

**XENOPHOBIA AMONG YOUNG CHRISTIANS WITH SPECIAL REFERENCE TO THE
YOUTH OF THE FOURWAYS CIRCUIT METHODIST CHURCH OF SOUTHERN AFRICA:
AN EMPIRICAL EXPLORATION**

by

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IN MEMORY OF

My mother Dorcas,

My mother-in-law Nyasha

and

Our affectionate friend Patricia

May their souls rest in peace.

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DECLARATION

Student number: **45968241**

I declare that XENOPHOBIA AMONG THE YOUTH WITH SPECIAL REFERENCE TO
THE FOURWAYS CIRCUIT YOUTH OF THE METHODIST CHURCH OF SOUTHERN
AFRICA: AN EMPIRICAL EXPLORATION

is my own work and all sources used
or quoted have been indicated and acknowledged by
means of complete references.

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SIGNATURE

DATE

(MR M. PHIRI)

ABSTRACT

Xenophobia is a notoriously difficult concept to explore, especially within the complex South African environment. This exploration has two elements: the theoretical and the practical. The theoretical element focuses mainly on the theories of xenophobia in South Africa, as well as the theoretical response of the Church to the problem. The practical element is a qualitative empirical exploration using small scale focus group interviews to gain insight into the relationship between xenophobia and religion, with special reference to young Christians of The Methodist Church of Southern Africa. The findings seem to suggest that "being religious" does not prevent xenophobic attitudes and emotions and that there is potential to have xenophobic reactions in people who "perceive" themselves to be religious living in an environment of economic and social hardships. Religious involvement combined with economic and social factors may promote xenophobic reactions. In an indirect way(s) religion may be one of the "causes" of xenophobia.

Key terms

Empirical, focus groups, foreigners, hospitality, intradisciplinary, Methodist Church, qualitative, xenophobia, youth.

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CHAPTER ONE

MANIFESTATION OF XENOPHOBIA

1.1 INTRODUCTION AND BACKGROUND

Eighteen years ago, South Africa (affectionately known as the rainbow nation), demonstrated to the world that it is possible for a people to change their destructive ways in response to justice, good values and strong leadership. Despite the original promises of democracy however, we presently found a growing level of anger and loss of hope when we looked at the socioeconomic trends within a broad section of the youth (Mayer, Gordhan, Manxeba, Hughes, Foley, Maroc, Lolwana & Nell 2011:8). It is against this backdrop that this research explores the nature of xenophobia as it manifests itself among young Christian people of The Methodist Church (reasons for selecting the youth as research participants is explored in section 1.5 of this chapter).

The concept of xenophobia is derived from a combination of two Greek words, 'xenos' (strange or foreign) and 'phobos' (fear). Allen, Higgleton, Seaton, Cullen, Sargeant, Grearson, Labuschagne and Sanderson (1996:1156) in the South African Student's Dictionary define xenophobia as an unhealthy dislike of strangers or foreigners. Reflecting on the events of May 2008, xenophobia in the South African context cannot be limited to just a dislike, fear or hatred of foreigners. It goes beyond this, manifesting itself in the form of a deep intension

and to some extent, violent action by South Africans toward foreigners, mostly those of African descent.

This dissertation is an attempt to explore the nature of xenophobia as it manifests itself using a group of young Christians in the Fourways circuit of The Methodist Church of Southern Africa. It is an empirical investigation to establish a possible link between religion (Christianity) and xenophobia within the South African context. There are six interlinked chapters making up this dissertation. Each chapter is motivated by a research question and has its own objectives and aims. The first chapter forms the introduction to the research process. This chapter provides a concise account of the problem under investigation. Chapter two is a review of relevant literature as it explores the current thinking on the origins of xenophobia within the South African context. Chapter three, together with chapters one and two, forms the theoretical framework of the research. This chapter focuses on the church's theoretical response to xenophobia. It explores the meaning and significance of Christian hospitality towards the stranger in the life of the believer focusing mainly on Christian theological and philosophical perspectives. Chapter four provides an in-depth overview of the research methodology and chapter five focuses on the interpretation of the data obtained from the focus group interviews. Chapter six is an analysis of the entire body of research, mainly discussing its strengths and weaknesses.

The next section looks at the research question and objective of chapter one. This chapter aims to provide the rationale and background behind the research in the interest of establishing a context and framework. The chapter proceeds by first focusing on the possible meaning of the concept of xenophobia and is then accompanied by an outline of reasons as to why I chose to use the pronoun 'I' in this research, given the fact that the whole process is scientific in nature and involves academic writing. This is then followed by a story of my experience of xenophobia in South Africa, followed by the aims and objectives of the research. Limitations of the research are also given due attention. The last part of the chapter addresses the motivation behind the research conducted. Here I chose to deal with the benefits of studying xenophobia in practical theology. I have also spent some time elaborating on why I specifically chose the youth as my study group.

In this chapter, I introduce the reader to the voice that speaks in the research text, my own, as I share my personal story and view of the South African context. The 'I', which is so often ignored and discredited in academic discourse, speaks throughout the text and the reasons for this voice will now be explored.

1.2 THE USE OF THE FIRST PERSON SINGULAR PRONOUN 'I' IN THE TEXT

Scanning through articles and books on academia show us that there are two schools of thought on the use of the pronoun 'I' in academic writing; the traditional and the one which I would refer to as the liberal view. The traditional

view states that using the pronoun 'I' in academic writing should be avoided as it creates an informal tone (Harwood 2005:1208, Hartley 2008:4). This view therefore discredits this use of the first person singular pronoun in academic writing. The liberal view represented by Henning, Gravett and Van Rensburg (2005:34) and Harwood (2005:1211) states that the quality of research is not determined by the use and application of the pronoun 'I' but rather the steps followed to conduct that research. I chose to agree with the latter position based on the reasons outlined in the next two paragraphs.

The pronoun 'I' shows that one has not been distant in the research process but rather actively involved (Harwood 2005:1211). Using the pronoun 'I' is a way of acknowledging that when a researcher goes into the field, he/she does not do so as a robot but as a rational being, having to think and feel.

However, one may be tempted to think that the pronoun 'I' in research makes the process subjective, unscientific and possibly insignificant. On the contrary, some of the most significant scientific breakthroughs in research incorporated this perspective as part of the research process (Harwood 2005:1211). What is important is that we acknowledge the pros and cons of using such a perspective and ascribe the correct value to the contribution it makes.

The next section provides a brief background to my story and the South African context of xenophobic violence.

I.3 MY STORY

I was previously a teacher in Zimbabwe and taught for five years, but was forced to give up my profession because of the deteriorating political climate (Ploch 2010:2, Lunn 2012:3). In 2007, I took my family as well as my belongings and left the country for South Africa because of a fear of persecution for my political beliefs and affiliation. I had read in the local press and had heard people speak on the xenophobic tendencies of South Africans, especially when it came to black African foreigners, but I had never experienced it on a personal level.

A friend of mine had warned me not to speak English or my native Shona language especially when using public transport. This was extremely challenging for me to deal with as these were the only two languages I could speak at that point. Sadly, it was only a matter of time before I would be confronted with the issue.

I can recall vividly an uncomfortable incident that happened to me just after a few months of settling in Lanseria, about 25 kilometres north of Randburg. On one occasion, I took a taxi from Johannesburg to Randburg. As we were driving, I could hear some passengers saying 'seven-fifty' while they were passing money to the person sitting in front of them but to my surprise, handed out six rand. I was confused and did not know how much to pay for my trip, so I took a ten rand note from my wallet and handed it over to the passenger seated in front of me, a woman in her late thirties. She looked back at me and spoke in

Pedi, 'Bokae? (How much?)'. At that time, I was not capable of conversing or even understanding the local South African languages and was therefore unaware of the appropriate response, which was for me to say, 'I do not understand what you are saying'. When the other passengers heard me speaking in English, they burst into laughter as they noticed that I was not one of them but 'the other', a foreigner. With the whole attention of the taxi on me in this moment, I could not help but feel embarrassed and scared. I also heard someone saying, 'Amkwerekwere asithathele umsebezi' which I later found out meant 'foreigners are taking our jobs'. At this point, I was confronted with the reality of xenophobia in South Africa and a strong sense of the potential danger of being a foreigner in this country. It also made me strongly consider returning with my family to Zimbabwe, concerned that I was putting them in unnecessary danger remaining in South Africa. However, contemplating the terrible conditions back home and the strong likelihood that persecution awaited us, I reached the conclusion that we had little choice but to remain in South Africa.

The xenophobic violence that took place the following year, occurring in May 2008 (over 60 people killed, scores injured and many displaced) (Igglesden 2008:6 & Nyar 2008:3) did not come as a surprise to me as rumours of possible violence against foreigners were already circulating in March. I personally spoke to an elderly man in his mid-60's (now deceased) who told me that a group of Zulu speaking men would organize themselves and instigate a violent crusade against foreigners in the near future. The old man reiterated that the local

faction was adamant that all foreigners should go back to their respective countries of origin for they were not welcome in South Africa.

Two months later we witnessed South African gangs of marauders descending mainly on informal and shanty towns, equipped with clubs, machetes, torches and all sorts of other dangerous weapons. Their mission was to attack all foreigners and drive them out of the country. The xenophobic violence that erupted first began in Alexandra and quickly spread to Diepsloot, Kya Sands, Zandspruit, Ramaphosa and other parts of the country (Duponchel 2013:2).

1.4 MY RESEARCH CURIOSITY

I chose to borrow the concept 'research curiosity' from Anderson (1997:125) instead of using the more familiar term 'research questions' (Congdon & Dunham 1999:2), as I feel that this term speaks to me in a more personal and profound way when I seek to understand insights that I discover in the course of a research process.

My research curiosity originates from a perceived notion that a disconnection exists between the theoretical perspectives of theology and their application to contemporary social issues, such as those relating to xenophobia (Van der Ven 1988:13).

1.5 PRACTICAL THEOLOGICAL SIGNIFICANCE OF XENOPHOBIA

The issue of xenophobia appears to be a subject matter only of the social sciences. However with the rise of empirical practical theology, there is growing interest in this seemingly social scientific domain. Practical theologians are now turning their attention to societal issues that were in the past of interest only to social science investigation. Empirical practical theology dictates that a practical theological theory of xenophobia has to have some bearing on the theological, human and social scientific framework surrounding the issue (Van der Ven 1988:13).

Social scientific disciplines have always dealt with issues affecting individuals and societies such as crime, violence, gender discrimination, economic development, human trafficking, HIV/AIDS, domestic violence, xenophobia and so on. A fairly large amount of literature has been produced on these topics under social scientific investigation. If I single out the subject matter of xenophobia, there are quite a number of social scientific theories and models on the issue.

Some may ask why there is such a special interest from practical theology in this seemingly social scientific subject. Reasons for interest in this subject matter are somewhat speculative. One possible reason is the paradigm shift of practical theology towards societal issues, with an emphasis on the empirical methodology used by researchers. First it should be understood that when practical theology started as an academic discipline in 1774 (Dingmans

1996:82), it was concerned with the training of the clergy for their missionary work related to matters of the church. It was a discipline meant for those preparing for ministry such as pastoral theology and leadership in the church (Dingmans 1996:82). It was also identified as a discipline concerned with the shaping of Christian norms and praxis such as that of moral theology.

The problem with the traditional normative-deductive approach to practical theology was that it failed to be in touch with the lives of real people on the basis that it was far too abstract and theoretical (Van der Ven 1988:13). A normative-deductive perspective in practical theology is an interpretation that is 'based on the authoritative texts of the Christian tradition that inscribe normative Christian practices' (Browning 1996:49). As highlighted by Van der Ven, this problem exists within seminaries and religious institutions, which includes the church, and part of its weakness lies in the fact that past theories were developed in isolation from communities and society as a whole (Van der Ven 1988:13). Writing on the history of practical theology, Van der Ven argues that traditional normative approaches to practical theology are inadequate as they fail to acknowledge the broad nature of practical theology, thereby ignoring the many dimensions that exist within the discipline.

The question is how can the above issues be resolved? According to Van der Ven (1993:41) the solution requires a paradigm shift that approaches practical theology in a new way. This approach for him is what he refers to as empirical

practical theology. The purpose of empirical practical theology is to explore the praxis of the church and pastoral care within the relevant cultural and social settings. This paradigm shift now puts topics such as sexuality, domestic violence, economic development, human trafficking, HIV/AIDS, drug abuse, crime and xenophobia on the research agenda of practical theology. With this in mind, we now see these topics slowly finding their way onto the agendas of practical theology researchers. For example, if I single out xenophobia from the above list, it is not very difficult to understand the practical theological implications that may arise from exploring this subject from an empirical perspective.

The empirical approach provides practical theology with the methods and appropriate tools to describe and explain what goes on in the minds of individuals that show xenophobic attitudes and negative tendencies toward foreigners. The empirical approach also allows a researcher to go further when evaluating the religious experience of individuals that either instigate or are on the receiving end of xenophobic behaviour and it provides us with a framework to investigate how faith may be linked to xenophobia. Xenophobia as a topic is therefore very relevant in practical theological investigation. Practical theology with its focus on lived theology (Dreyer 2012:142) has to reflect on the complexities of xenophobia and Christian normative doctrine of 'love thy neighbour'. This doctrine formed an integral part of the gospel message taught by Jesus Christ (Luke 10 25-37 NIV). The approach of empirical practical theology shows us that we need to investigate the importance of studying the

actual practices (the empirical reality / the practical situation) of this notion to establish how it is tenable in a South African context where foreigners are often blamed for the variety of problems that exist within the country (see the scapegoat theory of xenophobia in chapter two). Practical theologians have to acknowledge the conflict between the theological response and the actual situation. The gap between the ideal and the reality especially if the neighbour here refers to a stranger or in my case, a foreigner. Christians are expected to love their enemies and pray for those who persecute them (Matthew 5:44 NIV). One may ask if such a Christian teaching is realistic. It has to be acknowledged that there certainly is a gap between what is expected of us as Christians (shaped by moral, ethical and theological ideas) and our actions. However this is not only a theological issue. Moral and ethical discourses (such as human rights discourses) will also condemn xenophobia as well as set ethical norms for actions between foreigners and locals. Practical theologians are thus confronted with a variety of theological, moral and ethical approaches to xenophobia. True to the interdisciplinary nature of practical theology we can gain useful insights in all these approaches. Practical theology goes beyond condemning xenophobia and setting ethical norms for action between foreigners and locals and locates the whole issue in the context of 'loving ones neighbour' (Luke 10:27 NIV), a central theme in Christianity. Loving ones neighbour as a response to xenophobia is thus not so much a human capability as it is a divine gift. This leaves space for a theological understanding of sin and

acceptance. We can love because we have been loved and we are loved. Christ died for us on the cross as a clear demonstration of this love. This is different from most secular approaches to xenophobia where the emphasis is mostly on human rights, moral and ethical issues (human capabilities), (Dreyer 2012:149) elements within our reach. It should be obvious that a practical theological theory on xenophobia will emphasize this perspective on xenophobia in the context of Christ's love (Christological aspect) for us all. Thus this issue becomes not only (Dreyer 2012:149) limited to the horizontal level of relationship with self and others, but also includes a vertical dimension in which our relationship with Christ is renewed.

The need for a practical theological theory of xenophobia is evident. It has to act as a mediator between our theological, moral and ethical norms on the one hand and the actual practice (the 'real life situation') on the other hand.

Practical theologians have to draw on social scientific perspectives in order to help us to understand the actual situation. Social scientific theories and methods (empirical methods) can help us to study and to understand situations. Practical theologians have to proceed with caution however, because judging from the current literature on xenophobia, the social sciences hardly put any significance on contributions and insights of the theological perspectives on xenophobia. This is not surprising though, because there is not a vast body of work contributed by practical theologians on this topic. One can therefore conclude that research by practical theologians on xenophobia at present appears to have produced

results of little significance to society as a whole. Therefore, there is a need for a practical theological theory on xenophobia that attends to theological and social perspectives on the phenomenon. This is by no means an easy task and presents a real challenge to practical theology. Practical theologians may be faced with difficulties when they try to talk of hospitality towards foreigners in a South African setting if they do so in isolation of cultural, political, economic, psychological, environmental and sociological factors that may give rise to xenophobia.

My line of reflection finds expression in an empirical approach to practical theology. There is more leverage to be gained by studying practical theology from an empirical perspective than by being constrained to the normative-deductive (or applied) to practical theology. It has become evident that inter-and-intra- disciplinary research in practical theology, that leverages the tools of sociology, psychology and other social science disciplines, provide richer and deeper insight into issues than what we have found with the traditional normative-deductive approach.

I will explain what I mean by these two concepts (inter- and- inter- disciplinary) and their implication in practical theological research in the next section.

On one hand, inter refers to 'in between' or 'among' (Allen et al eds. 1996:507) (inter- school, inter-house competition, international – between nations inter-continental – between continents). According to this understanding of the

concept, we can correctly use the word 'multi' interchangeably with the suffix 'inter'. An interdisciplinary perspective therefore critically draws insights from two or more disciplines (Newell & Green 1982:24) which will result in an integration of disciplinary insights. The disciplinary insights may either be interdependent, thus mutually enriching, which leads to integration or may be independent in a given study (one discipline may have little or nothing to contribute to the other) (Newell & Green 1982:27).

On the other hand 'intra' means 'within' or 'internal' (intra-departmental, within a department, intra-company - within a company). Intra-disciplinary thus refers to a 'borrowing of concepts, methods and techniques of one science by another and 'integration of these elements into the other science' (Van der Ven 1999:32). Van der Ven (1999:327) prefers to use the term intra-disciplinary in reference to an empirical approach in practical theology as opposed to inter- or multi-disciplinary.

In the context of practical theology, intra-disciplinarity means doing practical theological research using empirical tools such as methods, concepts and means for the purpose of cultivating a relevant and significant practical theological theory in tandem with practical theological aims and objectives (Van der Ven 1999:328). Van der Ven's intra-disciplinarity perspective must not be understood to mean that the literary and historical and systematic procedures in practical theology are now irrelevant. It should rather be

understood that Van der Ven's empirical intra-disciplinary perspective in practical theology aims to achieve the following objectives:

- Bring awareness of the 'interconnectedness' of the world (Newell & Green 1982:32)
- Unification of knowledge
- Broadening the framework
- Enriching the methodological instruments
- 'Expanding the instrumentation into the direction of empirical methodology' (Van der Ven 1999:328)
- Opportunity to explore a problem without being contained by the artificial disciplinary barriers
- Chance of arriving at unconventional reflection and original insights (Newell & Green 1982:32)

In the next section I will focus on the reasons why I selected the youth as my focus group participants in the research process.

1.6 MY INTEREST IN THE YOUTH

For the sake of the research, it is relevant to communicate the definition of 'youth' as applicable to this research. The operational definition of the concept 'youth' may vary from place to place, country to country and depends on a

number of specific economic, political and socio-cultural factors. The United Nations General Assembly views the term 'youth' as persons between the ages of 15 and 24 years inclusive. All communications of the United Nations statistics on youth are based on this understanding (Du Toit 2003:4). The South African government has extended this definition to the ages between 15 and 35 (Mayer, Gordhan, Manxeba, Hughes, Foley, Maroc, Lolwana & Nell 2011:6).

Personally, I have been overwhelmed by the numerous challenges that are faced by the youth in South Africa and this has provided much of the motivation behind my research curiosity. A somewhat recent survey shows that youth employment of 18 to 24 year olds declined more than 20 percent between December 2008 and the beginning of 2011 (Fulkener 2011:9). Currently the unemployment rate among the youth who are 25 years old is around 50 percent, accounting for 30 percent of total unemployment in South Africa (Fulkener 2011:9).

While we acknowledge the problem of unemployment among young people, what is even worse is the so called 'un-employability' of them. Recent quantitative research studies (Fulkener 2011:13-14) reveal a dark side of the South African education system. These studies indicate that the quality of candidates produced by the education system is not in line with the requirements of big business in South Africa. The education is lagging behind in terms of its relevance to the job market and the needs of employers. The

research also goes on to state that the high percentages of graduate unemployment vindicates what it is trying to highlight. Out-of-school youth, who largely come from disadvantaged backgrounds, suffer most under this unemployment 'ghost' which haunts them as they search for formal work (Fulkener 2011:10).

