

**Counselling South African nationals in a situation of Xenophobia-  
A Biblical approach**

by

**DIENGA MUKANYA ADA**

20466757

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“Remember, remember always that all of us, and you and I especially, are descended from immigrants and revolutionists “

**Benjamin Franklin**

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## **ABSTRACT**

This study attempts to develop Biblical guidelines to minister South African nationals in a situation of xenophobia. The guidelines were developed from an interaction between normative indicators from Scripture and literature describing the sociological and psychological interpretative perspectives regarding the phenomenon of xenophobia with the indicators of a descriptive empirical study as focus point.

Xenophobia in South Africa has been a result of people believing that they deserve what they consider theirs but stolen by foreigners. Migrants tend to be blamed for crime, corruption and other socioeconomic ills; they are seen as the source of illegitimate competition for jobs, trade and houses.

The unfulfilled expectations lead to nationals taking out their frustrations and bitterness on foreigners. The poor are perhaps now more conscious of their rights and that create good ground for xenophobic sentiments.

In addressing the problem of xenophobia in South Africa the study attempted to answer the following questions:

1. What does literature from human sciences indicate with regard to counselling in a case of xenophobia?
2. What are the factors that bring about fear and hatred as they are expressed in acts of xenophobia?
3. What is the Biblical view on xenophobia?
4. What pastoral counselling guidelines should be suggested that specifically communicate and minister the full implications of the Gospel message of reconciliation in the context under scrutiny?

This study has employed the research methodology described by Dingemans (1996: 62) as he reasons that most practical theologians in recent times distinguish three aspects in a practical- theological research project:

- The analysing description of the practical- theological situation;
- research into normative viewpoints;
- the development of a strategy for change flowing from the description of the normative viewpoints.

The interaction between meta-theory, normative perspective and the empirical findings has led to four major pastoral guidelines for counselling South-African nationals impeded by xenophobia:

- Perspective- renewing dimension: South Africans should show kindness to the physical foreigners knowing that they are spiritual foreigners here on earth.
- Covenantal dimension: God wants South Africans to demonstrate grace and social justice to those who are the vulnerable in the society (Poor, widows and foreigners). God is love and those that find themselves connected to Him by means of the covenantal relationship should also live in love.
- Eschatological dimension: South Africans should know that there is a day of judgement and therefore they should know that the attitude against the foreigners should be either punished or rewarded.
- Missiological dimension: South Africans should know that the world is at their doorstep and take the opportunity to reach out to foreigners with the gospel.

## **OPSOMMING**

Hierdie studie poog om Bybelse riglyne te ontwikkel om Suid-Afrikaanse burgers te beraad binne 'n situasie van xenofobie. Die riglyne is ontwikkel vanuit 'n interaksie tussen normatiewe indikaturs uit die Skrif en die literatuur rakende die sosiologiese en psigologiese interpretatiewe perspektiewe met betrekking tot die fenomeen van xenofobie, met die indikaturs van 'n beskrywende empiriese studie as fokuspunt.

Xenofobie in Suid-Afrika is die resultaat van mense se oortuiging dat hulle verdien om die vrugte van burgerskap te geniet, maar dat dit deur buitelandse vreemdelinge gesteel word. Vreemdelinge word blameer vir misdad, korrupsie en ander sosio-ekonomiese euwels. Hulle word gesien as die bron van onregverdige kompetisie vir werk, handel en behuising.

Die onvervulde verwagtinge van burgers lei daartoe dat hulle hulle frustrasies en bitterheid op vreemdelinge uithaal. Die armes is nou meer bewus van hulle regte, en dit skep goeie grond vir xenofobiese sentiment.

Die studie het gepoog om die volgende vrae te antwoord in 'n poging om xenofobie aan te spreek:

1. Wat dui die literatuur uit die menswetenskappe aan met betrekking tot berading in geval van xenofobie?
2. Wat is die faktore wat vrees en haat voortbring soos hierdie emosies uitgedruk word in dade van xenofobie?
3. Wat is die Bybelse siening van xenofobie?
4. Watter pastorale beradingsriglyne kan gestel word wat spesifiek die volle implikasie van die Evangeliese boodskap van versoening kommunikeer en tuisbring binne die gegewe konteks?

Die studie maak gebruik van die navorsingsmetodologie soos beskryf deur Dingemans (1996: 62). Hy argumenteer dat die meeste praktiese teoloë drie aspekte onderskei in 'n prakties-teologiese navorsingsprojek:

- Die analiserende beskrywing van die prakties-teologiese situasie;
- Navorsing oor normatiewe sienings;
- Die ontwikkeling van 'n strategie vir verandering wat vloei uit die beskrywing van die normatiewe siening.

Die interaksie tussen meta-teorie, normatiewe perspektiewe en die empiriese bevindings het gelei tot vier pastorale riglyne vir die berading van Suid-Afrikaanse burgers wat betrokke is by xenofobie:

- Perspektief-hernuwende dimensie: Suid-Afrikaners moet omgee toon aan die fisiese vreemdelinge, wetende dat hulle self geestelike vreemdelinge hier op aarde is.
- Verbondsdimensie: God wil hê Suid-Afrikaners moet genade en sosiale regverdigheid toon aan diegene wat weerloos is in die gemeenskap (die armes, weduwees en vreemdelinge). God is liefde, en diegene wat hulleself aan Hom verbind deur die verbondsverhouding moet ook in liefde lewe.
- Eskatologiese dimensie: Suid-Afrikaners moet weet dat daar 'n dag van oordeel is en dat hulle houding jeens vreemdelinge beloon of bestraf sal word.
- Missiologiese dimensie: Suid-Afrikaners moet weet dat die wêreld voor hulle voete lê en moet die geleentheid aangryp om uit te reik na vreemdelinge met die Evangelie.

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## **CHAPTER 1.**

### **INTRODUCTION**

#### **1.1. Background and problem statement**

There have been differences in term of culture and social background at most times and in most places of world history. Often tension and hostility are related to overstepping those differences. According to Gellner (1995:8) hostility towards the others can be described by the term xenophobia.

Around 150 million people worldwide are of foreign birth, living outside their country of origin, and every year they are joined by two to three million more emigrants (Stalker, 2001: 8).

Many international migrants receive a cold or even hostile and violent reception; indeed some are hardly treated as human beings. Xenophobia has become commonplace.

Thus, for example, in the Democratic Republic of Congo, foreign-born lawyers may not be licensed to practice, this is after denying them citizenship. In Egypt, refugees are denied access to employment; allowed limited access to health, education and justice services; their children are denied access to education beyond primary schooling. (Whiteker 2005:120).

In Ethiopia, landownership is denied to non-citizens; in business and travel non-citizens pay twice as much as citizens; Ethiopian citizens are discriminated on the basis of regional affiliation wherein they may be denied work and access to courts in regions where they are classified as outsiders.

In Mauritania, the border and citizenship laws have been tightened to bring nationality beyond the reach of immigrants; thousands of black Mauritians were not only stripped of their citizenship but were also deported to Senegal (Geschiere & Jackson 2006:10).

Furthermore, in Morocco, women cannot transmit nationality to their children or husbands; children of unmarried women are denied citizenship and education; Sub-Saharan Africans have been expelled as asylum seekers (Geschiere & Jackson, 2006:10).

In Sierra Leone, Liberians and other foreign nationals were subject to discrimination; when the forces of the Economic Community of West African States Monitoring Group (ECOMOG) were stationed in the country in 1999, Nigerians were mutilated or killed on the basis of their nationality; non-citizens cannot own land; customary law is reserved for exclusive governing of women, which discriminates against them (Whiteke, 2005:120).

In Zambia, while the laws have historically granted citizenship to foreign spouses of Zambian men, these laws have denied the same rights to Zambian women with foreign spouses. In Zimbabwe, the Citizenship Act of 2002 required dual citizens to renounce the foreign citizenship or lose the Zimbabwean citizenship (Whiteker, 2005:121).

In South Africa On May 12, 2008 a series of riots started in the township of Alexandra (in the north-eastern part of Johannesburg) when locals attacked migrants from Mozambique, Malawi and Zimbabwe, killing two people and injuring 40 others. In the following weeks the violence spread, first to other settlements in the Gauteng Province, then to the coastal cities of Durban and Cape Town (Tshetlo, 2008:23).

Most often, whether in Europe or Africa, international migrants experience similar problems usually hatred based on fear; particularly, fear of economic competition and fear for an increase in crimes and for loss of identity. In a world of increasingly heterogeneous societies, matters of identity politics and the links between collective identities and national, racial and ethnic intolerance have assumed dramatic significance.

Xenophobia is encountered in many contemporary societies. Its targets are different across countries and nations whether in Africa or overseas. In 1997, the European Union carried out an EU-wide survey in member states. The results were in its own words 'worrying'. It was found that nearly 33 percent of interviewees were 'quite xenophobic or 'very xenophobic'.

Dissatisfaction with their life circumstances, fear of unemployment, insecurity about the future and low self-confidence in the way public authorities and the political establishment worked in the countries where they found themselves were the main characteristics of those who put themselves at the top of the xenophobic scale.

Those who scored highly were more likely to agree with negative stereotypes of immigrants and minorities. The minorities who were the target of hatred in participant countries differed in terms of colonial and migration history and the recent arrival of refugees (Eurobarometer Opinion Poll, 1997:34).

Although the interviewees in the EU study felt that democratic principles should be extended to immigrants, opinions became more negative when asked about specific rights to be accorded to immigrants. Many agreed to limit the rights of those who were considered illegal, criminals and those who were unemployed.

Hjerm (1998: 337) argues that the condemnation of individuals or groups based on perceived differences, i.e. Xenophobia, is part of everyday life all around the world. xenophobic attitudes or sentiments are not new, nor are they likely to disappear in the near future. Cashdan (2001:760) argues that people readily though not inevitably develop strong loyalties to their own ethnic group and discriminate against outsiders.

This statement seems to imply that outsider(s) do not necessarily have to be foreigners, meaning someone from another country, but could be someone from another society or community (Pedahzur & Yishai, 1999). Watts (1997, 272-273) noted that xenophobia is not only rejection of what is strange or alien; the socially weak can be victims as well. In this study, however, xenophobia will be used to denote the negative attitudes and behaviours by indigenous South-Africans against people who are non-citizens.

## **1.2. Research question**

From the abovementioned reality the question arises: How should biblical counselling be directed in the lives of South African citizens who at some stages for some or other reason seem to unreasonably fear and dislike foreigners or aliens and in the process commit acts of xenophobia?

The underlying questions are:

- What is the scope of hatred towards foreigners, especially in the South African context?
- What are the factors that bring about fear and hatred as they are expressed in acts of Xenophobia?

- What is the biblical point of view on xenophobia?
- What pastoral counselling guidelines should be suggested that specifically communicate and minister the full implications of the Gospel message of reconciliation in the context under scrutiny?

### **1.3. Aim and objectives**

The aim of this study is to investigate the scope of and underlying factors that contribute to xenophobia in the South African society and then develop biblically based guidelines for South African nationals, who fear and dislike foreigners on how to rightly treat and welcome aliens in accordance with the biblical message of reconciliation.

### **1.4. Objectives**

The specific objectives of this study are as follows:

- to describe the scope of hatred towards foreigners, especially in South Africa
- to describe and to a certain degree explain the factors that bring about this particular manifestation of fear and hatred in acts of xenophobia from a theological perspective
- to use a biblical point of view (with the message of reconciliation at its heart) as departure point for critical evaluation of the phenomenon of xenophobia and as principal base for liberation from xenophobia
- to develop a strategic theory for pastoral counselling for South Africans in order to communicate and minister the full implications of the gospel of

reconciliation to people who find themselves determined in their actions by xenophobia.

### **1.5. Central theoretical argument**

The central theoretical argument of this study is that although the fear or dislike of aliens may be attributed to competition for scarce resources, employment, housing, services, facilities and even simple physical space, this fear may at its heart be a revelation of the true spiritual state of a nation that does not know the reconciliatory power of the Gospel.

When put under pressure, the true attitude of the heart seems to surface in acts of violence, resentment, hostility and abuse both verbally and physically. The inconvenient and shocking truth revealed by acts of xenophobia, should open up an opportunity to communicate and minister the full implications of the Gospel in a country that frequently finds itself desperately close to the edge.

### **1.6. Research method**

This study will employ the research methodology described by Dingemans (1996: 62) as he reasons that most practical theologians in recent times distinguish three aspects in a practical- theological research project:

- The analysing description of the practical- theological situation;
- research into normative viewpoints;
- the development of a strategy for change flowing from the description of the normative viewpoints.

By using Dingemans' method the study under investigation will describe the scope of hatred towards foreigners, especially in the South African context.

### **1.7. Analysing the practical-theological situation of xenophobia.**

This analysis will make use of literature study regarding the phenomenon of xenophobia in the SA context and what it reveals about the spiritual state of the nation.

A literature study will be conducted into relevant theories in Psychology since it deals with fear of foreign national as well as the relevant research. This study will include the psychological insights on the unjustified manifestation of fear of aliens by South Africans. This psychological insight serves as a background for the study and understanding the causes of the fear.

In addition the study will make use of theoretical insights of sociology and anthropology. These theoretical insights will be utilised by interpreting the meaning of social action of South African toward foreigners and thereby give a causal explanation of the way in which the action proceeds and the effects which it produces.

The study will make use of empirical research methodology. Data will be collected through a semi-structured interview guide, followed by a questionnaire for a more representative sample.

### **1.8. Normative viewpoints**

This study will be conducted within the Reformed Evangelical tradition. Relevant Scripture passages will be utilized in the process of theory formation, using the method described by De Klerk and Janse van Rensburg (2005: 51-62) as point of departure. These Scripture passages include sections from: Exodus 22:21-24, Deuteronomy 10:17-19, Matthew 25:21-46; Hebrews 13:1-3.

### **1.9. Strategy for change**

The dynamic interaction between all the components of this research will be utilised to develop a praxis-theory. This theory will be articulated in counselling South Africans on fear of foreign nationals using the biblical approach. The study will put specific emphasis on the theoretical understanding of the cultural and material base of Xenophobia and explanation of the rise of anti-foreign and xenophobic sentiment in relation to South Africa's social division and post-apartheid nation-building.

### **1.10. Work plan**

The study under consideration adopts the structure dictated by the approach of research. It consists of three main chapters preceded by an introduction and ending with a conclusion. This chapter was devoted to the introduction.

The second chapter gives the meta-theoretical perspectives regarding xenophobia in the south-African context.

The third chapter provides the basis theory derived from Old and New Testament perspectives on the concept of foreigner and its implications for xenophobia.

The fourth chapter gives pastoral guidelines proposed to help South African nationals in a situation of xenophobia and finally, the fifth chapter gives the summary and final conclusion.

### 1.11. Schematic representation of the correlation between 1.2, 1.8. and 1.9.

Problem statement	Aim and objectives	Methodology
<ul style="list-style-type: none"> <li>• What is the scope of hatred towards foreigners, especially in the South African context?</li> <li>• What are the factors that bring about hatred as it is expressed in acts of xenophobia?</li> </ul>	<ul style="list-style-type: none"> <li>• To describe the scope of hatred towards foreigners, especially in South Africa</li> <li>• To describe and to a certain degree explain the factors that bring about this particular manifestation of hatred from a theological Perspective</li> </ul>	<ul style="list-style-type: none"> <li>• The analysing description of the practical-theological situation;</li> </ul>
<ul style="list-style-type: none"> <li>• What is the biblical point of view on xenophobia?</li> </ul>	<ul style="list-style-type: none"> <li>• To use biblical point of view (with the message of reconciliation at its heart) as departure point for critical evaluation of the phenomenon of xenophobia and as principal base for liberation form xenophobia</li> </ul>	<ul style="list-style-type: none"> <li>• Research into normative viewpoints;</li> </ul>
<ul style="list-style-type: none"> <li>• What pastoral counselling guidelines should be suggested that specifically communicate and minister the full implications of the Gospel message of reconciliation in the context under scrutiny?</li> </ul>	<p>To develop a strategic theory for pastoral counselling of South Africans in order to communicate and minister the full implications of the gospel of reconciliation to people who find themselves determined in their actions</p>	<ul style="list-style-type: none"> <li>• The development of a strategy for change flowing from the description of the normative viewpoints.</li> </ul>

## **CHAPTER 2 .**

### **META-THEORITICAL PERSPECTIVES REGARDING XENOPHOBIA IN THE SOUTH-AFRICAN CONTEXT**

In this chapter possible explanations for xenophobia are researched, using relevant sociological and psychological perspectives. Dingemans (1996:45) distinguish three aspects in practical-theological research:

- The analysing description of the practical- theological situation;
- Research into normative viewpoints;
- the development of a strategy for change flowing from the description of the normative viewpoints.

In this chapter the first aspect (analysing description of the practical-theological situation) will be explored.

The analysis is useful for understanding conditions under which xenophobia are likely to occur. Sociological and psychological perspectives and theories are explored followed by an analysis of the occurrence of xenophobia in the South African context. The chapter culminates in a brief discussion on what the underlying theoretic material from sociology and psychology can contribute to the dynamic of understanding, anticipating and managing the action field imbedded in the phenomenon of xenophobia. The rationale is that the contents of this brief discussion can be utilised in a context of theoretical interaction when strategic elements of understanding, anticipating and managing the situation of xenophobia from a pastoral perspective are discussed in the latter parts of this dissertation.

## **2.1. SOCIOLOGICAL PERSPECTIVES ON XENOPHOBIA**

### **2.1.1. A brief account of key definitions and terminology employed in sociological research regarding the phenomenon of Xenophobia**

#### **2.1.1.1 Institutional xenophobia**

Just as there is the notion of institutional racism or institutional discrimination, we may also talk of institutional xenophobia – a situation in which the institutions of a society systematically express/exhibit hatred towards members of another group. Institutional xenophobia is usually more covert than overt and is usually more difficult to identify (Gilroy, 2000:56).

An example of overt institutional xenophobia is the mass expulsion of a group such as “illegal” immigrants. The mechanism of institutional xenophobia is “gate-keeping”, which is described as “the decision-making process by which members of a society are admitted to positions of power, privilege, and status (Thompson, 1997:92).

People who tend the gates are often career individuals with comparison of particular actions towards one person/group with particular actions towards others. Discrimination usually entails co-existence (on unequal terms), while xenophobia entails a willingness or desire to extinguish or eliminate the other group.

#### **2.1.1.2 Stereotype**

Mann (1983:28) defines stereotype as “preconceived ideas about individuals, groups or objects, when these preconceptions are shared by members of particular groups or societies”. Stereotyping is the act of “attributing to all group members qualities observed in a few of them”.

### **2.1.1.3 Scapegoat**

Scapegoat refers to the idea of identifying a weaker (usually innocent) object upon which the blame for one's predicament can be put. This is usually associated with the Frustration-Aggression theory (cf. 2.1.2.2). It is a form of displaced aggression as opposed to direct aggression (Mann, 1983:97). Scapegoats are usually picked because the agent/cause of frustration is usually too powerful to be confronted. The anger of frustration is thus vented on other people, group or objects (scapegoats).

### **2.1.1.4 Hate crimes (also known as bias-motivated crimes)**

Hate crimes are crimes which are committed against people because of their membership of certain groups or categories (such as race, ethnic background, nationality, political affiliation, religion, gender, sexual orientation, etc. (Peberdy, 1999:78). Hate crime can take on many forms, including: physical assault, pelting with injurious or offensive objects, verbal assault, taunting, damage to property, bullying, harassment, offensive graffiti or letters.

### **2.1.1.5 Genocide**

Genocide is the deliberate and systematic destruction, in whole or in part, of an ethnic, racial, religious, or national group. Article 2 of the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) defined genocide as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, such as: killing members of the group (Ford,1992:107).

Causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life, calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within

the group; and forcibly transferring children of the group to another group. Genocide is one of the ways in which xenophobia could be exhibited (Ford,1992:108).

#### **2.1.1.6 Ethnicity**

Ethnicity defines individuals who consider themselves, or are considered by others, to share common characteristics which differentiate them from the other collectivities in a society, within which they develop distinct cultural behaviour (Marshall,1998:118).

#### **2.1.1.7 Racism**

Racism, according to Marshall (1998:34) refers to “the unequal treatment of a population group purely because of its possession of physical or other characteristics socially defined as denoting a particular race”.

