**African Journal of Hospitality, Tourism and Leisure** **2025, Vol. 4, No. 4, pp. 893-903**
**ISSN: 2223-814X**

# Community Resilience Across Borders Through Homeland Travel: The Global and South African Portuguese Diaspora

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**Abstract**

The Portuguese diaspora is one of the world's oldest and most dispersed migrant communities, stemming from centuries of mobility that span imperial expansion, labour migration, political exile, decolonisation, and contemporary migrations. This paper examines the community resilience of the global Portuguese diaspora through a multifaceted theoretical context that integrates diaspora tourism, transnationalism practices, identity and memory, as well as state-diaspora infrastructures. Drawing on historical and contemporary evidence, the paper argues that the endurance of this diaspora is rooted in the interaction of circular migration, emotional and cultural reconnection, transnationalism, intergenerational transmission and institutional support. Such mechanisms have collectively produced long-term resilience for Portuguese communities living abroad. The Portuguese diaspora in South Africa provides an important and explanatory lens for recounting the resilience of this global diaspora. Findings show that the South African Portuguese diaspora consistently engage in homeland travel, festivals, pilgrimage, VFR travel, and heritage-based return visits. In addition, dense local community institutions, and the role of media, particularly a local community newspaper, O Século de Joanesburgo, provided a strong foundation for the creation, maintenance and resilience of this diaspora. The paper contributes to tourism and resilience scholarship by highlighting the importance of examining understudied African Portuguese communities.

**Keywords** Portuguese diaspora; diaspora tourism; diaspora resilience; South Africa

**How to cite this article:** Adinolfi, M.C. (2025). Community Resilience Across Borders Through Homeland Travel: The Global and South African Portuguese Diaspora. African Journal of Hospitality, Tourism and Leisure, 14(4):893-903. DOI: https://doi.org/10.46222/ajhtl.19770720.674

## Introduction

The Portuguese diaspora is one of the oldest and most widespread global diaspora communities, which has significantly influenced the social, cultural, and economic landscapes of both its host and home countries (Adinolfi, 2019; Adinolfi et al., 2023; Santana-Pereira & Horta, 2017). The size and impact of the Portuguese diaspora stems from centuries of mobility as a result of imperial expansion, labour migration, political exile, decolonisation, and more contemporary migrations (Almeida & Corkill, 2015; Bastos, 2020; Kalter, 2024; Newitt, 2015). Diaspora resilience (encompassing community and other forms of resilience) refers to the ability of migrant communities and their subsequent descendants to be able to sustain a sense of identity, belonging and continuity that traverses time, space and generations, notwithstanding displacement, discrimination or socio-political change. Instead of resilience being an individual psychological trait, it is increasingly understood as a collective, multilevel process rooted in transnational activity that links their origin and host destination through the circular mobility of people, ideas, emotions, money (e.g. remittances, investments, etc.) and cultural practices (Glick Schiller et al., 1995; Levitt & Glick Schiller, 2004; Vertovec, 2009). Resilience develops when diasporas are able to maintain dense social networks, reproduce cultural and/or religious practices, and foster emotional attachments to both homeland and host country. Memory and postmemory are central to this connection, where stories, rituals and sensory recollections transmitted across generations allow descendants to feel 'at home' in places they may never have actually lived in, allowing for depth and durability of the diasporic identity (Hirsch, 2008; Marschall, 2015, 2018).

The resilience of a diaspora is preserved through concrete practices and structures, notably mobility, institutions and state engagement and support (Baser & Féron, 2022). Recurring homeland visits, VFR travel and diaspora tourism reinforce these emotional bonds, revive cultural knowledge and reinforce kinship networks, essentially operating as periodic 'recharge points' for the sense of identity and belonging of the diaspora (Huang et al., 2018; Li et al., 2020; Xiaolian Chen et al., 2024). Community organisations and institutions, such as churches, social/sports clubs and ethnic associations offer everyday spaces in which language, norms and traditions are reproduced, while origin countries increasingly design diaspora policies that symbolically and materially recognise emigrants as part of what is effectively referred to as a 'nation beyond borders' (Ragazzi, 2014). When strong cross-border ties, shared memories, regular travel, and support from communities or governments come together, diasporas are better equipped to handle change more easily, negotiate and live with hybrid identities, and pass on a strong sense of who they are to future generations (Ullah, 2025).

This paper examines the historical and contemporary aspects of the global Portuguese diaspora and explore its engagement in tourism, particularly through the practice of homeland travel. The examination begins with an overview of the historical development of worldwide Portuguese migration and its impact on the creation of global Portuguese communities. This is followed by an analysis of the contemporary characteristics of the diaspora, highlighting its evolving nature and modern

migratory patterns. Special emphasis is then given to the demographic spread and statistical data on the Portuguese diaspora globally. South Africa is highlighted as an example of how the Portuguese diaspora have created and maintained a strong presence in the host country. Archival evidence from a community newspaper, *O Século de Joanesburgo*, is presented to affirm the growth, impact and resilience of the diaspora via a multitude of mechanisms and local institutions. The paper concludes by focusing on the engagement of the diaspora with homeland travel and how it contributes to the preservation of cultural identity and economic development in both Portugal and South Africa.

## Literature review

### *Historical overview of the global Portuguese diaspora*

Portugal's maritime expansion during the Age of Discoveries (15th–17th century) began one of the most significant migration processes of Europe's history and laid the foundations of the Portuguese diaspora (Axelson, 1958; Boxer, 1969; Newitt, 2015). From the 15th century onward, Portuguese navigators and settlers established a wide network of coastal outposts and trading bases across Africa, India, East Asia and South America (Axelson, 1967; Axelson et al., 1981; Biedermann, 2020; Pedreira, 2000). This expansion created a durable global presence that shaped political, economic and cultural relations for centuries (Newitt, 2015, 2005). Early settlements in Africa, which included Angola, Mozambique and Guinea-Bissau, were established primarily to support trade and extract natural resources (Bender & Bender, 1978). In Asia, Portugal consolidated its influence through key enclaves such as Goa, which became a central administrative and cultural hub, and Macau, which secured a long-term position in China (Godinho, 2013; Hu & Wang, 2022). These dispersed communities, shaped by interactions between Portuguese settlers, local populations and enslaved groups, generated hybrid creole cultures that blended Portuguese and indigenous elements (Havik & Newitt, 2015; Newitt, 2020). Figure 1 below is an illustrative map of the Portuguese Empire (1415-1999) showing its actual possessions (red), explorations (olive green), areas of influence and trade (orange), claims of sovereignty (pink), trading posts (light green), as well as main sea explorations, routes and areas of influence (blue). It is indisputable from this expanse of influence that the Portuguese Empire was vast and powerful despite eventually coming to an end (Alexandre, 2017).

