E. Orobator SJ, “Caritas in Veritate and Africa’s Burden of (Under) Development” in *Theological Studies* 71 (2010), 328.

¹⁴²² Lambert Doerr OSB, *Peramiho 1898-1998: In the Service of the Missionary Church*, (Peramiho: Benedictine Publications Ndanda-Peramiho, 1998), 32.

¹⁴²³ Tim Gibson, *op. cit.* 13.

God's saving work."¹⁴²⁴ All in all, parishes must begin active social ministries that help not only Catholics or Christians; they should reach out everyone in society, because Christians believe everyone is created in the image and likeness of God.¹⁴²⁵ The increased social ministries designed to address the needs of the poor among the parishioners is very urgent now. The basis for this assumption lies for the fact that the dispensation of relief and humanitarian aid as inherited from missionary Church has been considered to be the work of foreign agencies.¹⁴²⁶ This has failed the local communities by being too dependent on foreign assistances.

6.3.3 Promotion of Small Christian Communities (SCCs)

To render Church life active at grass roots, the place where the miners are can be made possible through the SCCs. The creation of SCCs is a pastoral priority of the AME-CEA region. According to Joseph G. Healey, "today there are over ninety thousand Small Christian Communities in the eight AMECEA countries of Eastern Africa."¹⁴²⁷ *De facto*, the SCCs has turned to be the priority of the whole SECAM region. The Message of the Bishops at the conclusion of the Second Synod of Africa, states: "Here we would like to reiterate the recommendation of *Ecclesia in Africa* about the importance of Small Christian Communities."¹⁴²⁸ Small Christian Communities are rendering the Church present among people of all walks of life. It enables people within their locality to pray together, to medi-

¹⁴²⁴ Ibid.

¹⁴²⁵ Stan Chuo Ilo et al (eds.), *op. cit*, 145.

¹⁴²⁶ Odomoro Mubangizi, *op. cit*, 112.

¹⁴²⁷ Joseph G. Healey, "Small Christian Communities: Promoters of Reconciliation, Justice, and Peace in Eastern Africa" in Agbonkhianmeghe E. Orobator SJ (ed.), *Reconciliation, Justice, and Peace: The Second African Synod*, 59.

¹⁴²⁸ Message of the Bishops of Africa to the People of God, no. 22, also John Paul II, Post Synodal Exhortation, *Ecclesia in Africa*, no. 89.

tate on the Word of God, and do social ministry among the poor, the sick and the elderly members.

Prayer, has a very strong community dimension, it unites the living and the dead. “It brings together families, relatives, friends, and neighbours in a way that dissolves any class distinction, thus providing a social forum for support.”¹⁴²⁹ Through praying together members of the SCCs identify with those who suffer and the poor. “Many a time, it is within prayer that the poor are blessed and reconciled with their oppressors. In this prayerful environment, the poor and the marginalized feel a sense of belonging and protection.”¹⁴³⁰ These are vital communities, which energize the faithful and challenge them to take their witness seriously. The SCCs are based on Gospel-sharing, where Christians gather to celebrate the presence of the Lord in their lives and in their midst.

The importance of the SCCs in so far as the social ministry of the Church is concerned, resides in the fact that they offer opportunities to living out reconciliation, justice and peace. SCCs members are active agents of reconciliation, justice, and peace, not just subjects. There is much to hope from the pastoral impulse gained by the apostolate that emanates from the SCCs. According to the research conducted by Healey, a specialist in SCCs, there is “gradual shift of SCCs in Eastern Africa from small prayer groups that are inwardly focused to active small faith communities that are outward focused on justice and peace issues.”¹⁴³¹ In theory and in practice, for those who see them as a sign of growth,

¹⁴²⁹ Emeka Xris Obiezu, “The Church in Africa and the Search for Integral and Sustainable Development of Africa” in Stan Chu Ilo (ed.), *op. cit*, 61.

¹⁴³⁰ Ibid.

¹⁴³¹ Joseph G. Healey, “Small Christian Communities: Promoters of Reconciliation, Justice, and Peace” in A. E. Orobator, *op. cit*, , 60.

SCCs contextualize the meaning of church, revitalize pastoral ministry, and provide means of developing inculturated catechesis and effective evangelization.¹⁴³²

It has to be stated before we come to the conclusion of this chapter that the social ministry of the Church in Africa need to be shifted from its pyramidal style to take its vitality at the ground level. Agboknhianmeghe E. Orobator makes a point, “any function which might relate to the church’s social ministry seem concentrated at the top of the ecclesiastical structure, while activities at the base appear as residual consequences or the ‘trickle-down’ effects of this hierarchical configuration.”¹⁴³³ In many places in Africa the designation ‘prophetic church’ and the ‘*diakonia*’ ministry of the church appears more like the privilege of hierarchical leadership than a shared mission of the church as the people of God, much less as a family of God. By promoting social ministries at parish levels, and dynamic SCCs, there is likely to develop a new face of *diakonia* and social ministry in Africa which is to reflect a communion nature of the Church.

In relationship to what we have stated in the paragraph above there is an issue of methods which the African hierarchy use to address injustices and abuse of human rights. The bishops have been using the traditional method of writing pastoral letters and exhortations, to push social renewal and transformations. Whether such an approach is satisfactory or not is an issue which need to be addressed squarely because most of those who are exploited and socially abused, the miners in this case are an alphabets. The African politicians and business men and women do not have a culture to read books. They get messages better through songs, public rally, and especially in demonstrations and protests. Africans are yet to see bishops and priests marching on demonstrations. Bishops and priests cannot

¹⁴³² Joseph Healey and Donald Sybertz, *Towards an African Narrative Theology*, (Nairobi: Paulines Publications Africa, 1996), 137-145.

¹⁴³³ Agobkhianmeghe E. Orobator SJ, *The Church as Family: African Ecclesiology in Its Social Context*, (Nairobi: Paulines Publications Africa, 2000), 82.

but in extreme cases portray their dissatisfaction through demonstrations. According to Jon Sobrino, “there is nothing wrong with protests (although there is some truth to the modern saying, ‘there is a proposal behind every protest.’ Denunciation means bringing to light the evils of reality, its victims and its perpetrators.”¹⁴³⁴

Increased social ministries and activities of the SCCs in many parishes are likely to evolve the African parish congregations to be active agents of evangelization in diverse areas. This is truly so because of what the parish communities need to be in the face of new challenges.

African parishes must help people use the meaning of faith to forge identities centered on Jesus Christ. As St. Paul puts it, “I no longer live, but Christ lives in me” (Gal. 2:20). This statement pleads for a radical identity with Christ – both Christ individually and Christ in his corporate body, the Church. This radical identity means both the commitment to renounce sin and the accepted purpose to live for the cause of God.¹⁴³⁵

African parishes have to help its parishioners to situate their spirituality in the framework of the vision of Jesus – that is, the Trinity – with a particular emphasis on the Holy Spirit. A renewed sense of the Holy Spirit is crucial to make parish congregations dynamic. Catholics must get out of the default modes (safe, quiet, inward-looking and, yes, automatic pilot) into those modes that better characterize Christian life. The advent of charismatic and Pentecostal movements in African Catholicism is just a quest for Catholic Church to go public. “While the Church has much reason to thank the Charismatic Renewal for its consciousness of the Spirit, it can hardly depend on purely Charismatic modes

¹⁴³⁴ Jon Sobrino, *No Salvation Outside the Poor: Prophetic-Utopian Essays*, (Maryknoll, N.Y: Orbis Books, 2008), 27.

¹⁴³⁵ Frank P. DeSiano CSP, *Mission America: Challenges and Opportunities for Catholics Today*, (Mahway, NJ: Paulist Press, 2011), 81.

of operation to help parishioners grasp the Holy Spirit.¹⁴³⁶ The Holy Spirit cannot be enclosed in the Charismatic manifestations. African parishes need to be dynamic centres of community; this means not only welcoming people, but also helping people to connect with each other with an open sense of acceptance and access.

African parishes need to see their own “registered” membership as direct object of evangelization and invitation. The parishes must trust its people; mobilize them to support their local Church. The pastors, religious brothers and sisters working in the parishes have to be exemplar in self- supporting mission. The lay people in Parish community should be helped to trust that they have capacity and means to alleviate poverty. The empowerment of the parishioners is very important for the parish communities to assume missionary work among the poorest.

African parishes must be about serving others, particularly the poor and frail, as much as they are about the rest of their business. The parish communities are surrounded by communities of the people in need, the sick, the homeless, the marginalized and the dying. During the time of his earthly ministry, the people around him saw him reaching those who were unreached by the religious structures of his day. In, fact, Jesus used precisely these kinds of actions to demonstrate the in breaking of the Kingdom of God. Dramatic signs of God’s reign involve healing and forgiveness. Parishes can use both the sacrament of healing, offered in a communal setting on a regular basis, and non-sacramental prayer for healing to demonstrate the compassionate connection of the Sacrament of Reconciliation, both individually and communally, and an accepting attitude shown to everyone, can give evidence of the liberation Jesus promised those who opened their hearts to the Kingdom.¹⁴³⁷

¹⁴³⁶ Ibid., 83.

¹⁴³⁷ Ibid., 91.

6.4. Conclusion of the Chapter

In this chapter we have tried to look at how the local churches can engage more its people in the promotion of Christian witness. We have insisted that the Holy Spirit is at work with the Church. What is required is for the local Church first to appreciate the resource given at place, to trust and empower its people to make use of the resources available. And above all to listen to the Holy Spirit, who blows everywhere according to his will.

This knowledge of the goodness and holiness of creation; starts with the recognition that the dioceses, the local churches are defined territorially. They are shaped by geographical and historical realities in which they are placed. The lands they do possess have abundant resources. This is indicated by the presence of regular migrants who have freely chosen to come and work at these places. Economic internally displaced people come to show us the goodness which God has given us, and therefore, what is required is to cultivate dialogue with them and not to mistreat them. The situation of constant conflicts about land possession amplifies the need for dioceses in Africa to take great care and concern on land ownership. Unfortunately, Christianity has not developed an adequate reflection about land. The Christian faithful have considered themselves as managers of creation, and the land has become just like a “commodity” to possess.