#### **2.1.1.8 Ethnocentrism**

The term “ethnocentrism” refers to the tendency to use one’s own culture as yardstick for the assessment of other cultures. Ethnocentrism inhibits cultural and national integration. The concept can be used to explain the tendency for some people to condemn other people’s cultures as “barbaric”, inferior, backward, etc., and is a useful concept for the understanding of conflict and misunderstanding in the society (Ford, 1992:1110).

#### **2.1.1.9. Cultural relativity**

Cultural relativity can be described as an opposite concept to ethnocentrism. Cultural relativity emphasises the idea that culture is relative to particular societies. Because there is no universal culture, it is therefore unnecessary and unreasonable to think of a universal yardstick for the assessment of culture (Marshall, 1998:56).

According to Marshall (1998: 56) a culture can only be said to be good for the particular society in which it functions. What this boils down to is that the culture (ways of life) of a people should be assessed only in relation to their environmental conditions. Each culture has its strengths and weaknesses. Thus, there is no “good” or “bad” culture”. Cultural relativity promotes the idea of mutual respect and understanding, rather than condemnation between cultures.

#### **2.1.1.10. Prejudice**

Closely related to the concept of “xenophobia” is “prejudice”. Prejudice is “an aversive or hostile attitude towards a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to that group (Kornblum, 1997:22).

Prejudice is a pre-determined bias that people have usually about other people before they get to know the other people or before they have all necessary information about the other people or situation/event. Prejudice is attitudinal – an expression of a state of mind, and is usually negative. In terms of relationship/sequence, prejudice usually precedes, and often leads to xenophobia, i.e. people are usually prejudiced before they exhibit xenophobia. Prejudices (e.g. racial prejudices, cultural prejudices, religious prejudices, etc.) have often been expressed all over the world (Klegk, 1993:58)

Prejudice is closely related to, but different from discrimination. For instance, prejudice is attitudinal, while discrimination is behavioural. The difference between prejudice and discrimination is that: “prejudice is an attitude that prejudges a person, either positively or negatively, on the basis of real or imagined characteristics (stereotypes) of a group to which that person belongs. Discrimination, on the other

hand, refers to actual unfair treatment of people on the basis of their group membership” (Kornblum, 1997:24).

#### **2.1.1.11. Xenocentrism**

The opposite of xenophobia is “xenocentrism”, which refers to a preference for foreign people, ideas, values and products (Horton & Hunt, 2004:85). Xenocentrism is often indicated in the tendency to regard imported materials or goods as superior to home-made materials. Concrete illustrations of this include the general preference of people for imported household items and clothing (Horton & Hunt, 2004:85).

At the government/institutional level, xenocentrism can be indicated in the preference for foreign consultants over and above the local consultants. Xenocentric people are also usually willing to pay more for imported products than they would normally pay for the local ones. Corporate organisations and governments are usually willing to pay foreigners (consultants, artists, professionals, etc.) far more than they are willing to pay their local counterparts. There are several illustrations of xenocentrism in society.

#### **2.1.2. Theoretical Explanations of Xenophobia**

Various theories for xenophobia have been offered in the literature and popular culture (Morris, 1998:79). For the purposes of this chapter, these explanations have been grouped into four hypotheses, namely the Economic Theory, Frustration aggression Theory, Conflict Theory and Socio-biological Theory.

It is important to recognise that these hypotheses are not mutually exclusive, but rather offer different levels of explanation for xenophobia within contemporary South Africa. They operate as straightforward theoretical descriptions that do not

interrogate the term 'xenophobia' itself, as much as they look at its background, symptoms and indications.

#### **2.1.2.1. Economic Theory of Xenophobia**

The economic theory attributes xenophobia to economic factors, especially poverty and unemployment. The theory suggests that xenophobia is more likely to occur when there is economic recession and a high level of unemployment. The theory also suggests that the poor and unemployed people are more likely to engage in xenophobic acts than the rich/gainfully employed. (Tshitereke,1999:81).

Credible as this theory seems, a major criticism against it seems to be the reality that not only poor and unemployed people prove to be vulnerable to xenophobic behaviour. Rich people could also be xenophobic, while people who are gainfully employed may also be xenophobic. The reality, however, is that the poor and the unemployed are more likely to engage in xenophobic acts. ( De la Rey 1991:35).

#### **2.1.2.2. Frustration-Aggression Theory**

Aggression is defined as an action with the intent to harm, and can be physical and non-physical (Baron, & Richardson, 1994:18). There are many areas where aggression manifests in our society today, such as domestic violence, abuse, school bullying, road-rage, and war. Many social scientists look to theories to explain this phenomenon. Amongst the many different explanations, some say frustration, which is defined as the blocking of ongoing goal-directed behaviour, often leads to aggression. This theory explains that there is a causal link between relative deprivation, xenophobia and collective violence' (Tshitereke 1999:84). This link is forged through scapegoating the foreigner.

Relative-deprivation theory offers a psychological explanation for scapegoating. Concepts of frustration and aggression are interpreted as subjective, intrapsychic processes. In this way, the theory understands xenophobia from the inside out.

For both these theories the cause of social unrest cannot be simply located within subjective perceptions of reality. The search for causes of social action must extend beyond the subjective psychological realm to include its complex inter-relatedness with objective social reality ( De la Rey 1991:83).

Tshitereke(1999:67) interprets the above theory by stating that scapegoating must not be divorced from the socio-economic realities of contemporary South Africa. He reminds us that the psychological process of relative deprivation rests on social comparison. This takes place at the level of jobs, houses, education and even women, such that foreigners are scapegoated for taking our jobs, taking our houses and stealing our women. Politics, economics and patriarchy impact on the scapegoating process.

### **2.1.2.3. Conflict Theory**

From the conflict perspective, xenophobia can be explained in terms of the conflict between classes and groups of people in a capitalist system. It indicates a desire by one group to dominate and to keep the other group down. At the same time, it can be seen as an expression of the frustration/ alienation (i.e. alienation from the society) experienced by members of the working class. The notion of alienation also connotes powerlessness and social isolation (Waller 2002:37).

Under the capitalist system, more and more members of the working class will be marginalised. With mechanisation, the level of unemployment will increase, as more

and more people will be replaced/displaced by machines. The level of exploitation will increase, and an increasing number of people will be pauperised. People thus affected will be increasingly alienated, marginalized, and demoralised. Such people are likely to engage in deviant acts (such as xenophobia).

#### **2.1.2.4. Socio-biological Theory**

Socio-biological explanation for xenophobia is explained by the apparent fact that all human beings “have an innate, evolution-produced tendency to seek proximity to familiar faces because what is unfamiliar is probably dangerous and should be avoided”. It may then be contended that this innate tendency makes people to be more friendly with familiar people/groups and to fear or hate unfamiliar people/groups, in this case, strangers/foreigners (Giddens,1989:96).

## **2.2. PSYCHOLOGICAL PERSPECTIVES ON XENOPHOBIA**

To fully understand the concept and context of xenophobia, there is a need to explain the psychological concept of phobia of which xenophobia is a subcategory.

A phobia is defined as a persistent fear of an object or situation in which the sufferer commits to great lengths in avoiding despite the fear, typically disproportional to the actual danger posed, often being recognized as irrational. In the event the phobia cannot be avoided entirely, the sufferer will endure the situation or object with marked distress and significant interference in social or occupational activities (Bourne, 2011:78).

When approaching the phobic object, the individual responds with feelings of dread, discomfort, inhibited motor reaction, apprehension and a feeling of imminent catastrophe. When in contact with the phobic object, the individual trembles,

perspires profusely, and manifests other signs and symptoms of Generalized Anxiety Disorder. In some cases, contact with the phobic object may induce feelings of guilt, nausea, vomiting, involuntary urination or defecation (Bourne, 2011:26).

Psychosocial factors like academic education, intelligence, socioeconomic class, parental upbringing, religiosity, fashionable lifestyle, bravery or will power, cannot mediate or stop the reactions. The reactions are also pervasive as they could occur anywhere, anytime, and under any circumstances as long as the individual is a victim of phobia. This condition has made some people to opine that victims of phobia should not be blamed for their reactions.

The American Psychiatric Association (APA) (2001) and World Health Organisation (1992) identified three categories of phobias which are: agoraphobia (fear of open spaces), social phobia (fear of performing in the presence of other people), and specific phobia (fear of specific objects or situations).

The Asia-Pacific Non-Governmental Organization (2001) gave a more elaborate description of xenophobia as the “attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity”. Xenophobia is therefore a negative emotional disposition of one or more people towards a specific group of people. Terms for some specific groups include: Negrophobia (fear of Negroes or blacks), Anglophobia (fear of English people or whites) (Anderson et al, 1999:45).

In all cases, xenophobic individuals (xenophobes) manifest the same psychological and physiological symptoms that are characteristic of general phobia. Many general psychological theories have been formulated to explain the onset of phobia. Apart

from the fact that these theories also adequately explain the genesis, manifestation, and sustenance of xenophobia, there are also a few theories that are specifically designed with the phenomenon of xenophobia in mind. The following discussion gives an overview of both general and specific theories.

To make this theory more appropriate for explaining the genesis of xenophobia reference can be made to the way in which children, in their innocence, trusted the people they first lived with to protect them against danger. Conflict which generated a lot of anxiety arose when the children discovered that the people were not reliable in protecting them (Kring et al., 2007:24). Xenophobia emerged in their adulthood when the children encountered strangers or foreigners to whom the anxiety was displaced because they had some semblance of the unreliable people.

### **2.2.1. Avoidance Conditioning Theory**

Avoidance occurs when an aversive event (that has been scheduled is cancelled as a result of the avoidance response (Levis, 1989). If a neutral stimulus is consistently paired with a painful or frightening event, a person will begin to fear the neutral stimulus as a result of classical conditioning. In order to reduce the anxiety produced by the fear, the individual begins to avoid the feared stimulus. The relief from anxiety obtained by avoidance becomes a reinforcer that is operantly conditioned (Levis, 1989:34).

The avoidance of the neutral stimulus consequently becomes a phobia. For the phobia to be maintained, the painful or frightening event must have produced tremendous physiological arousal. Such an arousal produced in an encounter with a stranger or foreigner may have elicited xenophobic responses, even though the individual is unable to remember the encounter.

### **2.2.2. Modelling Theory**

This learning theory postulated by Bandura (1997), as a result of a series of laboratory studies, states that an individual would manifest physiological arousal either through vicarious learning or verbal instruction by merely watching a model in a pain-eliciting situation. The individual eventually develops phobia for the situation. With respect to xenophobia, television and radio are the principal sources of vicariously learning the painful experiences of models, especially when these media broadcast anti-strangers/foreigners messages. Some individuals who listen to the broadcasts become xenophobes.

### **2.2.3. Social-skills Deficit Theory**

Kring et al. (2007) theorised that if individuals who lack appropriate social skills behave awkwardly during social interactions and they are criticized for their awkwardness, they would avoid such social situations. The avoidance marks the development of social phobia. If the people in the situations were strangers or foreigners, the avoidance marks the onset of xenophobia.

### **2.2.4. Cognitive Theory**

Heinrichs and Hoffman (2002:34) theorise that individuals who frequently attend to negative stimuli in their lives, or who interpret ambiguous stimuli as threatening, and who believe that negative events are more likely to occur in the future, tend to be highly anxious and to avoid the perceived negative situations or events. The avoidance is a phobia created by their cognitive processes. If thoughts about encounters with strangers and foreigners are negative, anxiety will arise and attempts to reduce the anxiety will result in the avoidance of the encounters and a consequent manifestation of xenophobia.

### **2.2.5. Genetic Theory**

This biological predisposing theory was formulated by Hettelman et al (2001:81) on the basis of empirical studies. They found that the concordance rate for both social and specific phobias was higher in monozygotic than dizygotic twins. Similarly, the rate was higher in first-degree relatives of phobic patients than in patients who were not related. In the same vein, it is expected that xenophobia will be more common among members of the same family than among non-relatives. This theory explains the social psychological fact why many xenophobes are often found in the same location.

### **2.2.6. Conclusion**

From the above mentioned overview of sociological and psychological perspectives, it becomes apparent that xenophobia is a universal phenomenon that is found in some individuals in all countries of the world. What is not universal is the instance of xenophobic attacks. Therefore it should be necessary to briefly analyse a context where the phenomenon xenophobia expressed itself in xenophobic attacks like for example in the South-African context (cf. 2.3).

In conclusion, understanding xenophobia requires the understanding of different mechanisms that inform this attitude. There are many different kinds of threats that may precipitate negative reactions to foreigners. These include symbolic threats at the level of self-concept and social identity, as well as perceived threats to economic security and well-being.

## **2.3 THE SOUTH-AFRICAN CONTEXT OF XENOPHOBIA**

After transition (in the early 1990`s) South Africa faced an increase in the size of the migrant population from African countries. This increase has been accompanied by a

substantial growth of xenophobia and numerous attacks on foreigners. Xenophobia in South Africa has irreversible roots in the Apartheid past. Inequality in South Africa was institutionalized, and the country's resources were heavily skewed towards the white minority (Bond, 2008:132).

This has affected the psyche of some of the local population (Kadima & Kalombo 1995, Morris 1998, Peberdy 1999, Shindondola 2002). One can draw a distinction between people's value expectations (i.e. getting the goods they believe they are entitled to) and their value capabilities (i.e. getting the goods they think they are capable of getting and keeping), which includes clean water, electricity, health services, welfare, jobs and housing.

Under the new South African dispensation the former 'have nots' have developed high expectations, both in social and economic sense. Xenophobia can thus be interpreted to be – in a sense- a result of people believing that they deserve what they consider theirs. The unfulfilled expectations lead to nationals taking out their frustrations and bitterness on foreigners. The poor are perhaps now more conscious of their rights and that creates good ground for xenophobic sentiments. Some South Africans have a subjective feeling of discontent and that emotion is based on the belief that they are not reaping what they sowed (Harris, 2001:56).

Harris (2001:70) groups the origins of South African xenophobia into three hypotheses comprising scapegoating, isolation and the bio-cultural issue. He locates xenophobia within the context of social transition and change. Hatred of foreigners in South Africa can be explained in relation to limited resources, such as housing, education, health care and employment, coupled with high expectations during

transition. Foreigners can easily be blamed for all social evils and personal frustrations.

The elements of scapegoating, isolation and the bio-cultural issue – as it manifest in South –African context will now be discussed separately:

Regarding scapegoating: The foreigner comes to symbolise unemployment, poverty and deprivation. Nationalism is a very important feature of such scapegoating.

The scapegoating hypothesis has largely emerged through sociological theory. It locates xenophobia within the context of social transition and change. Hostility towards foreigners is explained in relation to limited resources, such as housing, education, health care and employment, coupled with high expectations during transition (Morris, 1998:57)

Tshitereke suggests that in the post-apartheid epoch, while people's expectations have been heightened, a realisation that delivery is not immediate has meant that discontent and indignation are at their peak. People are more conscious of their deprivation than ever before. This is the ideal situation for a phenomenon like xenophobia to take root and flourish (Tshitereke, 1999:94).

South Africa's political transition to democracy has exposed the unequal distribution of resources and wealth in the country. In this context, Tshitereke notes that people often create a "frustration-scapegoat" (Tshitereke, 1999:95). i.e. they create a target to blame for ongoing deprivation and poverty.

Foreigners, this theory suggests, often become such scapegoats. This is because they are interpreted as a threat to jobs, housing, education and health care (Tshitereke, 1999:95). Morris comments that historical events have indicated that if a

majority group is in a perilous economic position they are more likely to feel threatened by minorities, especially if they are foreigners (Morris, 1998:45)

Generally, scapegoating theory explains xenophobia in terms of broad social and economic factors. Tshitereke (1999:96) introduces a psychological level of explanation to supplement this sociological interpretation. He conceptualises xenophobia in terms of frustration and relative deprivation. Relative-deprivation theory suggests that a key psychological factor in generating social unrest is a sense of relative deprivation.

This arises from a subjective feeling of discontent based on the belief that one is getting less than one feels entitled to. When there is a gap between aspirations and reality, social discontent is likely to result (De la Rey, 1991:79). Violence is not an inevitable outcome of relative deprivation.

The anger caused by deprivation and perceived or real threats from immigrants as it relates to resources does not directly cause the nationals to commit violence, but it frustrates them. Frustration breeds anger, yet angry people do not always commit violence. They could turn their anger inwards and commit suicide. Alternatively, people release their anger on that frustration-scapegoat, usually non-national.

Regarding isolation: The isolation proposition of xenophobia situates foreignness at the heart of enmity towards foreigners. The role of the struggling economy, unemployment and the struggle for scarce resources are some of the factors to be taken into consideration when trying to understand the causes of xenophobia in South Africa (Peberdy 1999b:47).

The scapegoating hypothesis of xenophobia states that the foreigner is used as a scapegoat, someone to blame for social ills and personal frustrations. In this way, the foreigner becomes a target for hostility and violence (Morris, 1998:61).

Here, however, there is an implicit assumption that foreigners automatically become scapegoats. The hypothesis does not clarify why the foreigner, and not another social group or individual, comes to signify unemployment, poverty and deprivation. It does not explain why nationality is the determining feature of such scapegoating. In contrast, the isolation hypothesis of xenophobia situates foreignness at the heart of hostility towards foreigners.

The isolation hypothesis understands xenophobia as a consequence of apartheid South Africa's seclusion from the international community. Morris (1998) argues that apartheid insulated South African citizens from nationalities beyond Southern Africa. In this hypothesis, foreigners represent the unknown to South Africans. With the political transition, however, South Africa's borders have opened up and the country has become integrated into the international community.

This has brought South Africans into direct contact with the unknown, with foreigners. According to the isolation hypothesis, the interface between previously isolated South Africans and unknown foreigners creates a space for hostility to develop. When a group has no history of incorporating strangers it may find it difficult to be welcoming (Morris, 1998:62).

The isolation hypothesis suggests that suspicion and hostility towards strangers in South Africa exists due to international isolation. The hypothesis also explains contemporary xenophobia by recourse to internal isolation, the isolation of South

Africans from South Africans, as a consequence of Apartheid. There is little doubt that the brutal environment created by apartheid with its enormous emphasis on boundary maintenance has also impacted on people's ability to be tolerant of difference (Bond , 2008:106).

Due to the creation of strict boundaries between South African citizens, as well as between the country and other nations, South Africans are unable to accommodate, and indeed, tolerate differences. According to the theory of isolation, South Africans find difference threatening and dangerous (Peberdy, 1999b:81). In this theory, xenophobia exists because of the very foreignness of foreigners. It exists because foreigners are different and unknown.

This theory of isolation has been developed by Hobsbawm(1996:80) in the attempt to explain xenophobia in contemporary European societies. He conceptualises the phenomenon in terms of change, as something that works parallel to rapid social transition.

For him, the old ways of life in Europe have changed so drastically since the 1950's that there is very little of them left to defend. Because old, traditional ways of life have corroded, he argues, xenophobia, separatism and fundamentalism are comprehensible as symptoms of social disorientation, of the fraying, and sometimes the snapping, of the threads of what used to be the network that bound people together in society (Hobsbawm 1996:78).

The strength of this xenophobia is the fear of the unknown. In Hobsbawm's reading, xenophobia is understood as the product of social transition, as a defence against the anxiety induced by the unknown. This applies directly to the isolation hypothesis,

which situates xenophobia in the South African context of change and a large unknown world out there.

The isolation and scapegoating hypotheses of xenophobia provide a general explanation for the phenomenon. In the latter, foreigners are scapegoats for social ills, and the difference (or foreignness) engendered by foreigners accounts for violence and hostility. In both theories, the foreigner is treated as a homogeneous category, and there is no scope for differentiation between various types of foreigner (Human Rights Watch, 1998).

Regarding the bio-cultural issue: Xenophobia in South Africa is not applied equally to all foreigners. Some foreigners are at greater risk than others. African foreigners seem to be particularly vulnerable to violence and hostility (Human Rights Watch, 1998). In this regard the biocultural hypothesis of xenophobia offers an explanation for the asymmetrical targeting of African foreigners by South Africans. The biocultural hypothesis locates xenophobia at the level of visible difference, or otherness, i.e. in terms of physical biological factors and cultural differences exhibited by African foreigners in the country.

For example Nigerians and Congolese, are easily identifiable as the “Other”. Because of their physical features, their bearing, their clothing style and their inability to speak one of the indigenous languages, they are in general clearly distinct and local residents are easily able to pick them out and scapegoat them ( Morris 1998).