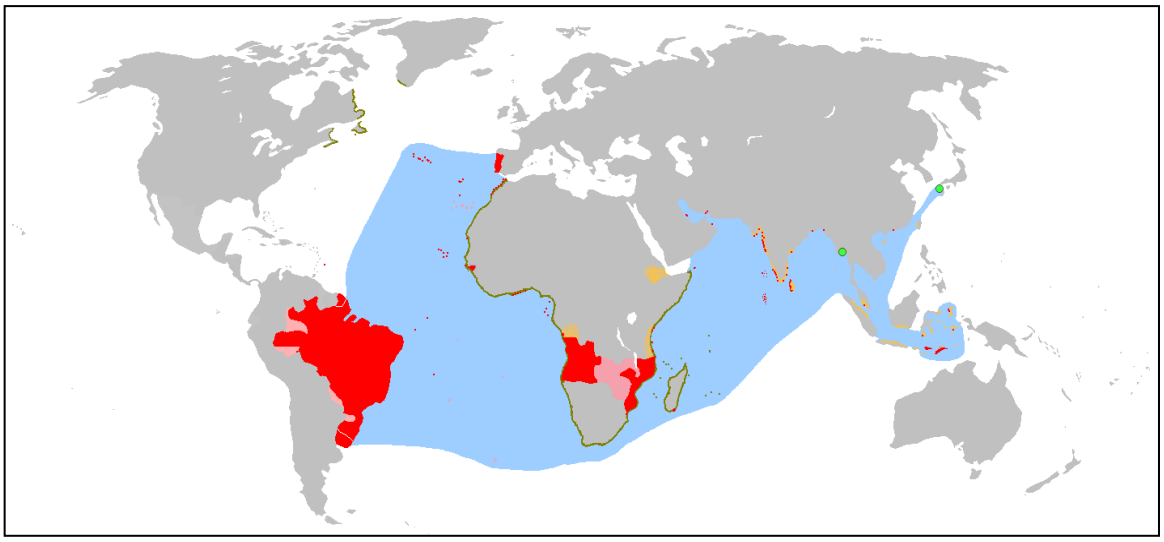

**Figure 1: Map of the Portuguese Empire (1415-1999). (Source: https://commons.wikimedia.org/wiki/File:Portugal_Imp%C3%A9rio_total.png)**

The Portuguese colonisation of Brazil (1500-1822) produced the largest and most influential Portuguese diaspora community outside Europe (Lamares, 2024). Although Portugal initially prioritised Indian Ocean trade and viewed Brazil mainly as a source of brazilwood (Dodge, 2018), growing interest from rival European powers pushed them to assert tighter control. This led to the development of sugarcane plantations along the northeastern coast, creating an economy dependent on indigenous labour and, increasingly, enslaved Africans (Boxer, 1962; Schwartz, 1985). Brazil's size and resources attracted large numbers of settlers seeking economic opportunities (Furtado, 1971; Pedreira, 2000), while Portuguese colonists, Jesuits and enslaved Africans reshaped its demographic and cultural landscape throughout the 16th and 17th centuries (Lobo, 2022). Brazil became a central pillar of the Portuguese Empire, and its cultural and political ties to Portugal endured long after independence in 1822 (Bethencourt & Curto, 2007). In the 19th and early 20th centuries, Portugal underwent major emigration waves driven by economic hardship, political instability and poor social conditions (Leite, 1994; Pereira & Azevedo, 2019). Portuguese migrants thus sought opportunities across Europe, the Americas, the colonies and, later, post-colonial destinations (Augusto et al., 2022; Matos, 2009). Political repression under Salazar's Estado Novo regime (1933–1974) further accelerated emigration, particularly to France, Canada and the United States (Amaral, 2019). These movements produced substantial diaspora communities that generated new transnational cultural and economic networks (Peixoto et al., 2019). By the late 20th

century, Portugal could no longer be described as an empire (see Figure 2 below) but rather as a 'pluricontinental' nation whose overseas territories formed part of a single, dispersed nation-state (Jerónimo & Monteiro, 2022; Morgado, 2021).

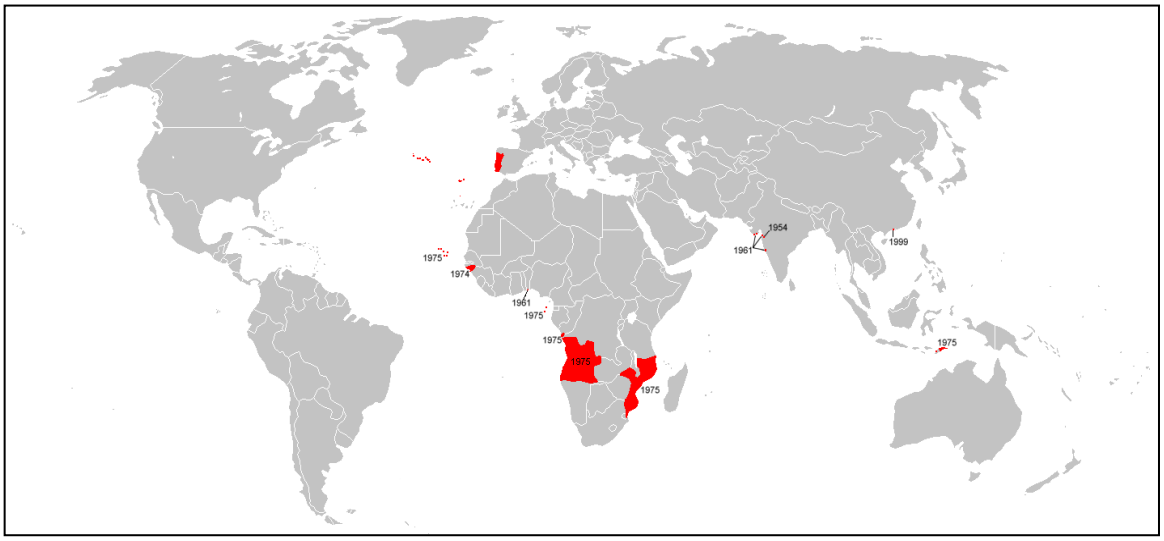


**Figure 2: Portugal's end of an Empire. (Source: The Ogre, https://en.wikipedia.org/wiki/Portuguese_Empire#/media/File:Portuguese_Empire_20th_century.png)**