It should be understood that to live with the land implies a harmonious relationship, a partnership between human beings and everything else: soil, rocks, water, trees, wildlife, birds, and insects. A theology of land is crucial to understand the Creator, the cosmos, and our place. This relationship between the Creator, the cosmos, and our place is as sacred as anything else in Scripture. It is with this view in mind that Donal Dorr makes an appeal for a credible and relevant theology. There are new theologies that are needed as “a different

way of theologizing, resulting in the different kind of theology, one that is much closer to life, affecting all our commitments, our attitudes, and even our feelings.”¹⁴³⁸

African churches have to guide the people to refrain from seeing the land just from a sterile economic paradigm, and look at it from a relational biblical paradigm. In this sense, we need to strongly recognize that “humans are walking earth.” We are the earth in which the Spirit dwells. When we die our bodies make a beeline back to the dust. We should retain the sensitivity and simplicity of what this means. It is for that during Ash Wednesday in the past, a priest reminded the people with the following statement “Remember that you are dust, and to dust you shall return” (see Gen. 3:19).

Moreover, to ensure a harmonious existence in multicultural society such as we have in informal settlements, there is need to intensify interreligious dialogue. From our research we have noted that, despite the flow of migrants in the mining settlements there are no ecumenical and interreligious dialogue. Both the migrants and host communities behave as if everything is in order. One gets the impression that local churches have the feeling that time has not come to promote interreligious dialogue.

It is crucial therefore, for local churches to strengthen social ministries, in order to bring the values of justice reconciliation and peace even to the grassroots. In this sense the role which the SCCs play cannot be overemphasized. For that one regrets that the Post Synodal Exhortation *Africae Munus* has not developed an extended discussion on the role of Christian Communities. In the same manner the importance of national and Diocesan Justice and Peace Commissions do not receive much attention. “The SCCs are mentioned in passing in four places and Justice and Peace Commissions only once in relationship to

¹⁴³⁸ Donal Dorr, *Spirituality and Justice*, (Maryknoll, N.Y: Orbis Books, 1984), 36.

civic education and electoral process. Yet surely these two bodies are of critical importance to the specific promotion of reconciliation, justice and peace.”¹⁴³⁹

¹⁴³⁹ Peter Henriot, “Steps Forward and Back: Analysis of *Africae Munus*” in *Tablet* (3 December 2011), 11, 12.

GENERAL CONCLUSION

In the General Introduction we have learned that Africa is a continent with many internally displaced people. Some of them are displaced due to natural disasters and human made factors, yet others have freely left the place of their origin in search of better life somewhere else. The crisis of displacement follows with the question “where is the Church?” Can displaced people treasure the Church as refuge to find salt and light? Do the African dioceses provide the mass of displaced people the compassionate heart of the caring mother and father? Are the churches in Africa light-houses that steer people safe to the shore? “Are they sacrament of salvation for teeming population of Africa, converting in the millions to faith?”¹⁴⁴⁰ One questions the African Church what kind of theology is relevant to the new context and what pastoral strategies are put in place to address the new trend of displacement and homelessness!

In his homily for the opening mass of the Second African Synod, Pope Benedict XVI likened Africa to “an immense spiritual ‘lung’ for a humanity that seems to be in the crisis of faith and hope.”¹⁴⁴¹ The Pope uses the lung as an analogy; the spiritual lung is for humanity what the biological lung is for the body. Accordingly the African continent is vitally important for humanity; it supplies “oxygen” that vivifies regenerates and assures the balance, health, and wholeness of humanity. But when the lung is unhealthy and when it suffers defect, it can no longer function as the regulator of the body’s metabolism. As pastor who knows the continent, Pope Benedict opinions that the spiritual lung of humanity

¹⁴⁴⁰ Joseph Ogbonnaya, “The Church in Africa: Salt of the Earth?” in Stan Chuo et al. (eds.), *The Church as Salt and Light: Path to an African Ecclesiology of Abundant Life*, (Eugene, Oregon: Pickwick Publications, 2011), 65.

¹⁴⁴¹ Benedict XVI, “Homily for the Opening of the Second Special Assembly for Africa of the Synod of Bishops” (Sunday 4 October 2009) in http://www.vatican.va/holy_father/benedict_xvi/homilies/2009/documents/hf_ben-xvi_hom_200910004_sinodo-africa_en.html (accessed on 12th November 2011).

is infected by two viruses, namely, “practical materialism, combined with the relativist and nihilist thought” and “religious fundamentalism.”¹⁴⁴² The first virus is from the West and the second from political and economic interest of corrupt African politicians who are supported by the powers of the global capitalism.¹⁴⁴³

The mining sector provides a unique glimpse of the exactness of lung analogy and the malaise that characterise the continent. Artisanal miners are “exposed to the silicon dust, the graphite powder and tailings resulting in lung/ respiratory diseases.”¹⁴⁴⁴ Most of them return back home poorer than when they came at the mining sites. They move to the places of birth not only without money, but also with poor health to cope with new economic constraints. A good number of them die at mining places. The area where the miners live is vulnerable to contagious human diseases. This is accounted for congestion, polluted air, poor sanitation, and ignorance. There is a daily health risk facing the migrants. Frequent eruption of deadly diseases like cholera kills many people, challenges local churches to devise new ways to assure medication in these areas. The Church should not continue with the inherited ways for patients to look for their own ways to visit the hospitals. Informal settlements have no public transport. As a result private operators hike the price which most of the miners cannot afford. This means that many people die at the mines simply because they do not have money to hire cars. The situation pleads for the establishment of a “mobile medical service” a kind of “*medicine sans frontières*” to help the miners.

Informal settlements provide a concrete challenge for the Church to take pastoral initiatives adapted to concrete situation faced now. This is truly so because “the greatest drama in

¹⁴⁴² Ibid.

¹⁴⁴³ Nathanael Yaovi Soédé, “The Enduring Scourge of Poverty and Evangelization in Africa” in A.E. Orobator SJ (ed.), *Reconciliation, Justice and Peace: The Second African Synod*, (Maryknoll, N.Y: Orbis Books, 2011), 183.

¹⁴⁴⁴ Kassim Kulindwa *et al*, *Mining for Sustainable Development in Tanzania*, (Dar-es-Salaam: DUP, 2003), xxi.

contemporary Africa south of the Sahara is the rupture between the good news of the kingdom of God and integral human development.”¹⁴⁴⁵ In Africa’s social context the commitment of the Church should include a critical assessment of what it has done for the integral development of the people (education, health, economy, culture, and so forth).¹⁴⁴⁶ Pastors and the Christian faithful all need to be involved in all the activities aimed at integral human development. The Church should provide platforms where testimonies of courageous men and women could be heard. Workshops, seminars and meetings at diocesan, national, regional, and continental levels should be convened focused at sharing the result of studies on problems of the scourge of poverty and dependence and evangelization in Africa.¹⁴⁴⁷

Discrepancy exists between the abundance of natural resources which the African continent has, on the one hand, and the extreme poverty which characterise the region, on the other hand. Both the secular powers and Church have to struggle for social policies that will guarantee everyone an adequate income, secure housing, equal access to health care, potable water, education and other social opportunities.¹⁴⁴⁸ The people are terribly poor, it behoves the Church in Africa, like any other institution in the continent, to find out why – and to be ready to do what it takes to better the lives of her flock. The Church needs to envision a new theology of migration, and pastoral vision oriented towards providing the needs of migrants.

The spiritual lung of humanity that seems to be sick must be healed in order to ensure the survival of human family. This infected spiritual lung of humanity as seen from the perspective of migrant workers demands a changed paradigm of church’s pastoral ap-

¹⁴⁴⁵ Ibid., 186.

¹⁴⁴⁶ Ibid., 189.

¹⁴⁴⁷ Ibid., 188.

¹⁴⁴⁸ Steven Bouma – Prediger and Brian J. Walsch, *Beyond Homelessness: Christian Faith in a Culture of Displacement*, (Grand Rapids, Michigan: Eerdsman Publishing Company, 2008), 144.

proach. This paradigm shift implies that, communities of faith should abandon moralizing. For in doing so negative discourses levelled against artisanal miners, as “criminals,” “law breakers” and “lost sons” loads them with a culpable conscience. What is now required is to take a therapeutic pastoral approach,¹⁴⁴⁹ which entails a compassionate care by getting in touch with concrete life situation of the migrants themselves. Local churches which amplify the weakness of their members, fail to bring wholeness for the disenfranchised, in their struggles to integrate faith in their humanity. It is necessary to change the attitude of the past, because to these days in the eyes of some people the Roman Catholic Church is considered “specialist in making people feel guilty - thus an institution that is irrelevant for depressed people and those estranged by society.”¹⁴⁵⁰

The First and Second African Synods have reminded the African Church that, “You are the salt of the earth (...) and the light of the world” (Matt. 5:13-14). The salt cures diseases and wounds. It purifies anything unclean. It preserves the food we eat. On the other hand, a light dispels darkness and shows the right direction. In the same way, the Lord calls on us to cure wounds of broken relationships and heal spiritual diseases caused by sin. We cannot heal the spiritual lung of humanity without addressing the anthropological poverty which cripples the people of Africa. Neither can we move successfully without addressing the ethical issue. We must ask ourselves what kind of Christian ethics do we need now to uphold human dignity, human rights, the common good and the spirit of solidarity with artisanal miners?

¹⁴⁴⁹ Paul M. Zulehner, „Seht her, nun mache ich etwas Neues“: *Wohin sich die Kirche wandeln müssen*, (Stuttgart: Schwabenverlag, 2011), 159.

¹⁴⁵⁰ Hermelino Neder, „Uma piada e uma oração“ in *Folha de Sao Paolo*, on line edition (6 June 1995), <http://www1.folha.ud.com.br/folha/columa/diariodepressaefama/ut285512.shtml> (accessed on 7.7.2010).