Tshikaya (2009:15) confirms that young people spearheaded the 2008 xenophobic violent attacks on foreigners in the Gauteng region of South Africa. Empirical studies of Dolombisa and Porteus (2002:57) further contribute to this argument following evidence that violent tendencies exist among the youth in South African schools as well as broader society. This has led to a feeling of disempowerment among educators in their sector.

My research curiosity was shaped and directed by the following two questions:

- What helpful insights can be gained from understanding xenophobia from the perspectives of the Fourways youth of The Methodist Church of Southern Africa?
- What can we learn from the experiences and attitudes of the church youth regarding the connection between religion and xenophobia?

The next section explains how the questions raised have been developed into the aims of the research project.

1.7 AIMS OF THE RESEARCH

This section provides an outline on the aims of the research project in relation to the aforementioned curiosities.

The intention of the research is to develop a deeper, more profound understanding of the phenomenon of xenophobia and its relation to religion.

This research also hopes to achieve the following aims and objectives:

- To describe the phenomenon of xenophobia by studying it from the perspectives of the youth
- To contribute to our understanding of the relationship between religion and xenophobia on the basis of the religious experiences of the youth
- To provide a necessary dissection of the social scientific theories which outline the genesis of the phenomenon of xenophobia (chapter 2)
- To contribute to the discussion on the meaning and significance of Christian hospitality (love thy neighbour) in the face of xenophobia (chapter 3)
- To explore the methodological framework of this research which includes an outline of the research instrument used (chapter 4)
- To offer contributions to a practical theological theory on xenophobia (chapter 5)

- To bind together, integrate and synthesize the various issues raised in this research, whilst reflecting on the objectives of the research (chapter 6)
- To show how a practical theological theory on xenophobia can be enriched by a social scientific methodology (chapter 5)

The next section of this chapter deals with the limitations of the research.

1.8 LIMITATIONS OF THE STUDY

It is important to first acknowledge the fact that all research unavoidably has limitations in one way or another. Even the most important breakthroughs are not immune to limitation. Limitation in this research should be taken to mean a limiting condition, restrictive weakness, and a lack of capacity, inability or handicap. A limitation has to be perceived as something that limits a quality or achievement (Allen et al. 1996:560-561).

Limitations can be looked at from an internal or external perspective and I will address limitations of the research with special regard to the materials and procedures used. Naturally, as the researcher I am well positioned to highlight the limitations of the project design based on the fact that a qualitative perspective has been adopted and focus group interviews have been used to gain insight into the topic (Dixon-Woods, Agarwal, Young, Jones & Sutton 2004:224). As such, I have observed that a key problem of qualitative research is that it is not a unified field, both at the level of the methodological approach

and at the level of data gathering as well. In other words, there are many independent qualitative methodologies available and that in itself creates a problem.

Another one of the problems of qualitative research is that the data gathered is often complex in nature and can be difficult to analyse. This study may be judged to have followed the appropriate procedures of a particular perspective, to give information on a selection of participants and to provide clear details of the method followed (Dixon-Woods et al. 2004:224). The downside of this approach is that the research may suffer from poor interpretation and offer little insights into the phenomenon of xenophobia. On the other hand, one could say that the transparency of the methodological approach may be lacking but the insights gleaned are compelling, vivid and insightful in nature and grounded in high quality data. The problem that we find is that it is not apparently clear how the judgments of quality should be informed in such cases (Dixon-Woods et al. 2004:224).

This dissertation also has some external limitations of its own. These limitations have to do with language barriers. During my literature review, I came across quite a number of articles on xenophobia and Christian hospitality but they were written in German, French and other foreign languages. This created a challenge as these pieces of literature could have been useful in giving more depth to my subject of study. Reliance on translation is not always the best

option. While translations may be helpful, at times they may lead you astray if they are poorly done. In any case, translations are not always available and in any research process it is always best to go back to the original source.

This study does not claim to solve the intricate problem of xenophobia in South Africa; instead it seeks to offer some valuable insight into the concept of xenophobia and provide a deeper understanding of the phenomenon among the youth of The Methodist Church of Southern Africa. The study deliberately does not go beyond the Fourways circuit of The Methodist Church in order to comprehensively address the dynamics of the youth within this specific church. Therefore, the interpretations of the research findings should be understood within the confines of this context.

1.9 CONCLUSION

It is important to define one's context when conducting research so that the audience is able to follow your line of reasoning in terms of the point of departure and the end point. Ideas do not exist within a vacuum but are rather originated from a certain background and context. The aim of this chapter was to provide a contextual framework and lay out the parameters and scope of the research. The first step taken was to define and contextualize the subject of research (xenophobia). Misunderstandings in arguments are mostly caused by the inability to define concepts. In order to guard against this, a contextualized definition of xenophobia has been provided.

The area of investigation was defined in which it was highlighted that the research explores xenophobia among the youth with a special reference to The Methodist Church youth of the Fourways circuit. The purpose of this research is to provide a deeper and more profound understanding of xenophobia and its relation to religion. The researcher identified a disconnection between the church's theoretical normative teaching on hospitality towards foreigners and the actions of young Christians. This disconnection was identified as one of the main factors behind the motivation of this research.

A personal experience of xenophobia was introduced by the researcher as a way of establishing authority on the topic. Linked to this is the issue of using the first person singular pronoun 'I' in academic research. The use of the 'I' in the research was shown to be a necessary undertaking as it indicates assertiveness. There was a need to emphasize agency (who is doing the research).

The significance of the study to the discipline of practical theology was outlined. It was argued that xenophobia appears as a phenomenon suited mainly for social science investigation. However, with the inter-and-intra-disciplinary approach to practical theology, this is no longer the case (Müller 2013:1). It can be argued that the boundaries between social sciences and humanities are slowly disappearing (Ellis & Bochner eds. 1996:18).

The next chapter is an exploration of theories on xenophobia.

CHAPTER TWO

THEORIES ON XENOPHOBIA

2.1 INTRODUCTION

As indicated in the previous chapter, the issue of xenophobia appears to have been a concern featuring mainly in social science circles, evidenced by the considerable amount of empirical research that already exists. On the contrary, very little practical theological research currently exists on this subject. It therefore appears important that a practical theological theory on xenophobia is informed and enriched by the deep insights of the social sciences on this subject matter. A practical theological theory on xenophobia cannot emerge from a vacuum, but should rather leverage off of the already existing socio-psychological body of literature. This is because the method of practical theology is considered intra-disciplinary in nature (Müller 2013:1). This chapter will endeavour to respond to the following research question: 'What is the current social scientific thinking on the origin of xenophobia in South Africa?' The purpose of this chapter is to provide a necessary dissection of the social scientific theories which outline the genesis of the phenomenon of xenophobia. The chapter proceeds by first focusing on the importance of compiling a literature review before carrying out research. It then explores the various social scientific theories on xenophobia in the South African context. This is then followed by an assessment to show how these socio-psychological theories on

xenophobia could possibly enrich a practical theological theory on the subject matter.

2.2 THE IMPORTANCE OF REVIEWING LITERATURE

A review of literature is necessary in the sense that it enables a researcher to establish how the research extends or builds on the studies already conducted. Available pieces of literature on the research topic have been selected on the basis that I consider them to contain vital insights as well as fundamental evidence; therefore providing a foundation for the research (Ferfolja & Burnett 2002:12). The literature review will help me to provide context as to where this research fits within the subject of xenophobia.

The subsequent section provides a bird's eye view of the different trends of the social-scientific theories on xenophobia, within the context of South Africa.

A bird's eye view of the literature on xenophobia shows that theories of xenophobia are few. It appears that Harris (2002:170), has identified one theory of xenophobia, the scapegoat theory with two variants, Isolationism and the Bio-cultural explanation. Ethnocentrism, which can also be regarded as a variant of the scapegoat theory, will be explored in this chapter as well. I will discuss these four key explanations of xenophobia which include the Scapegoat, Isolationism, Ethnocentrism and Bio-cultural perspectives.

2.3 THE SCAPEGOAT THEORY

Allen et al. (1996:847) define the concept 'scapegoat' as a 'person who is made to carry the blame or punishment for what others have done'. Historically, the word contains certain biblical overtones of the Old Testament tradition. In the ancient Jewish custom, a 'scapegoat' was the name given to a goat which was allowed to escape and wander in the desert after the priest had symbolically laid the people's sins upon it (Leviticus:16 NIV). Etymologically, a 'scapegoat' is believed to be a mistranslation of the Hebrew word 'azazel'. There is evidence that the Greek translation found in the Old Testament (Septuagint) incorrectly translated 'azazel' as 'ez ozel', meaning 'the goat that departs' (Pinker 2007:3). Today, when the word 'scapegoat' is used in relation to the phenomenon of xenophobia, the meaning differs when compared to that found in the context of the Old Testament epoch. However, the aforementioned background provides the basic starting point to understand the scapegoat theory of xenophobia.

The scapegoat model within the context of South Africa postulates that foreigners are victimized and blamed for societal ills as well as the personal problems haunting many South Africans. These social and economic problems which include a mediocre housing delivery system, an ill-fated public health system, the controversial Outcome Based Education (OBE) model, and the lack of political will to nip corruption in the bud are part of an endless list that

contributes to the frustration of the locals. Central to this litany of problems lies the issue of service delivery. In a democracy, it is the obligation of the government to honour commitments that were made during the voting process. The year 1994 saw the new democratically elected ANC government promising far more than it could deliver (ANC 1994:2-5). Foreigners, especially those of African descent, appear to have become the scapegoats of government failures following the mounting frustration of the locals (Bekker, Eigelaar-Meets, Eva & Poole 2008:28).

According to this hypothesis, foreigners are a threat to locals and there is a general feeling among South Africans that foreigners seek to rob locals of opportunities that are considered birth rights and to nullify their gains of independence. The assumption is that South Africans are getting less than what they were supposed to because of the appearance of the foreigner (Harris 2002:171). What this means is that by the advent of the foreigner, the local is pressurized to share their environment with a stranger in an environment that is not large enough to cater to all the needs of its inhabitants. If the findings of Duponchel (2013:6) are carefully examined, we discover that they contain the DNA of the scapegoat theory. The findings indicate that 87 percent of the respondents make the assumption that immigrants without legal documents are to blame for the high levels of crime, albeit there is no statistical evidence to justify this claim. The study further reveals (Duponchel 2013:6) that the police in

Johannesburg are biased towards locals and this makes it difficult for foreigners to trust them in terms of providing protection.

Insights from the Human Science Research Council (HSRC), (Chiroro, Shisana, Kondlo & Hadland 2008:30) provide additional evidence for this theory.

According to the council, perceptions from South African communities seem to show that xenophobia is largely the result of locals blaming foreigners for various social and economic ills including a higher crime rate, a lack of jobs and spread of disease. These findings are based on the empirical field research carried out in four communities, including Alexandra and Tembisa in Gauteng as well as Imizamu Yethu in the Western Cape. The aim of the research was to assess and understand the attitudes of the locals towards foreigners and to understand their opinions.

The council noted that the residents of these four communities mentioned above were generally unhappy because of the following issues cited below (Chiroro et al. 2008:26):

- The role of the government
- The volume of illegal immigrants
- The impact of migrants on gender balance
- The pedestrian approach to the administration of housing policies

- The lack of proper policies that address economic livelihood and competition for resources.

Instead of confronting the government of the day on such critical issues, it appears that some South Africans choose to direct their anger and frustrations at foreigners and blame them for these ills.

The qualitative research by Blank and Buchholz (2007:3) adds further texture to the scapegoat model. The aforementioned scholars have observed that African migrants are regularly linked to criminality and local politicians often highlight that foreigners put undue strain on social service facilities, thereby inconveniencing the locals. The findings of this research are based on the study of about 400 South African students from Cape Town aged between 18 and 30. Data from research participants was sought by way of interviews.

The study had two main objectives: (1) to determine the distribution of prejudice among the Capetonian students towards foreigners (using what they referred to as the prejudice scale) and (2) compare xenophobic attitudes among different racial groups. Blank and Buchholz (2007:1) found that xenophobic tendencies are significantly lower among white students when compared to the coloured reference group.

From their findings, Blank and Buchholz (2007:4) draw the conclusion that the competition for resources acts as a catalyst for prejudice towards African foreigners. The logic behind such a position is that influential members of

communities should avoid reinforcing speculative notions that South Africans and foreigners compete for the same scarce resources without providing concrete evidence. However, there is always the danger of over-generalizing the applicability of data so one should proceed with caution when it comes to assessing how a sample of data is handled and applied.

Studies by Maharaj (2004:2) are of significance when exploring the scapegoat theory. Although his research does not largely focus on xenophobia, it is useful in this context. According to him, the national survey conducted in 2004 shows that most South Africans perceive immigrants as negative for the country. The survey also highlights that the locals were ignorant of the distinction between illegal immigrants and refugees. Moreover, nearly 60 percent of the respondents argued that immigrants weakened the economy and put undue pressure on the country's resources.

Having said this, one may conclude that the use of a scapegoat is an unfriendly social-psychological discrediting mechanism and a routine from which people, in this case South Africans, try to shift blame and responsibility away from themselves towards a target person/s or group (foreigners) (Tshitereke 1999:4).

The next section deals with the isolation theory of xenophobia or simply 'isolationism.'

2.4 THE ISOLATION THEORY

The Isolation theory or 'isolationism' has a recent origin. The concept of isolationism was coined by American journalist Edward Prince Bell in a 1922 edition of the Chicago Daily News. Bell was commenting on the political and economic policies of the United States (US) government during the period between 1939 and 1941 and believed that the US was essentially adopting the wrong approach when it came to international cooperation. On the other hand, he observed some progress in the country as there was a movement toward partnership, away from isolationism. Bell goes further to concur that the US decided to use military prowess to confront Germany in 1917 despite scepticism on the issue (Doeneke 1982:201; Braumoeller 2010:353).

In any case, isolationism was all about the US separating itself from Europe, exacerbated by the vast distance between the two. It also meant that the US had to desist from its foreign policy at the time, perceived to be wasting both its energy and resources while being involved in cold war affairs. In a positive sense, isolationism meant that the US could concentrate solely on its domestic affairs and redirect its resources to improve the livelihood of its citizens (Doeneke 1982:201).

Interesting to note is that there is no universal definition of the term. Researchers do not agree on the precise meaning of the notion of isolationism and the importance of its elements, elements that might help in setting boundaries or parameters to the phenomenon. However, when the term isolation is used in

reference to the South African context, its meaning should always be sought in relation to the toxic legacy of Apartheid. Apartheid was a social and political policy geared at segregation along racial lines that included political, economic and legal discrimination vis-à-vis blacks, coloureds and Indians. It was a former policy in South Africa which was in force from 1948-1994 (Löwstedt 2010:6). Apartheid structures were created to augment white minority ascendancy over the black majority. The Apartheid state machinery was set in place long before 1948 and South Africa continued to be haunted by this ghost for many decades. It was the Apartheid system that created cultural, physical and legal boundaries between racial groups, white, black, coloured and Indian. These groups were further compartmentalized into racial classes. The community comprised of the English and Afrikaans speaking and on the other hand, black people were classified into ten linguistic groups (Löwstedt 2010:100). The Apartheid system was a major cause of suffering among coloured, Indian and black racial groups. The system thrived under the following draconian pieces of legislation:

- (i) Law of Population Registration Act of 1950
- (ii) Group Area Act of 1950
- (iii) Prohibition of Separate Act of 1949
- (iv) Suppression of Communism Act of 1953

(v) Bantu Education Act of 1950.

(i) Population Registration Act of 1950

This Act rubber stamped the racial stratification and introduced the idea of identity cards for all persons over the age of 18 on which the racial group of an individual was specified (Posel 2001:54).

(ii) Prohibition of Separate Amenities Act of 1949

This Act forbade marriage union between people of different races at the same time the 1950 Act-Immorality Act, criminalized sexual congress of persons of different races (Posel 2001:66, Copper 2008:131).

(iii) Suppression of Communism Act of 1950

This banished the South African Communist Party and any other political organisation the government saw as a threat to its rule. The long arm of the law extended to include the banning of political gatherings as well (Johns 2007:9).

(iv) Group Area Act of 1950

This Act put the final nail in the coffin by segregating the various races living in the country. It dictated where a person, based on race, was allowed to live. Each race was allocated land to settle on, but ironically this land was used as the basis of unlawful removal (Posel 2001:66).

(v) Bantu Education Act of 1953

Under this Act a separate system of education was crafted in which African students were prepared for the labour class. Separate universities were built specifically for black, coloured and the Indian populace (Hale 2010:177).

The rationale behind mentioning these pieces of legislation is explored in the next section.

These pieces of legislation make the isolation theory of xenophobia plausible.

The laws were instrumental in creating some (Fanon 2011:301) negative apartheid group relation. These group relations changed both the social consciousness and unconsciousness of the blacks. Black South Africans perceived themselves as colonized in their 'social unconsciousness' (Fanon 2011:301). This social unconsciousness created by the apartheid system made the black South Africans 'idealize themselves in the image of the white oppressors' (Isike & Isike 2012:98). Now in the post-apartheid period the ex-oppressed black South Africans have taken on the character of the ex-oppressor. They now 'oppress' the 'Makwerekwere' (foreigners) who are imagined as different from and inferior to them (Matsinhe 2011:301).

The apartheid system not only contributed to the plausibility of isolation theory of xenophobia, but also contributed to other explanations of xenophobia, the bio-cultural perspective (earlier on discussed). This is particularly true when black South Africans hate foreigners because they are perceived as physically

different from them. However this differentiation between South Africans and other African nationals is not founded on real differences but imagined differences which are a result of years of 'systematic psychosocial dehumanization' (Isike & Isike 2012:101) that 'blacks' suffered under the apartheid era.

The Isolation theory tries to locate xenophobia within the Apartheid epoch in which South Africa isolated itself from the 'global village'. The Apartheid government encouraged and orchestrated a covert migration to ensure an abundant supply of cheap labour albeit it was against black migrants applying for citizenship (Maharaj 2004:3).

According to this model, black South Africans were separated from the rest of the world, thus being isolated from the people of different nationalities for a very long time and because of this, many were not used to mixing with foreigners. The sudden appearance of the foreigner has caused problems because the locals struggle to fully understand why these people are in their country.

It would appear that the roots of xenophobia lie in the past, in the bedrock of racial segregation. If we are to go back to 2008 and focus on the graphic picture of the burning to death of a Mozambican in particular, we may get a sense of the above line of reflection. The victim was beaten; a car tyre placed around his neck and petrol was poured all over his body and then set ablaze.

This was reminiscent of the Apartheid execution style referred to as 'Necklacing' reserved for perceived traitors of the armed struggle.

Necklacing is a form of punishment and torture carried out by forcing a rubber tire filled with a flammable liquid such as petrol, around a victim's neck and legs, and then setting it alight. This method of execution was practiced in South Africa as far back as the mid-1980s when there was a strong reaction to Apartheid (Moosage 2010:137). What happens in the process is that a victim would give in to asphyxiation (when the body is deprived of oxygen) before he/she was burnt to death.

One can also trace this method of execution back to the Old Testament tradition, in which it was the capital punishment for crimes pertaining to sexual misconduct. In Genesis (38:24 NIV) we are told that, 'Tamar, thy daughter-in-law, has played the harlot, and moreover, behold, she is with child by whoredom. And Judah said, bring her forth, and let her be burned. Leviticus (21:9 NIV) 'if the daughter of any priest ... profane herself by playing the harlot, she profanes her father; she shall be burnt with fire. Leviticus (20:14 NIV) reads; 'if a man takes up wife and her mother, it is wickedness; they shall be burned with fire, both he and they; that there be no wickedness among you'.

Unfortunately, Necklacing is still used in some areas of the world. Citizens of South Africa and Haiti are sometimes seen using this method in displays of mob justice where victims are sentenced for their perceived crimes (Moosage

2010:137). If we try to date the appearance of this method of execution in South Africa we discover that it appears later than what has occurred elsewhere around the world. Therefore it is possible to deduce that South Africa has learnt and adopted this method of execution and/or torture from other countries.