In this example, Nigerian and Congolese foreigners are scapegoated due to biocultural factors such as physical appearance and the 'inability to speak one of the

indigenous languages. These factors apply to the identification of Africans from Southern Africa too.

Consider, for example, the identificatory methods purportedly used by the Internal Tracing Units of the South African Police Service (Vale, 2002:102): In trying to establish whether a suspect is an illegal or not, members of the internal tracing units focus on a number of aspects. One of these is language: accent, the pronouncement of certain words (such as Zulu for 'elbow', or 'buttonhole' or the name of a meerkat).

Some are asked what nationality they are and if they reply “Sud” African this is a dead give-away for a Mozambican, while Malawians tend to pronounce the letter 'r' as “errow”. Appearance is another factor in trying to establish whether a suspect is illegal -- hairstyle, type of clothing worn as well as actual physical appearance. In the case of Mozambicans a dead give-away is the vaccination mark on the lower left forearm ... whilst those from Lesotho tend to wear gumboots, carry walking sticks or wear blankets (in the traditional manner), and also speak slightly different Sesotho (Minaar & Hough, 1996:68).

The biological-cultural features of hairstyles, accents, vaccination marks, dress and physical appearance can be read as indexical markers or signifiers. They signify difference and point out foreignness in a way that is immediately visible. As signifiers, these features do play a common role in prompting xenophobic actions.

Similarly, Boullion reports that for French-speaking Africans language is a handicap, as they feel hostility in the way people react when they realise their inability to speak any African South African languages. Dress and hair are also handicaps in the context of rife street crime on the one hand and the sniffing out methods adopted by

the Internal Tracing Units of the South African Police on the other hand (Boullion 1996:71).

Reading physical features as signifiers of foreignness offers a valuable framework for understanding the significance of these features in xenophobic actions. Biological-cultural markers are significant in generating xenophobia because they point out whom to target, i.e. they indicate which particular group of foreigners the South African public dislikes and initiates violence.

However, what they signify and how they have come to signify this must also be explained in order to comment on reasons for xenophobia and its asymmetrical application to certain (black) foreigners. Although the visible otherness of foreign Africans seems to be an important factor behind local hostility, this is not a sufficient explanation for the asymmetrical xenophobia directed towards this group (Boullion, 1996:109).

Biological-cultural factors may stand as indexical markers of difference, but then so do the language, accent, clothing and physical features of white and Asian foreigners. This is not to suggest that these groups are automatically immune to xenophobia, but, relative to African foreigners, they do appear to be at a lower risk for violence.

#### **2.4. META-THEORY: WHAT DO SOCIOLOGICAL AND PSYCHOLOGICAL PERSPECTIVES INDICATE REGARDING STRATEGIC ELEMENTS IN COUNSELLING AND MANAGING XENOPHOBIA?**

This section comprises a brief discussion on what the underlying theoretic material from sociology and psychology can contribute to the dynamic of understanding,

anticipating and managing the action field imbedded in the phenomenon of xenophobia. The rationale for including this discussion is that the insights gained from it can be utilised in a context of theoretical interaction when strategic elements of understanding, anticipating and managing the situation of xenophobia from a pastoral perspective are discussed in the latter parts of this dissertation.

South Africa has a track-record of violence as a means of protest and the targeting of foreigners in particular; it was clear that while most of the attacks were directed against foreign, primarily African, migrants, that this was not the rule. Attacks were also noted against Chinese-speakers, Pakistani migrants as well as against South Africans from minority language groups (in the conflict areas) such as those who speak sePedi and isiTsonga. (Crush, 2008:67).

Settlements that have recently (2008) experienced the expression of 'xenophobic' violence have also been the site of violent and other forms of protest around other issues, most notably service delivery (Crush, 2008:70). To address xenophobia in the dynamics of its occurrence and re-occurrence in the recent South African history, the following strategic elements- amongst others- were considered in human scientific efforts to get to grips with and manage the phenomenon of xenophobia:

#### **2.4.1. Increased enlightenment and Community Mobilization for Action against Xenophobia**

Enlightenment programmes should be organised for people about the need for tolerance, understanding, and accommodation of other people/groups (Tshitereke 1999:62). This can be achieved with the support of various agencies/agents of socialisation, including the mass media, the religious institutions, the educational

system, community organisations, the civil society, non-governmental organisations, etc.

#### **2.4.2. Xenophobia can be reduced through cultural integration, inter-marriage, and developing a culture of hospitality**

Multi-cultural activities and programmes which will enhance cultural interaction and integration should be encouraged (Harris 2001:56). This would help to enhance inter-group understanding and inter-group relations.

#### **2.4.3. Good Governance**

The incidence of xenophobia can also be reduced through good governance and responsible leadership. With good governance and responsible leadership, national economic downturns caused through corruption, mismanagement, mal-administration and other such human failures would be reduced, thereby reducing the incidence of people migrating from their home countries to seek greener pastures in other countries (Harris 2001:57) .

Steps should also be taken to ensure adequate social welfare facilities and support systems for the poor in order to reduce their proneness to xenophobic acts.

#### **2.4.4. By applying Logotherapy**

Logotherapy is a psychological therapy through meaning built on three pillars. That is, the freedom of will, the will to meaning and the meaning of life (Frankl, 1984:83).

The freedom of man is expatiated in logotherapy. Frankl (1984) posited that man has freedom to make choice out of many alternatives in life. This is why man is different from animals and plants; because man is the only species that can think rationally and decide by making choices.

“Man is not fully conditioned and determined but rather determined himself whether he gives in to conditions or stands up to them. In other words man is ultimately self-determining. Man does not simply exist but always decides what his existence will be, what he will become in the next moment. Man is capable of changing the world for the better if possible and of changing himself for the better if necessary” (Frankl, 1984:83).

The will to meaning is the primary motivation in man according to Frankl (1984:75) “This meaning is unique and specific in that it must and can be fulfilled by him alone: Only then does it achieve a significance which will satisfy his own will to meaning” (Frankl 1984:75).

Therefore the search for meaning is an everyday issue because as long as we are living the search continues. One must realise that meaning cannot be given to a patient or people by the therapist. Meaning is like when the therapist and patients are both in a dark room and the therapist provides light for his patient to see. It is left for the patient to find meaning by him or herself (Asagba, 1996:56).

Frankl (1984) posited that “the logotherapist’s role consists of widening and broadening the visual field of the patient – so that the whole spectrum of potential meaning becomes conscious and visible to him”. The meaning of life is always changing from minute to minute, hour to hour, day to day and year to year. Also, from one person to another person. This is always so as long as we are living on earth.

Guttman (1999:56) also confirmed Frankl’s concepts of meaning that “when a person is unable to discover, recognise and accept meaning, he finds himself in an “existential vacuum”. This vacuum cries out for fulfilment. Those who are unable to

fill their lives by finding meaning are apt to pay a price in the form of psychiatric symptoms, such as anomie, addiction and aggression, which in their severest forms lead to what Frankl has termed “existential neurosis”. These persons suffer from anxiety and depression.”

Frankl (1984:75) had long discovered from his theory and experience in practice with patients and statistical data from the population in different countries that “existential frustration” and “existential vacuum” usually manifest in depression addiction and violence which he termed “mass neurotic triad.” This can be found in most countries of the world as a result of globalization, especially in South Africa. Existential neurosis” can also manifest as existential phobia in which xenophobia is one type of phobia. That is, the fear of strangers or foreigners.

South Africans are not only having xenophobia but they are also aggressive to foreigners by killing and burning their fellow human beings. All these could be regarded as the result of “existential vacuum” that leads to existential neurosis, for instance xenophobia.

Logotherapists cannot give meaning to patients or people but they can expose them to meaningful activities in other for them to find meaning themselves, accordingly the application of logotherapy to combat or curtail xenophobia in South Africa comprises the extensive utilisation of the Socratic method of counselling or therapy.

That is, the use of “Socrates’ dialogue or self-discovery discourse” is very important in logotherapy either in individual or group therapy. This enables individuals “to get in touch with their unconsciousness and become aware of their true evaluation of themselves and their potentials, their preferred directions, and their deepest meaning orientation” (Fabry, 1987:108).

After the self-discovery of themselves, people need to detach themselves from themselves (from their self-centered persons) and see themselves from objective perspective. This technique is called dereflection by Frankl. He believed that man has ability to be able to detach him or herself from self which is termed “self-transcendence”. This ability makes man solely human and makes man different from animals and plants. Because it is human beings who can think rationally and make choices and also be responsible for the choice one makes in life.

Therefore, “self-transcendence” of man means ability to detach from oneself and focus on object or persons rather than him/her. That is, someone to encounter or love or relate and nation to experience. This is what Frankl termed experimental value which is one of the three avenues to find meaning in life. The second avenue is creative value which means that there are many great things to create in life, task or goals to fulfil that are out there in the world waiting for individuals to discover.

The third avenue to find meaning in life is attitudinal value. This is our attitude towards unavoidable situations or suffering in life. This is what Frankl always hammers upon that we have freedom to make choice which is our attitude toward any unchangeable condition in life.

Lukas (1986:48) noted that the application of logotherapy could be followed up with four steps in therapy. The same thing goes for the application of logotherapy to combat or curtail xenophobia in South Africa.

The first step is to make the people of South Africa to distance themselves from the symptoms of xenophobia. This would allow them to see xenophobia from the objective point of view. After detaching themselves from the fear of foreigners, they would be able to put themselves in the foreigners’ positions which would be followed

by the second step. This is known as “modification of the attitude” which would lead to the “reduction of the symptom”. This means that their attitude toward foreigners has reduced, disappeared or “at least become bearable”. This would lead to the third step which is “an orientation toward meaningful activities and experiences”.

South Africans can be exposed to all meaningful activities which people can find through three avenues to find meaning such as creative value, creative activities, or experimental value. This is to make someone encounter or experience nature or works and attitudinal value in order to see meaning in their unavoidable suffering.

Therefore, the government of South Africa needs to provide work for all unemployed people in South Africa by offering training in different skills so that they can discover their meaningful potentials in their lives. Even those who are working need to be provided continuing education and exposure to modern technologies so that they can see tasks or life goals to be fulfilled.

### **South African Constitution and Logotherapy**

The presidents, ministers and deputy ministers should remember the South African constitution – “oaths and solemn affirmations prescribed by schedule 2 of Act 108 of 1996”. (Cloete, 1998:78)

Furthermore, there is a need to educate South Africans about their constitution. This has to be in different languages which can be understood at the grassroots. It is an irony that the South African constitution is related to the principles of logotherapy. This was confirmed by Cloete (1998:79) that “all these provisions of the constitution focus on the responsibility of the public institutions and functionaries to satisfy the

needs of the people. The provisions of the constitutions are intended to give every person living in South Africa meaning in life”.

In addition, regarding the presence of foreign nationals, it is stipulated in the constitution that everyone in South Africa has the right to health care and you do not need documentation in order to see a health worker or to receive emergency treatment.

In section 22 and 24 permit relating to the asylum application or refugee status, the refugee have labour rights in South Africa – any employment contract or relationship he enters will be legally recognised. The basic conditions of employment apply and he should be paid a minimum wage. ” (Cloete, 1998:78) Yet, there is existence of xenophobia in South Africa which is against the South African constitution.

#### **2.4.5. Ensure prosecutions and strengthen justice mechanisms**

It is important to prosecute leaders and others involved in the xenophobic violence and strengthen justice mechanisms to protect the rights of minority and marginalised groups. There is little doubt that the impunity the perpetrators of xenophobic violence have been enjoying will continue to encourage the ill-intentioned to attack foreigners for varying reasons and motives. Evidence shows that prosecution and retribution exert some deterrence for criminal intent and behaviour (Vale, 2002:102).

### **2.5. CONCLUSION**

Psychology and Sociology deal with human behaviour, social conditions, and attitude, so that a person may know how to live in society and to help him or her to solve problems (Advanced learner's dictionary of current English, 1995:936).This

chapter has analysed conditions under which xenophobia is likely to occur. Sociological and psychological perspectives and theories have been explored,

Xenophobia in South Africa has been a result of people believing that they deserve what they consider theirs but stolen by foreigners. Migrants tend to be blamed for crime, corruption and other socioeconomic ills; they are seen as the source of illegitimate competition for jobs, trade and houses.

The unfulfilled expectations lead to nationals taking out their frustrations and bitterness on foreigners. The poor are perhaps now more conscious of their rights and that create good ground for xenophobic sentiments.

To address xenophobia, South Africans should distance themselves from the violence and hate of foreigners. This will allow them to see xenophobia from the objective point of view. After detaching themselves from the fear of foreigners, they will be able to put themselves in the positions of foreigners. Which will lead to the “reduction of the fear of foreigners”. This means that their attitude toward foreigners has reduced, disappeared or “at least become bearable”. This will lead to the “an orientation toward meaningful activities and experiences”.

From the above mentioned strategy to address xenophobia, the Bible has its views which will help South Africans to deal with the issue of fear and frustration toward the foreigner. The next chapter will give the Biblical point of view on the fear of foreigner with the purpose of formulating normative theory for addressing this issue from a pastoral vantage point.

## **CHAPTER 3.**

# **BASIS THEORY DERIVED FROM OLD AND NEW TESTAMENT PERSPECTIVES ON THE CONCEPT OF FOREIGNER AND ITS IMPLICATIONS FOR XENOPHOBIA**

## **3.1 INTRODUCTION**

Dingemans (1996:45) distinguishes three aspects in practical-theological research:

- The analysing description of the practical- theological situation;
- Research into normative viewpoints;
- the development of a strategy for change flowing from the description of the normative viewpoints.

In this chapter the second aspect (research into normative viewpoints) will be explored.

An overview of Biblical perspectives on the place of foreigners in society proves various angles in getting to terms with the presence of the foreigner in the Old and New Testament communities Perspectives ranging from compassion for people in a vulnerable position to conquering the estranging elements in the relationship with foreigners surface from this overview.

When Israel was constituted as a nation at Sinai (Exodus 19-24), a concern for resident aliens was implemented into the legal system. The alien peoples received special protection under the law (Exodus 22:21; 23:9), and were even to be loved as native Israelites (Leviticus 19:34). Such protection was particularly necessary as immigrants would not have the social network of kinship relations for support during

exigencies. Yet, although ancient Near Eastern law codes stressed protection for the widow and orphan, only Israel's contained legislation for the resident alien. This was probably due to the peculiar circumstances of her origin. (Henry, 2005:51)

After Sinai and the wilderness wanderings, Israel received the gift of the Promised Land. In order to occupy it, however, she had to purge the land of its foreign population. Foreigners in this context represented hostile agents that would contaminate Israel and render her unholy before God (Barnes, 2005:23).

For the same reason, covenants and marriages with foreigners were forbidden. Paradoxically, only if her religion was pure could Israel be of help to foreigners (cf. Rahab, Ruth, Naaman, the widow of Zarepath). If Israel became sinful in the holy land, she would lose God's permanent presence, as he would become like a temporary resident (Jeremiah 14:8) (Barnes, 2005:23).

And yet Israel's entire existence was bound up with being a blessing to foreigners (Genesis, 12). Some psalms envisioned the time when all nations would become subject to an Israelite king who would rule the world with justice. Solomon's prayer at the inauguration of the temple implied that it was to be a house of prayer for all peoples, as Israelite and foreigner could both pray to its Lord (1 Kings 8:41-43; cf. Isaiah 56:3-8).

The prophets predicted that all nations would go up to Jerusalem to learn the Torah and depart changed people, no longer alienated from each other (Isaiah 2:1-4; Micah 4:1-5) (Jenni & Westerman, 1997:50).

Although Israel received a residence in the promised land, she was reminded that the land was God's and that he allowed her to settle on it as a resident alien

(Leviticus 25:23; cf. 1 Chronicles 29:15; Psalms 39:12; 119:19). Israel must wait for a true home (Jenni & Westerman, 1997:50).

By the time of the New Testament, Israel had become extremely exclusive, largely forgetting her mission to the nations. When the Messiah arrived, however, foreigners were present (Matthew 2:1-12). During his ministry, he constantly interacted with them, indicating that God's love embraced the world (Luke 17:18; John 4). A Roman soldier pronounced a eulogy at his death (Luke 23:47).

Death broke the hostile powers that caused human divisions (Ephesians 2:14-18). In Christ there was no longer any important racial, linguistic, or ethnic difference (Galatians 3:26-29). Pentecost (Acts 2) can be interpreted as reversing the judgment of the tower of Babel (Genesis 11:1-9).

At the same time, there was the realization that while members of the church had their citizenship in heaven, they were resident aliens on earth ( 1 Peter 1:17 ; 2:11 ). Before the coming of the kingdom, they had to live a nomadic existence as strangers and pilgrims, much like the patriarchs of the Old Testament (Hebrew 11:9-16 ). They must live in hope and faith, praying for the invasion of the kingdom and waiting patiently for the gift of a new Canaan, a new Eden, where they can reside with their God (Revelation 21:22).

Meanwhile the church must act by helping literal strangers and foreigners, remembering her own identity and God's love for the powerless (Matthew 25:35; 38 ; 43 ;44 ). Hospitality (love for the stranger) is to be a characteristic of the follower of Christ (1 Peter 4:9; cf. Romans 12:13; Hebrew 13:2).

The chapter under consideration will revolve around the biblical view on how to deal with foreigners by using key elements in the exegetical method described by De Klerk and Janse van Rensburg (2005) as point of departure. An in-depth exegetical study will be made from the following passages from Scripture: Exodus 22: 21-24, Deuteronomy 10:17-19, Matthew 25:21-46; Hebrews 13:1-3.

Basis theoretical markers will be drawn from this exegetical study, providing the normative ground for designing a pastoral model with the eye on counselling South African nationals in a situation of xenophobia.

## **3.2. OLD TESTAMENT PERSPECTIVES ON THE CONCEPT OF FOREIGNER**

### **3.2.1. Exegetical perspectives from Exodus 22:21-24,**

#### **3.2.1.1. The place of Exodus 22:21-24 in the context of the book**

Exodus continues the narrative that began in Genesis (Dillard & Longman, 1994). The English name for this book of the Pentateuch, or Law of Moses, comes from the Greek Old Testament title *exodus*, which means "exit", "going out" or "departure from a place", especially the emigration of large bodies of people from one country to another (Exodus 19:1).

The title is a logical one in that Israel's exodus from Egypt is the dominant theme of the book (Hill & Wilton, 2000:81 ).The context of the book refers to God's mighty deliverance of Israel from slavery in Egypt and their departure from that land as the people of God (Barnes 2005:24).

Clearly, the exodus was God's greatest act of salvation in the Old Testament. The Israelites, God's chosen people, were living in oppressive conditions in Egypt; they were treated as slaves and exploited as cheap labour (Dillard & Longman, 1994:65).

These acts of God signalled His good intentions to keep the promises made generations ago to Abraham and the other patriarchs (cf. 3:7-16). Israel's exodus from Egypt is the redemptive event of the Old Testament (Hill & Walton, 2000:81).

The book of Exodus begins with Jacob's descendants suffering oppression, slavery, and infanticide in Egypt. The Pharaoh so fears the Israelites that he attempts a ruthless form of population control (Dillard & Longman, 1994). The book ends with the glory manifested in the midst of His liberated people (tabernacle) in the wilderness (Chapter 40).

### **3.2.1.2. The establishment of the socio-historical context of Exodus 22:21-24**

The event described in Exodus is a continuation of a narrative begun in Genesis and it refers to God's mighty deliverance of Israel from slavery in Egypt. There arose a new king (after several successions in Joseph's time), which knew not Joseph (1:8) All that knew him loved him, and were kind to his relations for his sake. However; when he was dead he was soon forgotten, and the remembrance of the good offices he had done was either not retained or not regarded (Wesley, 2005:1112).

Furthermore, Exodus lays a foundational theology in which God reveals His name, His attributes, His redemption, His Law and how He is to be worshipped. It also reports the appointment and work of Moses as the mediator of the Sinaitic covenant, describes the beginnings of the priesthood in Israel, defines the role of the prophet and relates how the ancient covenant relationship between God and His people came under a new administration. This book reassures that God remembers and is concerned about His people (NIV Study Bible, 2002).

In addition, God was concerned about foreigners who were to live among his people. As stated in Exodus 22:21. The Israelites were not to offer sacrifice to foreign deities;

but a foreigner himself they were not only to tolerate, but were not to vex or oppress him, bearing in mind that they also had been foreigners in Egypt. Exodus 23:9 and Leviticus 19:33-34).