We think that at the first place we need liberation ethic.¹⁴⁵¹ From a liberationist perspective the impoverishment and victimization that characterize the lives of poor migrants in informal settlements will be understood as constituting a serious violation of human rights, and human dignity.¹⁴⁵² Thus the Church through its organs has to embark on a radical pragmatism. It should avoid taking only those actions with a high likelihood of success story and honour, the prioritizing of actions based on benefit to its members, as well as acting solely on principles!¹⁴⁵³ The Church is not essentially legalistic, it is above all a relational, a fraternal community.

The situation as it is in many African mining places, cries out to our sense for social responsibility and challenges us to be in solidarity with the migrants in day to day struggles. The migrant workers and local communities are not passive in view of what takes place. They offer resistance from below. “Resistance from locally affected peoples is widespread across continents. They are increasingly asserting the right of local self determination and veto over the exercise of corporate power.”¹⁴⁵⁴ The Church cannot stand aside and watch the migrants and hosts communities denied of their rights in favour of international corporate companies. A Catholic liberationist perspective, construes that the violations of human rights of the poor tears at the very fabric of the universal common good insofar as artisanal miners are part of the Church which is family of God. They are indeed our broth-

¹⁴⁵¹ Gemma Tulud Cruz, “Toward an Ethic of Risk: Catholic Social Teaching and Immigration Reform” in *Studies in Christian Ethics* 24 (August 2011), 308.

¹⁴⁵² Ibid.

¹⁴⁵³ M. Therese Lysaught, “Medicine as Friendship with God: Anointing the Sick as a Theological Hermeneutic” in *Journal of the Society of Christian Ethics* (2009), 172.

¹⁴⁵⁴ Geoff Evans et al. (eds.), *Moving Mountains: Communities Confront Mining and Globalization*, (London: Zed Books, 2002), xiv, xv.

ers and sisters. The liberationist ethics invites us to see that “the sacred dwells in a special way among the poor and the underprivileged by virtue of their impoverishment.”¹⁴⁵⁵

An ethic of liberation is ideal given the lingering fear of the unknown strangers such as migrant workers. As we have noticed in the previous pages of this work, there is fear for the unknown other. It is helpful to insist at the general conclusion of this work that, “fear on the part of established populations surrounds migration.”¹⁴⁵⁶ The reasons why members of host communities are trapped with fear are numerous. There is a shock – wave related to the crisis of local people’s identity. The native population are disturbed to see that the migrants are bringing their own alien values. The concern of the indigenous people is the preservation of identity as a particular people issues which come forth are like, the culture, language, religion, and history.¹⁴⁵⁷ The local population is also afraid to lose its territory to foreigners, what comes at the forefront are issues like land, resources, economy, and geography.¹⁴⁵⁸ Related to what has been pointed above, what drives the natives to harbour worries exacerbates on practical socio – economic situation. They are afraid that the limited resources in their territory benefits strangers and not locals. “Mining cannot be sustainable because it is a delectable resource.”¹⁴⁵⁹ There is discontent that the foreigners grab the lions - share of the resources available.

In addition, one has to mention a fear for the ruin of the environment which is attributed to migrants. Artisanal miners work like ants and invade the territory leaving it exhausted within a short span of time. Only after they have found that the land is no longer productive, they leave it barren and move to a new promising area. They feel not obliged

¹⁴⁵⁵ Gemma Tulud Cruz, *op. cit.*, 308.

¹⁴⁵⁶ Susanna Snyder, “Encountering Asylum Seekers: An Ethic of Fear or Faith?” in *Studies in Christian Ethics* 24 (2011), 352.

¹⁴⁵⁷ Ibid.

¹⁴⁵⁸ Ibid.

¹⁴⁵⁹ Kassim Kulindea et al., *op. cit.*, 22.

as to put things back in order before leaving. In any circumstance, artisanal miners are regarded by host communities as “symbolic bearers of a complex pattern of change, diversification and ‘loss’ for which they are only most convenient scapegoats.”¹⁴⁶⁰ As such the host communities need to liberate themselves from unwarranted fear. As Christians, we have received the Spirit who has liberated us from fear (see Rom. 8:15).

It follows then that, the African Christian faithful must take risks to be able to transform the communities in which they live. From this understanding, therefore, besides the risk of liberation there is a need to develop an ethic of risk. Time and again the social teaching of the Church reminds us that the hallmark of discipleship lies in the ultimate risk of commitment to the good of one’s neighbour with the readiness, to ‘lose oneself’ for the sake of the other instead of exploiting him, and to ‘serve him’ instead of oppressing him for one’s own advantage (see Matth. 10:40-42, 20:25; Mk. 10:42-45; Lk. 22:25-27). The Church that is determined to care its own people must opt for the ethic of risk. A community which cares and loves the passing on of an abundant life takes all the risks.

*The aims of an ethic of risk may appear modest, yet it offers the potential of sustained resistance against overwhelming odds. The aim is simple – given that we cannot guarantee neither an end to racism nor the prevention of all war, we can prevent our own capitulation to structural evil. We can participate in a long heritage of resistance, standing with those who have worked for change in the past. We can also take risks, trying to create the conditions that will evoke and sustain further resistance. We can help create the conditions necessary for justice and peace, realizing that the choices of others can only be influenced and responded to, never controlled (...) We cannot make their choices; we can only provide a heritage of persistence, imagination, and solidarity.*¹⁴⁶¹

An appeal for an ethic of risk is not an abstract matter given the situation such as is in Africa. The viruses have strongly attacked the spiritual lungs of humanity. Abuses of human dignity, human rights, ignorance of the sense of the common good and the betrayal of traditional spirit of solidarity have become the order of the day. The ethics of risk demands

¹⁴⁶⁰ S. Hall, “Conclusion: The Multi – Cultural Question” in B. Hesse (ed.), *Un/Settled Multiculturalism: Diasporas, Entanglements, Transcriptions*, (London: Zed Books, 2000), 230.

¹⁴⁶¹ Sharon Welch, *A Feminist Ethic of Risk*, (Minneapolis, MN: Fortress Press, 2000), 48.

courage to overcome the powers of evil. The situation that dehumanizes the migrant workers and miner's work as a pointer to the Church to know the big five who are working to pollute the common good of the African people.¹⁴⁶² The plundering of the natural resources sector is made possible through the complicity of the "big five" metaphorically nicknamed as: lion, elephant, rhino, buffalo, and leopard.

- "A Lion Zone" – is where the concentration of power is located. In this zone one discovers that Africa still suffers from one party system hangover rampant in many nation-states. Although many countries have opted to follow multi-party system, experience from many places show that the ruling parties are not ready to shift power to the opposition. Politicians assume power for their individual gain but not to promote the development of the citizens. "The lion of government is the root of all evil."¹⁴⁶³ Since the attainment of independence many African countries have been let down by corrupt politicians. The failure of governance and leadership has channelled the violation of human rights, social inequities, corruption, impunity, wars, displacement of people, and chaos.
- An "Elephant grazing yard"- is painted red for its illegal poaching problem. As corruption has taken deep roots in many establishments, there is a lot to lament in what takes place inside the "elephant grazing yard." The year 2011 has been described as the worst in decades for illegal hunting of elephants and rhinoceros¹⁴⁶⁴ in different national parks. With Africa's weak systems of governance and security system, private hunting agents and foreigners penetrate the national parks and pouch and in most cases

¹⁴⁶² Agbonkhianmeghe E. Orabator SJ, „Ethics Brewed in an African Pot” in *The Society of Christian Ethics* 31 (2011), 10.

¹⁴⁶³ Ibid.

¹⁴⁶⁴ BBC News, "Report of the Year 2011" (from Television as listened by the author on 29th December, 2011), also "African rhino poaching hits record on Asian demand" in <http://news.yahoo.com/african-rhino-poaching-hits-record-asian-demand-094137682.html> (accessed 30.12.2011).

kill the wild elephants for its ivory tusks. These illegal activities threaten the extinction of animals.

- The “Rhinoceros Wetland” is gripped with water crisis and famine which unveil the great dilemma facing the continent, namely the environmental disaster. There is an imperative to register the problem of the environment. The challenge is to devise an appropriate framework for addressing the environmental problems from an African perspective and in African context.¹⁴⁶⁵
- The “Buffalo Reserve Area”- this is cause of headache for the continent’s future. It is about mineral extraction problem. At this area is where the cancer of African politics lies. The dominant narrative here is the assurance of the status quo. It works in order to ensure the wellbeing of the political elites. It is *la politique du ventre* “the politic of eating,”¹⁴⁶⁶ as Emmanuel Katongole puts it. As this work has tried to show all over through the chapters, the prevalent rich mineral resource has rendered the continent vulnerable to a new scramble by world powers. “From the scramble for coltan in Eastern D.R. Congo to the illegal mining of ‘blood diamonds’ in Sierra Leone and the exploitative drilling of ‘black gold’ in Nigeria, the continent is littered with the toxic repercussions.”¹⁴⁶⁷
- The “Leopard Zoo” – is booked foul for its record of tranquil killings by hungry leopards against weak animals. It relates to the usually unheard violence committed in the households by aggressive men. We refer here to “domestic injustices.” In many places people complain of the oppression done to women and children. Women and children

¹⁴⁶⁵ Agbonkhianmeghe E. Orabator SJ, “Ethics Brewed in an African Pot” *op. cit*, 11.

¹⁴⁶⁶ Emmanuel Katongole, *The Sacrifice of Africa: A Political Theology for Africa*, (Grand Rapids, Michigan: Eerdmans Publishing, 2011), 50

¹⁴⁶⁷ Ibid.

are not only a people without voice, but they are also the poorest. There is an imperative quest to liberate women from miseries of oppression and degradation. The male patriarchal dominance need to be tackled. This requires an ethic of risk because to carry this transformation, steps must begin within the African Church itself which is still patriarchal and paternalistic.