***The contemporary Portuguese diaspora***

Over the last few decades, the Portuguese diaspora has been reshaped by new migration patterns, changing socio-economic conditions and expanding global opportunities (King, 2019; Santana-Pereira & Horta, 2017). Contemporary emigration is now dominated by intra-European mobility, supported by Portugal's EU membership and free movement within the Schengen Area (Góis & Marques, 2021). The United Kingdom, Luxembourg, Switzerland and Germany have become major destinations for migrants seeking better employment and living standards (Vidigal & Veiga, 2020). A notable trend is the growth of skilled emigration, with increasing numbers of young, highly educated Portuguese pursuing professional careers abroad, indicating a shift from the largely unskilled migration of earlier decades (Pereira & Azevedo, 2019; Pires et al., 2023). This reflects persistent economic challenges at home, including high unemployment and limited career pathways (Pereira & Azevedo, 2019; Vidigal & Veiga, 2020). Digital technologies have further transformed the Portuguese diaspora by enabling emigrants to maintain close and immediate ties with family, friends and cultural life in Portugal (Barros, 2023). Social media and online communication tools support the development of transnational identities, allowing emigrants to participate simultaneously in the social worlds of both origin and destination (Andersson, 2019). This digital connectedness also shapes homeland engagement, as emigrants remain well informed about events and opportunities in Portugal, strengthening their attachment through virtual participation or return visits (Kim, 2019; Li, 2024).

***The global distribution of the Portuguese diaspora***

Estimating the size of a global diaspora is inherently difficult because origin and destination countries use different statistical methods and classifications, and because naturalisation and successive generations further complicate population counts (International Organisation for Migration [IOM], 2023, 2022). Current figures from Portugal's Emigration Observatory (Observatório da Emigração) estimate that 1.8 million Portuguese citizens live abroad (Vidigal, 2025), based on the United Nations' (UN) international migrant stock statistics (UN, 2025). Vidigal (2025) reports that the size of the Portuguese emigrant population between 1990 and 2024 reflects both statistical adjustments and revised methodologies rather than major demographic shifts. Notably, UN revisions reduced the 2020 estimate from 2.1 million to 1.8 million. Broader estimates of people of Portuguese descent vary widely, with some suggesting that 5 to 6 million individuals may be eligible for Portuguese citizenship through at least one Portuguese grandparent (Lamares, 2024). When considering Luso descendants across multiple generations, the global Portuguese-speaking population is often cited at roughly 260 million. Although dispersed globally, contemporary Portuguese diaspora communities remain most concentrated in Brazil, Europe and North America.

The global distribution of the Portuguese diaspora reflects Portugal's long-standing colonial, historical and economic links with regions, as shown earlier in Figures 1 and 2. Figure 3 offers a visualisation of the estimated major Portuguese diaspora concentrations using a compilation of available statistical evidence (Hunter, 2023). Although not precise, it provides a useful overview of global patterns of Portuguese mobility and settlement. Brazil remains the largest centre of Portuguese emigrants and descendants, shaped by centuries of migration before and after independence (Rosales & Machado, 2019). With an estimated 5-6 million people of Portuguese descent (Lamares, 2024), Brazil maintains strong historical and cultural ties to Portugal that continue to influence bilateral relations (Vargas et al., 2017). Within Europe, the Portuguese diaspora is primarily concentrated in France, Switzerland, Luxembourg and the United Kingdom (Peixoto et al., 2019; Pereira & Azevedo, 2019; Santana-Pereira & Horta, 2017). France hosts one of the largest communities, with around 600,000 Portuguese citizens and

descendants (Donn, 2024). In Switzerland and Luxembourg, Portuguese migrants form some of the largest foreign-born populations, supported by employment opportunities in construction, hospitality and services (Pereira & Azevedo, 2019). North America also holds substantial communities, with over 1.3 million people of Portuguese ancestry in the United States (U.S. Census Bureau, 2023) and roughly 500,000 in Canada (Government of Canada, 2024). Portuguese-descended populations are likewise present in former colonies such as Angola, Mozambique, Goa and Macau (Gupta, 2007; Jerónimo & Rossa, 2022), where lasting linguistic and cultural ties continue to support bilateral trade, tourism and cultural exchange.