Whilst the foreigner, as having no rights, is thus commended to the kindness of the people through their remembrance of what they themselves had experienced in Egypt, those members of the nation itself who were most in need of protection (widows and orphans) are secured from humiliation by an assurance of the special care and watchfulness of Jehovah.

Under which such forsaken ones stand, inasmuch as Jehovah Himself would take their troubles upon Himself, and punish their oppressors with just retribution. ענה to humiliate includes not only unjust oppression, but every kind of cold and contemptuous treatment (Wesley, 2005:113).

The suffix in אתו (Exodus 22:23) refers to both אלמנה and יתום, according to the rule that when there are two or more subjects of different genders, the masculine is employed. The כִּי before אֲנִי expresses a strong assurance: "yea, if he cries to Me, I will hearken to him" (Gill, 2005:32).

God emphasizes that a stranger must not be abused, not wronged in judgment by the magistrates, not imposed upon in contracts, nor any advantage taken of his ignorance or necessity, no, nor must he be taunted, or upbraided with his being a stranger; for all these were vexations. "For you were strangers in Egypt - And knew what it was to be vexed and oppressed there" (Exodus 22:21). Those that have themselves been in poverty and distress, if Providence enrich and enlarge them, ought to show a particular tenderness towards those that are now in such

circumstances as they were in formerly, now doing to them as they then wished to be done by.

### **3.2.1.3. The genre of Exodus 22:21**

It is the second book of the Torah, in the Bible. The Torah being the 5 books in the Bible that Moses wrote: Genesis, Exodus, Numbers, Leviticus, and Deuteronomy. Exodus is an adventure narrative par excellence.

It features a cruel villain (Pharaoh), an unlikely hero (Moses), overwhelming disasters (the plagues), a spectacular deliverance (crossing the Red Sea), a long journey (through the wilderness), a mountaintop experience (where Moses received the Ten Commandments), and a grand finale (the presence of God coming down to the ark of the covenant, filling the tabernacle with glory). (Archer, 1985:90).

The basic framework of the book is epic. Epics begin with a nation in crisis, and this epic opens with the Israelites languishing in slavery and their would-be deliverer born under the threat of death by drowning. The story proceeds along epic lines, with a cosmic confrontation between good and evil that is happily resolved through a mighty act of rescue and a long journey to freedom. Moses is the heroic (albeit imperfect) national leader who serves as the human instrument of a divine deliverance.

Like many epics, Exodus is also the story of the founding of a nation. This helps to explain how the second half of the book connects to the first: once the people of God are delivered from bondage, they meet to receive a national constitution (the Ten

Commandments) and to establish a place for their national assembly (the tabernacle).

Within its epic framework, Exodus also contains a wealth of subgenres: rescue story, calling story, diplomatic negotiation, plague story, genealogy, institution of a festival, song of victory, travelogue, miracle story, legal code, case law, covenant renewal ceremony, architectural blueprint, garment design, building narrative and command. (Archer,1985:91).

Exodus 22:21 is the command of God the people of Israel who are going to inherit the land on how they should live in an ideal society and also offer an explanation of the institutions and practices that produce the society that is pictured.

#### **3.2.1.4. The key verse in Exodus 22:21-24.**

The selected key verse – taking the focus of this particular study into consideration- is verse 22: "Do not mistreat an alien or oppress him, for you were aliens in Egypt."

A stranger is one that is not born in the same country but comes into another country to sojourn. It means that the person is not a native of the place but of another kingdom or country.

A stranger to the commonwealth of Israel, that is only in it for a time on trade and business, or through one providence or another; or else a proselyte is meant, not a proselyte of righteousness, who has embraced the true religion. But a proselyte of the gate that takes upon him the commands of the sons of Noah; or, as Aben Ezra here expresses it who takes upon him not to serve idols; such were allowed to dwell among the Israelites, and they were to carry it friendly and kindly to them, (Jenni & Westerman, 1997:68).

**To oppress:** means to exercise authority or power in a burdensome, cruel, or unjust manner. It can also be defined as an act or instance of oppressing, the state of being oppressed, and the feeling of being heavily burdened, mentally or physically, by troubles, adverse conditions, and anxiety. (Butler 1991:101).

This command to Israel should be read in the light that they themselves had also previously been aliens in Egypt. Consciousness of their own history as aliens should be a central factor in aligning them to have true compassion for the vulnerability of the foreigners in their midst.

#### **3.2.1.5. The establishment of the facts of salvation in Exodus 22:21-24, and the consequential exhortations.**

The book Exodus presents us with a divine revelation concerning God acts of kindness and compassion toward those who suffer or are vulnerable especially aliens and orphans from the beginning of Exodus (Gill, 2005:42).

In the same way, Exodus 22:21-24 points us to Jesus who came on earth to reconcile us as aliens and strangers by our sinful nature to God. Through the death of Jesus God has extended his love toward us and when we were still sinners Christ died for us.

#### **3.2.1.6. The establishment of the communication goal with Exodus 22:21-24**

The story of the people of Israel is a story of wanderings and sojourns in many places. When Joseph was sold into Egypt, he learned to adjust to a new culture. When there was famine in the land, Jacob and his sons and their families (exiles and sojourners) went to Egypt. When their descendants had been turned into slaves in Egypt, God called Moses to lead the Israelite people out of this oppression into a

new period of wandering. Moses himself had been raised in a foreign family (Mann, 1988:99).

As the people wandered in the wilderness after crossing the Red Sea, their task was to once again try to set up a society that would ensure the reign of the justice of God on earth. In each of these periods, as the structures of society were put in place, or as prophets spoke about God's will for society, a recurrent theme was concern for the welfare of three groups unable to be self-sufficient: the sojourners (foreigners), the widows, and the orphans. (Butler, 1991:134).

Over and over, Israel was told to remember the sojourners and treat them with justice and compassion, remembering that their own ancestors had been in the same situation. Exodus 22:21-24 is an example of the way in which it was constantly communicated to the Israelite society that they had to provide for sojourners and those in need.

### **3.2.1.7. What basis theoretical markers can be derived from Exodus 22:21-24 regarding treatment of foreigners in the covenant society of God?**

The following key perspectives surface from the exegetical analysis of Exodus 22:21-24:

- God cares for the vulnerable.
- God defends the poor, the widow, the orphans and the aliens.
- When the vulnerable cries, God hears them.
- God will avenge for every crime committed against aliens.
- The attitude of God`s people – anchored in the attitude of their God towards the vulnerable and foreigners- should be to give them good treatment.

- God's people should constantly be aware that they were also foreigners in Egypt and would have still been in this vulnerable position were it not for their God's redemptive grace. This is an important marker for assisting people in looking through new eyes at the position of the foreigner.

The basic theoretical implications of the abovementioned exegetical perspective for theory formation in a pastoral situation of addressing the manifestation of Xenophobia are the following:

Since God is full of compassion for the vulnerable, his people should have the same attitude toward the poor, the fatherless, the widow and foreigners. Aliens need to be defended and protected as they live in the foreign because God hears their prayers.

These actions of God's people should be anchored in the attitude of the God they serve and should reflect a sensitivity for the foreigners in the light of their own history of being foreigners in a strange land.

### **3.2.2. Exegetical perspectives from Deuteronomy 10:17-19**

#### **3.2.2.1 Deuteronomy 10:17-19 in the context of the book and the book in the context of the Bible.**

The Book of Deuteronomy ("second law" derived from the Greek *deuteron nomos*) is the fifth book of the Hebrew Bible, and of the Jewish Torah/Pentateuch. The Hebrew title is taken from the opening phrase *Eleh ha-devarim*, "These are the words..."; the English title is a mistranslation of the Hebrew phrase *mishneh ha-torah ha-zoth*, "a copy of this law", in Deuteronomy 17:18, as to *deuteronomion touto* - "this second law" (Hill & Walton, 2000: 98).

The book consists of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land. The first sermon recapitulates the forty years of wilderness wanderings which have led to this moment, and ends with an exhortation to observe the law (or teachings); the second reminds the Israelites of the need for exclusive allegiance to one God and observance of the laws he has given them, on which their possession of the land depends; and the third offers the comfort that even should Israel prove unfaithful and so lose the land, with repentance all can be restored (Wolf, 1991:67).

Traditionally accepted as the genuine words of Moses delivered on the eve of the occupation of Canaan, a broad consensus of modern scholars see its origins in traditions from Israel (the northern kingdom) brought south to the Kingdom of Judah in the wake of the Assyrian destruction of Samaria (8th century BCE) and then adapted to a program of nationalist reform in the time of King Josiah (late 7th century), with the final form of the modern book emerging in the milieu of the return from the Babylonian exile during the late 6th century ( Benware, 1993:108).

One of its most significant verses is Deuteronomy 6:4, the *Shema*, which has become the definitive statement of Jewish identity: "Hear, O Israel: the LORD our God, the LORD is one." Deuteronomy 6:4-5 were also quoted by Jesus in Mark 12:28-34 as part of the Great Commandment. Its many themes can be organised around the three poles of Israel, Israel's God, and the covenant which binds them together (Schultz, 2000:106).

Themes regarding Israel's relationship with God include election, faithfulness, obedience, and God's promise of blessings, all expressed through the covenant: "obedience is not primarily a duty imposed by one party on another, but an

expression of covenantal relationship. "Yahweh has chosen ("elected") Israel as his special property" (Deuteronomy 7:6 and elsewhere) and Moses stresses to the Israelites the need for obedience to God and covenant and the consequences of unfaithfulness and disobedience (Schultz, 2000:107).

Yet the first several chapters of Deuteronomy are a long retelling of Israel's past disobedience - but also God's gracious care, leading to a long call to Israel to choose life over death and blessing over curse (chapters 7-11).

Dillard and Longman(1984:58) note that the centralisation of worship is an important and repeated theme in Deuteronomy, and that this is designed to focus the hearer's attention on the unique and exclusive holiness of YHWH.

Deuteronomy's concept of God changed over time: the earliest 7th century layer is monolatrous, not denying the reality of other gods but enforcing the worship of Yahweh in Jerusalem alone; in the later, Exilic layers from the mid-6th century, especially chapter 4, this becomes monotheism, the idea that only one god exists. God is simultaneously present in the Temple and in heaven - an important and innovative concept called "name theology." (Sailhamer 1995:86).

After the review of Israel's history in chapters 1 to 4, there is a restatement of the Decalogue in chapter 5. This arrangement of material highlights God's sovereign relationship with Israel prior to the giving of establishment of the Law. The Decalogue in turn then provides the foundational principles for the subsequent, more detailed laws. Some scholars go so far as to see a correlation between each of the laws of the Decalogue and each of the more detailed 'case-law' of the rest of the book (Sailhamer 1995:87).

This foundational aspect of the Decalogue is also demonstrated by the emphasis to actively remember the law of God (Deuteronomy 6:4-9), immediately after the Decalogue. The Law as it is broadly presented across Deuteronomy defines Israel both as a community and defines their relationship with YHWH. There is throughout the law a sense of justice. For example the demand for multiple witness (Deuteronomy 17:6-7), cities of refuge (19:1-10) or the provision of judges (17:8-13).

The core of Deuteronomy is the Biblical covenant which binds Yahweh and Israel by oaths of fidelity (Yahweh and Israel each faithful to the other) and obedience (Israel obedient to Yahweh). God will give Israel blessings of the land, fertility and prosperity so long as Israel is faithful to God's teaching; disobedience will lead to curses and punishment. But, (according to the Deuteronomists), Israel's prime sin is lack of faith, apostasy: contrary to the first and fundamental commandment ("Thou shalt have no other gods before me") the people have entered into relations with other gods) (Zuck, 1991:145).

The covenant is based on 7th century Assyrian suzerain-vassal treaties by which the Great King (the Assyrian suzerain) regulated relationships with lesser rulers; Deuteronomy is thus making the claim that Yahweh, not the Assyrian monarch, is the Great King to whom Israel owes loyalty.

The terms of the treaty are that Israel holds the land from Yahweh, but Israel's tenancy of the land is conditional on keeping the covenant, which in turn necessitates tempered rule by state and village leaders who keep the covenant: "These beliefs" "dubbed biblical Yahwism, are widely recognized in biblical scholarship as enshrined in Deuteronomy and the Deuteronomistic History (Joshua through Kings)" (Zuck, 1991:146).

Dillard and Longman (1984) in their Introduction to the Old Testament stress the living nature of the covenant between YHWH and Israel as a nation: The people of Israel are addressed by Moses as a unity, and their allegiance to the covenant is not one of obeisance, but comes out of a pre-existing relationship between God and Israel, established with Abraham and attested to by the Exodus event, so that the laws of Deuteronomy set the nation of Israel apart, signaling the unique status of the Jewish nation.

The land is God's gift to Israel, and many of the laws, festivals and instructions in Deuteronomy are given in the light of Israel's occupation of the land. Dillard and Longman note that "In 131 of the 167 times the verb "give" occurs in the book, the subject of the action is YHWH." Deuteronomy makes Torah the ultimate authority for Israel, one to which even the king is subject (Dillard & Longman, 1994:90).

Deuteronomy stresses the uniqueness of God, the need for drastic centralisation of worship, and a concern for the position of the poor and disadvantaged. Thus in Deuteronomy 10:17-19 stresses on the heart of God who is concerned for the orphan and the strangers. He commends Israel to love foreigners because he was a foreigner in Egypt.

### **3.2.2.2. The establishment of the socio-historical context of Deuteronomy**

#### **10:17-19**

The book of Deuteronomy reflects a long process of compilation as the community reapplied the Mosaic traditions in later situations, as indeed the book itself suggests (Exodus 30:1-5, Exodus 6:20-25).

The concept of covenant around which the book revolves is not primarily a legal concept, but a cultural way of expressing relationship between Yahweh and His

people. The call to obedience throughout the book is an appeal to order all of life in relation to the One who had revealed Himself in their history as the true and living God. It is not just the imposition of law; it is a call to choose God (30:15-20, cf. Joshua 24:14-15), which worked out in practical instructions.

The emphasis on intentional and joyful obedience of the covenant partner's heart as the proper response to God's grace moves toward more responsibility for the individual (e.g., 30:11-14), and a subsequent emphasis on motive and intention also advocated by the prophets (e.g., Jeremiah 7:21-23). Other characteristics of the book are closely related to this emphasis. Total loyalty to God was crucial, which meant rejecting the worship of any other gods (6:13-15, 8:19, 9:7-12, 30:15-20).

The book of Deuteronomy including Deuteronomy 10:17-19 reflects the application, and reinterpretation of the older Mosaic instructions in new and changing historical circumstances of Israel. Previously Israel was in Egypt but the present circumstances suggest in part that they are about to take possession of the land. There is concern with justice, especially toward the weaker members of the community (10:18-19, 14:28-29, 15:1-18, 24:14-15). God's love for His people and a desire for a mutual loving relationship are also prominent (6:5, 7:13-14, 23:5, 30:6, and 19-20) (Erickson, 1985:89).

### **3.2.2.3. The genre of Deuteronomy 10:17-19 in the context of the book**

Deuteronomy is a book of the heart, instruction (Heb: *torah*) in how to live intentionally as God's people in response to His love and mercy (e.g., 4:29, 6:4, 32-40, 11:1). One of the most important features of the book is its homiletic style. The commandments are not presented in legal format, but are cast in the style of a

sermon, interwoven with pleas and exhortations to obedience, all grounded in the prevenient (initiating) grace of God.

Like the other books of the Pentateuch, Deuteronomy is essentially a narrative document. There is a general alternation between narrative (sections I, III, V, and VII) and didactic (sections II, IV, and VI) material in Deuteronomy.<sup>10</sup> However there is some mixture of narrative and didactic material in sections V and VII. Deuteronomy is essentially a story in which Moses included several of his sermons to the new generation of Israelites<sup>23</sup>. (The Navarre Bible Commentary: 2006:134). Exodus 22:21 is a command that God gave to his people regarding aliens and poor people.

#### **3.2.2.4. The key verse and its immediate context in Deuteronomy 10:17-19**

The selected key verse – taking the focus of this study into account- is verse 19: “And you are to love those who are foreigners, for you yourselves were foreigners in Egypt”.

- **“Love therefore the stranger”, in Verse 19:** The primary meaning of the word "love" in Scripture is a "purposeful commitment to sacrificial action for another." In the Bible it is a fact that loving God is equated with obeying His Word. The two are inseparable. (Murphy, 1990:105).

Powerful emotions may accompany love, but it is the commitment of the will that holds true biblical love steadfast and unchanging. Emotions may change, but a commitment to love in a biblical manner endures and is the hallmark of a disciple of Christ. It is an emotion of strong affection and personal attachment. It is a virtue representing all of human kindness, compassion, and affection.

Because the Lord loves him; and another reason follows, particularly binding on the Israelites.

The concept of *Agape*, as the love theme of the Bible, can only be defined by the nature of God. John affirms that "God is love" (1 John 4:8). God does not merely love; he *is* love. Everything that God does flows from his love (Hayes & Prussner 1995:83).

John emphasizes repeatedly that God the Father loves the Son (John 5:20; John 17:23 John 17:26) and that the Son loves the Father (John 14:31). Because the Father loves the Son, He made his will known to him. Jesus in turn demonstrated his love to the Father through his submission and obedience.

**The fact that Israel has a history of knowing what it means to be foreigners themselves, surfaces yet again in this selected key verse: "For you were strangers in the land of Egypt":**

It means therefore that Israel should sympathize with such, and show them compassion, relieve them in distress, and afford them whatever they want, and is in the power of their hands to communicate to them; remembering their own condition in Egypt, and how welcome such a treatment would have been to them then, as well as the kind and careful providence of God towards them at that time (Whybray,1995:76).

### **3.2.2.5. The establishment of the facts of salvation in Deuteronomy 10:17-19 and the consequential exhortations.**

Deuteronomy 10 shows God's mercy, in renewing the two tables, in leading Israel forward and the exhortation for Israel to fear, love, and serve God. Thus Deuteronomy 10:17-19 shows God love for the widows, orphans and strangers. This is the manifestation of God love toward the defenceless "God Is Love."

The theme of the entire Bible is the self-revelation of the God of love. In the garden of Eden, God commanded that "you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" ( Genesis 2:17 ). We are not prepared, then, when God looks for Adam after his sin, calling out "Where are you?" God seeks Adam, not to put him to death, but to reestablish a relationship with him. God, the Lover, will not allow sin to stand between him and his creature. He personally bridges the gap (Hayes & Prussner 1995:84).

That seeking and bridging reaches its pinnacle when God sends his Son into the world to rescue sinners and to provide them with eternal life ( John 3:16 ; Romans 5:7-8 ; Ephesians 2:1-5 ). John declares, "This is how we know what love is: Jesus Christ laid down his life for us" (1 John 3:16). God's love is not based on the merit of the recipient (Deuteronomy 7:7-8; Romans 5:7-8 ). Because he is love, God is not willing that any person should perish, but wills that everyone repent and live (Ezekiel 18:32 ; 2 Peter 3:9 ). (Murphy, 1990:105)

### **3.2.2.6. The establishment of the communication goal with Deuteronomy 10:17-19**

The purpose of the Holy Spirit in communicating this command in Deuteronomy 10:17-19 is to show that God is the almighty and the unique God who is full of love and mercy and cannot be compared with other gods. He did not only create mankind but he also takes care of them. He is full of love and compassion for the weak. For this purpose he provides for them food, clothes as he cares.

He is commanding his people to have the same attitude toward the weak (Orphans, widows and aliens) by committing themselves to love and care for these vulnerable people. This passage yet again stresses that people with a history of being familiar with what it entails to be a foreigner, should be in a position to have true compassion with foreigners in their environment.

### **3.2.2.7. What basis theoretical markers can be derived from Deuteronomy 10:17-19 regarding treatment of foreigners in the covenant society of God**

The following key perspectives surface from the exegetical analysis of Deuteronomy 10: 17-19:

- God is the only God.
- He is the Only God and binds Himself to a covenant society that cannot else but being fully committed to Him.
- He provide for the need of the weak
- He is the source of love and compassion

- Aliens need to be loved and to be shown justice by the covenant community that experienced the love of the One God firsthand in their own lives as people liberated from being oppressed foreigners.

The basis theoretical implications of the abovementioned exegetical perspective for theory formation in a pastoral situation of addressing the manifestation of Xenophobia are the following:

Since God is unique, he cannot be compared to any other God in the universe. His word requires obedience and full commitment. He commands his people to love the aliens. The aim of God for his people living in the community is to promote peace and justice for all.