The “big fives” mentioned above cannot be isolated from the foreign forces which sponsor and work to ensure the African natural resources are exported abroad. The multinational companies from U.S.A, China and European Union are vying for precious minerals. This scramble by super powers is what we term as “Dragonian Lust.” Capitalistic interests will never abandon African precious ores. One has to notice that the headquarters of gold is in London (U.K). The headquarters of Diamond is in Gent (Belgium) not in Africa. It is said that “in the mining industry, Big Brother is already watching you.”¹⁴⁶⁸ Through the work of foreign companies the continent is deprived of its virgin land and forest as tons and tons of timbers are transported to Europe and Asia. What actually happens is “the rape of Paradise.”¹⁴⁶⁹ Considering the difficult task to confront these powers, what is needed is courage which is necessary to face them. That is why we propose an ethic of risk for without such courage it is impossible to bring changes. What is required now for the Catholic dioceses is to ensure that the Catholic social teachings are made known to the faithful.¹⁴⁷⁰

¹⁴⁶⁸ Geoff Evans, *op. cit.*, 27.

¹⁴⁶⁹ George Osodi, *Delta Nigeria-The Rape of Paradise*, London: Trolley Books, 2011, also *New African* (January 2012), 10.

¹⁴⁷⁰ The major document with Catholic social teachings include, Pope Leo XIII, *Rerum Novarum* (On the Condition of Labour) published in 1891; Pope Pius XI, *Quadragesimo Anno* (After Forty Years) published in 1931; Pope John XXIII, *Mater et Magistra* (Christianity and Social Progress) published in 1961; Pope John XXIII, *Pacem in Terris* (Peace on Earth) published in 1961; Vatican Council II, *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World) published in 1965; Pope Paul VI, *Populorum Progressio* (On the Development of the Peoples) published in 1967; Pope Paul VI, *Octogesimo Adveniens* (A Call to Action) published in 1971; Synod of Bishops, *Justicia in Mundo* (Justice in the World) published in 1971; Pope John Paul II, *Laborem Exercens* (On Human Work) pub-

The contents of these documents should be written in a simplified language to be accessible to parishioners and the SSCs. This requires that they should be translated in local and national languages like Kiswahili, and pamphlets and leaflets be distributed to parishioners to read. Only with efforts like this can we heal the spiritual lung of humanity.

We have pointed out two risks that of liberation and ethics. The concept of risk may trigger fear and this is not without reason. There are two dangers to encounter as the African churches strive to fulfil the wishes of the two synods, that of 1994, and the second one in 2009. The mission to preach reconciliation, justice and peace calls the Church to battle with two spheres: the political sphere and the spiritual one. The political sphere tends to be defensive in the first place, by warning pastors not to mix spiritual duty with politics.¹⁴⁷¹ The second is the ecclesiastical plane, which tends to be self righteous, pointing a finger to politicians without at the same time also addressing the oppressive elements inside the Church. From these two spheres there develops two tendencies: the first one is that of too much politicization in issues which deserve pastoral approach. Dealing with the theme of reconciliation, justice and peace, certainly implies a strong political dimension. “The temptation could have been to politicize the theme, to speak less of pastoral work and more about politics, with a competence that is not ours.”¹⁴⁷² One has to understand the fact that

lished in 1981; Pope John Paul, *Sollicitudo Rei Socialis* (On Social Concern) published in 1987; Pope John Paul II, *Centesimus Annus* (The Hundredth Year) published in 1991; John Paul II, *Evangelium Vitae* (The Gospel of Life) published in 1995; John Paul II, *Fides et Ratio* (Faith and Reason) published in 1998; Benedict XVI, *Deus Caritas Est* (God is Love) published in 2006 .

¹⁴⁷¹ In 1984 when the late Pope John Paul II visited the Catholic University of Louvain-La Neuve (Belgium), a student carried a placard bearing a statement *voie que tu fais de la politique* „confess that you do politics.” The student wanted to criticize the Pope of his involvement in politics, something which oversteps his spiritual role. What the student might have forgotten is that the Pope as spiritual leader is also a conscience of secular powers. As a pastor he has to address political issues and even criticize elements contradicting divine plan. .

¹⁴⁷² Benedict XVI, Holy Press Office, *African Synod*, Bulletin no. 34 (October 25, 2009). Also Peter J. Henriot, “A Balancing Act: Facing the Challenge of Implementing the Directions of the Second African Synod” in A. E. Orobator (ed.), *Reconciliation, Justice and Peace*, 239.

to bring new impetus for the practice of reconciliation, justice and peace, a profound spirituality is inevitable, yet, the political role is crucial. This is truly so, “because without political realizations, these new things of the Spirit are not commonly realized.”¹⁴⁷³

The second tendency is that of retreating into a purely spiritual world, into what is abstract and which is unrealistic. The pastoral discourses of local churches should deal with concrete issues from the perspective of the Gospel. “This mediation involves, on one hand, being truly connected with reality and attentive to speaking of what is and, on the other hand, not to fall into technically political solutions; that means indicating a concrete but faith – inspired approach to reality.”¹⁴⁷⁴

There is unrest and tension to deal with such complex issue such as migration. At the heart of the African unrest is the search for his/her identity and role (mission) in the world. The feeling of homelessness as indicated at the beginning of this research is stronger today than ever. “Homeless often inspire one to search for one’s destiny.”¹⁴⁷⁵ Homelessness in this sense is a rupture in human authenticity, human freedom, and human relationship. The general experience of homelessness encompasses the integrity of the whole human person. It entails the existential condition, which can also arise naturally from the fact of our being born with a human flesh. It can also be felt as a consequence of human choices and actions especially when these actions draw people away from their Creator, the community they belong and the whole cosmos. This homelessness which characterize the African continent does not only refer to physical abandonment; which takes into consideration the fact that there are millions of people who are away from their places of birth, but it also refers to moral and cultural abandonment of the region. Corrupt leadership, non patriotic scholars

¹⁴⁷³ Ibid.

¹⁴⁷⁴ Ibid.

¹⁴⁷⁵ Stan Chu Ilo, *The Church and Development in Africa: Aid and Development from the Perspective of Catholic Ethics*, (Eugene, Oregon: Pickwick Publications, 2011), 119.

and professionals who abandon the continent are morally, culturally, emotionally and socially disintegrated from their home countries.

Miners and migrant workers in their concrete situation of displacement are restless. In such situation of exile, they are struck and confused as regards their identity. Being far away from the spiritual centre, the parish or the diocese headquarters, they regard themselves as de-territorialized folks. They feel to have been outside the “canonical protection.” In the sense that the ecclesial body which they make is not a juridical person. This is a cause of concern as regards their identity. But subjected to low income and having no say to the marketing of their mineral ores, they find themselves as if they do not matter in society. They have no important contribution. This poses a problem about their mission in community. The social context of the miners therefore reflects a true picture of the African Church predicament, namely the search for its identity and the mission which the African Church has in contemporary world. The African Church is confronted with two questions: that of identity, “what do you say you are?”¹⁴⁷⁶ Although this question is important, yet it is true that the Church which is only preoccupied with her identity loses a moral and spiritual strength. This is rightly so because she is not for her own but strives to be faithful to Jesus Christ the Head. She is at the service of the kingdom. It is in this view that the second question comes, namely, what particular mission has the African Church today? These two questions enable us to understand the link between the first African Synod (1994) and the second African Synod in (2009). The first developed the specific identity of the Church

¹⁴⁷⁶ A pertinent desire for the Church in Africa to define herself was clear during the First African Synod in Rome (1994) from the interventions made by prominent African prelates. One of the speakers who deserve a mention is Cardinal Hyacinthe Thiandoum then Archbishop of Dakar and as *relator* of the Synod speaking on behalf of 250 bishops, priests, nuns and lay people gathered in Rome, posed a question which has become paradigmatic in African ecclesiology: “Church of Africa,” he queried, “what must you now become so that your message may be relevant and credible?” (A. E. Orobator, *Church as Family of God*, 11).

as family of God, and the latter focused on the mission of this family.¹⁴⁷⁷ It is a family of God which has to live its mission of reconciliation, justice, and peace. Accordingly, understanding the Church as Family of God and its commitment to face the challenges of reconciliation, justice and peace demands a bonded partnership between the Church and the secular world. This is necessary so because the Roman Catholic Church, from the experience of displaced people recognizes that neither the rights of individual migrants nor the common good of the receiving communities can be adequately defined apart from each other, for neither is absolute. There must be a solid cooperation between local churches and those secular agents responsible with migrants. The Catholic Church understands the issue of migration to be complex and multifaceted; to address it she needs to listen to the wisdom of diverse key players within herself and from those outside her communion.

The Christian wisdom which enables the Church to read signs of the time and to be in dialogue is a gift of the Holy Spirit. That is why the idea of the “new Pentecost” has strongly been discussed at the last chapter of this work. What appears to be true is that even at difficult atmosphere of acute poverty and injustice, the Holy Spirit of justice produces bold prophets, who call God’s people to live in *shalom*, who like Mary sing of an upside – down kingdom, and who like Jesus himself proclaim the year of the Lord’s favour, and who speak of God’s universal love and justice in every tongue. Living as truly human in the *imago Christi* is only possible through the Holy Spirit of justice being resident in the life of Christ’s follower’s.

¹⁴⁷⁷ The readiness of the African Church to engage in mission was made known immediately after the presentation of the document *Africae munus* by Pope Benedict XVI at the Friendship Stadium in Cotonou (Benin) on the 20th November 2011. After the presentation of the Documents to representatives of national Episcopal conferences, the Symposium of Episcopal Conferences of Africa and Madagascar (SE-CAM) met together to plan implementation of the directions of *Africae munus*.