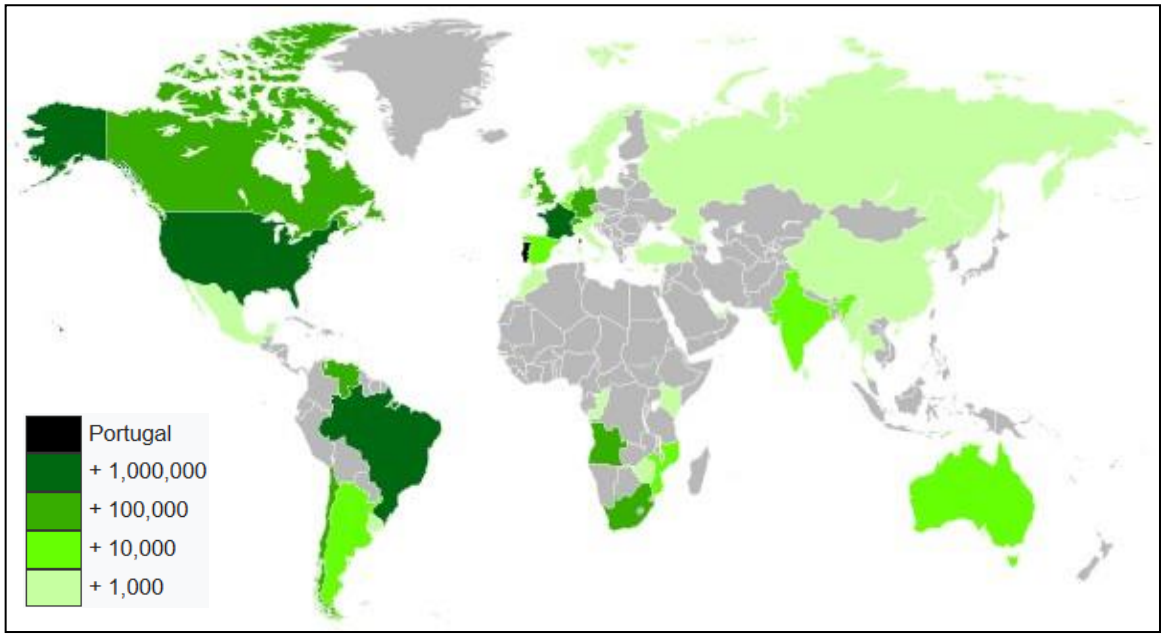


**Figure 3: Map of the Portuguese diaspora around the world. (Source: Hunter, 2023)**

**The Portuguese diaspora in South Africa**

The Portuguese diaspora in South Africa has a lengthy and layered history, beginning with early encounters at the Cape during the 15th-century voyages of Bartholomeus Dias in 1486 and Vasco da Gama in 1497 (Kankonde, 2013), but shaped most profoundly by more contemporary migration waves. These migrants created one of the country's most recognisable white ethnic communities, creating lasting linguistic and cultural imprints (Barnes & McDuling, 1995). Three major migration waves underpin this community's development (Glaser, 2012, 2013). The Madeirans arriving from the 1800s to 1970, who were largely low-skilled migrants relying on close-knit networks and ethnic employment niches (Glaser, 2010; Pereira & Nunes, 2021), made up the first wave. The second wave consisted of the literate and skilled artisans from mainland Portugal between 1940 and 1980, many filling South Africa's apartheid-era labour shortages. The final and most socially, economically, and culturally significant wave included the post-1974 influx of Angolan and Mozambican Portuguese fleeing decolonisation and civil war. These latter two waves were particularly influential in shaping residential enclaves across Johannesburg's southern and eastern suburbs (Moyo & Cossa, 2015), and they laid the foundations for the country's enduring Portuguese community whose institutions, businesses, social/sports clubs, religious organisations and media remain central features of their South African mostly urban life.

Despite its visibility, the Portuguese diaspora in South Africa remains under-researched, and population figures are highly inconsistent (Bessa, 2009). Early estimates suggested that Portuguese migrants were drawn largely by South Africa's economic needs for white skilled labour (Leal, 1977), and Glaser (2010: 61) estimated that people of Portuguese descent made up 10–15% of the white population, amounting to between 458,470 and 687,705 individuals when white South Africans totalled 4.58 million. Subsequent data from the Observatório de Emigração and the Portuguese consulate in Johannesburg reinforce the difficulty of establishing precise numbers due to gaps between South African and Portuguese records, naturalisation, and unregistered dual nationals. Consular records showed 68,390 registered Portuguese citizens in 2018 (excluding the Western Cape and KwaZulu-Natal), while media estimates often suggest a broader population of 450,000-500,000 when including descendants diluted through generations. Geographically, the diaspora is most concentrated in the Gauteng province (Figure 4), especially in the major metropolitan areas of Johannesburg, Ekurhuleni and Pretoria (Tshwane), followed by coastal hubs in Durban and Cape Town, and smaller clusters near the Mozambican border and other regional centres. These settlement patterns, backed by archival sources such as *O Século de Joanesburgo*, underscore the Portuguese community's lasting presence and its significance within South Africa's multicultural landscape.

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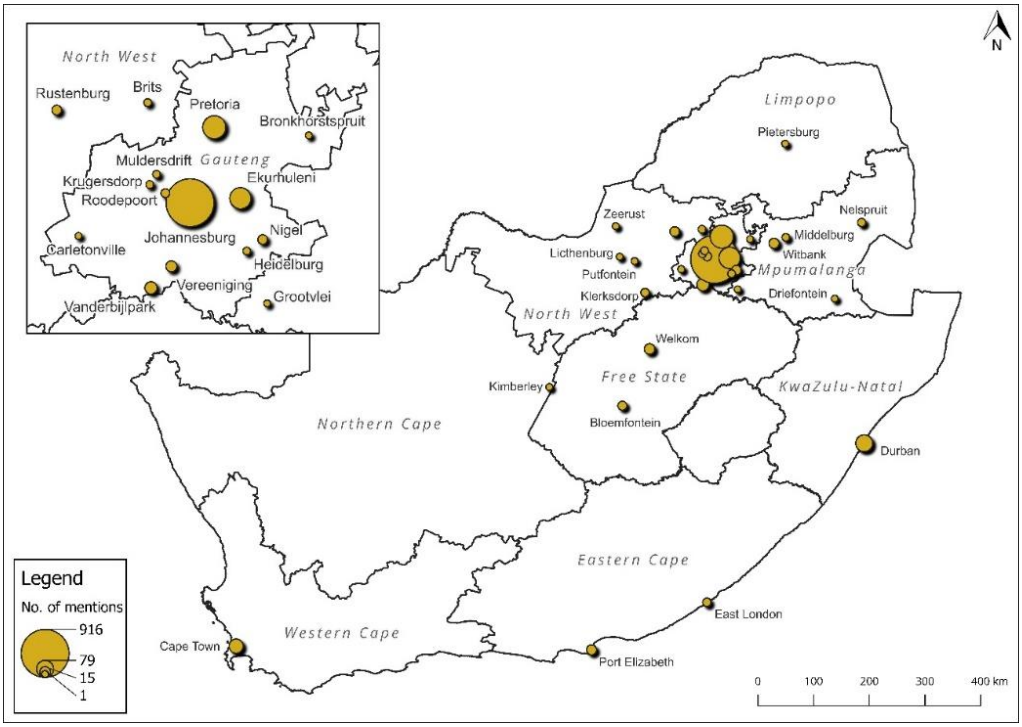