In South Africa, it is possible to date the official origin of Necklacing to have occurred in the Eastern Cape in 1985 when on March 23, the police in KwaNobuhle, Uitenhage shot and killed 21 people (De Villiers, Argall, Budlender, Burton, Crawford-Browne, Fullard, Grenville-Grey, Lyster, Meyer, Mkhize, Moothoosamy, O'Sullivan, Pigou, Potgieter, Roussouw, Slye, & Varney 2003:292). The mob reacted by Necklacing a staunch community counsellor and his three sons, believing they were police informants. The South African Truth and Reconciliation Commission (De Villiers et al. 2003:292) noted that, in July 1985, a young girl by the name Maki Skosana was Necklaced. The victim's sister Moloko reports that Maki was burned to death with a tyre around her neck while attending the funeral of one of the youth in the community. She says that her body had been scorched by fire and some broken pieces of glass had been forced into her vagina. Moloko adds that a big rock had been thrown on her face after she had been killed (De Villiers et al 2003:43).

Incidents of Necklacing returned to South Africa in 2008 when people turned against immigrants of African descent. The influx of immigrants led to violence, looting, and murder in some of South Africa's poorest areas; this violence

included Necklacing and lynching. This raised concerns that the latent practice might return once more as a form of public protest in the wake of service delivery failures by the government led by the Africa National Congress (ANC) (Chiroro 2008:6).

Having said this, we can safely come to certain conclusions. The above mentioned method of vigilantism killing in South Africa was reminiscent of other types of intra-community violence around the world. Initially, Necklacing was only used for police informants but later political targets were also Necklaced (Moosage 2010:138). Prior to the mid-1980's, typical weapons in the townships included stones, sticks, knives and petrol bombs; however, post mid-1980's hand grenades and firearms became the weapons of choice. Tires and petrol were available in the townships though typically victims were dead before being burned (Moosage 2010:138).

The practice of Necklacing was often carried out in the name of the ANC and to some extent, in the name of Winnie Mandela (then wife of the imprisoned Nelson Mandela and a senior member of the ANC) who made statements which seemed to endorse it (Moosage 2010:138). Officially however, the ANC condemned the practice.

Having said this, the central motif underlying both the political and economic policies of the Apartheid regime was isolationism. This theme however was forced on the Apartheid regime from the outside, especially the West. Therefore,

according to this theory, xenophobia in South Africa may be understood in the context of the transactions made in the last years of South Africa's Apartheid isolationism. The transactions were such that Apartheid destroyed human relationships, thus breaking down the social fabric of society. Its legacy left a trail of division, societal disorientation, anger, frustration, violence and hate.

The conclusion by the HSRC, (Chiroro et al. 2008:7), in the quest of understanding the causes of xenophobia in South Africa, identified isolation as a possible explanation of the phenomenon. For Chiroro and others the act of xenophobia is actually a radicalized devaluation of black lives. This devaluation was performed by the South Africans themselves in the xenophobic violence against black foreign Africans. It is ironic that the very lives of the locals who were oppressed during Apartheid created certain types of individuals with a mentality that for things to get better, violence is the only answer.

2.5 BIO-CULTURAL THEORY

The bio-cultural theory hinges on the assumption that there are some identifiable features and characteristics that can be used to differentiate South Africans from other black Africans elsewhere in Sub-Saharan Africa (Harris 2002:173).

According to this theory, South Africans are very aware of the biological variations that exist among different people with regard to skin colour, body structure and other visible physical characteristics, cultural differences of language, accent as well as physical vaccination marks, among others. They

use these identifiers as the basic criteria in what can be referred to as a 'witch hunt' for foreigners. In a way which mirrors the Apartheid style action, the racial component has been resurrected into the identification of immigrants by the South African born workers. Compounding the problem is the fact that the possession of a South African Identity Document book or papers is no longer considered to be an obvious indicator of South African citizenship (Gordon 2010:6). This, in other words, is a type of verification system, used to rubber stamp one as 'legal' or 'illegal' and 'local' or 'foreign'. In addition, we can rightly classify the act of labelling people as 'Makwerekwere' or 'Amkwerekwere', referring to black foreigners, as an additional identifier used by locals. The precise meaning of this term is ambiguous however. People do not always agree to the exact definition of this term but they generally agree that the word 'Makwerekwere' carries a derogative connotation when used in reference to black African foreigners (Gordon 2010:7). The locals believe that foreigners speak in languages that are unintelligible; in fact they say that when foreigners speak, they make sounds equated to that of chickens, or 'kwerekwere'. This is similar to how the ancient Greeks perceived people that were different to them. They distinguished between civilized people and the Barbarous, using the term for those they believed would babble when they spoke (Gordon 2010:6). In this context, many local South Africans hold a similar view, often believing that foreigners babble when they speak which leads to the view that foreigners are

uncivilized. This goes some way in explaining the condescending attitudes some South Africans have toward other black African foreigners.

The Human Rights Watch (HRW 1998:1125) investigation into the extent of the abuse of undocumented immigrants in South Africa shed more light on the aforementioned theory. It reported that people are targeted as foreigners or illegal immigrants simply because they have dark skins or walk in a strange way.

The HRW (1998:1126) findings further reveal that some South African citizens were arrested and detained at Lindela Deportation Centre on the basis of their dark complexion and their 'foreign looks' and were never given a chance to show their identity.

If you look at this theory closely, you will discover that xenophobia in South Africa follows somewhat of a structural pattern. In the country, some foreigners are less prone to experience xenophobia than others. For example, an Asian foreigner is less likely to be a victim of xenophobic violence than a black foreigner from Sub-Saharan Africa. This is vindicated by the findings of the HRW (1998:1126) which concurs that not all foreigners are potentially susceptible to acts of violence caused by xenophobia in South Africa. Black African foreigners seem to be most vulnerable.

In order to arrive at a well-rounded picture of the bio-cultural theory, we have to pay particular attention to ethnocentrism and view it in terms of providing essential elements to the above theory. The next section therefore looks at

ethnocentrism as it relates to the bio-cultural perspective. Ethnocentrism, or ethnic exclusion, as a theory falls within the scope of the bio-cultural explanation of xenophobia. In other words, it is a theory within a theory and within the theory itself we find other sub-theories, creating a compound theory. However, ethnocentrism may not fit neatly under the umbrella of the bio-cultural theory as there are some aspects of the theory that identifies it with the scapegoat perspective as identified in this text. What this means is that ethnocentrism is a very broad perspective with various aspects as many observed social realities require unique explanations. Some of these observed social realities have been proven to be present with some degree of elaborate empirical evidence, while at the same time others have been shown to be latent, yet to be observed (Coenders, Lubbers & Scheepers 2003:11). I will therefore try to break the theory into smaller sections for further understanding.

2.6 ETHNOCENTRISM

The recorded history of ethnocentrism is a short one. Billiet, Eisinga and Scheepers (1996:401) suggest that the phenomenon in question was initially described in a rather rudimentary way by Summer in 1906.

Although ethnocentrism is closely linked to racism, it is possible to distinguish between the two whereby the former does not necessarily involve a negative perception or attitude towards other races. An ethnocentric attitude identifies

an outsider group whose culture is distinct and is based on language, religion, colour or descent (Hooghe 2008:2).

In their studies of ethnocentrism and related phenomena in The Netherlands and Flanders, Billiet, Eisinga and Scheepers (1996:406) discovered that ethnocentrism appeared to consist of two elements: (1) a positive attitude toward one's own social group and (2) a negative attitude toward other ethnic groups, including those remote groups that one has very little chance of getting into contact with.

I have alluded earlier on that ethnocentrism is a compound theory with many sub- theories. The next section has therefore been devoted to explaining the important aspects of these sub-theories in order to provide additional perspectives that might aid the purpose of this research. A number of theories that were created and tested in The Netherlands, Belgium as well as in South Africa, have been proposed to explain the genesis of this phenomenon. However, I have purposely and consciously chosen to only look at two models of ethnocentrism because I feel that they best describe the current South African environment, namely the predictive theory and the competition theory.

(i) The predictive theory

The predictive theory is useful when looking at the field of religion and the Christian faith in particular, where it has long been assumed that with its emphasis on the concept of 'love your neighbour'; Christianity proposes that its

followers adopt a tolerant attitude toward other social and religious groups (Billiet et al. 1996:403). Empirical evidence however, has shown the reverse to be true. Christians were found to be more intolerant toward all kinds of other groups. Building on that evidence, Hood, Spilka, Hunsberger and Gorsuch (1996:359) generalized that the more religious one is, the more prejudiced that person becomes. Aware of the danger of such a broad generalization, they were quick to qualify what they meant and restricted themselves to available data. This shift in emphasis was as result of the very limited way in which religious activity was 'measured'.

(ii) The competition theory

This theory assumes that ethnocentrism is stimulated by real or perceived tension between various ethnic groups competing for limited resources in a society. The perception is that the originally dominant group in a specific area will develop hostile feelings toward the new outsiders when they perceive these outsiders as a threat to their own position; for example in the labour or housing markets (Hooghe 2008:3).

It can be further argued that when a perceived ethnic threat is present, majority groups may react by adopting exclusionary measures (Coenders et al. 2003:8). This form of threat may be brought about by macro-social conditions such as substantial immigration flows or economic contraction, other social factors such as lower ethnic segregation during the job application process or the

breakdown of ethnic enclaves, to name a few. We can further highlight that competitive conditions might reinforce the process of social identification as well as the opposite, which may trigger widespread support of ethnic exclusionism. It is because of this consideration that the model makes the assumptions mentioned in the following paragraph.

Ethnocentrism is often prevalent among dominant members of society that consider their status and access to resources threatened when members from outside of their group are perceived to be in competition with them. This is particularly prevalent amongst the following groups of people (Coenders et al. 2003:9):

- Citizens with a low level of education
- Manual workers
- Unemployed citizens
- Citizens with low income
- Citizens living in urban areas where space is limited.

People who subscribe to this theory are more likely to view the effects of individual characteristics of ethnocentrism as operating on the basis of perceptions of ethnic threat. However, it does appear that there is not enough empirical evidence to support this aspect of ethnic competition theory (Coenders et al. 2003:10).

So far the theory has highlighted that the perceived threats to collective interests of a group of people potentially give rise to ethnocentrism; but equally important is the fact that perceived threats to the personal interests of the constituents of a group may also play a major role. It can therefore be deduced that ethnocentrism is potentially caused by both types of threats, at a personal level and on a collective level.

In this model, suggestions are made that ethnic exclusionism is affected by:

- Perception of collective ethnic threat
- Perception of personal threat
- Political and social distrust.

This theory offers a straightforward and relevant explanation of the effects that societal circumstances have on exclusionist reactions in the South African context in which there is perceived competition between the locals and non-citizens, especially those that call the sub-Saharan region of Africa home. This competition results in antagonism and hatred towards foreigners and it can be argued that the actual competition may be related to conditions where there are (1) increasing numbers of people competing for, 'ceteris paribus' (equality) the same amount of scarce resources or (2) stable numbers of people competing for a decreased amount of scarce resources (Coenders et al. 2003:13).

The realistic conflict theory fits very well into the scapegoat theory of xenophobia as both provide reasons as to why outsiders are blamed for stealing South African jobs and viewed as competition for scarce resources. Henceforth, these two theories will be used interchangeably in order to refer to one and the same thing.

Further research conducted (Hooghe 2008:3) has shown that strong individual-level determinants of ethnocentrism, for instance high education levels, effectively reduce ethnocentrism. It is also generally believed that men are more willing to express ethnocentrism than women. It is also commonly held that people with fewer individual resources are more dependent on in-group confirmation of their identity, thus augmenting potential prejudice toward members of outsider groups.

2.4 CONCLUSION

The above review of social scientific research on xenophobia shows that a universal explanation of the phenomenon has proved to be singularly elusive. It is notoriously difficult to collate this subject matter, especially when the issue is complicated by independent theories that have been drafted within unique contexts. One can make an observation that, what we have is not four theories of xenophobia but one (scapegoat) with three variants. If these theories are closely analysed, we can see a common component underlining all of these theories, 'blaming other people' (scapegoat) for inherent problems. On the

basis of that we can correctly say that they are one and the same theory (scapegoat) with a common element of 'blame' but focusing on different issues on which the 'blame' is attributed (e.g. the bio-cultural theory focuses mainly on the physical appearance of foreigners and says foreigners are blamed for the social problems because they are different. The scapegoat theory says foreigners are blamed for the problems in South Africa because they directly compete with the locals for jobs and resources and so forth).

These theories are largely socio-psychological in nature so a social-scientific account of xenophobia can provide important insight into the social dynamics of societies. This is therefore very important when exploring the nature of a phenomenon such as xenophobia. The scapegoat theory, which is a sociological perspective, offers some insight into the origin of hatred of foreigners, the fears of the local people and the main issues that concern South Africans (jobs, housing, and delivery of social services, crime and the economy).

Social scientific theories of ethnocentrism deepen a practical theological theory on xenophobia as it provides important insight into the relation between religion and xenophobia. It enables an enriched understanding of why Christians seem to be more prejudiced toward 'outsiders' than non-Christians.

The theories on xenophobia do not adequately consider the possible contribution of a theological or religious understanding of the subject matter. It was noted however, that a practical theological theory on xenophobia has to

attend to theological as well as social, cultural and economic perspectives in order for it to be relevant to modern society. A theological approach to xenophobia has to relate to the human realities of the issue with which psychology and sociology are both concerned.

The objective of this chapter was not to forge and establish a practical theological theory on xenophobia. Instead, its aim was to provide some insight into a practical theological theory on a social issue such as that of xenophobia, as to how it might benefit from social scientific perspectives. It was highlighted that causality is a complicated issue and it can be difficult when looking at these types of theories to confirm whether past research provides us with root causes or contributing factors. The causal mechanism can therefore be ambiguous and should be assessed accordingly. Practical experience however, teaches us that discrimination does not always translate into violence. With this in mind, it is difficult to obtain a convincing explanation from the theories of xenophobia as to what causes the escalation. The theories on xenophobia suggest that competition for resources always leads to violence or aggression towards the foreigners but this is not necessarily correct. Furthermore, the theories do not tell us why black foreigners of African origin are viewed as scapegoats in South Africa and why the violence manifests itself in the way that it does. We are left with more questions than answers.

This chapter focused on the social scientific theories of xenophobia, and the next chapter will be a discussion of xenophobia from a religious and theological perspective.

CHAPTER THREE

LOVE THY NEIGHBOUR

3.1 INTRODUCTION

The secular equivalent concept for the biblical 'love thy neighbour' is hospitality. These two terms have sometimes been used interchangeably to refer to one and the same thing, although their meanings may not be exactly the same. The concept 'love thy neighbour' speaks to a Christian in a more profound way than the word hospitality, going beyond to express a deeper relationship between an individual and his/her creator and neighbours, a principle found at the core of Christianity. The secularity of the concept of hospitality is found in the sense that the practice of it may not necessarily be expressed in terms of a religious context where religious values and beliefs are shared. It appears that hospitality belongs to what Dreyer (2011:2) refers to as a public domain, where people hold on to different faiths and worldviews which may even include denial of the existence of the Judeo-Christian God. In this chapter I will focus on the word 'hospitality' rather than a more theological concept 'love thy neighbour'. The rationale for this is outlined below.

I chose to approach this subject from the perspective of a public practical theology (see chapter six for an in-depth discussion on this subject matter). The rationale for this choice is that theological terms are translated in concepts that are recognizable in the secular public domain; however this approach has its

limitations. Dreyer (2011:2) highlights that expressing the Gospel message in the public sphere is difficult. He argues that in this secular world we live in, many people either do not understand or are not interested in matters and the language of faith (2011:2). Another limitation suffered by this approach in communicating the Christian message in the public sphere is that there is a dichotomy between religion and state. It has been observed by Dreyer (2011:2) that in secular states there is a need for both independence for religion and independence from religion (also true in South Africa although it is a highly Christian state).

The biblical command, 'love thy neighbour' may not be effectively communicated without first exploring it in the cultural and philosophical identities of a people or nation in which it is enshrined. This is to say, the issue of 'love thy neighbour' may not be confined to theological or religious discourses. Although it may be an easy subject to discuss, the practice of 'love thy neighbour' has always been difficult. The difficult element of this command comes from the fact that one is not only expected to show love to those who are close to him/her, people whom he/she knows, but to strangers and foreigners as well. This is the essence of the concept which is clearly spelt out in the ethical teaching of Jesus by Matthew on the sermon on the mountain (Matt 7:43-48, NIV). The concept of 'love thy neighbour' always demands the Christian to go beyond social barriers as in the Lucan parable of altruism (Luke 10:25-37, NIV), to express hospitality to the stranger and/or foreigner. Hence, when a

Christian is confronted with this command, the meaning and expression of it should always be defined in the context of the stranger and/or foreigner.

In Eastern Cape villages, the Xhosa people of South Africa react positively to strangers. A stranger is greeted with a traditional wooden cup of water, to quench his/her thirst as a symbol of welcome. It is an act of hospitality which is embedded in the Xhosa ethos and philosophy. The foreigner is then given a special treat in which various dishes from the different households of the same family are served. In turn, the stranger is expected to accept the gesture of hospitality as a sign of respect. To be greeted with such kind of hospitality and much welcome is a most moving experience.

This is not only akin to the Xhosa people of South Africa, but rather a microcosm of how many Africans treat foreigners that come to visit and live with them. It is the understanding of Mnyaka (2003:25) that showing hospitality to strangers is at the core of the African culture and worldview. Africa is 'home' to all and strangers have infrequently become scapegoats for economic decline and/or crime. There seems to be an apparent disjunction with this show of hospitality however, when one reflects on the 2008 xenophobic attacks on foreigners in South Africa.

This chapter is a response to the following research question: What is the church's response to xenophobia in South Africa from a theoretical point of view? The aim of this chapter is to contribute to the discussion on the meaning

and significance of Christian hospitality (love thy neighbour) in the face of xenophobia. In order to do so, I will first focus on the religious/theological paradigm of hospitality; then look at the French philosopher Paul Ricoeur's perspective of linguistic hospitality which is well expressed in his paradigm of translation. But why focus on Ricoeur you may ask? Ricoeur stands out as one of the most influential Christian philosophers of the 20th Century, a prolific writer who wrote more than 500 articles and 30 books (Kaplan 2008:1). His philosophical thinking and logic has shaped and influenced our theological reasoning and conceptual framework. Ricoeur's work on linguistic hospitality therefore cannot go unnoticed as his understanding of hospitality has had a considerable influence on our contemporary Christian understanding of the concept 'love thy neighbour'.

I will turn to Ricoeur's paradigm of linguistic hospitality as a source for dealing with some of the problems and challenges presented by the phenomenon of xenophobia. I will also discuss some of the key features of his view on linguistic hospitality. This is followed by a brief reflection on the significance of Ricoeur's perspective for practical theology. It will be argued that some of the key features of Ricoeur's paradigm of linguistic hospitality can aid us in the construction and cultivation of a theoretical and practical framework for discussion and implementation when dealing with the social problem of xenophobia in practical theology.

The next section focuses on the theological and religious perspective of hospitality.

3.2 THEOLOGICAL AND RELIGIOUS PERSPECTIVE OF HOSPITALITY

3.2.1 Hospitality in the Old Testament

In the Greco-Roman tradition, hospitality was somewhat believed to be different from what we think of it today. It was viewed to be a sign of culture and a basic aspect of civilized behaviour (Barton 1997:502). In Jewish culture, hospitality is perceived as being rooted in both a concept of the Almighty who loves and cares for the sojourner as is the case in Deuteronomy 10 verse 18, and the Israelites' biblical narratives as depicted in the book of Exodus (22:21, NIV) where God commanded the people of Israel not to oppress or mistreat sojourners, reminding them that they were in the same position when in Egypt. There are positive portrayals of hospitality in the narratives of Abraham the Patriarch (Gen 18, NIV), Lot's welcome (Gen 19, NIV), and Rebekah (Gen 24, NIV), among others. We also find a negative picture of hospitality in the stories of Sodom and Gomorrah (Gen 19, NIV) and Gibeah in Judges 19 as well as others (Barton 1997:502).

3.2.2 Hospitality in the New Testament

What we have in the Hebrew tradition as shown in the Old Testament is not the kind of hospitality that we are looking for. We see hospitality being limited to

certain individuals, angels or groups. However we do find a sense of universal hospitality in the New Testament tradition. This form of hospitality is applicable to everyone, and not just to a select group of people.