The Holy Spirit calls us forth, lures us, not from the past but from the future. He wants us to be actively engaged. In the situation of miners we see the predominance of sin because of the injustices. To paraphrase St. Paul, where sin abounded, grace accrued all the more. “Grace is rooted in that empowering wisdom whereby we can see and honor the unfolding pattern of past-present-future. We need all three dimensions to truly experience our graced existence within the blessed abundance of creation.”¹⁴⁷⁸

Orienting the Catholic faithful to the Holy Spirit in the mind of the Second African Synod has the following implications. The pastors of the soul and all Catholics in the continent should be helped to acknowledge the Spirit’s presence in various cycles of their prayer, the Spirit actually bringing forth prayer in personal life, and the Spirit uniting and sanctifying the congregations through the action of the Mass (and other sacraments). In institutions where religious dogmatism and orthodoxy reign, mention of alternatives is considered deviant and subversive. Indeed, all talk about different and better future tends to be suspect to the orthodox world of politics and religion.¹⁴⁷⁹ “The ability to dream alternatives and the freedom to explore them is the surest guarantee against idolatry. False idols arise and disempower the masses when alternative thinking is suppressed.”¹⁴⁸⁰ And it is for that, Secondly, all the faithful have to appreciate the Holy Spirit who dwells among them and produces an array of gifts in believers. It is important for the Church leaders to discern these gifts for the common good (see 1 Thess. 5:19-21), but they should do so not in a manner that discourages innovations and creativity. The gifts of the Holy Spirit helps the Christian faithful to touch the lives of others, leading these others to faith. Thirdly, the

¹⁴⁷⁸ Diarmud O’ Murchu, *Ancestral Grace: Meeting God in Our Human Story*, Maryknoll, N.Y: Orbis Books, 2008), 220

¹⁴⁷⁹ Ibid., 222

¹⁴⁸⁰ Ibid.

recognition of the indwelling of the Holy Spirit among the faithful helps us to come closer to Christ's truth. The Spirit makes us agents in the world because the Spirit comes as Advocate, the one pleading for us and strengthening us in our Christian life. Lastly, but not least, the Spirit brings about apostolic energy, freeing up our voices to proclaim what God has done and driving us from the comfort zones we construct for ourselves. The Holy Spirit of justice is moving us forward toward a new creation when Christ's peaceable and just reign will be present to the whole of creation.¹⁴⁸¹

We have begun to be transformed towards the new realization of the *eschaton*. Grace leads, us of course, to glory, the quality that attends to the divine state. Glory begins now, with the experience of discipleship, the reception of the Holy Spirit, and our commitment to Christ. The glory that we experience here, the glory to which we invite people in evangelization, the glory that our liturgies symbolically capture, the glory of our struggles and achievements in Christ: all unfold into the everlasting, which Catholics call heaven, which is creation come to its fullness, which is, of course, the Kingdom of God come to completion.

¹⁴⁸¹ Frank P. DeSiano CSP, *Mission America: Challenges and Opportunities for Catholics Today*, (Mahwah, NJ: Paulist Press, 2011), 107.

BIBLIOGRAPHY

THE HOLY BIBLE

The New Revised Standard Version, Nashville: Thomas Nelson Inc, 1990

CHURCH'S MAGISTERIUM

CONCILIAR DOCUMENTS

Dogmatic Constitution on the Church, *Lumen Gentium*, (21 November 1964) in Flannery, Austin OP (ed.), *VATICAN COUNCIL II: The Conciliar and Post Conciliar Documents*, Collegeville, MN: Liturgical Press, 1984

Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, (7 December 1965), in Flannery, Austin OP., *op. cit.*

Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, (October 1965), in Flannery, Austin OP., *op. cit.*

PAPAL DOCUMENTS

Leo XIII., Encyclical Letter, *Rerum Novarum*, (15 May 1891) in Leonis XIII Pontificem *Magnus Acta*, XI, Romae 1892

Pius XII., Apostolic Constitution, *Exsul Familia*, (August 1952), in AAS LIV (1952), see also Giulivo Tessarolo, „Exsul Familia”: *The Church's Magna Charta for Migrants*, Staten Island, N.Y: St. Charles Seminary, 1962

Paul VI., Encyclical Letter, *Populorum Progressio*, (26 March 1967) in AAS 59 (1967)

Paul VI., Motu Proprio, *Pastoralis Migratorum Cura*, (15 August 1969) in AAS LXI (1969)

Paul VI., Motu Proprio, *Apostolicae Caritatis*, (9 March 1970) in AAS LXIV (1970)

John Paul II., Encyclical Letter, *Laborem Exercens*, (14 September 1981) in AAS 73 (1981)

John Paul II., Encyclical Letter, *Sollicitudo Rei Socialis*, (30 December 1987) in AAS 80 (1988)

John Paul II., Post Synodal Exhortation, *Ecclesia in Africa*, (14 September 1995) in Paulines Publications Africa: Nairobi, 1995

Benedict XI., Encyclical Letter, *Caritas in veritate*, (29 June 2009) in Paulines Publications Africa, Nairobi, 2009

Benedict XI., Post Synodal Exhortation, *Africae munus*, (30 November 2011) in http://www.vatican.va/holy_father/Benedict_xvi/apost_exhortations/documents/hf_ben_exh_20111119_africae-munus_en.html(accessed 20.11.2011)

CURIAL DOCUMENTS

Congregation for Bishops., Instruction *De Pastoralis Migratorum Cura* (Nemo Est) in AAS LXI (1969)

Pontifical Council for the Pastoral Care of Migrants and Itinerant People., Instruction *Erga Migrantes Caritas Christi*, (3 May 2004) in AAS (2004)

BOOKS

Addo, Micheal K., *Human Rights and the Responsibility of Transnational Corporations*, Great Britain: Kluwer Law International, 1990

Adeney, Miriam., *Kingdom Without Borders: The Untold Story of Global Christianity*, Downers Grove, Illinois: Intervarsity Press, 2009

Agustin, Laura Maria., *Sex at Margin: Migration, Labour Market and Rescue Industry*, London: Zed Books, 1998

Akabzaa, Thomas M., *Boom and Dislocation: The Environmental and Social Impacts of Mining in the Wassa District of Ghana*, Accra: Third World Network Africa, 2000

Anderson, William B., *The Church in East Africa*, Dodoma: Central Press, 1997

Apostoli, Andrew., *What to Do when Jesus is Hungry: A Practical Guide to the Works of Mercy*, San Francisco: Ignasius Press, 2011

Aquilar, Mario I., *Ministry to Social and Religious Outcast in Africa*, Eldoret: AMECEA Gaba Publications, 1995

Bacon, David., *Illegal People: How Globalization creates Migration and criminalizes Immigrants*, Boston: Beacon Press, 2008

Baggio, Fabio and Agnes M. Brazal (eds.), *Faith on the Move: Towards a Theology of Migration in Asia*, Manila: Ateneo de Manila University Press, 2007

Baker, Jonathan and Tade Akin Aina., *The Migration Experience in Africa*, Uppsala: Nordiska Afrikainstitutet, 1995

Barrera, A., *God and the Evil of Scarcity: Moral Foundations of Economic Agency*, Indiana: University of Notre Dame Press, 2005

Bas, Stephen et al (eds.), *Reducing Poverty and Sustaining the Environment*, London: Earthscan Publications Limited, 2005

- Bilger, Veronika and Alberts Kraler (eds.), *African Migrations: History Perspectives and Contemporary Dynamics*, Vienna: Stichproben, 2005
- Blavo, Ebenezer Q., *The Problem of Refugees in Africa: Boundaries and Borders*, Aldershot: Ashgate Publishers, 1999
- Bodewes, Christine., *Parish Transformation in Urban Slums*, Nairobi: Paulines Publications Africa, 2005
- Boguslawski, Steven OP and Ralph Martin., *The New Evangelization: Overcoming the Obstacles*, Mahwah, N. Y: Paulist Press, 2008
- Bonnie, Campbell (ed.), *Regulating Mining in Africa: For Whose Benefit?* Uppsala: Nordiska Afrikainstitutet, 2004
- Bouma – Prediger and Brian J. Walsch., *Beyond Homelessness: Christian Faith in a Culture of Displacement*, Grand Rapids, Michigan: Eerdmans, 2008
- Brueggemann, Walter., *The Land: Places as Gift, Promise and Challenge in Biblical Faith*, Philadelphia: Fortress, 1997
- Bujo, Bénèzet., *African Theology: In Its Social Context*, Nairobi: Paulines Publications Africa, 2003
- Bujo, Bénèzet and Michael Czerny (eds.), *Aids in Africa: Theological Reflections*, Nairobi: Paulines Publications Africa, 2007
- Buttler, L. J., *Copper Empire: Mining and the Colonial State in Northern Rhodesia, 1930-1964*, London: Palgrave Macmillan, 2007
- Camp, Lee C., *Mere Discipleship: Radical Christianity in a Rebellious World*, Grand Rapids, Michigan: Brazos Press, 2008
- Cantalamessa, Raniero OFM CAP., *Contemplating the Trinity: The Path to the Abundant Christian Life*, Ijamsville, Maryland: The Word Among Us Press, 2007
- Chabal, Patrick., *Africa: The Politics of Suffering and Smiling*, London, New York: Zed Books, 2009
- Chittister, Joan., *The Monastery of the Heart: An Invitation to a Meaningful Life*, Collegeville, Minnesota: BlueBrige, 2011
- Chu Ilo, Stan., *Church and Development in Africa: Aid and Development from the Perspective of Catholic Ethics*, Eugene, Oregon: Pickwick Publications, 2011
- Chu Ilo, Stan. et al (eds.), *The Church as Salt and Light: Path to an African Ecclesiology of Abundant Life*, Eugene, Oregon: Pickwick Publications, 2011
- Clark, Matthew H., *Forward in Hope: Saying Amen to Lay Ecclesial Ministry*, Notre Dame, Indiana: Ave Maria Press, 2009