**Figure 4: The geography of the Portuguese diaspora based on city/town mentions in the *O Século de Joanesburgo* newspaper. (Source: Author)**

## Research methodology

The study employed a qualitative approach, drawing from both existing literature for statistical and contextual purposes, and from archival material found in the South African Portuguese diaspora community newspaper, *O Século de Joanesburgo*. The newspaper was fundamental to the development, maintenance and resilience of the Portuguese diaspora in South Africa. This critical media, amongst others such as radio and television, made it possible to maintain connection to the homeland, allowing the diaspora to effectively live in two worlds. The newspaper began in 1963 and eventually ceased to exist in February 2021, after a short stint of online publication and the economic impact of the COVID-19 pandemic. A rich historical archive of the newspaper is housed in the National Library of South Africa Cape Town Campus, where issues spanning from August 1971 and December 2010. The material was carefully scrutinised to extract vital data on the diaspora, specifically in relation to travel and tourism (homeland travel), evidence of establishment and development through entrepreneurial activity, geographic concentrations and enclaves, social and cultural institutions and activities, language preservation, religion, and governmental (both Portugal's and South Africa's) influence. The material was analysed using Atlas.ti to code, clean and categorise the data, allowing for the identification of important themes that had emerged. Historical and archival material in qualitative research allows for the provision of valuable insights into the development, transformation, and socio-cultural evolution of a population or phenomenon over time (Bowie, 2019). Archival materials, especially community archives, also provide a unique opportunity to explore the stories and experiences of specific groups that may not have been captured in contemporary data (Caswell et al., 2016).

## Results and discussions

The results of the paper are presented by discussing existing literature and contemporary data related to Portugal and its government's involvement in tourism, parallel to the archival evidence of the Portuguese diaspora in South Africa.

### *Portuguese government involvement in tourism*

The Portuguese government has long used tourism for nation-building, cultural diplomacy, and economic development, which was both evident in the literature and in the archival material. Under the Estado Novo government (1932–1974), tourism narratives were mobilised for propaganda, institutionalised through the SPN/SNI and later SEIT, with projects such as the Pousadas programme shaping national heritage imagery (Costa, 2013; Machado, 2017; Sousa, 2025). Following democratisation in 1974 and the decolonisation of Portugal's African territories, tourism policy shifted toward professionalisation and strategic development, culminating in the creation of *Turismo de Portugal* (DL 141/2007), updated regulatory frameworks (DL 39/2008), and long-term strategies such as Tourism Strategy 2027 (Bailoa & Cravo, 2020; Machado, 2017; Moreira, 2018). The COVID-19 era further highlighted state support of tourism growth through initiatives like the 'Clean & Safe' seal, coupled with intensified global marketing campaigns (Sarmento, 2020; Turismo de Portugal, 2022). Figure 5 is a visual representation of the timeline of mainland Portuguese state involvement in tourism. It is thus evident that tourism whether within or to Portugal has been a long-standing state priority for maintaining a strong Portuguese identity.

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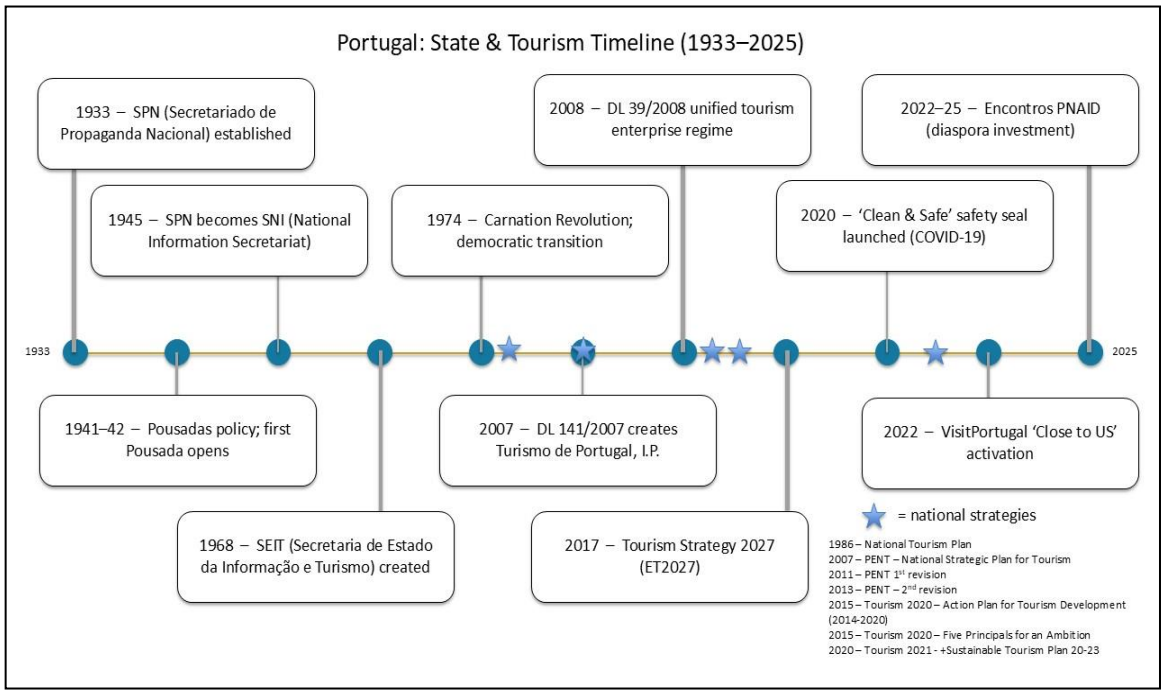
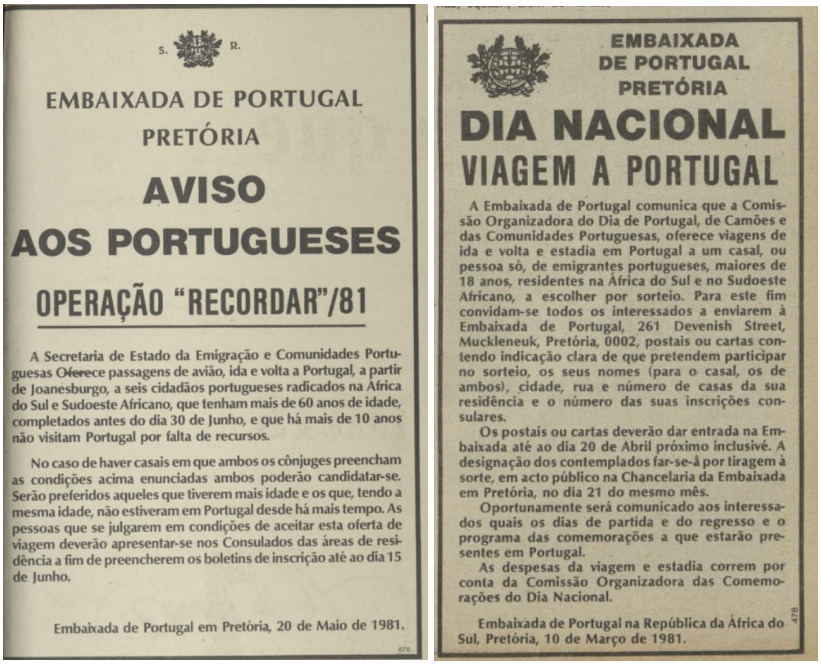