All religions deal in some way with issues of love and neighbourliness. In Christian theology, the concept 'love thy neighbour' is a central motif that epitomizes a life of faith for believers. This theme is heightened in the Lucan parable of the Good Samaritan (Luke 10:30-37, NIV). According to Luke, what led Christ to tell this parable was his conversation with a young lawyer. The lawyer had asked Jesus what he ought to do in order to inherit eternal life. Jesus' answer was also in the form of a question: 'What does the law say?' The young man was an expert in the law and knew the answer, 'Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and love your neighbour as you love yourself' (Luke 10:25-28, NIV). The whole incident shows that love for ones' neighbour is a prerequisite to gaining eternal life. The essence of Christianity is built upon this principle of love and followers of Christ are therefore expected to love their neighbours.

It is important to ask this question: What is hospitality? Johnson (2011:2) has done extensive work on the etymology of the concept of hospitality and in the process notices an inherent conflict that is fundamental to the term. According to him, the word hospitality originates from both the Latin 'hospes' and the Greek 'philoxenia'. Linguistically the Latin term 'hospes' is a compound word

that carries a dual meaning. The idea is 'hostis', referring either to a host or guest and the second is 'postis' which has to do with reciprocity. On the other hand, the Greek word for hospitality is 'philoxenia' which is taken to mean love of the stranger. 'Potis' refers to the master of the house. In this case, the master is the one that has the authority to make decisions for others. For Johnson (2011:3), when hospitality is offered from the standpoint of the master, this aspect of reciprocity falls away but Johnson's argument also goes further than this. She implores exegesis and hermeneutics to trace the biblical foundation of the term hospitality. In this research, I do not intend to follow the same route. I wish to take a practical theological approach and integrate some insights from Ricoeur's paradigm of linguistic hospitality to add to the meaning and significance of the term.

In order to come up with an in depth analysis of the significance of Christian hospitality, the following four issues will be discussed in the next section of this chapter: a) an exploration of the etymology of the concept hospitality, b) meaning of hospitality in the context of the stranger and foreigner, c) Christological aspect of hospitality and d) hospitality in the context of the recognition of our sinfulness.

Hostility is more than just a show of unreformed Christian behaviour; it is a setback of essential Christian character. The very distinction between untransformed and transformed behaviour, as these identify respectively the

non-Christian and Christian communities, sows the seeds for division and an 'us vs. them' mentality by suggesting a division not only between actions, but also between different people (Kurasawa 2007:10).

When we experience people as totally different from ourselves, as the 'other', we often develop a variety of negative, dangerous and destructive emotions toward them that can include disgust, contempt, rage, hatred, revulsion, terror among others. These feelings lead to the belief, and often the justification, for a perception of people that are different from us as the 'other'. This not only alienates the individual or group of individuals, or a nation, but is also dehumanizing (Weingarten 2003:3).

It is important to note that the first step of Christian hospitality is the creation of a place for hospitality to find expression (Johnson 2011:9). The idea here is not just of a physical place, but more importantly an intentional place; a place loaded with meaning and value. This place must be opened to welcome the host and the stranger/guest in multiple ways and at the same time needs to be safe, separating a person from that which threatens. It needs to be how Johnson describes it, 'a place that offers the possibility of providing a sense of dwelling, of being at home, even in an environment of homelessness'. Johnson believes in the creation of place in the context of the development of refugee camps as well as other places where people are required to leave their homes in search of safety. He does however warn that we need also to be conscious of the

problems and risks of the creation of these places of refuge. There may be issues of providing boundaries that are needed for keeping everyone within that safe place. There are inherent problems as well around the issue of exclusivism when ascribing value and meaning and tensions may rise when one group is host and the other a stranger or guest.

Kilps (2008:46) raises an important question: 'Who then is a stranger?' No simple answer appears to exist. Vanier (1998:76) tried to set boundaries and parameters to the term; but he started off on the wrong foot by presupposing that his readers were already aware of the meaning of stranger and that the answer to the question was inherently obvious. At the end, he somewhat confused his readers by providing various answers to the question.

However, in Vanier (1998:76) we find a simplified definition of a stranger in which he identifies a stranger as someone who is different, and unfamiliar. He further suggests that a stranger is a person who is either unknown or has an unknown quality or aspect to himself/herself. These aspects could encompass the following things: value, culture, race, language, education, religion and even political orientation.

What is of paramount interest to Vanier (1998:77) is the way people respond to difference. He argues that we are usually afraid of the 'other', the 'one' who is not like us, 'different'. This phobia can become compounded when it is applied to an entire group of people and becomes the basis for exclusion or

marginalization. This may lead to the worst, the total exclusion of the entire category of people from the basic necessities of life such as access to food, clean water, shelter, essential human rights and medical care.

The concept of a stranger highlights the difficult part of hospitality. It is almost impossible to show the kind of hospitality demanded by Christian ethics in a selfish world full of hatred. People find themselves in a precarious situation in which the very same stranger they try to help might end up being someone that could rape their daughters, kill their sons or steal their property. Given that scenario, how can one be hospitable to the next stranger when one has had a bad and nasty experience with the first? How can I be sure that a particular person is innocent and needs my love and support?

Christianity has always emphasized the importance of hospitality, although it is often primarily to members of the Christian community. It can also be said that in the early Christian period, hospitality had to do with universality and the recognition of the image or presence of the divine in each person. The emphasis here was on reciprocity and equality (Johnson 2011:4).

I believe that there is a great deal of contemporary theological work on hospitality and its importance within the Christian tradition. Pohl (1999:31) observes that the practice of hospitality is not only confined and limited to those that have special gifts for it, but it is a virtue that all Christians should aspire to. It

is seen as an imperative practice in the community of the faith although it may not be a uniquely Christian practice.

The theological notion of creation appeals to the view that people are made in the image of God, and the theological notion of salvation refers to the rescue and restoration of humanity following its fall from grace. We may want to ask: Where does hostility come from? In the context of Christian teachings on a virtuous character, hostility has no place (Kurasawa 20 07:10). However, Christian history shows otherwise and this presents a problem, one of which I alluded to in the first chapter of this research. It is precisely the understanding of this tension between what the church teaches on hospitality to the stranger and/or foreigner, and the hostility of Christians toward the 'other' that this dissertation seeks to establish.

The practice of offering a welcome is a prerequisite of Christian identity and practice. Christian history reveals that Christians located hospitality within the framework of a dynamic tradition in which needy strangers, angels and even Jesus were welcomed, and through which people's lives were affected and in some cases, transformed (Foster 2008:3). We cannot deny the fact that hospitality in the ancient world was perceived as a pillar on which the moral fabric of the society hinged. We can say that hospitality addresses the important humanitarian requirements of food, shelter and protection. However, hospitality

also goes beyond this to the radical affirmation of a shared humanity that is all inclusive.

Historically, Christian hospitality was not just a reaction but also a proactive intention to address to the societal barriers of gender, race, economic conditions and citizenship status. The objective here was to destroy these social borders and pave the way for tolerance, acceptance of difference as well as love. Hospitality was not only used to attack the devaluing of the personhood, labelling it undesirable, but to restore the lost dignity of persons due to hatred of the other (Foster 2008:3). The extension of hospitality was understood to be a moral act with moral significance that offered a dramatic and effective witness to the world as well as being important to the growth and development of the early church.

Incarnation is an important aspect of understanding Christian hospitality. In John 1 and Philippians 2 we learn from Christ that incarnation is an act of proactively entering into the world of others. We do this in an effort to relate to them, understand them, be a friend to them, and witness to them. Hospitality is the other side of incarnation. Hospitality should be viewed as the act of inviting others into our world, in order to achieve the same things. This means that when we invite our neighbours into our homes, we are actually calling them to enter our world and experience Christianity in action (Foster 2008:4).

The gospels indicate that the kingdom of God has arrived in its infancy with the advent of Jesus (Matt 12:21-31; Mark 4:11-30; 10:14-15; Luke 4:43, 6:20, 8:1-10; John 3:3-5, NIV). In these passages we see Jesus fulfilling the Messianic kingdom prophecies of the Old Testament, which were clearly meant to show that the Messianic king and the Messianic kingdom had arrived; and that the time for repentance and faith is here (Foster 2008:5). In all of the four gospels, there is a strong emphasis on hospitality and it often forms part of occasions in which key kingdom events took place (the wedding in Cana, Jesus washing his disciples feet, the Last Supper, the woman at the well and so on). Hospitality is not only connected to the initial in-breaking of God's kingdom into history however; it is also the bigger picture through which the consummation of all history is presented. Many times in the scriptures, consummation of the kingdom is presented as a great banquet feast. Christ himself described the kingdom in this way on many occasions (Matt 22; Luke 13.20, 14.15; NIV). The great marriage feast in the apocalyptic book of Revelation 19 talks of the feast of final victory and eternal peace between God and his people that is reminiscent of Psalms 23.5.

Christian hospitality has both an ethical and Christological dimension attached to it (Kurasawa 2007:10). Hospitality was central to Jesus' ministry. He is often reported as being in contact with Samaritans, outcasts, sinners, lepers, the unclean as well as foreigners. It is argued that hospitality is practised, not in isolation, but in a community life setting that provides the power and resources

to carry its inherent burdens. Along with the idea of grace, these are important aids in the Christian realization of what hospitality really means. Christian hospitality transcends the hospitality that expresses itself to individuals or a collective. It is hospitable and open to ideas and it shows itself to the other in the fullest sense (Kurasawa 2007:10).

In the next section we turn to reflections on hospitality by Paul Ricoeur, a 20th Century philosopher.

3.3 LINGUISTIC HOSPITALITY: A RICOEURIAN PARADIGM

Ricoeur (2006:10) maintains that the concept of linguistic hospitality is a model for any other form of hospitality. The thesis of this reflection is that Ricoeur's paradigm of linguistic hospitality provides vital perspectives that could help us to deal with the dilemmas and challenges of xenophobia among young Christians. In this section, I will explore a few important aspects of this Ricoeurian perspective on hospitality.

Various writers choose to focus on different aspects of Ricoeur's linguistic hospitality and as a result, there is no universal agreement as to which features are considered significant and which ones are not. However, Dreyer (2011:5) provides an interesting reflection on Ricoeurian linguistic hospitality and identifies six key features of it in the process which include: (1) linguistic hospitality takes the diversity of language as a point of departure, (2) linguistic hospitality not only is a theoretical process but a practical process as well, (3) linguistic hospitality is

not a perfect process and is therefore limited, (4) there should be a willingness to practice linguistic hospitality, (5) it has an ethical dimension and (6) linguistic hospitality is difficult to practice. I intend to discuss these key features of Ricoeur's linguistic hospitality in the next section but not necessarily by following this order. I have used the concepts linguistic hospitality and linguistic translation interchangeably as if they were one and the same thing, but this is not necessarily correct. I see a connection between these two concepts and this link is such that linguistic translation is a fundamental stage that leads to linguistic hospitality. Without linguistic translation linguistic hospitality cannot be achieved.

3.3.1 Some key features of Ricoeur's paradigm of linguistic hospitality

The issue of translation appears to be a key feature in understanding his idea of linguistic hospitality. I have devoted this section to explore Paul Ricoeur's reflections on linguistic hospitality in order to understand the translator's role and practice with a view of understanding why Ricoeur proposed this particular type of hospitality as a model for the ethical relation between two strangers.

The concept of hospitality has originated from the need to find ways to communicate and live together in both plurality and difference. Ricoeur (2006:10) was concerned with getting to know the relation between self and the other. He was absorbed in trying to solve the difficult issue of how it is possible for two strangers to relate to one another. It was only later in his career that Ricoeur shifted his attention to the subject of translation as a telling framework for

explaining the possibility of interpersonal hospitality (2006:10). Bergdahl (2009:31) argues that several contemporary scholars have come forward and offered convincing arguments for the need for translation, in terms of linguistic hospitality of Ricoeur (2006), culture and universalism.

Ricoeur (2006:10) sees a connection between translation and hospitality. In his philosophical insights, he notices two paradigms of translation:

- The realm in which words can be linked to meaning in language[s]
- The 'real' which focuses on the link between translation and people as oneself or as another

Ricoeur also identifies a connection between translation and happiness. When people engage in translation, they are actually moving towards happiness. In his analysis of translation as a source of happiness, Ricoeur employs the psychology of Sigmund Freud in his arguments (Federici 2006:224). Ricoeur has examined the problem faced by the translator which he believes is a problem of choice between fidelity and betrayal. Ricoeur saw this as an opportunity to introduce what he refers to as linguistic philosophy as a solution to the problem haunting the translator. He says the comfort of living in the other's language is kept at equilibrium by the comfort of welcoming the foreign word at home, in one's own house (Federici 2006:225).

What makes the issue of hospitality difficult is not only the fact that we are expected to love those who are strangers, but because many humans are selfish, inward-looking and power-hungry. These are stumbling blocks and barriers to making ourselves vulnerable and inviting others to our world (Federici 2006:225). Selfishness, introspection and power create a world where individuals see themselves as more important than others, thereby finding no room for those different to them.

It should be noted that Ricoeur does not only situate hospitality in the context of translation, but education as well. For the aforementioned philosopher, education is a powerful tool that helps people to understand each other, which can in some way act as a catalyst for real change in a society. Translation in this context helps to understand oneself and others due to the link between the task of translation and the nature of interpretation (Ricoeur 2006:11).

Ricoeur's hermeneutics are centred on the issue of translation. He has shown translation to be a vector of self-expression with and for the other, of original understanding of meaning, of gaining self-identity through true hospitality, of love which di-alienates the other and makes the understanding of differences possible.

We may ask the difficult question: What exactly does Ricoeur mean when he talks of the 'other'? It is worth noting that Ricoeur considers the 'other' to be not only another human being, but all possible forms of otherness portrayed by the

self. For him, if language is added to these forms, translation becomes an experience of otherness helping people to experience and relate to other people that are different to them (Bottone 2010:21).

Bottone (2010:210) views Ricoeur as a strong proponent of the fact that to practice the gesture of hospitality at a cultural level, which characterizes the work of translation, it must involve people learning about other peoples' customs, fundamental beliefs and deepest convictions; and then finding a way to express them in their own language. Thus, translation is not about you adapting to my customs, but rather about me making an effort to understand you. It is about an ethical encounter with the sacredness of the other and in this encounter, it is I who need to be mobile in the direction of the language of the other (Bergdahl 2009:37). Ricoeur (2006:11) finds in the translator's activity of transferring meaning from one language to the another, an example of how it is possible for different people to relate to each other without side-lining the other to the self's own pre-determined horizons of meaning.

According to Ricoeur (2006:11), 'linguistic hospitality' is the translator's process of mediating between languages. This entails the method of bringing two languages into communication with one another without infringing the integrity of either one. He suggests that linguistic hospitality should be the model for other forms of hospitality, be it religious, political, and/or interpersonal. Ricoeur also believes that translation brings extremely different worlds into contact with one

another. An important question is: How relevant is translation? How is it possible to mediate between different languages, with each employing a different range of semantic resonances, incompatible syntactical structures and a divergent lexical system? A potentially serious problem comes about when we further ask the question: Are not these differences so great that it makes the prospect of translation from one language to the other untenable or unachievable? It is interesting to note that Ricoeur maintains that translation occurs frequently and has happened since the beginning of time.

According to Ricoeur, there is a pre-existing realm of universal meaning that is responsible for specific languages which are therefore capable of facilitating some kind of translation between them. However, there seems to be a contradiction here as there are many languages that exist that do not share a common standard. Ricoeur (2006:13) argues that a third language exists that is capable of explaining this seemingly impossible transfer of meaning from one natural language to the other. He calls this explanation, the 'Universal Language Theory' represented by linguists like Noam Chomsky. In this universal model, theorists attempt to assess the everyday use of language to expose a prior source or common source of meaning. By understanding the fundamentals of linguistic structures and the basic patterns of grammar, and that by explaining the complex networks of natural language, an explanation of the possibility of translation from one natural idiom into another will be achieved (Ricoeur 2006:13).

The universal theory of language may oversimplify this discourse on translation. Ricoeur (2006:14) rightly argues that the universal theory of translation is bound to fail because of two problems: (1) There is an inherent problem in that the proponents of this theory seem to disagree on what the universal code is and (2) they aren't able to tell us how the many languages that populate the world are derived from it.

Ricoeur (2006:14) provides a solution to this dilemma by suggesting that in order to understand the possibility of translation, we need to shift beyond the alternatives of 'translatability/untranslatability' which dominate the theoretical model and look into the field of the translator's practical dilemma, 'faithfulness and/or betrayal'. He insists that it is not the task of the translator to produce a perfectly complete translation, but rather to retain faithfulness and offer hospitality to all parties involved in the process. We further learn from Ricoeur that the translator's own work must be the guiding link between one language and another.

Ricoeur identifies two important processes that have to take place if ever a successful translation is to be attained. This includes a process of remembering and a process of mourning. I shall explain in brief what this means.

During recall, the translator searches within the recesses of his/her own language to obtain the suitable terms or phrases necessary for translation. In the process of mourning, the translator must acknowledge that no matter how good

the translation appears, it will never be a perfect reproduction of the original and will never be enough to capture all the complexities of the foreign language.

Ricoeur says that linguistic hospitality is a practice which attempts to engage with and understand the other without assimilating the other into a pre-determined universality. He finds otherness everywhere, from cases of people foreign to one another to instances of inter-linguistic and inter-personal relations.

We can reason that Ricoeurian linguistic hospitality forgoes efforts to bring self and other through a prior universal system. It remains respectful of the singularity and irreducibility of people. That being said, the model does however work towards a common ground attempting to go beyond the separateness of the hidden self. It reworks itself through difficulty, that an understanding of hospitality toward the other is not only possible but also desirable (Ricoeur 2006:16).

Before reflecting on what we can learn from Ricoeur's philosophical perspective on linguistic hospitality, we have to ask whether this paradigm of linguistic hospitality is relevant for a reflection on the practice of hospitality among young Christians in South Africa in the face of xenophobia. This apparently seems to be the case as the paradigm provides a useful conceptual framework for dealing with the challenge of meeting and living with the other in order to embrace that other, not as a foreigner or stranger, but rather as a guest (Dreyer 2011:6).

3.3.2 The significance of the Ricoeurian paradigm to a practical theological theory on hospitality

Ricoeur's philosophical insights on hospitality provide more depth to a practical theological theory on hospitality although his views are philosophical rather than theological. There is something vital to learn from the hospitality described by Ricoeur which may be of significant value to a practical theological theory on hospitality. Ricoeur's reflection reveals that hospitality is a dialogue between two people that involves a form of negotiation in an attempt to reach a mutual level of understanding. The results of this dialogue would lead to a compromise in which the two parties involved might become friends. However, the forging of this friendship will be a difficult endeavour that calls for sacrifice.

Although Ricoeur's concept of hospitality enriches a practical theological theory on hospitality with philosophical sound ideas of logical reasoning, this hospitality may not be the same as Christian hospitality. It appears that the Ricoeurian philosophy of hospitality is potentially more of a westernized concept that may be difficult to apply in the South African context. An honest and informed reflection on the above ideas of hospitality will forge a vision built on the bedrock of the unshakable conviction that hospitality provides a way to understand the truth that we are not alone and that we rather exist as a multi-faceted community. This provides a notion that we depend on one another. The concept of Christian hospitality is never an easy one because it involves loving

people whom we do not know and who we may not trust. What this implies is that Christian hospitality requires that a Christian should take the initiative to seek to understand and not the other way around.

3.4 CONCLUSION

The aim of this chapter was to contribute to the discussion on the significance and meaning of Christian hospitality in the face of xenophobia within the South African context. The first step in achieving this goal was to explore the religious and theological perspective of hospitality. It was argued that Christian hospitality is not a mere reaction but a proactive intention to address the societal barriers of gender, race, economic conditions and citizenship status. Concepts like 'love thy neighbour', 'entering into the world of others', 'incarnation' and so forth, capture the essence of Christian hospitality and help us to understand what Christian hospitality entails. It was also highlighted that Christian hospitality is an existential issue with an ethical dimension. Although it was stated that hospitality is an imperative practice in the community of faith, the practice of it was never a uniquely Christian tradition.

The next step taken was a discussion on the meaning of hospitality using a Ricoeurian paradigm of linguistic hospitality. The aim here was to arrive at a richer perspective of Christian hospitality that is better informed by the philosophical insights of Ricoeur. In order to achieve this objective, some key features of the Ricoeurian paradigm of linguistic hospitality were discussed and

the significance of this perspective for practical theology was reflected on. It was found that Ricoeur's perspective is useful in the crafting of a practical view of Christian hospitality that addresses real life scenarios.