- Coakley, George., *The Mineral Industry of Tanzania*, Washington DC: US. Geological Survey, 1981
- Cochrane, J. R and Gerald West (eds.), *The Three – Fold Cord: Theology, Work and Labour*, Pietermaritzburg: Cluster Publications, 1991
- Daniel Carrol, R. M., *Christians at the Border: Immigration, the Church and the Bible*, Michigan: Baker Academic, 2008
- Davies, Mervyn and Graham Dodd., *Leadership in the Church for a People of Hope*, New York: T & T Clark, 2011
- Derek, Simon and Don Schweitzer, *Intersecting Voices: Critical Theologies in a Land of Diversity*, Ottawa: Novalis, 2006
- Doerr, Lambert OSB., *Peramiho 1898-1998: In Service of the Missionary Church Vol. I*, Ndanda – Peramiho: Benedictine Publications, 1998
- Dorr, Donal., *Option for the Poor: A Hundred Years of Vatican Social Teaching*, Maryknoll, N. Y: Orbis Books, 1983
- Dorr, Donal., *Spirituality and Justice*, Maryknoll, N. Y: Orbis Books, 1984
- Dujarier, M., *L' Eglise – Fraternite: Les Origines de l'Expression «Adolphotes – Fraternitas» au Première Siecle du Christianisme*, Paris: Cerf, 1991
- Eggermont-Molemaar, Mary and Paul Callens., *Missionaries among Miners, Migrants and Blackfoot*, Calgary, Alberta : University of Calgary Press, 2007
- Ela, Jean – Marc., *L' Afrique des Village*, Paris: Karthala, 1982
- Ela, Jean – Marc., *African Cry*, Eugene: Wipf and Stock, 2005
- Ela, Jean – Marc and Anne –Sidone Zoa., *Fecundite et Migration Africaine: Les Nouveaux Enjeux*, Paris: L' Harmattan, 2006
- Evans, Geoff et al (eds.), *Moving Mountains: Communities Confronting Mining and Globalization*, London: Zed Books, 2002
- Falloux, Francois and Talbot, *Crise et Opportunité: Environment et Development en Afrique*, Paris: Maisonnouvre, 1992
- Feinstein, Charles H., *Economic History of South Africa: Conquest, Discrimination and Development*, Cambridge: Cambridge University Press, 2005
- Flynn, Laurie., *Studded with Diamonds and paved with Gold: Miners, Mining Companies and Human Rights in Southern Africa*, London: Bloomsbury, 1992
- Geitz, E. R., *Entertaining Angels: Hospitality Programs for the Caring Church*, Harrisburg: Morehouse, 1993

- Gibson, Tim., *Church and Countryside: Insights from Rural Theology*, London: SCM Press, 2010
- Goudzwaard, Bob and Harry De Lange., *Beyond Poverty and Affluence: Towards an Economy of Care*, Grand Rapids, Michigan: Eerdmans Publishing, 1995
- Groody, Daniel G., *Globalization, Spirituality, and Justice*, Maryknoll, N.Y: Orbis Books, 2007
- Groody, Daniel G and Gioacchino Campese (eds.), *A Promised Land, A Perilous Journey: Theological Perspective on Migration*, Indiana: Notre Dame Press, 2008
- Hahn, Hans Peter and George Kulte (eds.), *Cultures of Migration*, Berlin: LIT Verlag, 2007
- Hanley, Angela and David Smith MSC (eds.), *Quench not the Spirit: Theology and Prophecy for the Church in the Modern World*, Dublin: Columba Press, 2005
- Healey, Joseph and Donald Sybertz., *Towards an African Narrative Theology*, Nairobi: Paulines Publications, 1996
- Hoffmeir, James K., *The Immigration Crisis: Immigrants, Aliens, and the Bible*, Wheaton, Illinois: Crossway Books, 2009
- Hollenbach, David SJ (ed.), *Driven from Home: Protecting the Rights of Forced Migrants*, Washington DC: Georgetown University Press, 2010
- International Labour Organization (ILO), *Social and Labour Issues in Small- Scale Mines*, Geneva: ILO, 1999
- Johnson, Kelly S., *The Fear of Beggars: Stewardship and Poverty in Christian Ethics*, Grand Rapids, Michigan: Eerdmans Publishing, 2007
- Jo Leddy., *The Other Face of God: When the Stranger Calls Us Home*, Maryknoll, N. Y: Orbis Books, 2011
- K'Ahenda, Seve (ed.), *A Theological Response to the Tragedy of Refugees and Internally Displaced Persons in Africa*, Nairobi: CUEA Publications, 2007
- Kamati ya Historia na Habari., *Ustawi wa Enjili Jimbo la Mbinga kuelekea Mwaka 2000*, Mbinga, Peramiho Printing Press, 1997
- Katongole, Emmanuel., *The Sacrifice of Africa: A Political Theology for Africa*, Grand Rapids, Michigan: Eerdmans Publishing, 2011
- Kelley, Joseph T., *Faith in Exile: Seeking Hope in Times of Doubt*, Mahwah, NJ: Paulist Press, 2003
- Kitururu, Beatus B. A., *The Spirituality of Hospitality: African and New Testament Perspective*, Nairobi: CUEA Publications, 2009

- Koh, Naito and Felix Remy., *Mining Reform and Investment: Results of a Global Survey*, London: Mining Journal Books, 2001
- Koh, Naito and Felix Remy et al., *Review of Legal and Fiscal Frameworks for Exploration and Mining*, London: Mining Journal Books, 2001
- Komba, Adalgoth A (ed.), *Sustainable Development and the Environment in Tanzania*, Dar-es-Salaam University College, 2006
- Koser, Khalid., *International Migration: A Very Short Introduction*, Oxford: Oxford University Press, 2007
- Kraler, Albert et al (Hg.), *Migrationen: Globale Entwicklungen seit 1850*, Wien: Mandelbaum Verlag, 2007
- Kulindwa, Kassim et al., *Mining for Sustainable Development in Tanzania*, Dar-es-Salaam: Dar-es-Salaam University Press, 1998
- Landner, L (ed.), *Small – Scale Mining in African Countries: Prospectus, Policy and Environmental Impacts*, Dar-es-Salaam: Dar-es-Salaam University Press, 1998
- Lash, Nicholas., *Theology for Pilgrims*, Notre Dame, Indiana: University of Notre Dame Press, 2008
- Maloka, Eddy Tschdiso, *Basotho and the Mines: A Social History of Labour Migration in Lesotho and South Africa 1890 to 1940*, Dakar: Codestria, 2004
- Masista wa Huruma, *Jubilei ya Miaka Ishirini na Mitano ya Shirika la Masista wa Huruma wa Mtakatifu Vinsenti wa Paulo Mbinga 1980-2005*, Mbinga: Peramiho Printing Press, 2005
- Mayson, Cedric., *Why Africa Matters*, Maryknoll, N.Y: Orbis Books, 2010
- McFague, Sally., *The Body of God: An Ecological Theology*, Minneapolis: Augsburg Fortress Press, 1993
- McINTOSH, Gary L., *Beyond the First Welcome Visit: The Complete Guide to Connecting Guests to your Church*, Grand Rapids, Michigan, Baker Books, 2006
- McLAREN, Brian et al (eds.), *The Justice Project: Emergent Village Resource for Communities of Faith*, Grand Rapids, Michigan: Baker Books, 2006
- Ministry of Energy and Minerals., *Mineral Policy of Tanzania*, Dar-es-Salaam: Government Press, 1997
- Moerschabacher, Marco et al (eds.), *A Holistic Approach to HIV and AIDS in Africa*, Nairobi: Paulines Publications Africa, 2008
- Moltmann, Jurgen., *God in Creation: An Ecological Doctrine of Creation*, London: SCM Press, 1985

- Moody, Roger., *Rocks and Hard Places: The Globalization of Mining*, London: Zed Books, 2007
- Mugambi, J.N.K and A. Nasimiyu- Wasike (eds.), *Moral and Ethical Issues in African Christianity*, Nairobi: Initiative Publishers, 1992
- Ndunguru, Egino., *Mila na Desturi za Wamatengo*, Nairobi: East African Literature Bureau, 1969
- Nolan, Albert., *Jesus Today: A Spirituality of Radical Freedom*, Maryknoll, N.Y: Orbis Books, 2007
- Nolan, Albert., *Hope at the Time of Despair*, Maryknoll, N.Y: Orbis Books, 2009
- Nyamjoh, Francis B., *Insider and Outsider: Citizenship and Xenophobia in Contemporary Southern Africa*, London: Zed Books, 2006
- Nyenjembe, Jordan., *Fraternity in Christ: Building the Church as Family of God*, Nairobi: Paulines Publications Africa, 2005
- O,Connell, Maureen., *Compassion: Loving Our Neighbour in an Age of Globalization*, Maryknoll, N.Y: Orbis Books, 2009
- O'Connor, Anthony., *Poverty in Africa: A Geographical Approach*, London: Belhaven Press, 1991
- Odell Korgen, Jeffry., *Solidarity will Transform the World: Stories of Hope from Catholic Relief Services*, Maryknoll, N.Y: Orbis Books, 2007
- Orobator, Agbonkhianmeghe E SJ., *The Church as Family: African Ecclesiology in Its Social Context*, Nairobi: Paulines Publications Africa, 2000
- Orobator, Agbonkhianmeghe E SJ., *From Crisis to Kairos: The Mission of the Church in the Time of HIV/AIDS, Refugees and Poverty*, Nairobi: Paulines Publications Africa, 2005
- Orobator, Agbonkhianmeghe E SJ (ed.), *Reconciliation, Justice and Peace: The Second African Synod*, Maryknoll, N.Y: Orbis Books, 2011
- Paul, Samuel A., *The Ubuntu God: Deconstructing a South African Narrative of Oppression*, Eugene, Oregon: Pickwick Publications, 2009
- Philips, L.C., *Tanzania's Precious Minerals Boom: Issues in Mining and Marketing*, Washington DC: USAID, 2001
- Phimister, I. R and C. Onselen., *Studies in the History of African Mine Labour in Colonial Zimbabwe*, Harare: Mambo Press, 1978
- Pohl, Christine D., *Making Room: Recovering Hospitality as a Christian Tradition*, Grand Rapids, Michigan: Eerdmans Publishing, 1999
- Pope, Stephen J (ed.), *Hope and Solidarity*, Maryknoll, N.Y: Orbis Books, 2008