### **3.3 NEW TESTAMENT PERSPECTIVES ON THE CONCEPT OF FOREIGNER**

#### **3.3.1. Exegetical perspectives from Matthew 25:31-46.**

##### **3.3.1.1. The place of Matthew 25:31-46 in the context of the book**

The writer of the Gospel of Matthew did not identify himself by name. The ancient church unanimously credited this gospel to the apostle Matthew. No other writer has ever been suggested as its author. Beginning with the most ancient evidence Matthew was regarded as the author of the first gospel, which was accepted as inspired Scripture.

The Epistle of Barnabas, dated A.D. 130, regarded this gospel as Scripture and Matthew as its author. The letters of Ignatius and Polycarp from the first half of the second century indicate that the congregations were familiar with the Gospel of

Matthew at that early date. Clement of Alexandria in the second century was also knowledgeable of this gospel.( Hendriksen 2007:108).

The work entitled The *Didache*, dated during the first half of the second century, used Matthew 6:9 to encourage Christians not to pray like the hypocrites but to pray the Lord's Prayer. The *Didache* also quoted Matthew 7:6, was familiar with Matthew 28:19, and shows it was knowledgeable of the Sermon on the Mount in Matthew's gospel( Kistemaker, 2007:39).

Some have alleged that Matthew's gospel was originally written in Hebrew and later translated into Greek by an unknown translator. This hypothesis stems from a statement made by Papias around A.D. 125 that Matthew had written sayings of the Lord, *logia*, in the Hebrew language. Perhaps Matthew did write a Hebrew document with a collection of Jesus' sayings. This, however, does not mean that document was necessarily what we now know as the Gospel of Matthew (Hendriksen 2007:109).

If the apostle Matthew did indeed write a Hebrew Gospel as alleged, being an apostle his Hebrew Gospel would have certainly been used and circulated within the ancient church. Yet no one in ancient antiquity ever saw such a Hebrew Gospel of Matthew. The effort to prove on the basis of linguistic evidence that Matthew's gospel was translated from a Hebrew original into the present Greek text has proven to be unsuccessful. Linguistic scholars have indicated the Greek text of the Gospel of Matthew reads like a Greek original (Carson, France, Motyer & Wenham,1998: 299).

The hypothesis that asserts the Gospel of Matthew was originally only Matthew's collection of the Lord's sayings, which the church then embellished into its present form, and which was later translated by an unknown translator, rejects the gospel as

a unified composition in its entirety and written by a single inspired author, namely Matthew.

This hypothesis turns the gospel into a collection of sayings and embellishments written by a number of writers, of which we have a translation rather than an inspired Greek text. This hypothesis will be afforded no credibility by anyone who believes in the inspiration and authority of the Scriptures, which have been preserved and handed down to us in their present forms. (Turner,1992:81)

As for the person of Matthew, before his becoming a disciple and apostle of Jesus, he was a tax collector in Capernaum. He was also known by the name of Levi (Matthew 9:9; Mark 2:14; Luke 5:27). Being a tax collector, Matthew must have had to bear the scorn of the Jews, who despised the tax collectors for collecting taxes for the Romans and for over taxing them so that the tax collectors could enrich themselves at their expense. The Jews branded the tax collectors as “sinners” and treated them as outcasts who were to be avoided at all costs (Matthew 9:10,11; Mark 2:15,16; Luke 5:30). (Carson, France, Motyer & Wenham, 1998:298).

Perhaps Matthew deserved the treatment he received as an outcast from the Jews. To have become a tax collector, he may have had to abandon the Lord and the faith of the Old Testament Israel with its promises of the Messiah, in order to commit himself to a materialistic life of enriching himself at the expense of others. Matthew is therefore likely to have experienced Jesus' call to be his disciple and apostle as an act of sheer, divine grace. He by grace was afforded the opportunity to repent of a self-serving life to turn to God to receive his saving grace in Jesus Christ.

When Jesus called Matthew to follow him, Matthew left everything behind ( Luke 5:28) to follow Jesus, whom he thought may be the long-promised and awaited

Messiah. Having experienced Jesus' grace in calling him, despite his being an outcast "sinner", Matthew was eager to introduce other "sinners" to the grace of Jesus. Matthew quickly gave a dinner in Jesus' honor for his friends and fellow tax collectors (Luke 5:27-29).

There Jesus told the self-righteous Pharisees and teachers of the law that he had come to call, not the righteous, but the "sinners" to repentance ( Luke 5:30-32; Matthew 9:9-13; Mark 2:14-17). .( Kistemaker, 2007:96)

Little else is known about the life and work of the apostle Matthew from the Scriptures. From Mark 2:14 we learn that he was the son of Alphaeus. Matthew referred to himself only once in his gospel after his account of Jesus' calling him. Matthew included himself in the list of the apostles as "Matthew the tax collector" (cf. Matthew 10:3). Aside from Matthew's being called by Jesus and the dinner he gave in Jesus' honor, the other gospels and the Book of Acts only mention him by name in the lists of the apostles (Mark 3:18; Luke 6:15; Acts 1:13) (Davies & Allison,1991:103).

Matthew wrote his gospel for Jewish Christians and Jews who were familiar with the Old Testament, that they may know Jesus was the Messianic King foretold in the Old Testament Scriptures. It is evident this was the case, because Matthew's gospel contains more quotations of and allusions to the Old Testament than any other book of the New Testament.

In the gospel of Matthew, "God does not show favouritism" (Acts 10:34). Therefore, Jesus treated the tax collector and the sinner in exactly the same way, with grace. A Tax collector was considered by the Jews to be a traitor and very probably a thief.

Why? Because the land of Israel was occupied by Rome and the taxes collected went to Rome. There were several levels of authority but the customhouse officers, who were encouraged by their superior to charge compensatory taxes, did most of the real tax collection. These men often charged fraudulent taxes with remedy almost impossible. ( Kistemaker, 2007:99).

These tax collectors over charged (Luke 3:13) and brought false charges of smuggling in the hopes of extorting hush money. The tax collectors were called "publicans" and this word means that they were a collector of public revenue. In other words the tax collector worked for the government in charge and that government happened to be Rome. The publicans or tax collectors were considered traitors and apostates. They were also defiled by their contact with Gentiles and because they were working for the "enemy" Rome, they were hated. (Davies& Allison,1991:105).

Matthew was such a man. He was a tax collector by trade. "As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. 'Follow me,' he told him, and Matthew got up and followed him" (Matthew 9:9). When Jesus called Matthew, he went and followed and became one of Jesus' apostles. Matthew was a Jew who worked for the Roman government and therefore, he too was hated. (Toussaint, 1980:78).

Therefore, the fact that these tax collectors were hated and considered the worst sinners by most of the population and the Pharisees in particular was that they worked for the occupiers, Rome. "While Jesus was having dinner at Matthew's house, many tax collectors and 'sinners'; came and ate with him and his disciples.

When the Pharisees saw this, they asked his disciples, 'Why does your teacher eat with tax collectors and "sinners"? On hearing this, Jesus said, It is not the healthy who need a doctor, but the sick. But go and learn what this means: I desire mercy, not sacrifice. For I have not come to call the righteous, but sinners (Matthew 9:10-13).

### **3.3.1.2. The genre of Matthew 25:31-46 in the context of the book.**

The primary genre of Matthew is the Gospel, and the organising framework of all four Gospels is narrative or story. However, with the narrative framework of Matthew's Gospel, a major amount of space is devoted to Jesus' discourses. The most notable literary feature of the book's format is the alternating pattern around which the book is organised. The material in Matthew's Gospel is based on a rhythmic, back-and-forth movement between blocks of narrative material and blocks of discourse material”( Kistemaker, 2007:109).

There are five passages of discourse, which can be viewed as corresponding to the five digits on the human hand and can be easily remembered if one lists the questions that Jesus in effect answers in each unit: (1) How are citizens of the kingdom to live (Matthew 5–7)? (2) How are travelling disciples to conduct themselves on their evangelistic journeys (Matthew 10)? (3) What parables did Jesus tell (Matthew 13)? (4) What warning did Jesus give about not hindering entrance into the kingdom and on forgiveness (Matthew. 18–20)? (5) How will human history end (Matthew 24–25)? Matthew even used a set formula to signal these units, ending them with the statement “when Jesus had finished [these sayings]” (Matthew 7:28; Matthew 11:1; Matthew 13:53; Matthew 19:1; Matthew 26:1). (Toussaint, 1980:91).

Matthew's distinguishing stylistic features include recurrent quotation and citation from the Old Testament and an emphasis on Jesus as being kingly or royal (even the opening genealogy places Jesus' father Joseph in the Davidic line). Additionally, Matthew is fond of the term "Son of David" as a title for Christ, statements to the effect that "this was done that it might be fulfilled as the prophets had said," and the formula "the kingdom of heaven is like. . .".( Kistemaker, 2007:109).

Beyond that, the usual array of subtypes are found: birth stories, calling or vocation stories, miracle stories, pronouncement stories, encounter stories, passion stories, and resurrection stories and parables. (Toussaint, 1980:92).

Matthew 25:21-46 is a parable that conveys the message about the reality of judgement day (Jesus will to separate sheep and goats). By definition a parable is a short, simple story designed to convey some religious principle, moral lesson, or general truth by comparison with actual events. A parable is often an allegory in which each character represents an abstract concept, such as obedience or honesty and is illustrated through real-life events. . (Toussaint, 1980:92).

### **3.3.1.3. The establishment of the socio-historical context of Matthew 25:31-46**

The Gospel of Matthew presents many important facts and significant lessons. First, it clearly establishes that Jesus Christ is the Messiah that was prophesied throughout the Old Testament (Matthew 16:16). Second, it states that Jesus is the Son of God (Matthew 3: 17); whom He proved to be through living a sinless and perfect life. Third, the Gospel records Jesus performing miracles over nature (calming the storm; Matthew. 8:23-27), healing people (curing the servant; Matthew.8:5-13) and raising the dead (Jairus's daughter; Matthew 9:18-19).

Fourth, Jesus personally gives over 200 real and practical lessons of how God desires people to live, respond through challenging circumstances, and make choices regarding their future for eternity (Davies & Allison, 1991:69).

A few examples of these include: having faith (Matthew 9:29), dealing with fear (Matthew 8:26), God answering prayers (Matthew 8:2), the promise of salvation (Matthew 10:22), obeying God (Matthew 15:19), loving your neighbour (Matthew.19:19), sacrificing (Matthew 20:22), resolving legal issues (Matthew 5:25), how to give to others (Matthew 6:2), forgiving others that sin against you (6:14), resisting temptation (Matthew 4:2), being a hypocrite (Matthew 23:28), acknowledging Christ (Matthew 10:32), and the image of Heaven and Hell (Matthew 13:49,50) (Davies & Allison 1991:69).

Matthew 25:31-46 is a final parable in Jesus' final sermon in the gospel of Matthew. This parable is designed to bring home the reality of judgment. As the missionaries from Matthew's churches spread the good news of the kingdom both among fellow Jews and among Gentiles, they faced hostility as well as welcome. This parable brings together some themes from the rest of the Gospel: Christ, like the kingdom, had been present in a hidden way (compare Matthew with chapter 13), and one's response to his agents represented one's response to him (Matthew 10) (Kingsbury, 1988:45).

In the context of Jesus' teachings, especially in the context of Matthew this parable addresses the indifference of believers toward the vulnerable who are the poor, foreigners and prisoners.

#### **3.3.1.4. The implications of the selected key verse in Matthew 25:31-46.**

As key verse in Matthew 25:31-46 – considering the focus of this study- Verse 35 is selected: “For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me.”

The word “stranger” generally denotes a person from a foreign land residing in Palestine. Such persons enjoyed many privileges in common with the Jews, but still were separate from them. The relation of the Jews to strangers was regulated by special laws (Deuteronomy 23:3; 24:14-21; 25:5; 26:10-13). A special signification is also sometimes attached to this word.

In Genesis 23:4 it denotes one resident in a foreign land; Exodus 23:9 , one who is not a Jew; Numbers 3:10 , one who is not of the family of Aaron; Psalms 69:8 , an alien or an unknown person. The Jews were allowed to purchase strangers as slaves (Leviticus 25:44 Leviticus 25:45), and to take usury from them (Deuteronomy 23:20) (Zodhiates, 1992:156).

Instead of exploiting the resources of the stranger and causing them to fall into a desperate situation of poverty, believers should care for and enrich the strangers in their midst. A further important aspect to consider is that Jesus identifies himself to such an extent with these people that neglect against them amount to neglect against Him.

#### **3.3.1.5. The establishment of the facts of salvation in Matthew 25:31-46 and the consequential exhortations.**

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world,” V34,

In fact those who will receive the kingdom are supposed to be those who have given their life to Jesus even though they care for the poor, the prisoners and the aliens.

This kingdom is said to be prepared not only appointed and designed in the council purposes, and decrees of God. It is a kingdom but got ready, erected, an inheritance reserved, and a crown of righteousness laid up in heaven.

It is a glory really provided and secured in an everlasting covenant, and that for you: for some and not others for the sheep on the right hand, and not the goats on the left; for the peculiar favourites of God, the objects of his love and choice, the redeemed of the Lamb( Zodhiates, 1992:156).

#### **3.3.1.6. The establishment of the communication goal with Matthew 25:31-46.**

Christ who is called "the son of man", now "the king"; who is not only king of saints, but king of the whole world; the king of kings, and lord of lords, the judge of all the earth; will appear in glory and majesty sitting on a throne of glory, being attended with his glorious angels, and all nations gathered before him waiting for the final sentence to be pronounced upon them by him; and who accordingly begins with those on his right hand, his sheep, the chosen and the redeemed ( Bauer, 1988:91)

He will give the kingdom to those who received him and shown compassion by feeding him, visiting him in prison and treat him well while welcoming him as a stranger.

#### **3.3.1.7. What basis theoretical markers can be derived from Matthew 25:31-46 regarding treatment of foreigners in the covenant society of God?**

The following key perspectives surface from the exegetical analysis of Matthew 25:31-46:

- There will be a day of judgment when Jesus will return
  
- One issue regarding the revealed truth about our lives will be how we treated Jesus, the Son of man, through our actions against the foreigners, prisoners and poor. Your attitude and actions against the rejected and forgotten people of society reveal the truth about what your relationship with Jesus really amounts to .
  
- There are two different realities prepared for humankind after the judgment, described as
  - a) "the kingdom prepared for you from the foundation of the world" and b) as "the everlasting fire prepared for the devil and his angels" .

The basis theoretical implications of the abovementioned exegetical perspective for theory formation in a pastoral situation of addressing the manifestation of Xenophobia are the following:

For everything that men do under the sun there is judgement and reward. People should do good to strangers by welcoming them since these are Jesus brothers. What is displayed against the most humble and vulnerable people in the concrete praxis of this world, truly reveals the actual state of the unseen and spiritual relationship with Jesus Christ.

The reward will be great in heaven for those who, by being filled with the Spirit of Christ, show compassion to strangers. However to those who did not show any concern for the vulnerable and strangers, the Lord is going to reveal the truth about the judgement they brought over themselves.

### **3.3.2 Exegetical perspectives from Hebrews 13:1-3**

#### **3.3.2.1 The place of Hebrews 13:1-3 in the context of the book**

The Epistle to the Hebrews is one of the books in the New Testament placed among the Letters. Its author is not known. The primary purpose of the Letter to the Hebrews is to exhort Christians to persevere in the face of persecution. The central thought of the entire Epistle is the doctrine of the Person of Christ and his role as mediator between God and humanity (Koester, 2001:63).

No author is internally named. Since the earliest days of the Church, the authorship has been debated. In the 4th century, Jerome and Augustine of Hippo supported Paul's authorship: the Church largely agreed to include Hebrews as the fourteenth letter of Paul, and affirmed this authorship until the Reformation. However, it is now generally rejected, and the real author is still unknown. A fuller discussion is in the article Authorship of the Epistle to the Hebrews, and this summary is not elaborated below (Koester, 2001:63).

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word." The epistle presents Jesus with the titles "pioneer" or "forerunner," "Son" and "Son of God," "priest" and "high priest." It has been described as an "intricate" New Testament book.

The epistle casts Jesus as both exalted Son and high priest, a unique dual Christology. Scholars argue over where Hebrews fits in the 1st century world.

Despite numerous publications on this epistle, scholarly discussion has failed to yield a definitive consensus on most issues. One author says conclusions on most questions, including the one concerning authorship, should be avoided (Hurst 1990).

Hebrew 13:1-3 forms part of the end of the epistle. As with many epistles in the New Testament, this letter ends with various exhortations.

- a. The first regarding the objects of their love - Hebrews 13:1-3
- b. Here we find the author practising what he preaches; seeking to stimulate love and good works - Hebrews 13:1

### **3.3.2.2. The establishment of the socio-historical context of Hebrew 13:1-3**

The Jewish Christians to whom the letter was sent had endured a severe persecution and were subject to additional persecutions (Hebrews 10:32-36). Having been subjected to public ridicule and insults, having had their homes and personal property seized and confiscated, having to bear the same reproach and disgrace from their fellow Jews that Christ himself had heaped upon him (cf. Hebrews 13:12,13), and having to face the possibility of their martyrdom (cf. Hebrews 12:4). They were growing weak and dispirited (Hebrews 12:12) and their faith was wavering (Hebrews 10:23; Peterson, 1982:108).

Thus they were tempted to abandon their Christian faith and throw it overboard (cf. Hebrews 10:35; 3:12) in favour of reverting to Judaism. (Hebrews 13:9-14), in which they would be spared from further persecutions. Some of their number had already fallen away, repudiated Christ Jesus the Son of God, and had become apostate (cf. Hebrews 6:4-8). The possibility that they all may give up their faith prompted the

author to write the letter to encourage them to remain faithful and to assure them their Christianity was superior to Judaism. (Peterson, 1982:109).

There were additional spiritual problems among the Jewish Christian recipients that also needed to be addressed. As far as the Word of God and the gospel of Christ were concerned, they had become dull of hearing and slow to learn. They had failed to progress to the point where they could teach others (cf. Hebrews 5:11-6:3). They were also forsaking their public worship services in which they could hear the Word of God and encourage one another in the faith (Hebrews 10:25).

### **3.3.2.3. The genre Hebrews 13:1-3 and its implications for establishing normative guidelines from this passage.**

The book of Hebrews is a hybrid. It is commonly classified as an Epistle, and it is true that the book has the feel of other New Testament Epistles. However, epistolary conventions appear overtly only in the last eight verses of the book. The book is also often said to be cast into the form of a sermon, but it does not resemble a sermon such as we commonly hear.

Sermonic elements consist mainly of the fervent appeals of the writer, which resemble what a preacher might say to a congregation by way of application. These become dominant only halfway through chapter 10, though they are scattered throughout the earlier parts of the book as well.

The genre Hebrews 13:1-3 is an exhortation. By its own description, the all of chapter Hebrews 13 is “a word of exhortation”. The term “a word of exhortation” occurs elsewhere in the in Acts 13:15, where Paul and Barnabas visit the synagogue in Antioch of Pisidia and are invited by the officials to offer a word of exhortation, if

they have one, after the reading from the Law and the prophets. This example associates “a word of exhortation” very closely with a synagogue homily.

#### **3.3.2.4. The implications of the selected key verse in Hebrews 13:1-3**

The key verse is Hebrews 13:2 .Do not forget to show hospitality, for by so doing some people have entertained angels without knowing it.

**Hospitality:** Is the relationship between guest and host, or the act or practice of being hospitable. Specifically, this includes the reception and entertainment of guests, visitors, or strangers, hospitality plays no small role in the realm of biblical ethics. Biblical admonitions exhorted the Israelites and the early Christians to practice this virtue. Its practice characterized Abraham (Gen 18:2-8) and the church leaders (1 Timothy 3:2 ; Titus 1:8 ). And, as hospitality is an attribute of God, one finds its images in the biblical proclamation of the relationship between God and the covenant people (Vine,1996:90).

Hospitality in the ancient world focused on the alien or stranger in need. The plight of aliens was desperate. They lacked membership in the community, be it tribe, city-state, or nation. As an alienated person, the traveller often needed immediate food and lodging. Widows, orphans, the poor, or sojourners from other lands lacked the familial or community status that provided a landed inheritance, the means of making a living, and protection. In the ancient world the practice of hospitality meant graciously receiving an alienated person into one's land, home, or community and providing directly for that person's needs ( Lane ,1985:98).