**Figure 5: Timeline of Portuguese state involvement in tourism (Source: Compiled by author with information from: Bailoa & Cravo, 2020; Costa, 2013; Costa & Vieira, 2014; De Man, 2014; Machado, 2017; Moreira, 2018; Sousa, 2025)**

In South Africa, the importance of tourism for the Portuguese diaspora was evident in the multitude of initiatives, incentives and promotions of allegiance to the homeland through homeland travel (Adinolfi et al., 2023). The O Século de Joanesburgo newspaper houses a plethora of examples of such, some of which has been noted in a study by Adinolfi et al. (2023). In the case of this paper, focus is put on the role that the Portuguese government played in promoting homeland travel and the maintenance of the emotional, economic, cultural and heritage ties to the homeland. The Portuguese Embassy made the diaspora aware of opportunities for government sponsored homeland travel via the newspaper (Figure 6). Government programmes also included sponsored travel with the youth, elderly, and the poor (Figure 7). Campaigns such as'Operação "Recordar/81"' (Operation Recall/81), and "Portugal no Coração" (Portugal in the Heart), encouraged the maintenance of homeland connection, while the diaspora was simultaneously assimilating (albeit selectively in some cases/generations) into the broader South African society. These efforts served to reinforce Portuguese identity and unity across borders and contributed to the community resilience of the diaspora in South Africa through having something to hold on to with regards to navigating their identity in the context of the host country.



EMBAIXADA DE PORTUGAL
PRETÓRIA

**AVISO AOS PORTUGUESES**

**OPERAÇÃO "RECORDAR"/81**

A Secretaria de Estado da Emigração e Comunidades Portuguesas Oferece passagens de avião, ida e volta a Portugal, a partir de Joanesburgo, a seis cidadãos portugueses radicados na África do Sul e Sudoeste Africano, que tenham mais de 60 anos de idade, completados antes do dia 30 de Junho, e que há mais de 10 anos não visitam Portugal por falta de recursos.

No caso de haver casais em que ambos os cônjuges preencham as condições acima enunciadas ambos poderão candidatar-se. Serão preferidos aqueles que tiverem mais idade e os que, tendo a mesma idade, não estiveram em Portugal desde há mais tempo. As pessoas que se julgarem em condições de aceitar esta oferta de viagem deverão apresentar-se nos Consulados das áreas de residência a fim de preencherem os boletins de inscrição até ao dia 15 de Junho.

Embaixada de Portugal em Pretória, 20 de Maio de 1981.

EMBAIXADA DE PORTUGAL
PRETÓRIA

**DIA NACIONAL**

**VIAGEM A PORTUGAL**

A Embaixada de Portugal comunica que a Comissão Organizadora do Dia de Portugal, de Camões e das Comunidades Portuguesas, oferece viagens de ida e volta e estadia em Portugal a um casal, ou pessoa só, de emigrantes portugueses, maiores de 18 anos, residentes na África do Sul e no Sudoeste Africano, a escolher por sorteio. Para este fim convidam-se todos os interessados a enviarem à Embaixada de Portugal, 261 Devenish Street, Muckleneuk, Pretória, 0002, postais ou cartas contendo indicação clara de que pretendem participar no sorteio, os seus nomes (para o casal, os de ambos), cidade, rua e número de casas da sua residência e o número das suas inscrições consulares.

Os postais ou cartas deverão dar entrada na Embaixada até ao dia 20 de Abril próximo inclusivé. A designação dos contemplados far-se-á por tiragem à sorte, em acto público na Chancelaria da Embaixada em Pretória, no dia 21 do mesmo mês.

Oportunamente será comunicado aos interessados quais os dias de partida e do regresso e o programa das comemorações a que estarão presentes em Portugal.

As despesas da viagem e estadia correm por conta da Comissão Organizadora das Comemorações do Dia Nacional.

Embaixada de Portugal na República da África do Sul, Pretória, 10 de Março de 1981.

**Figure 6: Portuguese government initiatives to sponsor homeland travel (Source: *O Século de Joanesburgo*, June 1981: 23 and 23 March 1981: 5)**

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Governo vai pagar viagens aos jovens emigrantes que forem casar a Portugal

O Governo português vai oferecer aos jovens emigrantes, já a partir do próximo Verão, desde que vão casar-se a Portugal, uma prenda adequada à ocasião: transporte gratuito até Lisboa ou desconto na passagem. Se será a primeira ou a segunda hipótese, é coisa que ainda se não sabe.

A informação foi ontem revelada pelo vespertino lisboeta "A Capital", citando o secretário de Estado do Turismo, Nandim de Carvalho, membro do Governo autor desta ideia.