- Radcliffe, Timothy OP., *What is the Point of Being a Christian?* London: Burns and Oates, 2005
- Rolheoser, Ronald., *Against an Infinite Horizon: The Finger of God in Our Everyday Lives*, New York: Crossroad Publishing, 2001
- Schaek, William and P. Skinner., *Strangers in African Societies*, Berkeley: University of California Press, 1979
- Schanbacker, William D., *The Politics of Food: The Global Conflict between Food Security and Food Sovereignty*, Santa Barbara, California: Praeger, 2010
- Sobrino, Jon., *No Salvation Outside the Poor: Prophetic-Utopian Essays*, Maryknoll, N. Y: Orbis Books, 2008
- Soerens, Matthew and Jenny Hwang., *Welcoming the Stranger: Justice, Compassion and Truth in the Immigration Debate*, Downers Grove, IL: IVP Books, 2009
- Speckman, McGlory T and Larry Kaufmann T., *Towards an Agenda for Contextual Theology*, Pietermaritzburg: Cluster Publications, 2001
- St. Agnes Chipole, *Jubilei ya Miaka 50: 1938-1988 Shirika la Masista wa Mtakatifu Agnes*, Chipole: Peramiho Printing Press, 1988
- Stenger, Fritz and Maria Teresa Ratti (eds.), *The Poor Discover their Own Resources*, Nairobi: Paulines Publications Africa, 2005
- Sticher, Sharon., *Migrant Labourers*, London: SCPK, 2010
- Stivers, Laura., *Disrupting Homelessness: Alternative Christian Approaches*, Minneapolis, Augsburg: Fortress Press, 2011
- Streeten, Paul et al., *First Things First: Meeting Basic Human Needs in Developing Countries*, New York: Oxford University Press, 1981
- Sunderland, Arthur., *I was a Stranger: A Theology of Hospitality*, Nashville: Abingdon Press, 2006
- Tripp, A. M., *Changing the Rules: The Politics of Liberalization and the Urban Informal Economy in Tanzania*, Berkeley, California: University of California Press, 1977
- Ulrich, Tom., *Parish Social Ministry: Strategies for Success*, Notre Dame, Indiana: Ave Maria Press, 2001
- U.S Conference of Catholic Bishops., *Welcoming the Stranger among Us: Unity in Diversity*, Washington, DC: USCCB Publication, 2000
- U.S Conference of Catholic Bishops., *Welcoming Christ in Migrant*, Washington, DC: USCCB Publications, 2005

- Uzukwu, Elochukwu E., *A Listening Church: Autonomy and Communion in African Churches*, Maryknoll, N.Y: Orbis Books, 1996
- Van Onselen, Charles., *Chibaro: African Mine Labour in Southern Rhodesia 1900-1933*, London: Pluto, 1976
- Vanier, Jean., *Befriending the Stranger*, Bamba, Mumbai: St. Paul's Press, 2009
- Vondey, Wolfgang., *People of Bread: Rediscovering Ecclesiology*, Mahwah, N.J: Paulist Press, 2008
- Wilson, Francis., *Migrant Labour*, Johannesburg: The South African Council of Churches, 1972
- World Bank., *Mineral Sector: Development Technical Assistant Project Tanzania*, Geneva: World Bank, 1993
- Yong, Amos., *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbour*, Maryknoll, N. Y: Orbis Books, 2008
- Zulehner, Paul M., *Christenmut: Geistliche Übungen*, Güterloh: Gütersloher Verlaghaus, 2010
- Zulehner, Paul M., „Seht her, nun mache ich etwas Neues“ *Wohin sich die Kirche wandeln müssen*, Stuttgart: Schabenverlag, 2011

ARTICLES FROM JOURNALS AND PERIODICALS

- Balcomb, Anthony O., “Re-enchanting a Disenchanted Universe – Post Modern Projects in Theologies of Space” in *Religion & Theology* 16 (2009)
- Cancannon, Tim., “A Dangerous Masquerade” in *The African Report* (February – March 2009)
- Conradie, Ernst M., “Towards a Theology of Place in South African Context: Some Reflections from the Perspective of Ecotheology” in *Religion & Theology* 16 (2009)
- Datoo, Sakina Zainul., “Tanzania Mixing Elections with Gold Mining” in *New African* (July 2010)
- Dimarzio, Nicholas A., “Aspect of Culture and Migration in Erga Migrantes Caritas Christi” in *People on the Move* 98 (2005)
- Duff, R., “Global Environmental Governance and the Challenge of Shadow States: The Impact of Illicit Sapphire Mining in Madagascar” in *Development and Change* (2007)
- Eleanor, Fisher., “Occupying the Margins: Labour Integration and Social Exclusion in Artisanal Mining” in *Development and Change* (2007)

- Firer Hinze, Christiane., "The Drama of Social Sin and (Im)possibility of Solidarity" in *Studies in Christian Ethics* (2009)
- Ford, Neil., "How Safer are African Miners" in *African Business* (January 2008)
- Gelfand, M., "Migration of African Labourers in Rhodesia and Nyasaland 1880-1914" in *The Central African Journal of Medicine* (1961)
- Groody, Daniel G CSC., "Crossing the Divide: Foundation of a Theology of Migration and Refugees" in *Theological Studies* 70 (2009)
- Groody, Daniel., "Jesus and the Undocumented Immigrant: A Spiritual Geography of a Crucified People" in *Theological Studies* 71 (2009)
- Haule, Gisbert., "Evangelization of the African Continent" in *Angaza* 46 (June 1986)
- Haws, Charles G., "Suffering, Hope and Forgiveness: The *Ubuntu* Theology of Desmond Tutu" in *Scottish Journal of Theology* (2009)
- Henriot, Peter SJ., "The Second African Synod: Challenge and Help for our Future Church" in *Hekima Review* (14 December 2009)
- Henriot, Peter SJ., "Steps Forward and Back: Analysis of *Africae Munus*" in *The Tablet* (3 December 2011)
- Hughson, Thomas., "Intepreting Vatican II: 'A New Pentecost'" in *Theological Studies* 69 (2008)
- Jäggle, Martin., „Migrationsfragen im Bereich der Bildung“ in *DIAKONIA* (August 2011)
- Jonas, Elliset et al., "A Participatory rural Appraisal of Mbinga District Tanzania with Emphasis on Existing Soil and Water Conservation Systems" in *SUA Working Document* (1994)
- Ketelers, Joham., "Looking, Weighing and Acting Together on Migration within and from Africa" in *People on the Move* (April 2009)
- Kirwin, Michael., "A Theology for Village Apostolate in Tanzania" in *AFER* 19 (1977)
- Koliman, Mery., "Empowerment: A New Generative Theme of Christian Mission in a Globalized World" in *Exchange* 4 (2011)
- Le Brunys, Clint., "Re – placing Stewardship? Towards an Ethics of Responsible Care" in *Religion & Theology* 16 (2009)
- McCORMICK, Patrick., "A Right to Beauty: A Fair Share of Milk and Honey for the Poor" in *Theological Studies* 71 (2010)
- Mckenzie R. L., "Migration: A Constant Search for Opportunity" in *The African Report* 19 (October – November 2009)
- Mutch, Thembi., "Land Grabbing a Growing Menace" in *NewAfrican* (May 2011)

- Neil, Ford., "How Safe are African Miners" in *African Business Magazine* (January 2008)
- Nicholas A. Dimarzio, "Aspects of Culture and Migration in *Erga Migrantes Caritas Christi*" in *People on the Move* 98 (2005)
- Obayiuwana, Osasu., "The Rape of Paradise" in *NewAfrican* (January 2012)
- Orabator, Agbonkhianmeghe E SJ., "*Caritas in Veritate* and Africa's Burden of (Under) Development" in *Theological Studies* 71 (2010)
- Polak, Regina., „Migration: Herausforderung für Theologie und Kirche" in *DIAKONIA* (August 2011)
- Renato Raffaele, Cardinal Martino., "*Erga migrantes Caritas Christi*: A Better Pastoral Response for Migrants in Africa" in *People on the Move* (April 2009)
- Ruzoka, Paul R., "Experience on the Pastoral Care of Refugees" in *People on the Move* (April 2009)
- Shaefer, Jame., "Appreciating the Beauty of Earth" in *Theological Studies* 62 (2001)
- Sorens, Jason., "Mineral Production, Territory, and Ethnic Rebellion: The Role of Rebel Constituencies" in *Journal of Peace Research* 48 (2011)
- Sowle Cahill, Lisa., "*Caritas in Veritate*: Benedict's Global Reorientation" in *Theological Studies* 71 (2010)
- Tulud Cruz, Gemma., "Towards an Ethics of Risk: Catholic Social Teaching and Immigration Reform" in *Studies in Christian Ethics* 24 (2011)
- Vella, Jane and Rosario Drew., "Community Education for Development" in *AFER* 19 (1977)
- Velmen, Amelia J., "Caritas in Veritate and Chiara Lubich: Human Development from the Vantage Point of Unity" in *Theological Studies* 71 (2010)

ARTICLES IN INTERNET WEBSITES

- Benedict XVI., "The Beauty and the Truth of Christ" in <http://www.ewtm.com/library/Theology/RATZBEAU.HTM> (accessed on 14 April 2009)
- Bob, Ray., "Tanzania Miners: Digging their Own Graves" in http://libcom.org/new/Tanzania_miners-digging-their-own-graves-14122008 (accessed on 04.05.2011)
- Bjorn, Van Campenhout, "The Mining Industry and the Future of Development of Tanzania" in <http://www.esrftz.org/global/output/glob00/.pdf> (accessed on 05 May 2011)
- Crispin, Kinabo., "Women and Small-Scale Mining in Tanzania" in <http://www.cnetbase.com/doiabs/10.1201/9780203971284.ch19> (accessed on 04 May 2011)

Georgen, R et al., “Artisanal and Small-Scale Miners: ticking bombs in Need of Workplace HIV/STI Interventions” in http://www.kit.nl/exchange/html/2001-4_artisanal_and_small-scale.asp (accessed on 11.02.2011)