Some forms of hospitality toward non- foreign strangers appear to have been commonly practiced among the nations of the biblical world. There appears to have

been some decline in hospitality from the period of the Old Testament to that of the New Testament, since hospitality is omitted from later Greco-Roman virtue lists. In its literature, Israel alone seems to have included the foreign sojourner along with those other alienated persons who were to receive care: the widow, the orphan, and the poor (Trench, 1989:47)

Although the narratives of the patriarchal period advocate receiving the foreigner/stranger at least on a temporary basis (Genesis. 18-19), landed Israel showed some ambivalence toward foreign strangers by favorably distinguishing the sojourner, who made some allegiance to the Israelite community of faith, from the foreigner, who might represent some threat to cultic purity. For the early church, hospitality remained an important expression of loving kindness, one that received support in the teaching of Jesus (Matthew 25:31-46; Luke 10:30-37; 14:16-24; 16:19-31) (Zodhiates,1992:135).

In the New Testament, there are many examples of hospitality:

**Jesus as Guest:** Symbolically Jesus came as an alien figure to "tabernacle" in a world that did not recognize or receive him (John 1:10-14). He continues after his resurrection to offer himself as guest (Revelation 3:20). On a literal level, Jesus' itinerant ministry placed him in dependence on the hospitality of others (Luke 9:58; 10:38). In his capacity as guest, Jesus bound himself to the lost, sharing table fellowship with tax collector, "sinner," and Pharisee alike (Mark 2:15; Luke 14:1; 19:1-10). Jesus equates himself with the needy alienated person (Matthew 25:31-46). (Butler, 1991:28).

**Jesus as Host:** Jesus, the guest, also becomes the host who receives an alienated world. The Old Testament allusions in the feeding of the 5, 000 (Mark 6:30-44) reveal the identity of Jesus. Taking the role of host to the multitude, Jesus is portrayed as one like Yahweh, who fed the people in the wilderness (Exodus. 16); as one like the prophets of Yahweh, who fed his disciples and had food left over ( 2 Kings 4:42-44 ); as one like the coming Davidic shepherd, who would care for his flock in the wilderness ( Ezekiel 34:11-31 ).

In the institution of the Lord's Supper, Jesus not only serves as host, washing the disciples' feet ( John 13:3-5 ) and directing the meal, but becomes the spiritually sustaining "meal" itself ( Mark 14:12-26 ; see also John 6:30-40 ; 1 Corinthians 10:16-17 ) (Bruce, 1990:57).

Identifying himself with the symbolic elements of the Passover meal, Jesus associated his body with the bread of affliction that was offered to all who were hungry and needy, and he associated his blood with the third cup of wine, the cup of redemption.

Moreover, by halting the meal before the traditional fourth cup, Jesus anticipates his role as eschatological host, when he will drink again at the messianic banquet celebrating the consummation of the kingdom of God (Isaiah 25:6; Matthew 8:11; Luke 14:15). In post resurrection appearances the disciples perceive the identity of Jesus when he takes the role of host (Luke 24:13-35; John 21:1-14). (Koester, 2001:90).

**Christians as Guests:** Those who confess Jesus as Christ become aliens and strangers in the world ( John 15:18-19 ; 1 Peter 1:1 ; 2:11).

The audience of 1 Peter apparently suffered social ostracism because of their Christian confession (1 Peter 4:12-16 ), but in turn they received divine hospitality as members of the "household of God" (1 Peter 4:17 ; 2:9-10 ; Ephesians 2:19 ; Philippians 3:20 ). Itinerant Christian ministers and refugees often found themselves in need of sympathetic hosts (Romans 16:1-2 Romans 16:23; 1 Corinthians 16:10-11; Titus 3:13-14; Philemon 22; 3 John 5-8).

**Christians as Hosts:** As in the Old Testament, righteous behavior in the New Testament includes the practice of hospitality. One finds the commands to act hospitably in the context of other expressions of love ( Romans 12:9-21, ; especially. verses 13,20; Hebrew 13:1-3 ; 1 Peter 4:8-11 ; 3 John 5-8 ).

In a general sense, Christians now serve as co-hosts with Christ to a world consisting of those who are "excluded from the citizenship in Israel and foreigners to the covenants of the promise" (Ephesians 2:12). Certainly, held up before the Christian is the model of Jesus, who serves as host to an alienated world, who commended hospitality in his teaching, and who himself is encountered as one receives the alienated person (Matthew 10:40; 25:31-46). ) (Bruce, 1990:59).

### **3.3.2.5. The establishment of the facts of salvation in Hebrew 13:1-3 and the consequential exhortations.**

One of the marks of Christianity is love. Someone who has been saved should be in unity with the rest of the believers. That love is shown through hospitality and the concern of strangers. All of the redeemed have good works and inherit the kingdom. This seems to suggest that all true believers should produce good works. The Hebrew church had been practicing this virtue admirably.( Govett, 1981:76).

In Hebrews 6:10, the author commended them: “For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.” In Hebrews 10:32-34, he reminds them of how, in a former time of suffering, they became “sharers with those who were so treated, “and how they “showed sympathy to the prisoners....” So they had been doing well at loving one another, but now he exhorts them to make sure that it continues.

### **3.3.2.6. The establishment of the communication goal with Hebrew 13:1-3.**

The goal of the Epistle is built around the word "better", which is used in a series of comparisons to show how God's revelation in Messiah Christ Jesus is superior to the revelation that came through the law, especially as the law was applied through the Levitical priesthood. The revelation quality and validity of the law for its own time is not denied at all; on the other hand, much of the argument of Hebrews is founded in the *Tenach*. The new revelation has superseded the old, the coming of the new has made the old its subject. ( Ellingworth,1993:132).

Its theme is of salvation by faith in the atoning sacrifice of Jesus. By its warnings and exhortations it seeks to show what faith is, how it functions and what results it achieves. That faith was a motivation exhort Christians to love one another as a family. and to do works by welcoming strangers and remembers those who were in prison.

### **3.3.2.7. What basis theoretical markers can be derived from Hebrews 13:1-3 regarding treatment of foreigners in the covenant society of God?**

The following key perspectives surface from the exegetical analysis of Hebrews 13:1-3:

- Christians must love one another with the familial love
- That love must be an on-going process
- They should express that love through welcoming strangers and remembering prisoners
- Christians should remember those who are mistreated and show hospitality to them.
- If in the Old Testament times it sometimes happened that people received angels without knowing. This insight should encourage Christians to look deeper than the surface and not be impeded by superficial and outward judgement.

The basis theoretical implications of the abovementioned exegetical perspective for theory formation in a pastoral situation of addressing the manifestation of xenophobia are the following:

Christians should live remembering those who are going through persecution, suffering and rejection. One of the good ways to remember the rejected is to welcome strangers. If the Old Testament which is the shadow of the New Testament speaks about people who welcomed angels without knowing, the New Testament which is a covenant based on the better promises encourages us to look deeper than the surface and without hesitation do good to even the most stigmatized and undesirable people in the eye of society. In welcoming strangers, we might be entertaining angels.

### 3.4. Conclusion

The culture and history of the people of the Bible led to the presence of a stranger being seen as an opportunity. The norm was hospitality and sharing of one's home and resources with strangers or sojourners. Over and over, we find stories of visitors being welcomed. Abraham welcomed the strangers by the Oaks of Mamre, who turned out to be messengers from God who blessed him with the promise of a son. In Exodus 2, Moses is welcomed into Reuel's home.

God commanded Moses to set aside cities of refuge in Canaan (for both Israelites and those who sojourned among them) so that people could seek asylum from those who sought to kill them. The widow of Zarephath welcomed Elijah into her home when she had only one meal to offer, but God filled her pantry as fast as it was emptied and Elijah remained for many days. The foreigner Ruth was generously welcomed by Boaz, Naomi's kinsman

The hospitality of Mary, Martha, and Zacchaeus to Jesus, and of the disciples to "the man" they met on the road to Emmaus after the crucifixion. When Jesus sent out his disciples to teach and heal in his name, he instructed them to take little with them and trust in the hospitality of those they would meet along the way. Hospitality involved the offering of food, drink and shelter to the stranger in need.

From the exegetical analyses of Exodus 22:21-24; Deuteronomy 10:17-19 Matthew 25:31-46 and Hebrews 13:1-3), the following picture emerges regarding the attitude and behaviour towards strangers in the covenant society:

- Looking at foreigner from the perspective that you yourselves were strangers in a foreign land

- Expression of love and justice to foreigners as reflecting the covenant love of God
- Reckoning with consequence of deeds in light of coming judgement
- Displaying hospitality to strangers as core expression of what it entails to be a Christian in this world.

## **CHAPTER 4.**

### **PASTORAL GUIDELINES PROPOSED TO HELP SOUTH AFRICAN NATIONALS IN A SITUATION OF XENOPHOBIA**

#### **4.1. INTRODUCTION**

Can the Old and the New Testament views (discussed in the previous chapter) be applied in the daily life of South Africans as they deal with the complexities of xenophobia (as explored in chapter 2)? The question to be answered in this chapter is: How can the church help South Africans with Christian perspectives in the form of pastoral guidelines to address xenophobia? The objective is to formulate and communicate pastoral guidelines that can provide help to South African nationals to understand and conquer xenophobia.

In order to develop guidelines on the level of the real issues that people have regarding xenophobia, this chapter is divided in two sections, namely a report of the findings of the empirical study conducted in this respect and the pastoral guidelines itself.

#### **4.2. EMPIRICAL WORK**

This study requires an understanding of views and feelings of South Africans to provide reasons why they are antagonistic against foreign nationals. The degree and nature of interaction they have with non-nationals must also be examined.

To acquire the information, the researcher is required to go directly into the community, to explore and contextualise views in their natural setting, which enables the researcher to glean information from personal experience. (Neuman, 2006: 92-93).

There are many forms of human behaviour which defy the best efforts to neatly categorise and define, and thus predict. This research employs semi-structured, interviews to collect data as regards South African national perceptions, feelings, and how they relate to non-nationals. This technique also helps to extract details pertaining to issues often difficult to fathom through more conventional research methods. Xenophobia is an adaptive phenomenon and therefore highly subjective. This approach will enable the researcher to build a complex and holistic picture of xenophobia as experienced through analysis of reported text and the personal views of respondents (Creswell, 1994:145).

The researcher led two small groups of respondents in candid discussions on xenophobia. As an approach, the researcher placed no constraints on participant response, this technique did prompt subjectivity from the respondents. However, that in itself is important. Common feelings, as terms, are generally used by the layman to describe how they make sense of their own experiences (Creswell, 1994:145). The author uses aspects of the qualitative research described above to obtain deeper understanding of South Africans views towards foreign nationals.

#### **4.2.1. Data collection, interpretation and description of findings are discussed in the rest of this section**

The data for this study is collected with the understanding that, first of all, no research is viable in approaching a problem unless there is data to support it. Secondly, regarding the data itself, unless the method used to collect it is scientifically valid, said data is not legitimate (Smit, 1995:17).

In this study, there are two categories of data sources used: primary data, consisting of information obtained first hand by the researcher from respondents, and

secondary data, information sourced from material that has previously been researched.

The primary data for this study was collected from interviews, focus groups, and questionnaires. Most of the questions were perception-related since the study itself examines South Africans perception on foreigners. Compiling the secondary data, the author consulted journals, newspapers, and internet sources. Relevant material serves to either confirm or contradict the data collected from primary sources. The following discussion covers the three chief forms of data-collection applied to this study.

#### **4.2.2. Questionnaire**

This is the most widely used technique for surveys and data collection for the manner in which it facilitates the respondent's ability to deliver those answers sought after in a study. According to Saunders *et al.* (1997: 245), the design of the questionnaire affects the response as well as the validity and reliability of the data collected. The careful design of an individual question can maximise response rate, and to the validity and reliability of the answers.

During construction of the questionnaire designed for this study, the opinions and beliefs of the respondents were carefully taken into consideration. Individual question content and format, wording and sequence of questions and the nature of the question were carefully constructed to yield the responses required for interpretation.

The questions explore perceptions that South Africans have concerning foreign nationals. This entailed the prejudicial inquisition of respondents to elicit programmed answers to 13 questions which fall under three sub-headings (economic, services, crime). The questionnaires (both written and the oral) were

made simple and short, to avoid any discouragement on the part of the respondents.

### **4.2.3. Interviews**

In this phase of data collection, ten (10) individuals were interviewed orally. During the interview process, they were asked various questions. The interview followed a pattern of semi-structured questions. In line with Riley et al. (2000:79) belief that, requiring preparation, an interview as well as the questionnaire, needs careful thought and preparation. This is in order that the interview yields the information the researcher is attempting to validate. It is important that the researcher allocates enough time to suffice for both preparation and the interviews themselves.

Normally an interview is considered an ideal method for the collection of data as the researcher is afforded the opportunity to ask questions related to facts, beliefs, feelings and even the motives and/or reasons for actions (Saunders et al. 1997:91). Interviews for this study were conducted to enable the researcher to observe non-verbal expressions such as gestures, facial expressions, pace and tonal changes, all to better grasp the emphasis respondents placed on various words and phrases when giving their answers, were used during the interview to guide the conversation whenever the interviewee digressed.

One disadvantage of this method is that it is time consuming. Nonetheless, respondents were allowed enough time to best frame and articulate their answers. Where a respondent did not speak English sufficiently well or simply failed to understand a question and/or concept, the researcher intervened to adapt the question making it understandable for the respondent. (Saunders et al. 1997:84).

Data collection was solely the responsibility of the researcher. Where a question failed to evoke a reaction from the respondent, it was restructured to make it more

understandable. The aim of this study is to obtain, in an exploratory fashion, an adequate description of the way in which the respondents experience their lives in relation to foreign nationals.

#### **4.2.4. Focus Group**

During the group discussion, two small groups of South African residents were asked to express their opinions regarding foreign nationals. One focus group consisted of eight people and the other seven. The entire discussion revolved around the following two questions:

- I. How do you perceive foreign nationals in general?
- II. What do you think are the causes of xenophobia or xenophobic violence?

#### **4.2.5. Data analysis**

The aim of this study, simply put, is to produce reliable information. Thus the data-analysis phase of this study is, where raw data is gathered, it is transformed into comprehensive findings. Data-analysis is a process where a researcher attempts to bring order, structure and meaning to the mass of data gathered in the search for recurring, underlying themes and general statements. It is organising data into categories and identifying patterns among the categories. "This is applied through systematic reflection on the complexities of human experiences by reporting social phenomenon in the words of those being searched" (Marcos, 2010:66).

Qualitative data analysis is an inductive process which searches for variations, construction of meaning and the examination of complexities (Robin & Robin, 2005: 202). According to Marshall and Rossman (2006:156), qualitative analysis involves the following procedure: The organisation of the data, immersion in the data to

develop a thorough familiarity with the data, the generating of categories and themes, coding the data and offering interpretation.

Qualitative analysis helped keeping a free flow of information and inductive analysis was used in interpreting the data as it allowed the patterns to emerge rather than imposing the patterns on data prior to the data collection process (McMillan & Schumacher, 2001:461–462). In the analysis and interpretation of data, each sub-problem is addressed individually and systematically.

The process entailed collecting information, sorting the information into categories, formulating the information into a story and then writing the qualitative text.. The main aim for analysing the data was to explore the foundational causes of hostility towards foreign nationals and whether in fact the media has a hand in the xenophobic attacks against foreign nationals.

#### **4.2. 6.Themes in the Research**

During the analysis, three themes were identified around which it is possible to construct a comprehensive understanding regarding the relationship between negative perceptions against foreign nationals. They constitute the bulk of the alleged causes behind xenophobic tendencies. These are:

Theme 1: Economic –immigrants are accused of stealing the jobs of locals by providing cheap labour.

Theme 2: Services –immigrants are accused of restraining snail-paced service delivery whether it is education, health services or public housing.

Theme 3: Crime –foreign nationals are said to be exacerbating the already high crime level, dealing in drugs, rape, stealing and hijacking.

#### **4.2.7. Limitation**

The main shortcoming of this study is that the results are narrowly based on the perceptions, views and opinions of South Africans from the Johannesburg area. As such, the findings can not necessarily reflect the rigid views of all South Africans. While the views of the participants are subject to changes, the views of South Africans in other parts of the country (other urban areas as well as rural areas) might differ to a certain extent but the situation in the Johannesburg area however gives a good general picture of the South-African situation.

#### **4.2.8. Ethical considerations**

All the respondents were informed about the nature of the research, that it was solely for academic purposes carried out in fulfilment of a Masters degree. Respondents were informed that they would not be paid, nor given any incentives for their participation in the research in whichever capacity.

Secondly, respondents were assured privacy and confidentiality. They were clearly told that it is the onus of the researcher to protect all the data collected for the research, to prevent them from being divulged or made available to any other person. Anonymity was ensured that no space was provided for names or any other personal details as contacts.

#### **4.2.9. Findings**

The procedure was structured around, to begin with, a questionnaire consisting of 13 questions and presented to 150 respondents. This was followed by 10 interviews and third and lastly, 2 focus group discussions. Each of these three segments of the

study was entirely independent of the others. The aim of this research is to establish and explore the perception of the South African towards foreign nationals. This section puts a focus on three factors; economics, services, crime.

The empirical study commences with an analysis of the biographical information of the respondents. Delivery and analysis of the data is done, followed by the results of the interviews and focus group studies.

#### **4.2.9.1. Details regarding the forms utilised for the Interview and questionnaires**

The following set of questions was asked during the structured interviews

1. Do you know “xenophobia”? What does xenophobia mean to you?

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2. Describe your interaction with immigrants?

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3. What do you think are the causes of xenophobia or xenophobic violence?

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5. Do you think xenophobia is increasing or reducing? Why?

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The following questions were asked in the questionnaires

Question 1.

I'm a	MALE	FEMALE
I have contact with foreigners	YES	NO
I have foreign friends	YES	NO

Question 2

		AGREE	DISAGREE
1	Foreign nationals compete for jobs with South Africans.		
2	Foreigners reduce public services		
3	Foreigners brought bad business such as prostitution.		
4	Crime has increased because of the foreigners		
5	Foreign traders destroy local businesses		
6	Foreign nationals compete for jobs with South Africans		
7	Most foreigners in the country are illegal immigrants		
8	I don't mind living in one flat with a foreigner		
9	Foreigners do not integrate in the community.		
10	Immigrants are the reason for the increasing corruption in our country		

#### **4.2.9.2. Summary of data collected from interviews, focus groups and questionnaires**

##### **Respondents who have contacts with foreigners**

Most of the respondents who fall into the category of those who do interact with foreign nationals, confirmed that they have foreign friends, nearly three out of every four having foreign friends.

It is important to realise that interaction and friendship with none nationals do not necessarily imply a lack of negative perceptions, or even the alternative, towards group members of a personal friend. The data collected for this study reflects that there are respondents who, having foreign friends, still reserve some level of intolerance towards non-nationals. However, such respondents are not likely to resort to violence.

While suspicion of foreigners realistically exists, even among those who have foreign friends, interaction (to an extent) forces acceptance and tolerance on the part of nationals, most often upon learning the circumstances that forced these immigrants to seek refuge in South Africa. Yet again, there were a significant number of respondents who interact with non-nationals only when absolutely necessary. Whether the reason is simply a case of caution being the better part of a more sinister view of foreigners is not clear. Crush (2008:32) states contact cannot be isolated from the circumstances of interaction.

During the interaction with the focus groups, participants have shown that they are aware of xenophobia and the prejudices against non-South Africans. They have also shown profound knowledge for discriminatory as well derogatory terms used to

address foreign nationals. Even though none of the interviewees used derogatory language and most of them have shown a great deal of sympathy for victims of xenophobic violence, still they have reserved a considerable amount of suspicion of foreigners and demonstrated reference to a high degree of stereotypes especially when crime and competition for jobs were mentioned. The result of the questionnaires and focus group are summarised under the following headlines.

#### **4.2.9.2.1. Economic issues**

Respondents identified poverty among the previously disadvantage class of the society as something either inadequately addressed or not addressed at all. The interviewees have also shown high concern for the “increasing unemployment”.

But the situation “worsened because people from far Africa take the jobs and put pressure on the economy.” When asked how, some respondents depicted black foreigners.