Por agora pouco mais se pode adiantar, já que o secretário de Estado disse pouco sobre o assunto e o jornal acrescenta tratar-se de um projecto em estudo, mas de cuja concretização são dadas garantias antecipadas.

Quanto aos pormenores do plano "Vá Casar em Portugal", esses saber-se-á lá mais para a Primavera, certamente. De qualquer modo, a notícia tem o seu interesse, principalmente para os jovens emigrantes portugueses com casamento aprazado para o segundo semestre deste ano.

Emigrantes idosos chegam a Lisboa com «Portugal no Coração»

Chama-se Maria Afonso, tem 86 anos e não via Portugal há 28 anos. É a mais velha dos 20 idosos que até 10 de Junho estão a visitar Portugal, no âmbito do programa «Portugal no Coração».

Algarvia, vive na Argentina há 43 anos, onde tem duas filhas e um filho, e não pensa voltar para Portugal porque não tem «cá nada».

Sobre esta viagem a Portugal, diz tratar-se de uma «dádiva de Deus» para quem se encontra «quase no fim da vida».

Além de Maria Afonso, mais 19 idosos com idade superior a 60 anos vão visitar Portugal no âmbito da iniciativa promovida pela Secretaria de Estado das Comunidades Portuguesas, em colaboração com o Ministério da Segurança Social e da Solidariedade e a TAP/Air Portugal.

António Pestana, a residir na Venezuela há 50 anos, é outro dos idosos com escassos recursos que «Portugal no Coração» levou a Portugal. Voltar definitivamente também não faz parte dos seus projectos porque os filhos estão lá e pensam ficar.

«Um presente de Deus» é como Fortunata Jordão e Maria Caipo designam esta viagem a Portugal.

Fortunata Jordão saiu de Portugal há 55 anos para viver em Moçambique, tendo-se mudado para a África do Sul depois da independência da ex-colónia portuguesa.

Maria Caipo, açoriana, desde que emigrou — há um quarto de século — só por uma vez, há 15 anos, voltou à sua terra natal.

O secretário de Estado das Comunidades Portuguesas, José Lello, disse que a iniciativa se irá repetir em Outubro, quando forem a Portugal mais 20 a 25 emigrantes.

«Já temos muitos candidatos, vamos agora tentar estabelecer contactos com os seus familiares de modo a promover o seu encontro», referiu.

Acrescentou tratar-se de uma iniciativa que o Governo pretende continuar e melhorar, para o que espera poder contar com a receptividade de mais empresas.

Guterres ofereceu «Porto de honra»

Um grupo de 17 emigrantes portugueses residentes em vários continentes, que se encontram a passar férias ao abrigo do programa «Portugal no Coração», foram recebidos pelo primeiro-ministro, que lhes ofereceu um «Porto de Honra».

O grupo, que foi recebido juntamente com o secretário de Estado das Comunidades, José Lello, integra portugueses residentes no Brasil, Uruguai, Austrália, Moçambique, Estados Unidos e África do Sul.

O programa «Portugal no Coração», ao abrigo do qual foram passar 15 dias de férias hospedados no Inatel, tem também apoios do Ministério da Solidariedade e da TAP.

Durante a sua estada em Portugal visitarão Óbidos, Caldas da Rainha, Nazaré, Batalha, Foz do Arelho, Fátima, Évora, Queluz, Mafra, Sintra, Cabo da Roca, Cascais, Museu dos Coches e Jerónimos, Sagres, Albufeira, Lagos, Silves e Vila Real de Santo António.

Conselho Consultivo

**Figure 7: Portuguese government sponsors homeland travel for youth and elderly in Portuguese South African diaspora (Source: *O Século de Joanesburgo*, 11 February 1982: 3 and 3 June 1996: 9)**

### *Homeland travel and economic impact*

As evidenced in the efforts the Portuguese government put into encouraging travel to the homeland, diaspora tourism is a defining feature of the Portuguese diaspora's relationship with Portugal, with emigrants and descendants returning to reconnect with family, culture, and heritage (Peixoto et al., 2019). These emotionally charged visits reinforce belonging and identity, often centred on family reunions, religious celebrations, and ancestral hometowns (Jardim & Marques da Silva, 2021). Participation in cultural and religious events, such as pilgrimages to Fátima and to the 'Holy Land' (Figure 8) or festivals, strengthens diasporic cultural ties and maintains deep emotional connections to Portugal (Correia et al., 2022). Diaspora tourism also generates significant economic benefits for Portugal, as diaspora visitors often stay longer, spend more, and travel during peak festive periods (Adinolfi et al., 2023). Their trips support a variety of sectors in the tourism value chain. Beyond spending, diaspora visitors frequently invest in real estate and local businesses, often motivated by emotional ties and the desire to maintain a physical presence in Portugal, contributing to rural revitalisation and niche tourism markets (Adinolfi et al., 2023). Their combined spending, investment and emotional attachment make the diaspora an increasingly strategic asset within Portugal's tourism economy. In South Africa, the Portuguese diaspora was encouraged to invest in tourism real estate (Figure 9), allowing for a permanent base for return as well as economically contributing to Portugal's economy, and maintaining ties with the homeland.

Para ver o Papa e receber a benção

EXCURSÃO DE PORTUGUESES DA ÁFRICA DO SUL A FÁTIMA

Um agente de viagens português assumiu com a South African Airways um compromisso para preenchimento de mais de trinta lugares num voo Joanesburgo-Lisboa e posterior regresso à capital do Rand, a fim de permitir aos emigrantes portugueses radicados na África do Sul deslocarem-se a Portugal por altura da visita do Papa João Paulo II ao Santuário de Fátima, prevista para o próximo dia 13 de Maio.

Rui Silva, de 35 anos e natural de Lisboa, residente há 20 anos na África do Sul, doze dos quais dedicados ao sector das viagens e turismo, é desde 1980 proprietário de uma agência de viagens, a "National Travel", com escritórios na Marshall Street, em Joanesburgo, a qual é membro IATA há cinco anos e se especializou em viagens e "tours" internacionais, matendo estreita ligação com a comunidade portuguesa e, portanto, operando bastante no percurso Joanesburgo-Lisboa e vice-versa.