Koser, Khalid., “Protecting Displaced Migrants in South Africa” in <http://www.reliefweb.int/rw/RWBNSF/db9000SID/SKA-7FVMY8>(accessed 23.07.2008)

O'Malley Archives., “The Mining Industry, Migrant Labour and Hostels” in <http://www.nelsonmandela.org/omalley/index.php/siteq/031v02167/041v02264/051v0> (accessed on 18.05.2011)

Seith Loth, Chachage., “Can Africa’s Poor inherit the Earth and All its Mineral Rights?” in <http://www.codestria.org/IMG/pdf.chachage.pdf> (accessed on 06.08.2011)

CURRICULUM VITAE

Born at Lundu village in Mbinga (Tanzania) on March 1959

Attended Primary School between 1969- 1975

Enrolled at Secondary School at Kigonsera 1976-1979

High School studies were done at Mzumbe 1980-1982

Philosophical and Theological Studies at Peramiho Major Seminary 1983-1989

Priestly Ordination

Ordained Priest of the Roman Catholic Church (Mbinga Diocese) 21 June 1989

Pastoral Ministry

Chaplain at Kigonsera Secondary School 1989-1990

Assistant Parish Priest at Peramiho Parish 1990-1991

Teacher at Likonde Seminary 1991-1997

Graduate Studies

Louvain La Neuve Catholic University (UCL) 1998-2001: Licentiate in Theology

Teacher at Likonde Seminary 2002-2004

Lecturer at St. Augustine University of Tanzania 2004-2006

Student: German Language Course in Vienna 2007

Doctoral Student: Vienna State University 2008-2012

Submission of Dissertation, February 2012

Experience

Diocesan Director of Communication Department 1993-1997

Diocesan Director of Liturgical Commission 1995-1997

Member of the National Liturgical Commission 1995-1997

Member of Tanzania Theological Colloquim 2004-2006

Member of the National Swahili Council (BAKITA) 2003-2006

Publications

Fraternity in Christ: Building the Church as Family of God (Nairobi: Paulines Publications Africa, 2005)

Spirituality in African Sport: Version of Public Religion (Sassenbrucker, Dr. Muller Verlag, 2010)

African Catholic Priests: Confronting an Identity Problem (Bamenda: Langaa Publications, 2011)

.....

Signature

ABSTRACT

WANDERARBEITER IM BERGBAUSEKTOR ALS HERAUSFORDERUNG FÜR AFRIKA: EINE PASTORALTHEOLOGISCHE STUDIE IN DER DIÖZESE MBINGA (TANZANIA)

Schlüsselwörter sind: Groß- und Klein- Bergbauunternehmer/Bergbauarbeiter, Handwerker-Bergbauarbeiter, Wanderarbeiter, Obdachlosigkeit, ländliche Armut und Befreiung, Land Kirche als Familie Gottes, Versöhnung, Gerechtigkeit und Friede, Neue Pfingsten.

EINFÜHRUNG

Afrika hat das reichste Vorkommen an Bodenschätzen in der Welt. Die Privatisierungs- und Liberalisierungspolitik der Weltbank und des internationalen Währungsfonds zur Abschaffung der Armut in den afrikanischen Ländern hat einheimischen Unternehmern sowie auch ausländischen Investoren den Einstieg in den Bergbausektor ermöglicht. Diese Politik hat den Weg für junge Leute frei gemacht, im Bergbausektor zu arbeiten. Dazu mussten viele von ihrer Heimat wegziehen hin zu den Orten, wo man glaubte, Bodenschätze zu finden. Migration in Afrika ist als eine Folge der Armut zu betrachten. Sie dient dem Überleben.

Der Bergbausektor in Afrika ist freilich hoch umstritten. Zum einen eröffnete die Ankunft der ausländischen Firmen in vielen Ländern Afrikas eine Debatte über den Prozess der wirtschaftlichen Liberalisierung, der Privatisierung und über den Beitrag von ausländischen Investitionen (Kulindwa et al. 2003). Ursache der Debatte ist die Tatsache, dass afrikanische Länder im Vergleich zum gesamten Abbau wenig von ihren Bodenschätzen bekommen. Zum anderen bringt der Bergbau weitere soziale und wirtschaftliche Probleme mit sich, wie Kinderarbeit, Steuerhinterziehung, Umweltverschmutzung, Verbreitung von ansteckenden Krankheiten wie HIV/AIDS und Bilharziose. Es gibt oft Mängel bei der Verwaltung der Nationalgüter, eine Ungleichheit bei der Verteilung von Land mit Bodenschätzen, was große Probleme schafft. Dazu kommt, dass der Bergbau in vollem Umfang nicht zur Einnahmequelle für die Wirtschaft vieler Länder Afrikas geworden ist. Das kann in drei Dimensionen analysiert werden.

Die erste Dimension wird „anthropologische Exklusion“ genannt. Englbert Mveng, Jesuit, afrikanischer Theologe, schrieb: Der Kern der afrikanischen Armut ist die „anthropologische Armut“, das heißt, Armut der Selbstverneinung. Nicht im Sinne von spiritueller Geringschätzung, sondern vielmehr als fehlendes Selbstvertrauen, dass man etwas Gutes an sich oder in seiner Umgebung feststellt. Die Wanderarbeiter sind von der Gesellschaft aus-

geschlossen, weil man sie für illegal hält. Sie werden für gesetzwidrig, unkontrollierbar, unzuverlässig und oft für Verbrecher gehalten. In diesem Sinne werden sie auch als Bedrohung angesehen, im Zusammenhang von Mangel an vorhandenem Land, fehlender institutioneller Organe und einer funktionierenden Bürokratie.

Die zweite Dimension ist die „gesellschaftliche Ausschließung“. Diese Ausschließung betrifft die Verbindung der kleineren Bergbauunternehmen und den Wanderbergbauarbeitern mit den politischen Eliten und die multinationalen Firmen. Die multinationalen Bergbauunternehmen haben die Macht, staatliche Behörden zu beeinflussen, sodass sie innerhalb von kurzer Zeit die Lizenz für den Abbau und für Landbesitz bekommen können. Diese Situation wird seitens der lokalen Bergbauarbeiter oft als Korruption kritisiert. Ausschließung in diesem Sinne bezieht sich darauf, dass man lokalen Bergbauunternehmen den Zugang zu ihren Bodenschätzen verweigert und sie zur Abhängigkeit von multinationalen Firmen zwingt (Fischer, 2007).

Die dritte Dimension ist die „spirituelle Benachteiligung“. Die in kleinen Bergbauunternehmen Beschäftigten haben ihre Niederlassungen ganz weit weg von den Pfarrgebieten. Sie werden als Gemeinschaft ohne kirchlichen Gebietsanspruch betrachtet (Orabator, 2005). Sie leben ohne geistlichen Begleiter und leiden dies als spirituellen Mangel. Das sind Ortschaften, in denen eine Arteucharistischer Hungersnot herrscht. Pastorale Dienste werden dort nur gelegentlich angeboten, weil sie außerhalb der kirchlichen territorialen Grenzen sind.

WELCHE LÖSUNG KANN DIE THEOLOGIE IN DIESER SITUATION ANBIETEN

In der Zeit der verstärkten Bergbauaktivitäten erleben die Arbeiter eine große Entfremdung von ihren Familien sowie voneinander und fühlen sich auch von Gott allein gelassen. Sie sind eine Art „zerstörte Familie“. In dieser Situation betont die Theologie die Wichtigkeit der Gemeinschaft. In einer Zeit, in der Kinderarbeit, Frauenausbeutung, moderne Sklaverei in großen Ausmaß praktiziert wird, ruft uns die Theologie zur Abschaffung dieser „Götterverehrung“ in unseren Herzen und ermutigt uns zur politischen Umkehr, zur Verkündigung der Freiheit der Kinder Gottes (Groody, 2007).

In der Zeit, in der die Gesellschaft innerlich wie äußerlich gespalten ist, ruft uns die Theologie auf, eine Vision zu entwerfen, wie das menschliche Zusammenleben gelingen kann. Überdies belehrt uns die Theologie, dass die Erlangung der menschlichen Reife die Bereitschaft zur Umkehr und den Aufbau der Solidarität untereinander braucht.

Wanderarbeiter sind Menschen in Bewegung. Sie können in ihrer Situationen tiefe Erfahrungen mit Gott machen. Jedes Mal, wenn sie von einem Ort zum anderen wandern, geht Gott mit ihnen. Gott lässt sich nicht im Tempel einsperren. Er geht immer mit seinen Leuten. Immer wieder eröffnet sich den Einheimischen die Chance zu einem neuen Pfingsterlebnis. Die vielen Wanderungen der Bergbauarbeiter können uns an die Tatsache erinnern, dass das christliche Leben eine Pilgerschaft und ein Auszug ist. Es ist ein Prozess der Loslassens und des Neubekommens. Wir können deswegen sagen, dass Wanderarbeiter ein Teil im Plan Gottes sind, dass sie zur Etablierung der Menschlichkeit und zur Einheit der Kulturen beitragen können, um die allumfassende Fraternität zu bewahren.

Gott, der mit seinen Leuten zusammen wandert und auszieht, ist gegen Ungerechtigkeit nicht neutral. Er ist ein Gott, der aktiv teilnimmt am alltäglichen Versuch der Menschen ihr Leben zu meistern. Er „greift ein“, wo Ungerechtigkeit und Unterdrückung ausgeübt wird, *„Ich habe das Elend meines Volkes in Ägypten gesehen, und ihre laute Klage über ihre Antreiber habe ich gehört. Ich kenne ihr Leid. Ich bin herabgestiegen, um sie der Hand der Ägypter zu entreißen...“* (Ex. 3, 7-8a).

Die schlimme Lage der Bergbauarbeiter ruft die Kirche auf, Partei für die Untedrückten zu ergreifen und ihnen bei der Befreiung behilflich zu sein. Die Ortskirche muss für die Armen eintreten und gegen die ausgeübte Ungerechtigkeit an ihnen auftreten.