For example, When visiting Pretoria street in Hillbrow ( Johannesburg) I met a 29 years old gentleman. He said “Foreigners are stealing our jobs. We do not have business anymore. All the shops are owned by foreigners. We do not call this street “Pretoria street “but we call it “Nigerian street”.They even steal all the beautiful ladies. I’m not married now because of foreigners. If you go in town especially Prichard street, you will see how foreigners (especially Somali) are all over. These people must go”.

#### **4.2.9.2.2. Crime**

On the issue of crime, respondents expressed grave concerns about foreign-instigated criminal activities. Some interviewees were open and expressive when they spoke of certain activities. For example, a 36 years lady in Rosetenville (South

of Johannesburg) discussed the issue foreigners. When asking her about her opinion about foreigners, She showed me a house in one of the main streets saying “You see this house, it’s full of prostitutes, and you know who are behind them? “Nigerians” she furiously added.

Similar concerns were expressed by a 24 years old gentleman. When asking him about what he thinks about foreigners.He pointed at a barber shop saying:” You see the owner of this shop? He is a Nigerian. He is fooling us by making us believe that he a barber but actually he is selling drugs. How come that they are many cars parked by the shops. Do you think that all these car owners are here for the hair cut? No ,they have come to buy drugs.

During the research Interviewees have associated Nigerians with crime mainly drug dealing and prostitution.

#### **4.2.9.2.3 Services**

On the issue of service delivery, respondents expressed their concern about how the presence of foreigners hampers service delivery in the South African society. For examples a 45 year old man that I met in President street(Johannesburg CBD) expressed his opinion about the RDP (Reconstruction and Development Programme) housing issue. He said. “I live in Alexandra Township; I cannot allow a foreign national to live in a RDP house while I’m still in a shack. It’s unfair because we have been waiting for these houses for the last ten years,” he stated.

On the issue of health I met a 25 year old lady coming from hospital, she said that “foreigners are accessing free healthcare, there is a long queue at the hospital, and the local clinic runs out of medicines because the supplies are being used by foreigners who come to the clinic”.

#### **4.2.10 Summary of the findings**

Data collecting tools namely: questionnaires, interviewees and focus groups were employed to gather the relevant data. In general findings show that there are misconceptions, stereotypes and uncertainties, all premised on the convictions that foreigners “steal jobs”, restrain public resources, exploit economic opportunities and commit crime, perversely manifested in the opinions and views of the participants of this study.

A widespread perception is that foreign nationals are exacerbating crime and criminal activities such as drug dealing, prostitution and corruption. Nigerians are more often than not referred to as top criminals who run drug cartels and prostitution dens.

There is another pervasive feeling that immigrants are an “economic burden” and “steal” the jobs of South Africans. Immigrants are prepared to work for a lower wage. Some of the occupations being referred to include: domestic work, gardening, waitering and construction – jobs that do not feature in the formal economy but form the backbone of the casual labour.

Concerning service delivery, South Africans voiced extreme dissatisfaction with the availability of houses, they think foreigners are receiving preferential treatment. The target of dissatisfaction around service delivery and perceived inequity has therefore taken on the face of immigrants, with dire repercussions for foreign communities.

With the above findings as entry point , the question can be asked: What contribution can Biblical insights into the Christian`s relationship with foreigners make into changing the mind and attitude of South African nationals impeded by xenophobia in

the specific ways as revealed by the empirical study? What specific pastoral strategy could be deployed in addressing the core of this matter?

### **4.3. Pastoral guidelines developed from the interaction between meta-theory and normative principles with the empirical findings as focus area**

In developing pastoral guidelines (on praxis-theoretical level), hermeneutical interaction between the basis-theoretical findings (chapter 3) and meta-theoretical findings (chapter 2) will take place, with the issues identified in the empirical study 4.2 (overwhelmingly negative attitude against foreigners as threat for economic freedom, service delivery and accelerators of crime) as focus area.

#### **4.3.1. The pastoral moment of placing yourselves in the shoes of the foreigners Exodus 22:21-24**

In Exodus 22:21-24 it is suggested that the aliens are of similar socio- economic standing with the widows and the fatherless. In the same way Leviticus groups the aliens twice with the poor. In Leviticus 19:10 The Lord commands the Israelites: “you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God” whilst Leviticus 23:22 commands to leave the gleaning of the field to the poor and the foreigner. Therefore in the society they should not mistreat nor oppress them ( Wolf, 1991:98).

Foreigners are people made in God’s own image. If God made all people (even immigrants and foreigners) in his own image, then there is an equality of all mankind before the Lord, and an interpersonal moral obligation based on our mutual humanity.

**Jeremiah 22:3** says that “This is what the LORD says: Do what is just and right. Rescue from the hand of his oppressor the one who has been robbed. Do no wrong or violence to the alien, the fatherless or the widow, and do not shed innocent blood in this place.” Here again, God instructs his people to refrain from wronging the foreigner. This type of command is repeated in James 1:27. (Schultz, 2000:79).

Furthermore, the book of Jonah is about God sending a prophet of Israel, to Israel's enemy, Assyria, to tell them to repent and turn to God. God shows his limitless compassion for the nations in this story. (Wolf, 1991:99).

The New Testament offers plenty of insight into this issue as well. For starters, much of the New Testament is about spreading the Gospel from among the Jews, to all nations. The Gospel is meant for all ethnicities, classes, languages, etc. Also, Jesus tells the story of the Good Samaritan that highlights a non-Jew as the hero whom we are to emulate in loving our neighbour. Truly loving our neighbour is to love at great personal expense, inconvenience, and trouble.

A vision for creating a heart for the situation of the foreigner and extending a helping hand to these people, can be brought sharply into focus by remembering that your own basic position (prior to the grace of God) is a position of being a foreigner under the slavery of sin. (With reference to Israel's Egypt- situation as it is narrated in Scripture).

#### **4.3.1.1. Basis-theoretical principles**

- God's people of all ages should constantly be aware that they were prior to the activation of his redemptive grace also foreigners (like Israel in Egypt) and would have still been in this vulnerable position if it was not for their God's

redemptive grace. Consequently they should treat foreigners with grace and compassion. Exodus 22:21-24. ( See 3.2.1.7.)

#### **4.3.1.2. Meta-theoretical perspectives**

- From a metatheoretical perspective it is stressed that South African citizens could be helped by applying Logotherapy to assist them in distancing themselves from the symptoms of xenophobia. This entails seeing xenophobia from the objective point of view. After detaching themselves from the fear of foreigners, they would be able to put themselves in the foreigners' positions. This is known as "modification of the attitude" which would lead to the "reduction of the symptom". This means that their attitude toward foreigners has reduced, disappeared or "at least become bearable". (See 2.4.4).

By putting themselves in foreigner's position, South Africans will understand how it is to be foreigner. How will they feel by being in the same situation.

#### **4.3.1.3. Pastoral guidelines**

How can pastoral counselling assist South Africans to renew their minds regarding their fears and presuppositions regarding the perceived threats posed by foreigners and have the heart of mercy and grace toward the foreigners?

- In the course of counselling a pastoral vision should be created for South African Christians to view their life here on earth as a journey in a foreign land and they are all foreigners living in exile. They should be reminded that their permanent citizenship is safely kept in heaven and their true home (final destiny) is not the current South African situation (Hebrews 11:10, 16)

- They should be reminded that by being spiritual foreigners (1 Peter 2:11-12) and by being anchored securely in God`s grace alone, they ought to be free to show kindness to the physical foreigners.
- They should be taught how to distance themselves from their own fears and pre-suppositions, find their true security in God`s grace through Christ alone and how to place themselves in the shoes of the foreigners. Only then can prevailing phobia be displaced to change into pathos.

**4.3.2. Foreigners should be defended, loved and be provided with justice, thereby illustrating the source of this justice, the living God as He reveals Himself. Deuteronomy 10:17-19.**

Deuteronomy is the code of conduct or a constitution of Israel and it is a valuable resource for questions of race relations and multiculturalism. When the Israelites left Egypt to begin the journey to Mount Sinai, they were joined by a large number of non- Israelites. The people needed to know how to treat those who wanted to assimilate, as well as those who did not. Furthermore Israel played a central position in the Ancient near east. She needed to know how to handle the various conflicts and encounters she would have with other peoples. (Benware, 1993:21).

The ancient Israel conceptualised themselves and other people through an ethnic paradigm and used ethnic criteria in order to determine who was and was not part of the community. Biblical law encouraged religious and cultural assimilation. Foreigners who joined themselves to Yahweh were quite readily accepted into the community although they still retained their ethnic identity. ( Archer, 1985:79).

The biblical law, flowing from the basic relationship of love for God and love for the neighbour (Deut 6:4, (love your neighbour?)) has a strong interest in foreigners or immigrants. This reflects the status of Israelites themselves as originally a wandering people who had no absolute rights. The Israelites are not to mistreat the foreigner nor treat him violently. This treatment is irrespective of whether the foreigner has assimilated or not. The God of Israel is against abusing any person. Thus, "You shall not oppress a hired servant who is poor and needy, whether he is one of your countrymen or one of your aliens who is in your land in your towns" (Deuteronomy 24:14). ( Wolf, 1991:99)

Depriving a foreigner from the wages he has worked so hard for (or paying him less of the amount that was agreed on) is a form of exploitation God condemns: "You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he may not cry against you to the Lord and it become sin in you" (Deuteronomy 24:15). ( Wolf, 1991:99)

The payment must be done faithfully and on time, otherwise the Lord will hold the hirer accountable for such a transgression. In any context, a worker is worthy of his wages, no matter who is, how different the person might be, or where he comes from.

Forced labour is a practice that must be rejected. Because Jews were foreigners and mistreated by the Egyptians, Jews must not do the same to people from other cultures (Exodus 22:21). They know what it feels like to be foreigners and be treated accordingly (Exodus 23:9; Deuteronomy 24:18).

Following a casuistic or case-based format, the Priestly Code puts it in the following terms: "When an alien lives with you in your land, do not mistreat him. The alien

living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God” (Leviticus 19:33-34). Not only were they foreigners but “slaves.”

That negative experience is the primary point of reference and the motivating factor to encourage Jews to treat foreigners as their own kind and, as a result, with kindness (Deuteronomy 24:17-18). (Benware,1993:21).

The lives of non-Israelites were not less valuable than those of the Israelites. Laws to fence them against abuses or too-harsh sanctions were deemed necessary. The ordinance regarding the “cities of refuge” is a good example. In cases in which persons died and their death was accidental, their presumed perpetrators were somehow protected: “These six cities shall be for refuge for the sons of Israel, and for the alien and for the sojourner among them; that anyone who kills a person unintentionally may flee there” (Number 35:15).

Their lives are somehow spared, at least until an investigation is carried out and a just verdict is passed. Some precedents for this legislation may be traced back to the time of Joshua (Joshua 20:9). Defending the rights of the oppressed, of whom foreigners were part, continued to be part of God’s message for Israel beyond the Torah corpus. The prophetic traditions, in particular, retook this old moral directive only to reaffirm how crucial it was to Israel. .( Archer, 1985:81).

Foreigners could also benefit from “the Year of the Tenth.” After saving a ten percent of the produce, during the third year, Israelites had to share a “sacred portion” with the Levites, the fatherless, the widows, and foreigners. This prescribed donation was important for these helpless people. They could simply not go wanting or empty-handed (Deuteronomy 14:29).

God's provision is to be celebrated in community: "... and you and the Levite and the alien who is among you shall rejoice in all the good which the Lord your God has given you and your household." (Deuteronomy 26:11). Only then can they really ask for God's blessing upon the people of Israel and the land (Deuteronomy 26:12-15). The Israelites are called to help to support foreigners financially or materially as well. This duty is implicit in the Torah's call to assist a fellow Jew who became impoverished (Leviticus 25:35-37). Since God is just and opposes the persons who use the law to further oppress the marginal members of society, he expects his people to follow his example faithfully. According to the Deuteronomic Code, the God of heavens and earth, who loved Israel's forefathers and loved the nation dearly, shows no partiality and accepts no bribes and demands total loyalty, is the same God who shows his favour to people at the margins of society and demands his people to walk in his footsteps. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt (Deuteronomy 10:18-19). A loving hospitable heart must replace xenophobic feelings.

#### **4.3.2.1. Basis-theoretical principles**

- God commands that aliens need to be loved and to be shown justice by the covenant community that experienced the love of the One God firsthand in their own lives as people liberated from being oppressed foreigners (Deuteronomy 10:17-19. (See 3.2.2.7). (concrete actions like providing justice and not withholding from the basic needs of health care, food and clothes as an expression of covenant relationship with God.

#### **4.3.2.2. Meta-theoretical perspectives**

- The South Africa government should educate the population about the constitution. Furthermore, it is stipulated in the constitution that everyone in South Africa has the right to health care and you do not need documentation in order to see a health worker or to receive emergency treatment. In section 22 and 24 permits relating to the asylum application or refugee status, the refugee have labour rights in South Africa – any employment contract or relationship he enters will be legally recognised. The basic conditions of employment apply and he should be paid a minimum wage ”( See 2.4.4).

#### **4.3.2.3. Pastoral guidelines**

- In pastoral guidelines South African nationals should be made sensitive for the rights of foreigners as it is stipulated and motivated in the Bible. The Bible is the best constitution that covenant people should apply for what is just in their relationship with marginalised people. This biblical code proceeds from the heart of a heavenly Father who is just and shows his favour to people on the margins of society.
- From the covenantal code of God (love for God and love for the neighbour) South African nationals should find a source of inspiration to show kindness to foreigners and not abuse them. This abuse includes the racially motivated ill treatment.
- The Bible commands that aliens should be protected, provided with food and clothes and health care. The overflowing blessings received from God should be shared so that everyone has abundance of blessings.

#### **4.3.3. Strangers must be well looked after because the treatment given to aliens will be reward or punished. Matthew 25:31-46.**

Jesus began his life as a refugee. He and his family were forced to flee to Egypt when he was a small child to avoid Herod's rampage (Matthew 2). In other words, life in another place as a displaced person was part of Jesus' personal experience. Matthew 25:31-40.

In the parable of the separating of the sheep and the goats, Jesus declares, 'I was a stranger'. By referring to himself as a stranger, Jesus implies that when we care for strangers, the Bible gives us a motivation which goes far deeper than that. It touches the concept of the image of God in man, in particular the image of God to be seen in those who tend to be marginalised by society. In singling out strangers as those who are subjects of Christian hospitality and identifying himself so directly with them, Jesus is pointing to his image in the refugee (Exodus World Service 2005:1).

In their love for despised foreigners, the followers of Christ reveal their love for the one who was despised and rejected by men (Isaiah. 53:3). The love of South Africans and concern for Christians who have fled war, persecution or economic disaster in other countries and now live among South Africa, is an indication not only that the church is a reflection of love for Christ himself.

The only way to prove that we love God is to love the men whom God loves. The only way to prove that God is within our hearts is constantly to show the love of men within our lives. Welcoming refugees, particularly those Jesus refers to as, "these brothers of mine" (Matt. 25:40), is therefore a basic requirement for every follower of Christ. "God views our compassionate treatment of refugees as a fundamental indicator of true Christianity" (Exodus World Service 2005:1).

When this love is demonstrated to the poor and foreigners, there will be a reward and when Jesus returns and when this love is not demonstrated there is punishment. This punishment is explained in term of judgement.

#### **4.3.3.1. Basis-theoretical principles**

- Jesus warns that every wrong doing against foreigners, prisoners and poor will be judged on his second coming. (See 3.3.1.6.)
- Action against marginalised and vulnerable in this life reflects the eternal destination.

#### **4.3.3.2 Meta-theoretical perspectives**

- It is important to bring to justice/ bring to reckoning leaders and others involved in the xenophobic violence and strengthen justice mechanisms to protect the rights of minority and marginalised groups.(See 2.4.4)

#### **4.3.3.3 Pastoral guidelines**

- In (the prophetic dimension of) pastoral counselling SA nationals should be reminded of the consequence of the actions in this life. They should be assisted in developing a vision for how the actions and attitudes in this life reflects/ mirrors the eternal reality of destination someone is moving towards.
- In public life South Africans should be motivated via the pastoral influence of the church to hunger and thirst for fair treatment to aliens in court. They should grant aliens access to justice.( Amos 5:24)
- Christians should be inspired not be quiet when they have the opportunity to speak up against unjust laws and when strangers are mistreated.

- The authority needs to know that South Africa being a nation, God holds accountable nations that are rebellious to him. The church should inspire Christians to live out their prophetic task in this respect.
- People must be made aware of the faith perspective that God will – through his grace- reward any act of kindness toward foreigners.

#### **4.3.4. South African nationals need to show genuine love to strangers in the concrete action of hospitality. Hebrews 13:1-3.**

Brotherly love is that spiritual benevolence and affectionate solicitude which Christians have one toward another, desiring and seeking their highest interests. The varied characteristics of it are beautifully delineated in 1 Corinthians 13. In the opening verse of Hebrews 13 the apostle exhorts unto the maintenance of the same, "Let brotherly love continue." (Ogletree, 1985:51).

After the opening exhortation of Hebrews 13—which is fundamental to the discharge of all mutual Christian duties—the Holy Spirit proceeds to point out some of the ways in which the existence and continuance of brotherly love are to be evidenced. "Be not forgetful to entertain strangers" (verse 2). This is exemplified by showing hospitality.

Biblical hospitality involves an encounter with God, a response to God's call and accountability. First, people experience an encounter with God and an opportunity to intercede on behalf of others.

In Genesis 18:1-15 Abraham had an encounter with the Lord. In this encounter Abraham received a confirmation of God's promise to him and a warning of impending destruction. In verse 1 the Lord appeared to Abraham while he was sitting

at the entrance of his tent. The story describes the hospitality that Abraham gave to the three men. He invited the strangers in, gave them water, washed their feet and fed them, as was the custom of that time (Ogletree, 1985:51).

In verse 10 the Lord confirms the covenant that God had already made to Abraham: that he would soon have the promised son. This will be a fulfilment of a great promise. The covenant is first mentioned in chapter 15, when God promises Abraham that he will have a son and be the father of many nations. In chapter 17, God again promises to make Abraham fruitful, and declares that nations and kings would come from him (Schultz, 2000:109)

Following the visit, two of the men continued their journey to Sodom while Abraham "stood before the Lord" (Genesis 18:22), conversing and interceding for the city. The implication is that the Lord warned Abraham of God's intention to destroy Sodom and Gomorrah. As a result, Abraham was able to intercede on behalf of the city.

God seems to seek intercessors when there are situations of sin and injustice. It is interesting to note that in Ezekiel 22, God enumerates the many sins that Israel has committed against him and each other. Among the sins mentioned in that passage, verses 7 and 29 refer to the way Jerusalem "oppressed and mistreated the alien, denying them justice."

The passage goes on to tell us that the Lord looked for a man to stand in the gap and intercede for the land but found no one to do so. The Lord did not want to destroy the land. God wants us to intercede and stand in the gap when the strangers who live in our communities are denied their humanness, are mistreated and denied justice (Ogletree, 1985:51).

A story in Luke helps to see another example of hospitality in an encounter with Jesus. In Luke 24:13-31, following his resurrection, Jesus appeared as a stranger to two of his disciples. The disciples did not recognize Jesus and asked if he was a stranger, because he did not seem to know what had happened the previous days in Jerusalem.

They were travelling to a village called Emmaus, and after telling and listening to stories, they came to their final destination. The disciples invited and insisted that this stranger spend the night with them. It was not until they broke bread that their eyes were opened and they finally were able to recognize Jesus. Is it possible that when we welcome a stranger our eyes will be opened and we may be able to recognise Jesus in the stranger? (Pato, 1997:56).

The Bible also admonishes Christians not to forget to welcome strangers, for by doing so people have entertained angels without knowing it (Hebrews 13:2). This text, apparently based on the Abraham story, underscores God's desire for Christians to care, to love and to show hospitality to strangers. God may be sending us a messenger. (Pato, 1997:56).

Second, like Abraham, whom God called to leave his country to fulfil God's purpose for his life, we also have our own call from God. God calls the church to go and make disciples of every nation (Matthew 28:19). Some of us may not be able to physically go to the nations.

However, we are living in an environment in which the nations are coming to us; they are living in our own towns and cities. God is bringing the nations to our communities to live in our neighbourhoods. Because they are coming to live in our communities,

we have the opportunity to welcome them, minister to them and share the love of Jesus with them (Kistemaker, 2007:56).

God's plan for humanity is that all peoples be fellow citizens with God's people and members of God's household (Ephesians 2:19). How can they become part of God's household if the church does not invite them do not welcome them and invite them to join us? Are we ready to respond to God's call by showing hospitality to strangers or foreigners? (Lesslie, 1994:200).