It is possible to now conclude that Ricoeur's philosophical reflections on linguistic hospitality provide an important framework for a discussion on the significance, meaning and application of Christian hospitality among young Christians in the context of xenophobia. A Ricoeurian paradigm of linguistic hospitality is complex but certainly enriches a contextual hermeneutics on a practical theological theory on Christian hospitality.

CHAPTER FOUR

RESEARCH METHODOLOGY

4.1 INTRODUCTION

It has been previously argued that there is need for further empirical research in practical theology in order for the discipline to remain relevant in an ever-changing world. Multidisciplinary and inter and intra-disciplinary empirical research in practical theology enriches the discipline's epistemological stance and methodological framework. This chapter is a continuation of the previous chapter that looked at the significance and meaning of Christian hospitality (love thy neighbour) in the South African context around the issue of xenophobia. It was argued in the previous chapter that Ricoeur's paradigm of linguistic hospitality provides important insights that could help us to craft a practical theological theory on Christian hospitality that may then be used as a tool to deal with dilemmas and challenges of xenophobia. This chapter stems as a result of the following research question: What is the epistemological methodological framework of your research and what research instrument/s was/were used to arrive at your conclusion concerning xenophobia among young people?' The aim of this chapter is to explore the methodological framework of this research which includes an outline of the research instrument used. In order to do so, I will first focus on the epistemological orientation of the research whereby I selected a qualitative approach. The reasons for selecting

the qualitative approach are outlined in the next section. I will then provide an overview of the research instruments that I used to capture data in the research process, a series of focus group interviews. The reasons for opting for focus group interviews as a data collecting technique are also explained in the preceding part of this chapter. I then turn to how the research was carried out which includes the organization of data gathered from focus group interviews. In order to do this, I will provide a brief outline of the coding system used in this research.

4.2 QUALITATIVE APPROACH

De Vos, Strydom, Fouche and Delport (2005:73) claim that there are two accepted and recognized approaches to research – qualitative and quantitative. I have chosen to use a qualitative approach to explore the subject of xenophobia. According to Shank (2002:5), qualitative research is a form of systematic inquiry into meaning. For him, a systematic inquiry consists of an ordered, carefully planned and public approach which is then used in tandem with the rules agreed upon by people who belong to the qualitative community. Denzin and Lincoln (2008:3) shed more light on the understanding of the concept, qualitative. They believe that qualitative research has to do with an interpretive and naturalistic approach which requires that qualitative researchers study subjects within their natural settings, making an effort to make sense of, or to interpret, phenomena in relation to the meaning people ascribe

to them. The reasons for my choice of approach are explored in the next section.

4.3 MY CHOICE OF QUALITATIVE DESIGN

A qualitative approach to research is flexible to follow unexpected opinions, views and perceptions when conducting research (Conger 1998:107).

It can be argued that quantitative research on its own is not able to produce deep and rich insights into the relationship between xenophobia and religion, given the extreme enduring complexity of the phenomenon. This complexity is therefore better addressed using qualitative methodologies. Quantitative methods are also limited in assisting us analyse the complete nature of xenophobia.

With this in mind, I have made an effort to value the voices of the participants who have provided useful insights in assisting me in my assessment of the topic. In the qualitative design of my focus groups, I managed to collaborate with research participants rather than viewing them as mere subjects (Maritz & Visagie 2010:9).

4.4 DATA COLLECTION INSTRUMENT

Focus group interviews were used as the method of data collection. The rationale for selecting focus group interviews as the research instrument will be outlined in this chapter in the upcoming section. Questions were directed at the

participant's attitudes, feelings, views and perceptions of foreigners. The interviews were also aimed at investigating the relationship that may exist between religion and xenophobia. Data were obtained on how the participants perceive, think and feel about the issue of sharing their country with foreign nationals (Bentz & Shapiro 1998:96). I was interested in 'what goes on within' (Groenewald 2004:241) the minds and hearts of the research participants so I encouraged the participants to describe their experiences with foreigners in a language that they were comfortable speaking in.

Throughout the study, I took careful notes during each focus group interview that was conducted. These field notes were reflections on what was learned from the interviews. They contained the interviewer's impressions about the participants' experiences, and the interviewer's reactions; they also later became instrumental in questioning some of our pre-existing ideas in connection with what the research participants had raised in the focus group interviews (see the scanned hand written field notes in the addendum 10).

The next section of this chapter aims to explain the rationale behind the choice for the format of interviews used.

4.4.1 FOCUS GROUP INTERVIEWS

Patton views a focus group interview as an interview that comprises of a small group of persons that discuss or reflect on a specific topic. According to him, a focus group should consist of six to ten people who take part in an interview

which lasts from half an hour to two hours (Patton 1987:19). For the purpose of this research, the number of participants in the focus group's varied from six to eight.

The aim of a focus group is to produce ideas, opinions and views that are honest, insightful, personal and relevant to the issue at hand. Participants form a homogenous group of people who are expected to reflect on questions asked by the interviewer (see addendum three). In the interview sessions, participants have a chance to hear each other's reflections while having the opportunity to respond if they agree or disagree with something that has been said. Important to note is that it is not necessary to arrive at a consensus, nor is it inevitable for people to disagree in the interview sessions. Patton believes that the objective for interviews is to obtain high quality data in a social context where people acknowledge other people's views in contrast to their own (Patton 1987:19).

The reasons for selecting focus group interviews were as follows:

- To create an environment in which research participants were not only encouraged, but also motivated to respond to one another's viewpoints and suggestions. This is in line with the thinking of Krueger (1994:16) who argues that a focus group creates a permissive environment that nurtures various points of view without the pressure to plan or reach consensus.

- To compile qualitative data that could enrich a practical theological theory on xenophobia by paying particular attention to the voices of young Christians.
- Research participants were selected on the basis that they were within the established age-range, had similar socio-characteristics and would be comfortable speaking to the interviewer as well as each other. In this situation, focus group interviews provided a comprehensive structure to establish this type of environment (see addendum four).
- The distinctive ability of this method is to reveal group dynamics. The type and range of data generated via the social interaction of the group is often deeper and richer than that obtained from one-on-one interviews (Thomas, MacMillan, McColl, Hale & Bond 1995:206).
- Focus group interviews make data collection relatively easy. Similar to one-on-one interviews, the findings of focus group interviews can be shown in uncomplicated ways using laymen's terms supported by quotations of research participants (Thomas et al. 1995:2006).

4.4.2 FIELD NOTES

In the research process, hand written field notes (see addendum nine) were used as a way of gathering additional qualitative data in this study. Field notes provide a researcher with the opportunity to record what he/she sees, hears,

experiences and thinks in the course of collecting and reflecting on the research process (Groenewald 2004:243). Groenewald warns that researchers should not be too absorbed in the data-collection process where they might miss the opportunity to reflect on what is observable (Groenewald 2004:243). The researcher is reminded to safeguard the balance between what Groenewald calls descriptive notes and reflective notes. These notes are in the form of observations based on intuition, feelings, impressions and so forth.

Observational notes [ON observations] – these type of notes are used to record miscellaneous occurrences that take place during the research process in order to support the reflection process that provides useful insight for a researcher.

Observational notes consist of the following:

- (i) Theoretical notes [TN] - these are simply efforts on behalf of the researcher to find meaning as he/she reflects on the personal experience (see addendum nine)
- (ii) Methodological notes [MN] – these act as one’s reminders, instructions and self-critique during the process
- (iii) Analytical memos [AM] – used at the end of each field day for summary purposes (Groenewald 2004:15-16).

4.5 SELECTION OF RESEARCH PARTICIPANTS

It is not necessary, let alone practical, to collect data from everyone in a community in order to establish valid results. Hycner (1999:156) maintains that what dictates the method, including the type of research participants selected, is the phenomenon under investigation. I chose snowball purposive selection in order to identify the youth of the Methodist Church.

I selected the sample by using my personal judgement and best practice principles when it comes to qualitative research (Babbie 1995:28). In this method, research participants who were contacted had already made use of their social networks to refer other Christian youth of the Methodist Church. In this case I used snowball selection to find and recruit some of the Methodist church youth (not just any youth that is, but youth not easily accessible to researchers through other sampling strategies) as research participants.

The next section focuses on outlining the rationale behind choosing snowball selection.

Xenophobic behavior, alcohol and substance, abuse, domestic violence, prostitution, and so forth fall under the category of 'deviant' or 'illegal' behavior (Lopes, Rodrigues & Sichieri 1996:1268). None really want to be associated with such kind of activities especially so if one is a Christian. It is difficult to find Christians who are willing to openly discuss xenophobia because the assumption is that they are supposed to express hospitality to everyone. This group of the population becomes 'hidden' (Lopes et al. 1996:1267) and are therefore often

hard to reach (Handcock & Gile 2011:369). The question was: How then do you reach out to this 'hard to reach' group?

In this type of context, I have found snowball selection to be instrumental in locating members of a hard to reach population when the focus is on a sensitive subject (Hendricks & Blanken 1992:17) such as xenophobia. The identification of such a group of persons needs knowledge of insiders who can locate research participants (Lopes et al. 1996:1268). Youth leaders of the Methodist Church were identified through their ministers, pastors and through other relevant church authorities. Once identified they were asked to identify members of the youth groups and those identified were asked to identify others.

Another reason for using snowball selection was its suitability in small sample size studies (Handcock & Gile 2011:369). My research is based on a small scale study of a group of young Christians, therefore it makes sense to choose snowball selection.

4.6 BACKGROUND INFORMATION OF THE RESEARCH PARTICIPANTS

Simple profiling was also used (see addendum four) to obtain information from the research participants. Profiles were a page in length, whereby participants were required to state the following about themselves:

- Gender
- Average monthly income of their family

- Church organization affiliation
- Rating of their church attendance from a scale of poor to excellent
- Population group
- Level of education achieved
- Age

The rationale for using the above categories is outlined below.

Profiling of the participants was a way of noting patterns of differences and similarities in the participants' attitudes toward foreigners. This included the consideration of other factors such as age, sex, education (or the lack thereof), race and so on which had the potential to play a part in influencing the participants' attitudes toward foreign nationals.

The participants' profiles assisted me in confirming the participant's religious commitment and religious activity in terms of church attendance and church organization affiliation. This was my way of making sure that I was dealing with the right type of people, which is the Methodist Church youth. This was also a way of finding further variations in terms of church attendance and affiliation to a church organization. The intention of this was to gauge whether an affiliation to a church and frequency of attendance played a role in an individual's likelihood of displaying xenophobic tendencies.

4.7 LOCATION OF RESEARCH PARTICIPANTS AND THE COMPOSITION OF FOCUS GROUPS

The focus group interviews were carried out among 65 research participants situated within the Fourways circuit of The Methodist Church. They came from four different societies in the area: Diepsloot, Gracepoint Methodist Church in Glenferness, Cosmo City and Honeydew Methodist Church. The ages of the research participants ranged from 15 – 25 years and they were of mixed gender.

4.7.1 THE FOURWAYS AREA

Fourways is a district within the Gauteng province. The district of Fourways consists of eight suburbs and three estates. The suburbs are as follows: Magaliessig, Glenferness, Norscot, Greater Fourways, Norscot Slopes, Lonehill, Beverley, Craigavon and Broadacres (Rubin 2008:11). Central Fourways comprises the retail and entertainment district. Shopping centres are Design Quarter, just north of Magaliessig, Fourways Mall north of Greater Fourways, Montecasino to the east of Greater Fourways, Fourways Crossing just east of Fourways Mall and Cedar Square to the north-west of the Fourways Mall. Broadacres and Lonehill are also served by their own smaller shopping centres (Rubin 2008:11).

The district of Fourways has some of the more affluent suburbs in Johannesburg which are ironically situated within a very close proximity to poverty stricken

informal settlements as well as townships that include Cosmo City, Zandspruit and Diepsloot.

4.7.2 FOCUS GROUP A: COSMO CITY

Cosmo City is one of the fastest developing residential areas in South Africa. Many of the residents of Cosmo City experience unemployment, chronic health issues and poverty, similar to when they resided within informal settlements (Urban landmark 2011:1) Cosmo City, is the first fully integrated housing development in South Africa, and upon completion at the end of 2012, housed approximately 70 000 people in 12 500 households incorporating the informal settlement of Itsoseng on its northern border. The settlement is faced with a myriad of problems such as HIV, unemployment and crime with many of its residents relocated from informal settlements such as Itsoseng and Zevenfontein among others. Despite the challenges, Cosmo City is a symbol of hope providing inspiration for a new community to rise up and overcome the physical, economic and structural separation brought about by South Africa's apartheid past (Urban landmark 2011:4).

Focus group A consisted of about 16 individuals of which all but one were affiliated to the Wesley Guild, a youth organization within The Methodist Church that follows the teachings of John Wesley, the founder of Methodism. One lady from this focus group is an aspiring candidate of a women's organization within

the church, the Women's Manyano. All the participants were of black South African origin and came from a middle class family background with an average monthly household income of between R5 000 – R10 000. In addition, these participants all lived with a family member that owns a RDP house (Rural Development Program) or were owners themselves.

Since there were 16 participants, it was not feasible to have only one group so I had to divide the participants into two separate groups of eight (1 & 2).

4.7.3 FOCUS GROUP B: GLENFERNES

This group was established at the affluent Gracepoint community in the low density suburb of Glenferness in Fourways. The majority of the participants in this group were minors aged between 15 – 17 years with only two aged between 25 – 27 years. They were all white South Africans affiliated to the Methodist youth organization.

All participants reported that their parents were owners of residential houses in the low density suburbs within the Fourways area with relatively affluent backgrounds, in which their parents earned between R15 000 to as much as R100 000 per month.

There was a balanced distribution of gender representation in this focus group. Since there were 18 participants, I saw it fit to create three groups involving six research participants each (Group 1, 2 & 3).

4.7.4 FOCUS GROUP C: ZANDSPRUIT INFORMAL SETTLEMENT (HONEYDEW)

Zandspruit is located within Region 5 of the City of Johannesburg Metropolitan Municipality. The area is situated on the north-west boundary of Johannesburg, directly north of Roodepoort and south of Cosmo City. The population of Zandspruit was estimated at 16 000 in 2001. Seven years later the population had increased to almost three times this number, totalling more than 45 000 people (Stillman 2012:5).

The average annual income-earning households within Zandspruit is relatively low, with most households earning an average of between R9 000 and R19 000 per annum. A significant number of households within the Zandspruit area earned no income at all in 2001, suggesting high levels of poverty within the area (Richards, Ismail, Mutsonziwa, Kimmie, Wildschutt, Delany & Moloï 2006:26).

Access to basic services is still a challenge, however, a number of the households in the area have running water in their homes or their yards. Those who do not have access to running water acquire it from a standpipe and there is a significant portion of people in Zandspruit that do this. A number of residents of Zandspruit have access to proper ablution facilities and we find that flush toilets, connected to a sewer network, are the most common form of sanitation. There are many households within the area however, who still use a variety of sanitation systems that range from flush septic tanks to ventilated pit latrines (Richards et al. 2006:27). Most people in Zandspruit do not have electricity (only

extension 10 has electricity and flush toilet systems) in their homes and the majority of the people of Zandspruit use candles and paraffin as their source of energy and light (Richards et al. 2006:27).

All participants of this focus group were black South African residents of the Zandspruit informal settlement in Honeydew. Each participant was affiliated to the Wesleyan Youth Guild and aged between 17 – 32 years. This group consisted of 17 participants. I had to split this focus group into two groups (1 & 2) in which group 1 had nine members and group 2, eight.

Participants of this group were the poorest of the groups of participants chosen for this research and came from one of the most disadvantaged communities in the Gauteng province. The majority of the participants stated, in no uncertain terms, that their families had virtually no source of income due to lack of employment with some exceptions, relying solely on the provision of social grants by government. Not all had access to the social grants owing to a lack of proper documentation on the part of their parents/guardians. Only a few of the participants indicated that the average monthly income of their families ranged from R1 000 – R2 000 per month.

4.7.5 FOCUS GROUP D: DIEPSLOOT

The Diepsloot settlement was established in 1955 for people who had been removed from other informal settlements such as Honeydew, Sevenfontein and Alexandra. The original residents of Diepsloot consisted of 200 families who were

evicted from Sevenfontein and settled in what is known as Diepsloot extension 1.

Geographically, Diepsloot is situated about 15 kilometres north of Fourways.

There are three main types of houses in the area (Rubin 2008:7)

(i) Shacks: constructed using corrugated iron sheets

(ii) RDP houses: brick walls with iron sheet roofing

(iii) Bond houses: found in Tanganai (extension 3), made of brick walls and tiled roofing (Rubin 2008:7)

A common health hazard in Diepsloot is effluent flowing from burst sewer pipes.

This poses many health and environmental risks to the community living there.

Most of the roads in the area are in a sorry state, filled with potholes. This makes driving around Diepsloot not only difficult, but sometimes dangerous (Rubin 2008:7).

Diepsloot is largely a black African neighbourhood. Economic development in the area has been pedestrian. This perspective is based on the fact that the majority of people in Diepsloot live under the poverty line with insufficient basic commodities such as food, water and shelter. Under these conditions, we find high levels of unemployment (believed to be between 45 and 55 percent); crime and a high risk of disease. There are also many services and infrastructural challenges haunting the township (Rubin 2008:7).

The population of Diepsloot is growing and this exerts additional pressure on an already strained sewerage system, resulting in continuous blockages. The same can also be said for the electricity supply which is stretched, and one can see by the long queues and health-related problems that health facilities are under-resourced and ill-equipped to deal with the demands of the residents. There are only two clinics in Diepsloot, one of which is in the west and the other in the south. There is only one fire department supporting an area that is particularly susceptible to fire related hazards (Rubin 2008:8).

The focus group in Diepsloot comprised of two groups. One group contained eight participants and the other group consisted of six (1 & 2). Ten of the research participants were female. Most of the participants reported that they lived in the squatter camps with their parents or other family members and had no access to RDP houses. Only two participants revealed that they had access to an RDP house.

Participants reported that their family income ranged from R800 – R1 600 per month and all members of this group were black South Africans.

4.8 A BRIEF DESCRIPTION OF HOW THE FOCUS GROUP INTERVIEWS WERE CONDUCTED

4.8.1 RECRUITMENT

The field research team throughout all sites was composed of one researcher and three interviewers, as well as recruiters that provided assistance during the research process. The research assistants were all South African and this necessitated the smooth running of the interviews as the participants were able to speak in a language of their choice. The team went through a three-day training programme on how to conduct focus group interviews and the procedures required when recruiting participants. This training was conducted by the researcher and the training components included introduction to focus group interviews, roles of the interview team, preparing for each focus group interview, beginning the focus group interview, welcoming the participants, encouraging and controlling the discussion, rules for focus group interviews, recording the session, closing the session and debriefing (Dawson, Manderson, & Tallo 1993:20-80).

We limited our sample to include young people of The Methodist Church of South Africa aged between 15 and 35 that belonged to the following organizations:

- Women's Manyano
- Young Men's Guild (YMG)
- Wesley Guild

The snowball selection method already outlined (see above in this chapter concerning its description) was used for the selection of research participants. Once a participant agreed to partake in focus group interviews, he/she received consent (18 years and above) and youth assent and consent forms (below 18 years) were required to be completed and signed by either the research participants or guardians as in the case of minors (see addendum one and two for these forms). Before the start of the interviews, participants were expected to complete another form to indicate their profile background (see addendum four).

4.8.2 INTERVIEW SESSIONS

The focus group interviews were held at Cosmo City, Diepsloot, Zandspruit and Glenferness in Fourways. We used the church halls for all sessions which were mostly held in the mornings. The sessions were tape recorded and the participants were asked to give their consent for this procedure, which they all agreed to.

For all of the four locations, we made arrangements so that we were uninterrupted by non-participants during the interviews and so that distractions were kept to a minimum.

The types of sessions, site and number of participants are summarized in Table 1.

Table 1

Session	Location	Composition of participants	Number of participants
1	Cosmo City	Black South Africans	16
2	Zandspruit (informal settlement)	Black South Africans	17
3	Diepsloot (informal settlement)	Black South Africans	14
4	Glenferness (Fourways suburbs)	White South Africans	18

Sign-in

Upon arrival, the research assistants examined the consent and profile forms by checking that they were signed and completed. If they were signed and completed the participant was allowed to proceed to the interview room.

Interview Room

After the sign-in process was completed, the participants were led to the interview room and were instructed to sit down. They were informed that they were free to leave if they chose to do so. All participants selected to take part in the interviews for the full duration of the sessions).