Ideia suficientemente elucidativa quanto à capacidade dos portugueses neste ramo pode ser dada pela facturação que Rui Silva obteve em 1981, a qual foi superior a um milhão e meio de randes, só em passagens aéreas.

Este agente de viagens, que estudou em Joanesburgo e em Vereeninging, iniciou a actividade no ramo ao ingressar na companhia aérea brasileira Varig, em 1971, chegando nela a desempenhar as funções de chefe de vendas na África do Sul.

A preocupação de Rui Silva em proporcionar aos portugueses da África do Sul uma presença em Fátima, durante a visita papal, parece, aliás, ter raízes em tempos remotos, pois o actual proprietário da National Travel visitou o Santuário na sua meninice, conforme prova a fotografia que publicamos e na qual Rui Silva, com cinco anos, está ao lado dos pais de Francisca e Jacinta.

Em Fátima, no próximo dia 13 de Maio, o Sumo Pontífice procederá à benção dos fiéis presentes.

RUI SILVA, AINDA CRIANÇA, COM OS PAIS DE FRANCISCA E JACINTA, DECORRIA O ANO DE 1951

Eleições no PSD de Joanesburgo

Ao abrigo das disposições estatutárias, o presidente da Mesa da Assembleia da Secção de Joanesburgo do PSD, dra. Vera Coutinho, convocou aquele órgão dos sociais-democratas para uma reunião no próximo dia 22 de Março, segunda-feira, pelas 19.30 horas.

A referida assembleia da Secção tem como ordem de trabalhos as eleições para a Mesa da Assembleia da Secção e da Comissão Política da Secção, esta actualmente presidida por Manuel Esteves Costa.

As listas candidatas poderão dar entrada na Secretaria da Secção de Joanesburgo, no 1. andar do Edifício Splendid Place, Pritchard Street, até às 24 horas do dia 18.

EXCURSÕES À TERRA SANTA EM 1983

POR POUCO MAIS QUE A VIAGEM A PORTUGAL

DATAS CONVENIENTES TENDO EM CONSIDERAÇÃO AS FÉRIAS ESCOLARES

1.º GRUPO: saída de Joanesburgo para Tel Aviv em 31/3/83

Tel Aviv para Lisboa em 12 de Abril

Regresso em aberto (bilhetes de 30 e 90 dias)

Excursões com saída de Joanesburgo nos dias

30 de Junho

14 de Julho

6 de Dezembro

Para mais informações contactar Manuela, telef. 838-2028

NATIONAL TRAVEL, Annuity House

Marshall Street

(entre Eloff e Rissik Sts.)

JOANESBURGO

**Figure 8: Portuguese diaspora religious travel to Fatima and the 'Holy Land' (Source: *O Século de Joanesburgo*, 18 March 1982: 6 and 6 December 1982: 9)**

**Figure 9: Encouraging the diaspora to invest in tourism real estate in Portugal (Source: *O Século de Joanesburgo*, 15 April 1985: 7 and 18 June 1990: 14)**

***Institutions supporting community resilience through homeland travel***

Institutional support is vital for the resilience of any diaspora (Adinolfi, 2019). Institutions such as ethnic associations, churches, social/sports clubs, and those associated with education and language preservation are critical to the maintenance, evolution, and resilience of a diasporic community. In South Africa, the Portuguese diaspora was supported and maintained through a variety of institutions and stakeholders that allowed for the community to exist and endure within the context of South Africa's political, social, and economic environment. The Portuguese from all three waves of migration were particularly entrepreneurial, allowing for the development of networks and support institutions such as the Portuguese Chamber of Commerce. Socially, the community was strengthened through the Catholic church, a Portuguese Scouts group (see Adinolfi, 2019), The Portuguese Forum, Portuguese Women's League of South Africa, and various charity organisations such as Academia do Bacalhau and the Portuguese Welfare Society of South Africa. Homeland Travel was encouraged by various institutions, particularly airlines and travel agencies (see Adinolfi et al., 2023), the Portuguese government, churches (for religious purposes, see Figure 8), banks, real estate agents and property developers, and the numerous social/sports clubs, which became hubs for the maintenance of connections and networks that fed the resilience of the community. Sports (Figure 10), for example became an important part of the Portuguese community's networks and also featured in homeland travel, such as through golf tours and the support of Portuguese soccer teams through promotions for travel to Portugal during league and global championships.

**Figure 10: Sports as a basis for encouraging homeland travel and community togetherness (Source: *O Século de Joanesburgo*, 7 October 1991: 7 and 27 April 1987: 5)**

## Conclusions and Implications

The Portuguese diaspora is an example of an extensive and dynamic force in the creation, maintenance and resilience of a Portuguese identity outside of the homeland. This paper provided a wide context for the historical development of the global

Portuguese diaspora and provided insight into a particular Portuguese diaspora existing in an African country not formerly colonised by the Portuguese. This diaspora demonstrates how community resilience is built and sustained through the interplay of mobility, memory, cultural reproduction and institutional support. Homeland travel, whether for VFR, pilgrimage, festivals or heritage reconnection, acts as a recurring mechanism through which emigrants and their descendants reaffirm belonging, strengthen emotional ties and reproduce cultural identity across generations. The South African Portuguese community, illustrated through archival material from *O Século de Joanesburgo*, further reveals how diasporas outside traditional colonial circuits cultivated strong social infrastructures through churches, clubs, associations and media, which enabled long-term resilience despite political change and geographical distance. These findings highlight implications for tourism and policy, whereby diaspora tourism should be recognised as a distinct and valuable market segment, heritage and festival/event related mobility can support rural and regional development, and that government and diaspora engagement initiatives play a key role in sustaining emotional and economic ties. Furthermore, the paper underscores the need to integrate African-based Portuguese communities into global diaspora research and demonstrates that community resilience emerges not as a static attribute but as a dynamic process shaped by transnational connections, cultural continuity and place-based institutional anchors.

**Acknowledgement**
This research stems from the author's PhD study submitted to the University of Johannesburg. Special thanks go to Prof C.M. Rogerson and Prof. J. Saarinen.

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