Third, biblical hospitality has an accountability component. The Scripture is clear about being accountable to God for our treatment of the stranger. God tells the church not to mistreat the strangers who are living in our land (Leviticus19:33-34). In Deuteronomy we read that God defends the cause of the fatherless and the widows and loves the stranger (Deuteronomy 10:18) (Morgan, 1998:535).

#### **4.3.4.1 Basis-theoretical principles**

- South Africans must express love through welcoming strangers in concrete acts of hospitality and by remembering and visiting the forgotten and rejected people of society like prisoners. (See 3.3.1.6).

#### **4.3.4.2. Meta-theoretical perspectives**

Xenophobia can be reduced through cultural integration and developing Hospitality culture (see .2.4.2)

#### 4.3.4.3 Pastoral guidelines

- The Church has to teach good theology regarding the display of hospitality against xenophobia. As it is written that “Those who receive you receive me, and those who receive me receive the One who sent me.” — Matthew 10:40
- The church must model a hospitable attitude towards unbelieving immigrants that is marked by a spirit of charity.
- Christians must stop fearing men since xenophobia is the fear of foreigner. The fear of man brings a snare: but who so puts his trust in the LORD shall be safe. (Proverbs 29:25).
- South African churches must disciple nations that come to them. Since the fact that nations come to South Africa denotes an opportunity to reach them with the gospel. In this ministry of the Gospel acts of hospitality should be incorporated as hospitality acts out the heart of the Gospel (accepting and caring for the marginalized and despised in an atmosphere of comfort and grace). The world is on the South Africa doorstep. Instead of South Africans going to the nations, the nations are coming to them and they should be welcomed into the household of God in a harsh world where the norm is that every one lives for herself and must fight her own battle for survival. The welcoming atmosphere in the hospitable Christian community counters the harsh atmosphere of standing alone as a rejected person vulnerable to deeds of hatred and abuse and not having the comfort of a home where you belong.

#### **4.4. CONNECTING MAJOR PASTORAL GUIDELINES WITH THE ISSUES REVEALED IN THE EMPIRICAL STUDY.**

The purpose of this section is to align the four main pastoral guidelines with what is needed to change the mind and perceptions and hateful actions against foreigners as it is expressed in the three hotspots (economic hardship, violence and limitations in service delivery). The four main pastoral guidelines are:

1) The perspective renewing dimension: Christians should be reminded that by being spiritual foreigners (1 Peter 2:11-12) and by being anchored securely in God`s grace alone, they ought to be free to show kindness to the physical foreigners.

2) The covenantal dimension: The Bible is the best constitution that covenant people should apply for what is just in their relationship with marginalised people. This biblical code proceeds from the heart of a heavenly Father who is just and shows his favour to people on the margins of society.

From the covenantal code of God (love for God and love for the neighbour) South African nationals should find a source of inspiration to show kindness to foreigners and not abuse them.

3) The eschatological dimension: In (the prophetic dimension of) pastoral counselling SA nationals should be reminded of the consequence of the actions in this life. They should be assisted in developing a vision for how the actions and attitudes in this life reflects/ mirrors the eternal reality of destination someone is moving towards.

4) The missiological dimension:

The situation of xenophobia poses a unique opportunity to bear witness to the true nature of a community of Christian faith in Jesus Christ. Where Christ rules a

community turns into a caring, loving community in a harsh world where there is no grace and no safe haven for the marginalised.

Instead of South Africans going to the nations, the nations are coming to them and they should be welcomed into the household of God in a harsh world where the norm is that every one lives for themselves and must fight their own battle for survival. The welcoming atmosphere in the hospitable Christian community counters the harsh atmosphere of standing alone as a rejected person vulnerable to deeds of hatred and abuse and not having the comfort of a home where you belong.

#### **4.4.1. Connecting pastoral guidelines with the xenophobic hotspot of economical hardship**

##### **4.4.1.1. The perspective renewing dimension**

Economically, there are misconceptions, stereotypes and uncertainties, all premised on the convictions that foreigners are "stealing" jobs, restraining public resources, exploit economic opportunities. Impoverished people feel literally besieged by a range of pressing socio-economic challenges.

The Bible encourages South African to respect foreigners. Foreigners have been created in the image of God and therefore have great dignity. They are worthy of respect. The Israelites had even more reason to show respect to foreigners since, because of their own history, they were well qualified to identify with them: 'Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt.' (Exodus 23:9).

Respect for foreigners begins with respecting their basic rights. The Mosaic law cites the following: Sabbath rest (Exodus 20:10; 23:12; Leviticus 25:6; Deuteronomy

5:14); a fair wage (Deuteronomy 24:14, 15); access to unbiased justice (Leviticus 24:22; Deuteronomy 1:16; 24:17: 27:19).

#### **4.4.1.2. The covenantal dimension**

Being covenantal people, South African should remember to love their neighbours including foreigners and that love is expressed in welcoming foreigners and sharing the resources that they have. The Bible goes into encouraging his people that when they will harvest their crops they shall leave a portion for the foreigner.

#### **4.4.1.3. The eschatological dimension**

Those who show true love will be rewarded for showing compassion to the poor, widows and foreigners when Jesus returns. Every good work will be recognised on the day of judgement. South Africans should have a long term view by living in the light of the day of judgement.

#### **4.4.1.4. The missiological dimension**

The gospel can be proclaimed not only with our lips but with the way we live. If in their way of living South Africans show the love of God toward foreigners by welcoming them and sharing resources, this act of generosity will attract foreigners to the gospel.

### **4.4.2. Connecting pastoral guidelines with the xenophobic hotspot of crime**

#### **4.4.2.1. The perspective renewing dimension**

Jesus came to save the world, of sinners and spiritually sick. When he was here on earth, he was friend of publicans and ate with the sinners and tax Collectors (Mark 2:13-17). South Africans should change their view on foreigners by adopting

the attitude of Jesus who embraced everyone without exception. They should allow their prejudgement and stereo typifying of all foreigners to be involved in criminal activity to be renewed by the mind of Christ.

#### **4.4.2.2. The covenantal dimension**

As covenantal people South Africa should demonstrate the spirit of grace toward those foreigners who are involved in and drawn into crime without condoning bad behaviour. Because being sinners by nature God has demonstrated his grace by sending Jesus to die for us. In John 3:16 God so loved the world including foreigners that he sent his son to give his life.

#### **4.4.2.3. The eschatological dimension**

South African should understand that there is a great joy in heaven when a sinner (including foreigners) repents from his sin. Heaven will be a place that will unite people from different race, language and nation. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever ( Daniel 12:3 ).

#### **4.4.2.4. The missiological dimension**

In term of crime, foreigners have been accused of committing crime and being involved in illegal businesses like drug and prostitution.

If this accusation can be proven to be true, It is an opportunity for the church to preach the gospel to foreigners since Jesus did come for those who are lost. The gospel is good news for all people even to foreigners.

In the Old Testament, foreigners were also well integrated into the religious life of Israel, able to participate in all the major festivals. Even at the consecration of the

great temple in Jerusalem, the foreigner was not forgotten. Solomon prayed that the temple would serve to make God known well outside national boundaries (2 Chronicles 6:23-33).

Faithful to this global vision, all the great prophets of Israel speak of the day when people will come from the ends of the earth to worship the God of the universe (Isaiah 56:6-7).

Christians should agree that the message of the New Testament entails mission. Passages like Mathew 28:18-20 and Mark 16:15-16 as stated in the Great Commission.

The Church of Jesus Christ has a mandate to take the message of the gospel to the ends of the earth and to make Disciples of Christ in every nation. Instead of the church going to the nations and preaching the gospel, nations have come to South Africa. In a environment where there is acceptance into the warmth and care of a Christian household, the vicious cycle of crime feeding itself on feelings of hate and being rejected, can be broken,

#### **4.4.3. Connecting pastoral guidelines with the xenophobic hotspot of limitations in service delivery.**

Foreigners have been accused of hampering service delivery like water service, health care and housing.” These services are for South Africans and not foreigners”, people caught up in the spirit of xenophobia say.

##### **4.4.3.1. The perspective renewing dimension**

The Pastoral vision of placing yourself in the shoes of the vulnerable should be utilised to inspire people to share limited sources. Christians looking through the

eyes of Jesus Christ, will look with a new vision at limited resources. It is precious. It should not be wasted and should be shared. When we look at other people through the eyes of God's grace we see that we are not better than the marginalised or more worthy to keep everything for ourselves.

#### **4.4.3.2. The covenantal dimension**

As covenant people, South Africans should come to the aid of foreigners when they are in need especially accessing hospital, having water and housing. More generally, it means having a loving attitude towards them, overcoming the prejudices held against them, taking the initiative in making contact, as Jesus did with the Samaritan woman, so as to break through the wall of silence between us. Love for the foreigner, always flows from the love of God for us. Loving foreigners also means realising they are equal, as Jesus did with the Samaritan who was the only one of ten healed lepers to show his gratitude (Luke 17:11-19).

Jesus affirms this teaching of the law and brings out its full meaning in his parable of the Good Samaritan (Luke 10:25-37). He clearly links together these two commandments to love our neighbour and to love the alien.

For the Jews, Samaritans were not only foreigners but long-standing enemies with whom they refused to have the least contact with (John 4:9). Jesus not only calls the Samaritan the Jew's neighbour, he also asks the teacher of the law to follow the Samaritan's example: "Go", he says, "and do likewise". We can easily imagine the double shock the teacher of the law must have had: not only is the Samaritan his neighbour, but he can even serve as a model of love for him!

#### **4.4.3.3. The eschatological dimension**

There will be a day of Judgement and recompense when God will remember every deed that people have done for him. Everything that was done for love sake (When resources are shared with foreigners,) will stand the test of time and will be rewarded. Jesus will recompense people for every a small thing that they have done to the orphans, poor and foreigners.( Matthew 25).

#### **4.4.3.4. The missiological dimension**

The good way that South African should use to reach out to those who are lost is to demonstrate the true love of Jesus by sharing the limited resources that they have. Luke 3:11 says that "The man with two tunics should share with him who has none, and the one who has food should do the same." This is a good way to make the gospel attractive.

### **4. 5. CONCLUDING REMARKS**

At the onset, the definition of the word xenophobia seems to suggest that xenophobes would dislike all foreigners the same way. The evidence however suggests that this is not the case in South Africa. The targets are particular groups of foreigners and the ethnic origins of these groups also differ from country to country especially from African countries. Hatred results in violence and tension and an empirical study showed that this tension and hatred reaches boiling point in three hotspots, economic hardship, crime and limitations in service delivery.

The Bible in a xenophobic situation has a guideline on how to treat foreigners who are in South Africa. God's commandments to the Israelites are relevant to South African Christians in the 21<sup>st</sup> Century. Just as the Israelites had to make the law work

in their community, South Africans too must take the principles and apply them to their lives and the lives of the South Africa community today.

The Biblical perspectives lead to four major pastoral guidelines for counselling South-African nationals impeded by xenophobia:

- Perspective- renewing dimension: South Africans should show to show kindness to the physical foreigners knowing that they are spiritual foreigners here on earth.
- Covenantal dimension: God wants South Africans to demonstrate grace and social justice to those who are the vulnerable in the society (Poor, widows and foreigners).
- Eschatological dimension: South Africans should know that there is a day of judgement and therefore they should know that the attitude against the foreigners should be either punished or rewarded.
- Missiological dimension: South Africans should know that the world is at their doorstep and take the opportunity to reach out to foreigners out with the gospel.

Engaging the xenophobic hotspots with the pastoral guidelines amounts to the following:

South African nationals feeling threatened by the apparent economic destabilising, crime inducing and service delivery limiting implications of foreigner`s presence and actions. They should be counselled to look through new eyes at the predicament of foreigners and be encouraged to show love to them as they themselves have received the rich blessings of God grace.

They should be counselled to look further than the apparent temporal limitations, loss of the protection of self-interest and discomfort associated with making space for the foreigner. They should be ministered with the Gospel that has the power to create abundance of eternal life for all. The heart of Christian counselling in a situation of xenophobia is aimed at breaking the fear of loss of own self-interest and replacing it with a spirit of love and acceptance that leads to abundance for all.

## **CHAPTER 5**

### **SUMMARY AND FINAL CONCLUSION**

At the centre of this dissertation lies the pastoral guidelines developed to minister South African nationals in a situation of xenophobia. The guidelines were developed from an interaction between normative indicators from Scripture and literature describing the sociological and psychological interpretative perspectives regarding the phenomenon of xenophobia with the indicators of a descriptive empirical study as focus point.

In addressing the problem of xenophobia in South Africa the study attempted to answer the following questions:

1. What does literature from human sciences indicate with regard to counselling in a case of xenophobia?
2. What are the factors that bring about fear and hatred as they are expressed in acts of xenophobia?
3. What is the Biblical view on xenophobia?
4. What pastoral counselling guidelines should be suggested that specifically communicate and minister the full implications of the Gospel message of reconciliation in the context under scrutiny?

This study has employed the research methodology described by Dingemans (1996: 62) as he reasons that most practical theologians in recent times distinguish three aspects in a practical- theological research project:

- The analysing description of the practical- theological situation;
- research into normative viewpoints;

- the development of a strategy for change flowing from the description of the normative viewpoints.

The research method was to infer general principles from the Bible through socio-historical context and historical grammatical exegesis in order to state the basis-theoretical principles. Meta-theoretical perspectives were found from psychological and sociological insights. Furthermore, the basis-theoretical principles and empirical findings were used in order to give and formulate pastoral guidelines to South Africans in a situation of xenophobia (see Chapter 1).

A literature study was conducted into relevant theories in Psychology since it deals with fear of foreign nationals as well as the relevant research. This study included the psychological insights on the unjustified manifestation of fear of aliens by South Africans. This psychological insight served as a background to the study for understanding the causes of the fear.

In addition the study made use of theoretical insights of sociology and anthropology. These theoretical insights were utilised by interpreting the meaning of social action of South African nationals toward foreigners and thereby giving a causal explanation of the way in which the action proceeds and the effects which it produces.

The following findings were made:

**Regarding the interpretative insights from sociological and psychological theoretical material (As reported in chapter 2):**

- Increased enlightenment and Community Mobilisation for Action against Xenophobia

- Xenophobia can be reduced through cultural integration, inter-marriage, and developing a culture of Hospitality
- Good Governance
- By applying Logotherapy
- Ensure prosecutions and strengthen justice mechanisms

**Regarding the Biblical normative indicators (as reported in chapter 3):**

- Christians must love one another with the familial love
- That love must be an on-going process
- They should express that love through welcoming strangers and remembering prisoners
- Christians should remember those who are mistreated and show hospitality to them
- There will be a day of judgement when Jesus will return. One issue regarding the revealed truth about our lives will be how we treated Jesus, the Son of man, through our actions against the foreigners, prisoners and poor. He is the Only God and binds Himself to a covenant society that cannot else but being fully committed to Him.
- He provide for the need of the weak
- He is the source of love and compassion
- Aliens need to be loved and to be shown justice by the covenant community that experienced the love of the One God firsthand in their own lives as people liberated from being oppressed foreigners.

**Regarding the development of pastoral theoretical guidelines (as reported in chapter 4):**

- The perspective-changing element in pastoral counselling: Christians should be reminded that by being spiritual foreigners (1 Peter 2:11-12) and by being anchored securely in God`s grace alone, they ought to be free to show kindness to the physical foreigners.
- The covenantal element in pastoral counselling: The Bible is the best constitution that covenant people should apply for what is just in their relationship with marginalised people.  
  
This biblical code proceeds from the heart of a heavenly Father who is just and shows his favour to people on the margins of society. ) South African nationals should find a source of inspiration to show kindness to foreigners and not abuse them.
- The eschatological element in pastoral counselling: In (the prophetic dimension of) pastoral counselling South African nationals should be reminded of the consequence of their actions in this life. They should be assisted in developing a vision for how the actions and attitudes in this life reflects/ mirrors the eternal reality.
- The missiological element in pastoral counselling is anchored in the concept of hospitality: The situation of xenophobia poses unique opportunity to bear witness to the true nature of a community of Christian`s faith in Jesus Christ. Where Christ rules a community turns into a caring, loving community in a harsh world where there is no grace and no safe haven for the marginalised.

**Regarding the connection of the pastoral counselling guidelines with the hotspots of xenophobia as identified in the empirical study (As reported in chapter 4):**

**Connecting pastoral counselling with the hotspot of economic hardship:**

- The bible encourages South African to respect foreigners and not immediately and one-dimensionally only see them as an economic threat. Foreigners have been created in the image of God and therefore have great dignity. They are worthy of respect. The Israelites had even more reason to show respect to foreigners since, because of their own history, they were well qualified to identify with them: ‘Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt.’ (Exodus 23:9).
- Being covenantal people, South Africans should remember to love their neighbours including foreigners, and that love is expressed in welcoming the foreigner and sharing the resources that they have. The bible goes into encouraging ancient Jews that when they will harvest their crops they shall leave a portion for the foreigner. This should be applicable today.
- Those who show true love will be rewarded for showing compassion to the poor, widows and foreigners when Jesus returns. Every good work will be recognised on the day of judgement. South Africans should have a long term view by living in the light of the day of judgement.
- The gospel can be proclaimed not only with our lips but with the way we live. If in their way of living South Africans show the love of God toward foreigners by welcoming them and sharing resources. This act of generosity will attract foreigners to the gospel.

## Connecting pastoral counselling with the hotspot of crime

- Jesus came to save the world, of sinners and spiritually sick. Even people prone to crime and caught in the web of crime should be objects of care. When Jesus was here on earth, he was friend of publicans and ate with the sinners and tax Collectors (Mark 2:13-17). South Africans should change their view on foreigners by adopting the attitude of Jesus who embraced everyone without exception.
- As covenantal people South Africa should demonstrate the spirit of grace toward those foreigners who are involved in crime without condoning bad behaviour. Because being sinners by nature God has demonstrated his grace by sending Jesus to die for us. In John 3:16 God so loved the world including foreigners that he sent his son to give his life.
- South African should understand that there is a great joy in heaven when a sinner (including foreigners) repents from his sin. Heaven will be a place that will unite people from different race, language and nation. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever. Daniel 12:3
- In term of crime, foreigners have been accused of committing crime and being involved in illegal businesses like drug and prostitution. If this accusation can be proven to be true, It is an opportunity for the church to preach the gospel to foreigners since Jesus came for those who are lost. The gospel is good news for all people even to foreigners.

## **Connecting pastoral counselling with the hotspot of limitations in service delivery**

- The Pastoral vision of placing yourself in the shoes of the vulnerable should be utilised to inspire people to share limited sources. They will look with a new vision at limited sources. It is precious. It should not be wasted and should be shared. When we look at other people through the eyes of God's grace we see that we are not better than the marginalised or more worthy to keep everything for ourselves.
- As a covenant people, South Africans should come to the aid of foreigners when they are in need especially accessing hospital, having water and housing. More generally, it means having a loving attitude towards them, overcoming the prejudices held against them, taking the initiative in making contact, as Jesus did with the Samaritan woman, so as to break through the wall of silence between us.
- The good way that South African should use to reach out to those who are lost is to demonstrate the true love of Jesus by sharing the limited resources that they have. Luke 3:11 says that "The man with two tunics should share with him who has none, and the one who has food should do the same." This good way consisting of hospitable action makes the gospel attractive.

- There will be a day of Judgement and recompense when God will remember every deed that people have done for him. Everything that was done for love sake (When resources are shared with foreigners,) will stand the test of time and will be rewarded. Jesus will recompense people for every a small thing that they have done to the orphans, poor and foreigners.( Matthew 25).

## **Final Conclusion**

The central theoretical argument of this study is that although the fear or dislike of aliens may be attributed to competition for scarce resources, employment, housing, services, facilities and even simple physical space, this fear may at its heart be a revelation of the true spiritual state of a nation that does not know the reconciliatory power of the Gospel. When put under pressure, the true attitude of the heart seems to surface in acts of violence, resentment, hostility and abuse both verbally and physically.

As a final conclusion of the study and final description of the outcome of the central theoretical argument the following theological thesis is made:

The Lord God almighty who is the creator of heavens and earth is concerned about peace, mercy and social justice among his people and especially to the poor, widows and foreigners. South Africans must by being anchored through faith in this almighty God, show the attitude of love and kindness and embrace foreigners with the abundant grace of the true Gospel.

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