The following ground rules were then communicated by the researcher:

- There were no right or wrong answers but rather different opinions
- The objective of the interviews was not to seek consensus but honest views
- Respect for each other's opinion was to be observed
- No names were going to be used in the interviews.

After the ground rules were laid down, participants were given copies of interview questions (see addendum three). The interviewers read out the questions and each participant gave his/her own response.

After the session, the interview team then thanked the participants for being part of the research and participants were reassured of confidentiality. It was made clear to the participants that the team would get back to them if there were any responses that required further clarity.

The next section focuses on how the data were analysed.

4.9 A GROUNDED THEORY METHOD OF CODING

There are many research designs to choose from depending on the type of phenomenon and what a researcher hopes to establish. My reasons for selecting the grounded theory research design are elaborated on in the next section.

The aim in this research is to study xenophobia from the standpoint of the Christian youth of the Fourways circuit Methodist Church which may then be used to understand other Christian youth in South Africa who may be exposed to similar socio-economic conditions (induction).

Open coding has played an important role in my data collection and analysis, allowing for the data to be broken down into smaller components later on in the process. Components are later labelled and compared, providing the opportunity to establish variations and ascertain potential explanations.

The results of this research are therefore fallible, dependent on context. The findings are not final, rather open and grounded in text.

My aim of exploring xenophobia among young Christians is to draw insight from their personal experiences, rather than verify an existing theory. Although I have approached the problem with disciplinary interests, background assumptions and an acquaintance with the issue, the intention was not to test hypotheses. Instead, it has been to prioritize the collection of valuable insights that can then be used to further understand the issue of xenophobia and ultimately contribute to the existing body of theory that exists.

DATA ANALYSIS

As part of the qualitative grounded theory perspective, data analysis involves a constant comparative method for generating and analysing data. In this process, two main coding methods are used which include Open and Axial coding (Urquhart 2001:5).

4.9.1 OPEN CODING

Open coding is considered to be the first step of grounded theory analysis (Urquhart 2001:5). The initial part of this process involved scanning through many pages of manuscripts that were created in the focus group interviews, and allocating codes to words or groups of words. This was done using a pen and paper (see addendum eight) and took a considerable amount of time due to the mental effort required in ensuring that the correct codes were established. At certain points, the content within the manuscripts directly provided codes that were applicable. This is known as In Vivo coding which is a useful method as part of the Open coding process, especially when it assists a researcher in communicating the originality and integrity of the data (Given 2008:1). An element of In Vivo coding is using Constructed codes whereby a researcher uses academic concepts to aid the communication of the insights gleaned from the data.

Table 2 – shows different naming strategies of codes that were used

Naming type	Description
In Vivo codes	Original wording that participants used in their interview
Constructed codes	Coded data from In Vivo codes, created by the researcher, using academic terms

The application of Open Coding as part of this research

As demonstrated in the two examples below, similar information was grouped together using abstract labels including but not limited to: 'negative attitudes towards foreigners', 'name calling' and 'pastoral response'.

Some of the names were selected directly from the data which highlights the use of In Vivo Coding. The purpose of constructing In Vivo codes was to ensure that concepts remained as close as possible to the original words of research participants or terms as this is known to capture a key element when situations and beliefs are described (Given 2008:1). From the information below, we find common and memorable terms that were used by participants to describe foreigners such as 'outsiders' and 'Makwerekwere' (Constructed code: NAME CALLING).

For more information and examples on this method and how it was used, please refer to addendum five.

(Interviewer): *How do you think a young Christian like you should respond to xenophobia?*

Research participant (F. 24): *'This question reminds me of the 2008 xenophobic attacks of foreigners in which some were beaten, killed and others left homeless. I am a Christian, killing of people is wrong'* MORAL CONSCIOUSNESS

'The bible says, 'thou shall not kill'. Killing does not solve anything but makes the problem even worse.'

'However, I want to say that some outsiders are the cause of our problems in our country. Although I do not like some of the 'Makwerekwere', NAME CALLING I will not resort to killing them'.

(Interviewer): *'How do you think a young Christian like you should respond to xenophobia?'*

Research participant (F. 17): *It is an ideal situation to see foreigners treated like any other South African citizen. This is what we are taught to observe in our prayer meetings and gatherings. Our pastors and ministers often pressurize us to love these people.* PASTORAL RESPONSE

But, the reality is that these people have brought problems in our country.

FOREIGNERS CAUSE OF PROBLEMS

I suggest that these people should be rounded up by the police and immigration officials and deported to their countries of origin. **DEPORTATION**

NEGATIVE ATTITUDES TOWARDS FOREIGNERS

They are not welcome in South Africa. **HOSTILITY**

This methodical approach was time consuming and tedious work but at the same time helped to build a detailed and structured conceptual data model in which to make sense of the volume of information gathered in the focus group interviews. The method of coding is versatile as terms could be generated not only on a phrase by phrase basis, but also on a broader scale such as using a code to categorize manuscripts in their entirety.

This overall coding process resulted in the formation of 29 distinct codes:

- i. Name calling
- ii. The bible and name calling
- iii. Pastoral response
- iv. The bible and xenophobia
- v. Love thy neighbour
- vi. Moral obligation
- vii. Not prepared to cause physical harm

- viii. Tension between theory and praxis
- ix. Deportation
- x. Us versus them
- xi. Conditional hospitality
- xii. Hospitality difficult
- xiii. Availability of jobs
- xiv. Not prepared to use the word hate
- xv. Shattered livelihood
- xvi. A threat to well-being and security
- xvii. Christian calling
- xviii. No discrimination
- xix. Treating others
- xx. Practicing Christian
- xxi. Positive attitudes
- xxii. No boundaries
- xxiii. Church leaders chosen by God
- xxiv. God welcomes all

- xxv. Altruism
- xxvi. Jobs for foreigners
- xxvii. Beyond policies
- xxviii. Balanced view
- xxix. Honest picture

For a more detailed understanding of how these 29 codes were created, please turn to addendum five and six.

4.9.2 AXIAL CODING

Following on from the Open coding process, it was evident additional coding would be needed in order to closely and carefully analyse the feedback gathered. For this purpose I chose to use Axial coding. Axial coding is useful in the process of collecting open codes and listing them under specific categories and/or sub-categories in order to establish connections or relationships between the data gathered and the objectives of the research (Urquhart 2001:8).

In this process, I found that establishing relationships between the codes/categories was critical in the generation of insights as it helped to establish preliminary distinctions in the data.

The relationship between the interview data and the initial core categories is illustrated using three examples in Table 3.

Table 3

Data	Initial core category
'I can only treat foreigners like one of us when I am convinced that they will not destroy our livelihood.'	Conditional hospitality
'It is difficult to love that neighbour who is hostile to you, your brother or sister'	Hospitality difficult
'Even the Jews resorted to calling people who were not Jews names, such as Gentiles, to distinguish themselves from them'	Us versus them

Table 3 illustrates one of the major issues with coding, in that it is only later in the process that one can decide if a given category is in fact a property of another (Urquhart 2001:11). For example, concepts like 'Us versus them' could be seen as a property of group affiliation as well as a coping mechanism. This presents a challenge when moving from the Open coding process to Axial coding as it is difficult to decide which open codes are properties of other open codes (Urquhart 2001:11). In this process, some codes may be upgraded while others

are downgraded in terms of relevance. This is done using constant comparison so that patterns in the data can become more evident. This helped to simplify the data and identify core categories that could be used to produce insight into the subject matter.

Once these core categories were established, a decision was taken to seek clarity on the issues identified and this was done by revisiting some of the research participants. This included further investigation into the meaning of the word 'makwerekwere' and what was understood by the biblical command 'love thy neighbour' in the context of xenophobia. Ultimately, the aim of going back to the participants was to reach theoretical saturation and clarity. We presented our findings to the research participants, and found that they were accepted by them and resonated with them.

We were now convinced that the codes produced by Axial coding were sufficient to lead us through the process of formulating themes which would describe the findings that came from the focus group interviews. Chapter five will discuss the details of how themes were developed from the Axial codes.

In the next section I focus on the necessary procedures that were taken to insure that the quality of the research was not compromised.

4.10 MAINTENANCE OF QUALITY IN THE RESEARCH

There are a number of basic assurances of quality in tandem with grounded theory procedures and general principles of qualitative research (Sbaraini, Carter, Evans & Blinkhorn 2011:8). The following points describe what was important for this research to achieve quality:

- During data collection all interviews were recorded, stored on a compact disc and transcribed professionally and the transcripts verified against the recordings.
- The interview transcripts were analysed as soon as possible after each session of focus group interviews.
- Hand written field notes were made right after the interview while in the field. This allowed the researcher to capture initial ideas and make comparisons between participants' accounts. The field notes had the purpose of assisting the researcher to make comparisons among his reflections thereby enriching data analysis and guiding further data collection.
- There was the opportunity to contact research participants after interviews to clarify concepts and to interview some participants more than once. This assisted in refining of theoretical concepts.

The use of the constant comparative method promoted the analysis to produce not just a description but a practical theological theory on xenophobia and religion, in which more abstract concepts were connected and a religious, theological and social process was explained.

4.11 ETHICAL CONSIDERATIONS IN THIS RESEARCH

In order to maintain and ensure ethical research, I sought the informed consent of the participants before conducting the research (Holloway 1997:48). I developed and explained an informed consent agreement (see addendum two) and the youth assent (see addendum one) agreement to the participants.

This included the following:

- Right to refuse and withdraw without prejudice (Maritz & Visagie 2010:15)
- Objectivity of the research study
- Duration
- Financial implications
- Possible side effects and harmful aspects (Maritz & Visagie 2010:15)
- Safeguarding the rights of a vulnerable group (minors who are below 18 years of age)
- Nature of participation

- How confidentiality and privacy will be safeguarded (Arksey & Knight 1999:41)
- The identity, affiliation and qualification of researchers/fieldworkers (Maritz & Visagie 2010:15)
- Written agreement from all assistants with regards to responsibility, compensation, access to data and right of authorship (Maritz & Visagie 2010:15).

The informed consent and the youth assent agreements were explained to the participants at the start of each interview process. Participants signed the forms and those who declined were not coerced to take part in the study.

Parents/Guardians of children who were below 18 years were required to complete and sign the forms for their children. All who participated in this study agreed with its content and signed.

4.12 CONCLUSION

Empirical research in practical theology poses a number of challenges. One of these is that there is little past empirical research conducted by practical theologians under the discourse of practical theology to refer to. Due to this challenge, it was important to discuss the method and apparatus used in this research. The intention here was to provide an overview of the overall research

design and it was also the purpose of this chapter to discuss how coding methods were used as analytical tools for data processing.

In order to meet the objectives of this chapter it was necessary to take the following steps: (1) Explore the research's epistemological framework which was qualitative in perspective, (2) Outline the data collection instrumentation for and the motivation behind choosing focus groups as the method of collecting data, (3) Discuss snowball selection as a selection technique to identify the primary participants of the research on this sensitive topic, (4) Outline the participant's background and context. It was important to explore the context of the participants as this was useful in understanding their responses in relation to the interview questions, (5) Describe how the focus group interviews were conducted. It is important to know how the interviews were administered so that one might interpret the data correctly and avoid drawing inaccurate conclusions, (6) Discuss the data analysis coding process which included Open and Axial coding in order to understand the foundation on which insights or learnings were derived. This is particularly relevant if one had to expand on this study in future.

CHAPTER FIVE

INTERPRETATION OF DATA

5.1 INTRODUCTION

In the first chapter of this research, one of the arguments put forward was that the discourse of practical theology is inter- and intra-disciplinary in its epistemological and methodological framework. It was also argued that there is widespread agreement around the need for practical theology to be social-scientific in its methodological approach to social problems (gender violence, child-trafficking, drug abuse, xenophobia and so on). The aim of this chapter is to discuss these stances in further detail as a precursor to demonstrate the interpretation of the data gathered in the research process. This chapter is also a continuation of the previous chapter (chapter four) which largely discussed the empirical research methods used in this study. Chapter five is motivated by a central research question: How best can one interpret the data from the research? The aim of this chapter is therefore to offer contributions to a practical theological theory on xenophobia. In order to do so, the psychological paradigm of the laws of emotion by Dutch psychologist Nico H. Frijda will be discussed. Frijda does not deal directly with religion and xenophobia, however his paradigm of the laws of emotions provides important insights that can help us to explain the connection between religion and xenophobia among young Christians.

The next section focuses on the rationale behind the use of Frijda's paradigm of the laws of emotion in this research.

Frijda's paradigm of the laws of emotion broadens and deepens the landscape of a practical theological theory on xenophobia. True to the inter-and-intradisciplinary nature of practical theology we can find something in the perspective of Frijda. We can, for example, learn much from his research. His paradigm of the laws of emotion gives us insight into the psychological mechanisms (cognition, emotion and so forth) that are taking place, which result in the expression of xenophobic behaviour and so forth. Frijda's perspective is important as it helps us to avoid a theological understanding of xenophobia that does not take into account the mechanisms (cognition, emotion and so forth) that take place in a person which can better be explained using social scientific tools.

Before the interpretation of data is discussed, the original research questions and interview questions that guided the research will be recapped.

5.2 RESEARCH QUESTIONS

These are the broad research questions that have motivated this research:

1. What can be learned by understanding xenophobia from the perspectives of the Fourways youth of The Methodist Church of South Africa?

2. What are some of the ways in which the experiences of the participants could enrich our understanding of the connection between xenophobia and religious involvement?

INTERVIEW QUESTIONS

In order to answer these questions, research participants were asked the following:

- How do you think a young Christian like you should respond to xenophobia?
- How do you live with the tension that exists between the church's view regarding foreigners and the reality of the problem?
- Identify words or names that you use to refer to foreign nationals in South Africa and explain their origin and significance.
- Some people think that if foreigners were sent back to their respective countries, life in South Africa would improve. As a Christian, what is your opinion on this?
- Some people feel that foreigners are dispossessing locals of their leadership roles in the church and are 'taking over'. What is your view on this?
- You might have heard someone expressing these feelings:

- 'There are too many foreigners living in the country'
- 'Foreigners are taking South African jobs'
- 'Many foreigners are displacing locals and are taking control of South Africa'
- 'Foreigners are smuggling guns and drugs, among other things, into South Africa and increasing the rate of crime and violence'
- As a Christian how do you feel about these statements?

The results of Axial (see chapter four) and Open (pen and paper) (see appendix eight) coding shows that there were 29 codes created from the focus group interviews. These were further categorized into the following six codes:

- Guilt feelings
- Group affiliation
- Conflict between actions and faith
- The bible and xenophobia
- Balanced perception
- Positive attitudes

In the next section, I will look at how these recurring themes were identified from the Axial codes as a result of further analysis. In order to do that, Frijda's

paradigm of the laws of emotions will be discussed to assess where it might help us to produce a deeper and richer interpretation of the data from the focus group interviews. Frijda's perspective on emotions can be found in his book "The Laws of Emotion" (Frijda 2007, the following pages are particularly useful 4-20, 52-53, 133-135 and 199-208).

5.3. RECURRING THEMES AND PERSPECTIVES: A FRIJDAEN PARADIGM

As indicated, the data from the interviews have been interpreted through Frijda's paradigm, within the framework of his laws of emotion and insights (The rationale for using this framework has already been explained above).

According to Frijda's paradigm of the laws of emotion, the first category indicated above, which was referred to as 'guilt feelings' can be understood as an expression of emotion. The categories that were referred to as 'group affiliation', 'balanced perception' and 'positive attitudes' can be understood as an application of cognition. Conflict between actions and faith as well as the use or misuse of scripture, can be viewed as coping mechanisms adopted by the participants. We therefore have the following categories under the following themes:

Theme 1: Emotion

Category:

- Guilt feelings

Theme 2: Cognition/Cognitive assimilation

Categories:

- (i) Group affiliation
- (ii) Balanced perception
- (iii) Positive attitudes

Theme 3: Coping mechanisms

Categories:

- (i) Conflict between actions and faith
- (ii) Use and misuse of the bible

How do we interpret this? Our analysis of the Axial codes resulted in the production of three recurring themes that are interconnected (emotion, cognition/cognitive assimilation and coping strategy). Outlining these themes in detail will be the focus of the next section.

5.3.1 THEME 1: EMOTION

Guilt feelings

Research participant M1 of group D had this to say: 'I cannot say that I hate foreigners. The word "hate" is too strong to be used by me because I am a

Christian. I can rather say I dislike what some of these foreigners are doing to us. If I use the word hate in reference to what I feel about foreigners, I feel guilty because the word hate is too secular to be associated with people like me, a Christian'.

Research participant F3 of group C had this to say: 'I cannot be physical towards these foreigners. I feel that it is morally bad to do that. As a Christian I am not prepared to physically harm anyone no matter how I dislike the person. But at the same time I have to express to the other person that I do not like their presence in our country'.

Frijda (1988:350-351) writes that there is no universal agreement as to what emotions refer to but he does state that emotions are to be understood as subjective responses to events that may either be of pleasure or pain and important to the individual. It is widely viewed that feelings of guilt are negative emotions (O'Keefe 2002:329) which are triggered when one's conduct is at variance with his/her personal integrity. Beliefs and feelings uniquely linked with guilt (as distinguished from other positive emotions) are reactions such as 'thinking that you should not have used a certain word' as in the case of the Christian youth who feel that they should not have use the word 'hate' in reference to their feelings towards foreigners, or 'thinking that you should not have done what you did' (O'Keefe 2002:329).

Frijda's (2007:7) paradigm of the law of concern sheds further light on the above reflections. In Frijda's law of concern, emotions are reactions to events that are important to a person's goals, motives or concerns. In this context, the young Christians' concern is to avoid doing or saying something that is viewed as morally wrong. In this case, the pronouncement that they hate foreigners is seen as morally wrong from their religious perspective. A concern gives this particular issue or event its emotional meaning (guilt feelings). It appears that the youth feel guilt because using the word 'hate' is considered morally reprehensible at the level of their faith and religious beliefs. Guilt feelings therefore point to the presence of some concern. Frijda (2007:8) writes that concerns of individuals form the basis of much of the emotional complexity and tension that may be experienced. Emotions are therefore a source of conflict for the inner person in some cases, especially when an automatic or triggered response later becomes a source of guilt, anger, regret, spite or even remorse if an individual feels that he/she might have betrayed his/her personal integrity (Frijda 2007:8). We can also explain the guilt feelings of the youth in the framework of Frijda's laws of the lightest load and the greatest gain. The essence of the laws of lightest load and greatest gain dictate that individuals will have a tendency to view an issue or tension in a way that lessens the negative emotional load experienced. Negative emotional load is understood as the intensity of a situation that is painful and hard to endure (Frijda 2007:18). The young Christians feel guilty when using the word 'hate' to describe what they feel toward foreigners. In order to

lessen their feelings of guilt brought about by the uttering of the words, 'We hate foreigners' they resort to using the word 'dislike' which seems to minimize the intensity of the emotional experience of guilt. Admission of the truth that they hate foreigners is accompanied by despair and disorientation which is a higher load, so they resort to using the word 'dislike' which produces less guilt feelings, a lower load to carry.

5.3.2 THEME 2: COGNITION/COGNITIVE ASSIMILATION

(i) Group affiliation

Research participant F4 of group A angrily stated the following: 'We are not the same as them; they come here to harm us and destroy our livelihood. We are Christians but sometimes people take us for granted. We cannot accept this kind of behaviour from them. As members of the Wesley Guild we should guard ourselves from such a kind of behaviour. They will destroy our Christian values as well as our cultural heritage'.

In the focus group interviews, it was noticeable that most participants (black South Africans from informal settlements and black communities, which includes Cosmo City, Diepsloot and Zandspruit), constantly used the concepts 'us' and 'them' when giving an account of their experiences and communicating their opinions. It became apparent during the interviews that the 'us' was being used deliberately by the research participants. This is a first person plural pronoun and appeared to be used to emphasize the distinction, not just between locals and

foreigners, but also to show that the participants were not only South Africans but belonged to an inner group based on their religious affiliation. The 'us versus them' dichotomy became a theme under this broader theme of group affiliation which ran throughout the interview process.

Besides the use of the terms 'us' and 'them', participants appeared comfortable when using the concept 'Makwerekwere' (foreigners) (see chapter 2 for a more complete explanation of this term). According to the participants the word 'Makwerekwere' referred to foreigners who spoke a language unknown to them and is used to distinguish South Africans from black foreigners of African descent. During the interview process, the word 'Makwerekwere' was used, not just to highlight the difference between locals and foreigners, but to show further that foreigners were not affiliated to the inner group. It was therefore likely that the concept 'outsiders', in relation to foreigners, was frequently used in the day to day lives of these participants.

This issue has been placed under the theme of cognition/cognitive assimilation although these two terms are not the same. I shall discuss this theme in this section of this chapter. Bostrom and Sandberg (2009:312) define cognition as a combination of processes an organism uses to arrange information, such as the acquiring of information, selecting, representing and retaining it to direct behaviour. When one decides to be affiliated to a certain group, this can only be possible after the process of cognition. Affiliation is the need to belong. This

includes a number of factors as well such as caring for offspring, partners, a smaller social group (Wesley Guild Youth Organisation), an institution such as one's country or one's community of the faithful (Frijda 2007:133).

The following explanation will add a bit of flesh to the above issue of cognition in some useful way although it may not explicitly relate to the issue under discussion. Affiliation depends on a number of factors to function which include intactness and levels of hormones such as oxytocin and vasopressin. Oxytocin is a pituitary hormone released in the brain and is responsible for the nervous control of stress and anxiety, increasing trust among people and regulation of social attachment (Lim & Young 2006:506; Heinrichs, von Dawans & Domes 2009:551). Vasopressin is another hormone secreted in the brain. This hormone is associated with typical male social behaviour such as aggression, pair-bonding and stress responsiveness. Empirical studies show that it is also linked to altruistic behaviour (unselfish concern for other people) (Heinrichs et al. 2009:552). Frijda (2007:133) argues that these two hormones (oxytocin and vasopressin) are important for activating a mindset of defensiveness (in this case foreigners are the intruders invading a social or religious group in South Africa thereby disturbing the group dynamics).

(ii) Balanced perception

Participants from Gracepoint Methodist church in Glenferness appeared to show positive attitudes towards foreigners. They seemed to take seriously the

Christian command 'love thy neighbour' (Luke 10:27, NIV). These young Christians report that a neighbour is not just a person known to them but also includes strangers. They argue that a real practicing Christian should show hospitality to foreigners and break the boundaries of discrimination. They indicated that they felt called by Christ to participate in His life of love and acceptance of all people. They strive to be like Jesus who mingled with marginalized groups and outcasts such as foreigners, prostitutes, tax collectors and sinners. They are ready to show acts of altruism to people who are hated by members of South African society (foreigners).

When it comes to foreigners occupying leadership positions in the church, it was felt that these were not only exclusive to the locals. According to these participants, foreigners have an equal opportunity to be leaders because leaders are believed to be chosen by God. Therefore there was no problem in the church if foreigners occupy positions of authority at the expense of the locals.

The following was said by research participant F5 of group B: 'We cannot explain crime away by saying foreigners are to be blamed for it. Where is the evidence? We have criminals at both ends, citizens and non- citizens. We also have good citizens as well as good foreign nationals. Considering reports of corruption at Home Affairs, who is to be blamed for the mess? We cannot just

say foreign nationals because the Home Affairs Department does not accommodate non-citizens. Both parties are to blame’.

We can explain the above sentiments within the psychological framework of cognitive assimilation. Cognitive assimilation is defined by Rutherford (2011:2) as a process in which an individual’s perspective grows via interaction with the environment. The insights of Frijda provide us with a better understanding.

According to Frijda (2007:133) cognitive assimilation takes place when there is a gap in information (for example, people say most crimes in South are committed by foreigners, but no evidence has shown this to be correct) and leads to exploration and inspection leads to novel information. The research participant F5 of group B above seeks to fill the gap in which one party (foreigners) is blamed for corruption at Home Affairs, but the other party (South Africans employed at the department) is exonerated. The novel information that fills the gap is that both parties are to blame for corruption. This process of reasoning is what Frijda refers to as cognitive assimilation.

(iii) Positive attitudes

Research participant F2 of group B had this to say: ‘Foreigners are our brothers and sisters and they need all the help they can get. I am ready to help them in their time of need. I do not see why we should not offer our help. It is not their fault that they are here’.

Research participant M7 of group B said the following words: 'Foreigners are not "taking" leadership positions in the church. In fact, God calls anyone He chooses to lead, whether foreign or local, black or white. Why is it an issue if a foreigner national takes up a leadership position in the church?'

Frijda's paradigm of the law of apparent reality provides us with an interpretive framework in which to understand these above mentioned sentiments.

According to Frijda's (2007:8) law of apparent reality, emotions come as result of events with meaning appraised as real, and the intensity is directly equal to the degree to which this is the case. The white Christian youth, unlike their black counterparts, seem to not be as affected by the presence of foreigners in the country. They are even ready to show an act of hospitality towards them. How can this phenomenon be explained? One of the most important questions in emotional psychology is this: 'What makes information emotionally real?' (Frijda 2007:10). It is generally argued that events are emotionally real in so far as they affect one's affective and bodily existence. The presence of foreigners in South Africa does not affect the affective bodily existence of the white Christians in Glenferness because they do not compete against foreigners for resources and they do not live among them which means that there is minimal or no contact at all. This issue of the presence of foreign nationals in the country becomes a nebulous concept to white youths of Glenferness and does not pose a threat to their livelihood and existence. Therefore the object of the threat cannot be concretized. This is the opposite of what the black Christian youth are

experiencing in the informal settlements. When black foreigners enter the country, the majority of them settle in these poor communities and rub shoulders with the locals. Very few of them manage to live in the rich white communities; hence the contact between the locals and the outsiders is kept to a minimum. In these communities, resources are plentiful and there is very little direct competition and there therefore may be little reason for these people to resent the foreigners. What we have is a situation where white youth show positive attitudes towards foreigners and are willing to offer help, perhaps on the basis that foreigners do not appear in their neighbourhood and contact is minimal. If the situation were to be reversed, it is mostly likely that the same white Christian youth would show a different, potentially opposite emotional reaction when it comes to altruism towards foreign nationals.

5.3.3 THEME 3: COPING STRATEGY

(i) Conflict between their actions and words

Research participant F6 of group C had this to share: 'We all just pretend that we love these (foreigners) especially if it is on a Sunday. We even preach about loving them because they are also created in the image of God. But deep inside us we do not love them at all. We do not want to say it openly because our pastors will hear about it and we do not want them to judge us based on that'.

Research participants reported that their ministers and pastors often preach about hospitality towards foreigners to them but there was not enough religious education as to how the youth were supposed to put that into practice. They also reported that there was a tendency among the ministers and pastors to pressurize the believers to show hospitality to strangers as this is what is expected of Christians. It appears though that this is an inappropriate pastoral response. This will not solve anything but rather makes the situation worse. Scientific evidence (Buonfino & Hilder 2006:23) show that tolerance, reciprocity, neighbourliness and trust cannot be forced or imposed on people.

The participants in Zandspruit acknowledged that they were aware of the Christian normative teaching about hospitality to strangers illustrated by the Lucan parable of the Good Samaritan. However, they were finding it difficult to follow because strangers are considered to be the reason for many of the challenges in South Africa. This created substantial tension for them especially with regards to the issue of youth unemployment in the country.

The concept of 'love thy neighbour' is difficult to put into practice, as long as the young Christians view foreigners as the cause of most of the problems in South Africa. It remains an idealistic Christian formulation only applicable in theory. A practical theological theory of xenophobia has to produce a proper pastoral response as to how the Christian youth should relate to foreigners.

We can gain some deeper insights from a psychological interpretative framework, referring to the above scenario or reaction as a coping mechanism used by this segment of people. A coping mechanism is a psychological strategy that is important for the maintenance and regulation of emotions. Without this mechanism, the mind would be much more vulnerable to negatively charged emotional input in the form of sadness and anxiety (Bowins 2004:2). Fear and anxiety occur in the context of threat and danger (foreigners are viewed as threat to the livelihood and wellbeing of the youth and therefore a danger to the South African society as a whole). This coping mechanism plays an important function by attenuating negative emotions to maintain and restore a more healthy state of mind. We can identify this coping strategy as an act of repression. Repression entails the expulsion or withholding of a distressing idea (foreigners are the cause of social and economic problems in South Africa) from consciousness (when the youth attend church on Sunday), while allowing the effect to remain, thereby attenuating conscious realization of what object or situation is related to the effect (Bowins 2004:9). By pretending to show love to foreigners on a Sunday at church, the youth are just repressing the troubling belief that foreigners are the cause of all the suffering they are experiencing. Important to note is that they do this consciously and believe that the presence of foreigners in the country is the root of their misery. This reaction is simply withheld on Sunday's as it is considered unacceptable.

(ii) Use and misuse of the bible

Research participant F6 of group A had this say: 'Jesus even said that he first came for the lost house of Israel and commanded his disciples not to enter gentile territory. This means that foreigners are not to be considered in South Africa for any activity. We should only take care of our own people'.

Research participant F1 of group C shared her thoughts: 'People who were not Jews were called by names in the bible, for example we hear of them as Gentiles. People from Galilee were called Galileans, and from Samaria, Samaritans. So those from Malawi are called the 'Manyasa' and therefore we can call foreigners who cannot speak our language 'Makwerekwere'.

Most research participants cited the bible in their response to the focus group questions in order to support their views. Some participants could justify the name calling or labelling of foreigners as 'Makwerekwere' because for them it has a biblical origin. They argued that the Israelites labelled people who were not Israelites as Gentiles and there was nothing wrong with that. In a way reminiscent of biblical traditions, the youth refer to foreigners as 'Makwerekwere' equivalent to the New Testament use of the word Gentile.

Jesus' encounter with a Syrophenician woman in Mark (7:24-30 NIV) was a popular text used by participants during the interviews. The argument was that Jesus had referred to the woman as a dog wanting to take the children's food because she was a Gentile. The children in this case were the Israelites who were chosen by God. We need not go into exegetical issues here but it seems

that a practical theological theory of xenophobia should be able to address such exegetical issues.

Biblical heroes such as Moses, Joshua and David were also cited as having played significant roles in pursuing prosperity and safeguarding the sovereignty of Israel when it was under threat by foreign nations. In the same vein, foreigners are seen as a threat to South Africans' prosperity and stability by the participants and this justifies viewing them with spite and distrust.

Some of them acknowledged having called foreigners 'Makwerekwere' and some said they had written the word on the toilet walls at their schools and colleges. However, all participants that I interviewed in Diepsloot, Honeydew and Cosmo City agree that the concept of 'Makwerekwere' is not derogatory, but rather a term to identify foreigners incapable of speaking local South African languages. They argued that if they could go to one of the outside countries and not be able to speak any of the local languages there, they would be known as 'Makwerekwere' as well.

This issue led to my decision to return to the Cosmo City focus group participants in order to gain clarity on the issue, as I was sceptical about the explanation that I received. This time around, I asked participants that if I was from Namibia or Swaziland, for example, and happened to be in South Africa, would I be referred to as 'Makwerekwere'. I was told that if a person comes from Namibia, Swaziland or Lesotho, they are not considered to be 'Makwerekwere' as they

have physical features that are similar to that of the locals and in addition, are not usually considered to be a threat to South Africans. It was further agreed among the participants that the word would only be applied to African black foreigners from Sub-Saharan Africa. Following much discussion, it was agreed that the concept 'Makwerekwere' is in fact derogatory when used in reference to foreigners and the exact meaning of the word is subject to one's interpretation. The researcher himself did not conduct this session but the interview team as this was a precaution of ensuring that the participants' views were not influenced by him.

It can be said that there is a thematic correspondence between the word 'makwerekwere' and queer (Chetty 2013:1). We can derive that the idea or the concept of queerness denotes a disturbance in the order of things. The argument is that 'makwerekwere' (queerness) represents this disturbance in the order of things hence the term when applied to foreigners always carries this derogative connotation (Chetty 2013:1).

Having said this, all of these reflections appear to agree on two things, (1) that the term 'Makwerekwere' almost always carries a negative connotation when used in reference to black Africans who come from Sub-Saharan Africa and, (2) it is used to refer to illegal black African foreigners. It is also my perception that the word 'Makwerekwere' is never a positive reference and has always carried some xenophobic overtones. The assumption that the term 'Makwerekwere'

refers to illegal black African foreigners is not necessarily correct though. South Africans apparently do not distinguish between legal or illegal black African foreigners. I am not sure why this is the case. It may possibly manifest itself from a place of ignorance. What I do understand is that according to locals, all black African foreigners are 'Makwerekwere', whether legal or not. In fact, South Africans view all black African foreigners as illegal aliens.

It's important to remember that these are only the views of certain people and are therefore, subject to criticism. So far I have yet to see a convincing account on the genesis of the term.

The above sentiments should also be interpreted in the context of coping mechanisms. The youth find comfort in the name calling of foreigners. This is strategy of dealing with their frustrations that they have towards foreigners.

When young Christians resort to the name calling of foreigners by using the bible as a cover up, it is referred to as emotion-focused copying (Lazarus 1993:238).

Emotion-focused copying is a psychological mechanism that aims to change two things, firstly the way the stressful relationship with the environment (presence of foreigners) is attended to (vigilance). Secondly to change the relational meaning of what is happening, serving the purpose of mitigating the stress even though the actual conditions of the relationship have not changed (Lazarus 1993:238).

5.4 SUMMARY

In the next section of this chapter, a general overview of the sentiments of the participants in the four different locations is provided.

In the black communities such as Diepsloot, Zandspruit and Cosmo City where we find the general standard of living to be poor, participants living in these communities generally appear to show hostility towards foreigners. On the other hand, the white participants residing in Fourways, where the standard of living is high, do not appear to display any kind of xenophobic behaviour toward foreigners and in fact, seem sympathetic to their plight and exhibit some desire to help and share resources with them.

It is difficult to confirm the exact reason behind this, but if I were to venture a guess, I would most likely tend towards the competition for resources as the main driver for xenophobic tendencies in a group of people. The white youth that were involved in the research had access to resources and opportunity and this therefore meant that they had the capacity to look beyond their situation and towards the plight of others. This is merely a theory and more research is needed to investigate this variation.

This may also be interpreted to mean that we cannot directly connect pro-social attitudes and behaviour to religious involvement per se, but rather other factors are needed to be taken into account (Malhotra 2010:138). The white youth that participated are prepared to offer their help to foreigners as long as the foreigners' do not directly come to their doorsteps or neighbourhood.

In addition, the results reveal other interesting findings. More females than males participated in the research. This can be attributed to the fact that in the Methodist churches in which this study was conducted, women outnumber men in the believers' registry. Another way of looking at it is to assume that women are more willing than men to open up, come forward and share their life experiences.

A practical theological theory of xenophobia can be enriched by recent developments in the psychology of religion which sheds more light on the above issue. The general conclusion in the social scientific and psychological literature (Argyle & Beit-Hallahmi 1975:25; Batson, Schoenrade & Ventis 1993:20) is that there are higher levels of religious involvement, in the form of experience, prayer, meditation and overall religiosity among women. According to Loewenthal, McLeod and Cinnirella (2001:133) these gender differences may be an indicator of gender opportunity among women for religious activity and involvement; or perhaps reveal differences in personality and socialization.

5.5 CONCLUSION

The aim of this chapter was to explore an interpretative framework of how to explain the data from the interviews. I have chosen Frijda's paradigm of the laws of emotion as a lens with which I used to carefully look and analyse the axial codes generated by the coding process in order to come up with valid themes

and perspectives. As a result of this process, the following three recurring themes were identified: emotion, cognition/cognitive assimilation and coping mechanisms. Like an insight gained from other lenses, it cannot capture the complexity, colours may be blurred, movement may not be represented and smell from particular objects cannot be projected, metaphorically speaking. The image seen through Frijda's paradigm of the laws of emotion is not perfect but helpful.

What then can we conclude after this journey? I think Frijda's psychological perspective of the laws of emotion provides an important, overarching framework in which to interpret and explain the young Christians' attitudes towards foreigners. Psychological notions such as individual's concern, law of apparent reality, negative emotional load, the role of hormones such as oxytocin and vasopressin and psychological coping mechanisms (repression) offer much insight into the complexity of understanding the young Christians' perceptions of foreign nationals. The psychological perspective of Frijda on the laws of emotion enriches our interpretive framework.

While we acknowledge that a psychological perspective on the laws of emotion enriches our theological interpretative framework, we also acknowledge that this perspective alone is inadequate for a practical theological theory of xenophobia. We need a theological reflection on these findings. A theological reflection on this data will reveal our limitedness and our

sinful nature. All these aspects of cognition, coping mechanisms and emotions show that we are fallible humans who without the grace of God and the love of Christ can do nothing. We are so limited and sinful in the way we show anger, feel guilt, perceive others and things around us, the way we try to cope with the environment and so forth. We need more than just psychological explanations for our theological theory of xenophobia. We need to emphasise that through Jesus Christ who showed what love is all about by coming into this world and dying for our sins, our sinful nature and limitedness can be transformed into a nature of love, respect, justice, tolerance and give us a new insight and willpower to live side by side with foreigners.

CHAPTER SIX

CONCLUSION

6.1 INTRODUCTION

It is Sunday and the year 2013, I am inside a hired taxi as one of the passengers. The taxi is full of local Methodist preachers returning from the annual conversion held at Calvary Methodist Church in Midrand. In a conversation that I could overhear, a female preacher became emotional and began saying that foreigners are robbing South Africans of business opportunities and thus dispossessing them of what is theirs. She warns that repeats of the 2008 xenophobic attacks on foreigners are likely and that the locals were only waiting for the right time to act. Most of my fellow preachers joined the argument of this lady in support of her. The same emotional feelings of embarrassment and fear which I once experienced in a taxi in 2008 during my first xenophobic experience in South Africa echoed. I was once more reminded that I cannot really be free and safe in South Africa, not even amongst my fellow preachers as long as I was a foreigner. Nothing has really changed since 2008, save that I can now speak and understand two of the local languages (Zulu and Pedi) fairly well.

The journey of this project has been a long one and there have been many challenges to face, yet it all started with the will to take the first step in understanding an issue that is close to my heart. This journey was not a witch

hunt to expose South Africa's dark secrets. Instead, the intention was to gain a deeper understanding of the attitudes and perceptions that young Christians have toward foreigners and to use this knowledge to discover ways in which the relations between foreigners and locals could be improved. This chapter is a response to the following research question: 'What has the research achieved and established in its exploration of xenophobia among the Christian youth of the Fourways Methodist Church of Southern Africa?' In chapter one, the objectives of the research were declared and I will now conclude by assessing whether it managed to accomplish its initial goals and objectives, giving special attention to the research questions. In order to do this I will analyse each individual chapter as a 'periscope' (a section of text forming a coherent thought) making up the body of the research in relation to the whole research, with the aim of finding out whether the research questions were adequately answered. Each chapter has its own research question and objective so it makes sense to start by assessing chapters individually and then to draw conclusions about the research as a whole.

This chapter does not aim to do the following things:

- Present new ideas or subjects that are not pertinent to or discussed within the scope of this research.
- Represent new data or results.

- Discuss preventative measures or resolutions that are not reflected in the research.
- Retell all of the details that should have already been discussed in other parts of this research.

This conclusion chapter seeks to bind together, integrate and synthesize the various issues raised in this research, whilst reflecting on the objectives of the research. It strives to provide some answers to the research questions (or research curiosities). The objective of this research is to identify its theoretical and practical theological implications with respect to the overall research process. The aim is also to highlight the research limitations as well as to provide some direction for future research.

6.2 SUMMARY OF CHAPTERS

The purpose of the introductory chapter was to provide a relevant context and framework for the research. These objectives were achieved in the following ways:

Firstly, the scope of the research was defined and narrowed down to focus on the issue of xenophobia, not just on the youth in general, but specifically on the Christian youth of The Methodist Church of Southern Africa within the Fourways circuit.

Secondly, the researcher was able to bring about his own personal experience of xenophobia in South Africa which was an important factor behind the motivation of the research. The rationale for including personal experience in academic research was made and it was argued that the question of the value of bringing a personal experience in academic writing depends on the context and the purpose of writing. In the context of the research, personal experience was used to demonstrate an abstract concept and to lend credibility to the overall research outlook. By including personal experience, I sought to strengthen the arguments that were made by providing concrete illustrations of the reality of xenophobia. References to my own experience were useful in explaining my interest in the issue under investigation and helped establish authority on the topic. It was also the purpose of this chapter to provide a reflection on the practical theological significance of studying xenophobia. It was argued that practical theology is inter- and intra-disciplinary in its epistemological and methodological framework. I mainly focused on Johannes van der Ven's paradigm with regards to the intra-disciplinary nature of practical theology in which helpful insights on the subject were learned. Some key points are worth highlighting. Firstly, empirical methodology offers direct benefits to practical theology. It enables the discipline to explore religious convictions, beliefs, images and feelings of people which has both descriptive and explanatory value (Cartledge 1999:103). In this chapter I emphasized the important point that in our context, practical theology requires the input of

social sciences especially with reference to insights regarding the processes of modernism, gender socialization, economic development and other processes that affect human life (De Villiers 2004:117).

It was argued that a paradigm shift has taken place in practical theological investigation and for change to take effect there is a need to adopt the position that the line between social sciences and humanities has become blurred (Ellis & Bochner 1996:18). Our sensitivity towards the human condition and human society as well as the religious community is not only broadened but enriched by this paradigm. The theme that runs in this chapter and throughout the research proposes and promotes a practical theological theory in which all people, particularly the disadvantaged and those who are discriminated and marginalized, are seen as part of God's creation. This approach is not only fixed on empirical data but goes beyond the conventional boundaries of social sciences (Müller 2013:4).

Chapter one also justified the selection of the youth as a focus group in order to create a link between the objectives of the research and the data gathered in the process. This was important for context as South Africa has a relatively young population. The population pyramid indicated by the 2012 census (Lehohla 2012:10) depicts a broader base showing a high proportion of ages from zero to thirty-five years. It therefore makes sense to focus on the youth considering that

this population group has the highest percentage in terms of population distribution in the country.

The objective of chapter two was to explore the current thinking on the origins of xenophobia with special reference to the South African context. The objective of this chapter was effectively met in the following ways:

Firstly, an overview of the current scholarship on the social scientific theories of xenophobia was explored. This was done by first explaining why a literature review is important. This was followed by a discussion on the theories of xenophobia. I have argued in chapter two that we seem to have one main theory (scapegoat theory) with three variants (Isolationism, the Bio-cultural and ethnocentrism). I want to reinstate this position here. It was argued that sociological and psychological explanations on the origins of xenophobia not only provide an interpretative framework, but has the potential to enrich a practical theological contextual hermeneutics. It was also argued that no universal explanation of the origins of xenophobia exists due to the complex nature of this phenomenon. Future research therefore should position itself to help us gain more insight into this complex phenomenon.

The aim of chapter three was to contribute to the discussion on the meaning and significance of Christian hospitality ('love thy neighbour') in the face of xenophobia. It was the objective of this chapter to illustrate how an interdisciplinary approach in practical theology is possible and useful. Practical

theology as a flexible and dynamic discourse that is able to operate with ease between different kinds of fields of study (Müller 2013:1) is a theme that was first introduced in chapter one of this research. Not only is this motif echoed in chapter three, it is also developed and demonstrated. The objective of the chapter was achieved insofar as a richer perspective of the meaning and significance of Christian hospitality was sought in the interpretative framework of Paul Ricoeur's paradigm of linguistic hospitality. Ricoeur's perspective cultivates a desire to practice linguistic hospitality and this desire can be equated to the religious motivation to partake in God's mission and to be a Christian witness in the world (Dreyer 2011:7).

I will reiterate the point I raised in chapter three. In chapter three I argued that my normative framework is derived from the secular concept 'hospitality' rather than theological notions 'love thy neighbour'.

The rationale behind this choice will be explored in the next section.

We need to go beyond intra-linguistic translation (Dreyer 2011:2) if we are to effectively communicate the Biblical message and our faith traditions to the world. We refer to intra-linguistic translation as the (Dreyer 2011:2) interpretation of the word of God and our faith traditions in an environment where the religious beliefs and values are shared. We cannot adequately use this kind of translation (intra-linguistic translation) to communicate our faith to a public sphere beyond our religious context. In this environment people do not share the same beliefs

and possess different ideas about the world. How then do we communicate our faith tradition and the Biblical message to the public sphere?

Communication of our faith tradition and the Biblical message to the public sphere requires an inter-linguistic translation (Dreyer 2011:2). Inter-linguistic translation refers to a translation of our religious and theological concepts (love thy neighbour, grace of God, redemption and so forth) into the language(s) of the public sphere (hospitality, healing, wellbeing and so forth) (Dreyer 2011:2). However I am aware of the challenges of inter-linguistic translation of religious and theological language. One obvious challenge for inter-linguistic translation of the Christian language in the public sphere is that practical theologians do not agree on the criteria that may produce an adequate translation (Dreyer 2012:2). This is a set-back in the whole process of inter-translation of the Christian language in the public domain. Another challenge for inter-linguistic translation of the Christian language in the public sphere is that practical theologians are not really sure about what has to be translated, (Dreyer 2012:2), who does the translation and how to do it.

It can be argued that there are common elements from the two perspectives of hospitality in question. The Christian/theological and the Ricoeurian paradigm of hospitality both in a way imply that hospitality is a sacrifice and is located within a dynamic framework in which a stranger/other is welcomed and through which people's lives are impacted. There is a sense in which one can also say

that both perspectives either implicitly or explicitly state that hospitality is an existential issue with an ethical dimension that addresses humanitarian needs.

Chapter four of the research focused on providing an overview of the research design. The aim was to outline the method and provide a description of the instrument that was used in the research. It was also the objective of this chapter to discuss the coding system that was used (Open and Axial coding) in data analysis. It was pointed out in this chapter that the nature of the research was qualitative and reasons for choosing a qualitative perspective over a quantitative one were explained. The chapter achieved its objectives by outlining six key steps that were critical in achieving its purpose. These six key steps included: (1) an exploration of the rationale, (2) an outline of the data collection instrument, (3) a discussion of snowball selection as a tool used in the research for selecting participants, (4) an outline of research participants' background, (5) a description of how the focus group interviews were conducted and (6) a discussion of the data analysis. The central theme of this chapter proposed that practical theology can be compared to social sciences disciplines as it uses empirical methods that we find in psychology, sociology and other social science disciplines.

The goal of chapter five was to suggest possible practical ways of how the data from interview transcripts could be interpreted. This involved identifying key recurring themes emanating from the interview transcripts.

I have already pointed out several times that chapter one raises interesting issues of practical theology as an inter/intra-disciplinary as well as a multidisciplinary discourse in its methodological approach. Chapter five expands on this by attempting to show how this is possible and why this is important for practical theological investigation.

This research adopted Müller's (2013:1) position that practical theology is a fluid discipline, able to add value and cultivate insight in multiple fields. In this chapter it was demonstrated how the practical investigation was expanded in its data interpretation to seek richer insights from the field of psychology, with particular interest to Frijda's paradigm of the laws of emotion. It was explained how Frijda's paradigm provides a useful conceptual framework for exploring the intricate nature of the phenomenon of xenophobia as it manifests itself among young Christians. The potential effect hormones such as vasopressin and oxytocin have on the behaviour of individuals within groups, as well as the potential learnings or insights we can derive from concepts such as the law of apparent reality, the law of highest load and greatest gains, cognition, cognitive assimilation, coping strategies and feelings of guilt were all discussed. Frijda's insights certainly enrich a contextual hermeneutics and without such insights, it is possible that our practical theological theory on xenophobia could be impoverished and uninspiring.

6.3 CONCLUSION

One of the main objectives of this research outlined in chapter one was to explore the connection between religion and xenophobia. This objective was met in chapter five. It appears from the research findings that xenophobic reactions by research participants who identify themselves as religious do not say much about the connection between xenophobia and religion. One may ask: In what sense is religion connected to xenophobia? There appears to be no obvious answer to this question. The findings of this research seem to suggest that it is not religion as such that 'causes' xenophobia. Xenophobia is rather the result of other factors which may include economic, cultural, social factors and so on. The findings also seem to reveal that 'being religious' or identifying one as religious does not diminish or prevent xenophobic attitudes and emotions. This is particularly true when this is taken in the context of participants exposed to deplorable social and economic conditions (participants of groups A, C and D, see chapter four of the research). In fact it appears that religious involvement, combined with economic and social constraints, may create favourable conditions for xenophobic reactions and emotions. The findings may be interpreted to mean that there is an indirect connection between religion and xenophobia. In some indirect way(s) religion may be a cause of xenophobia.

We also found out that Christians did show some prejudice towards people of other nationalities especially if they were black Africans, which could translate to hate or fear (xenophobia). There were variations in terms of the perceived xenophobic tendencies clearly noticeable among the research group

participants. Xenophobic attitudes, feelings and beliefs could easily be identified as occurring mostly among black young Christians living in informal settlements. However, the same cannot be said of some white young Christians residing in the affluent environment of Glenferness in Fourways. These focus group participants appeared not to be as affected by the presence of foreign nationals in South Africa as some of the other focus group participants. It should be pointed out that one of the weaknesses of this research is that it does not adequately explain why there is this noticeable difference between these two focus groups in term of their perceived attitudes, feelings and beliefs towards foreigners. Future research might explore this limitation and seek to explain how and why this difference in attitudes towards foreigners among black and white young Christians exists.

6.4 RECOMMENDATIONS

It appears that there are implications for the curriculum design of religious education in our churches to be drawn from the findings of the data. A practical theological theory that is interdisciplinary and concerned with providing religious education on hospitality to the Christian youth is evidently relevant. I have argued that tolerance, reciprocity and trust cannot be forced or imposed on people. According to our research participants, some ministers and pastors often force or persuade them to show hospitality to foreigners. The perceived insistence of pastors appears to be an inappropriate pastoral

response based on the feedback of the focus group participants. Empirical research shows tolerance, reciprocity and trust cannot be forced or imposed on people (Buonfino & Hilder 2006:23). The need for a practical theological theory that looks at how the church teaches the concept of 'love thy neighbour' appears to have merit in a South African context where we find that foreigners are blamed by locals for the social and economic problems in the country. This calls for a practical theological theory that is concerned with the mediation between the normative Christian teaching on hospitality towards foreigners and how young Christians view and treat foreigners in real life situations within South Africa.

Our practical theological theory can be enriched by insights from psychology and sociology (intra-disciplinary) that teaches the youth about the benefits as well as the costs and risks of hospitality.

Evidence from the focus group interviews shows that there are underlying negative stereotyping perceptions and beliefs that foreigners are the prime cause of the social and economic problems in the country. Therefore there is need for the development of a practical theological theory on xenophobia that educates the youth on the dangers of such stereotyped views and promotes the benefits of an honest and open mindset. Our practical theological theology should understand more about these underlying personal beliefs that the local Christian youth have about foreigners.

Sociological research (Thomas & Witenberg 2004:14) has shown that beliefs form an important part of the basis on which decisions and judgments are made and have a considerable bearing on how individuals decide to live their lives. Beliefs are ever present and always involved in our judgment of things. Modern societies are characterized by hyper-individualism where old ties of class, community and humanity (Ubuntu for example) appear to be losing relevance. In such societies the choices individuals make, as well as the groups they identify with, directly affect social ties in society (Ruonavaara & Kouvo 2009:5). A practical theological theory that is concerned with education for consciously rejecting xenophobia and promoting acceptance of others and the destruction of stereotyped beliefs and views of foreigners is evidently necessary. Social sciences give us helpful insights on which to construct our practical theological theory on xenophobia. There is need for a practical theological theory on xenophobia to focus also on developing socio-cognitive skills which enable individuals to assess and reject their own and others xenophobic attitudes, beliefs and behaviour. Although we can learn from social sciences about xenophobia, more importantly we also have something to contribute (e.g.: the love of neighbour (chapter 3) and respecting the dignity of all humans). I have already argued in the first chapter of this research that a practical theological theory on xenophobia is more than just a mere integration of the insights from various social sciences, moral, ethical and human rights discourses. As a theological discipline, the real focus of practical theology should be an

emphasis on learning to recognize our sinful nature and the possibility of a new creation (a Christological and pneumatological perspective). Loving ones neighbour (stranger or foreigner) should not be seen as something that is optional. Instead, we should rather consider this concept within the context of the love of God, who sent His only son to die for us on the cross so that we may be saved. Our understanding and application of this concept should therefore incorporate an awareness of our own fallibility and limitedness in light of the grace and love of Christ who came into the world to illustrate the fundamental truth that all humans are equal in God's sight. Given the challenges, living out this ideal requires guidance and support from the Holy Spirit so that we might impact society for the better and overcome perceptions fuelled by hate, prejudice violence, anger and pride.

6.5 PERCEIVED RESEARCH WEAKNESSES

6.5.1 Understanding of religiosity

The self-rating of one's religious activities was limited to factors such as organizational affiliation within The Methodist Church and frequency of church service attendance on Sundays. This may not be an adequate self-rating criteria to empirically verify one's religious involvement.

6.5.2 Language

Participants were slightly confused about focus group interview question number one (see addendum two). The term 'tension' that was used in that question caused some problems, especially for non-English speaking black participants. The question had to be translated into the language that the participants could understand. If this research were to be carried out in the future, the potential for misunderstanding brought about by translation should be carefully considered at the beginning of the study in order to inform the research process.

6.5.3 Applicability

The conclusions of this research apply to a limited group of people and one should proceed with caution when trying to generalize the applicability of the data to the entire youth of The Methodist Church of Southern Africa. Due to the fact that this was a pilot study containing only 65 participants, it is a non-representative selection which may not be indicative of the entire views and perceptions of the Methodist youth towards foreigners.

Significant extraneous factors which might have influenced the outcome of the research have not been accounted for and these factors may confound the results when they are applied to one of the theoretical models (Loewenthal, Macleod & Cinnirella 2001:133).

In line with the above arguments, the findings provide additional knowledge to help understand the ways Methodist Christian youth in South Africa view

foreigners, an area which probably has not been investigated before. The fact that the scope of the research has been designed to be relatively limited does not mean that the concepts are only local in nature and cannot be applied. The study intended to provide the reader with a general understanding of the dynamics and complexity of the relationship between Christian religion and xenophobia. It also provided insight into the issues faced by young Christians when relating to outsiders (foreign nationals) living in South Africa.

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ADDENDUM ONE

YOUTH ASSENT FORM



UNIVERSITY OF SOUTH AFRICA: COLLEGE OF HUMAN SCIENCES: DEPARTMENT OF PRACTICAL THEOLOGY.

This form is to be completed by the parent/guardian of the child if the respondent is under the age of 18.

INFORMATION

If I have any questions concerning this study, I should contact:

Name of student researcher: Mabvuto Phiri

Contact details of the student researcher:

Cell no: 0799393906 or 0732182074

Email: phirim45@yahoo.com

Supervisor's name: Professor Jaco S. Dreyer

Contact details of the supervisor:

Phone: 012 429 4023

Email: dreyejs@unisa.ac.za

CONFIDENTIALITY

All records whilst in this study will be regarded as confidential. Results will be published or presented in such a fashion that your child remains unidentifiable.

CONSENT TO PATICIPATE IN THIS STUDY

I have read or it has been read to me in a language that I understand the above information before signing this assent form. The content and meaning of this information has been explained to me. I have been given the opportunity to ask questions and I am satisfied that they have been answered satisfactorily. I therefore hereby grant consent of my child to participate in this study.

I have received a signed copy of this informed consent agreement.

.....

.....

Name of child (Please print)

Date

.....

.....

Name of parent/guardian

Signature

.....

.....

Name of researcher

Signature

Date 09/01/2011

Adopted from: UNLV.2011. Children and Youth. Available from: <<http://www.research.unlv.edu/ORI-HSR/Children-minors>>. [Accessed on: 9 January 2011].

ADDENDUM TWO

INFORMED CONSENT TO PARTICIPATE IN RESEARCH



UNIVERSITY OF SOUTH AFRICA: COLLEGE OF HUMAN SCIENCES: DEPARTMENT OF PRACTICAL THEOLOGY.

You are being asked to participate in the research project described below. Your participation in this study is entirely voluntary and you may refuse to participate, or you may decide to stop participating at any given time. Should you refuse to participate in the study or should you withdraw your consent and stop participating in the study, your decision will involve no penalty or loss of benefits to which you may otherwise be entitled. You are being asked to read the information below carefully, and ask questions about anything you don't understand before deciding whether or not to participate.

TITLE OF THE STUDY

Xenophobia among Christians with special reference to the youth of the Fourways circuit of The Methodist Church of Southern Africa: An empirical exploration

Researcher: Phiri Mabvuto

Supervisor: Professor Jaco S. Dreyer

PURPOSE OF THE STUDY

The rampant xenophobic violence against foreigners has been pervasive and disruptive, not only to the wider society in general, but to the church as well. The purpose of this study is therefore to explore and describe overt xenophobic

manifestations and practices among the youth of The Methodist Church of Southern Africa within the Fourways circuit. The aim is to cultivate and develop a theological anthropology as a way of teaching ethical Christian principles of tolerance and acceptance of other people (foreigners) living in South Africa as well as love for all, regardless of gender, colour or nationality.

This research hopes to achieve the followings aims and objectives:

- To describe the phenomenon of xenophobia in religious and social settings by studying this phenomenon from the perspectives of the youth
- To gain insight into the concerns, opinions and perceptions of young people in South Africa regarding refugees
- To contribute to our understanding of the relationship between religion and xenophobia on the basis of this study on religious experiences of the youth in an urban context in South Africa.

FOCUS GROUP INTERVIEW

This research will proceed largely by way of focus group interviews as research instruments. Participants will be put into small groups of about eight to twelve people, in which they will be required to respond to interview questions (six open ended questions will be used). The emphasis here is on insights, responses and opinion. The interview sessions will be tape recorded and will last between an hour and a half and two hours. There will be an interviewer team consisting of four personnel who will run the interview sessions. The goal of each focus group interview is to cultivate a broad and an in-depth understanding of the phenomena under study.

BACKGROUND OF PARTICIPANTS

Profiling of participants will be done. Respondents will be requested to state their age, gender, family, main source of income, type of residential dwelling and church organization affiliation.

EXPECTED DURATION

The total anticipated time commitment will be approximately two weeks.

RISKS OF PARTICIPATION

There are no anticipated risks associated with participation in this project.

(Many studies performed by the department of Practical Theology (UNISA) on participants do not involve physical risk, but rather the possibility of psychological risk from participation).

The principles that apply to studies that involve psychological risk or mental stress are similar to those that involve physical risk. Respondents will be informed of any foreseeable risks or discomforts and will be provided contact information of professional agencies if treatment is needed.

BENEFITS TO THE SUBJECT

There is no explicit benefit received from your participation in this study, but your participation will help the research team to better understand the relationship between religion and xenophobia. The expected outcome is that religion may become a factor in the promotion of xenophobic attitudes.

CONFIDENTIALITY OF RECORDS

Every effort will be made to maintain the confidentiality of the study records. The data collected from the study will be used for educational and publication purposes however, you will not be identified by name. For federal purposes, the respondent's documentation for this research project will be maintained and

safeguarded by the investigator for a minimum of three years after completion of the study. After that time, the participant's documentation will be destroyed.

FINANCIAL COMPENSATION

There is no financial compensation to be offered for participation in the study.

RESEARCHER'S RIGHT TO WITHDRAW ANYONE FROM PARTICIPATING IN THE STUDY

The researcher has the right to withdraw you from the study at any time.

CONTACT INFORMATION FOR QUESTIONS OR PROBLEMS

The researcher has offered to answer all your questions. If you have additional questions during the course of this study about the research or any problem, you may contact the researcher, Mabvuto Phiri, on his phone at 073 218 2074 or by email at phirim45@yahoo.com. You can also direct any question or problem to the supervisor of this study, Professor Jaco S. Dreyer on his phone 012 429 4023 or by email at dreyej@unisa.ac.za.

SIGNATURES

Your signature below acknowledges your voluntary participation in this research project. Such participation does not release the researcher, institution, sponsor or granting agency from their professional and ethical responsibility to you. By signing the form, you are not waiving any of your legal rights.

The purpose of this study, procedures to be followed, and the explanation of risks or benefits have been explained to you. You have been allowed to ask questions and your questions have been answered to your satisfaction. You have been told who to contact if you have additional questions. You have read this consent form and voluntarily agree to participate as a subject in this study. You are free to withdraw your consent at any given time by contacting the student researcher.

Subject's name:

.....

Signature of subject:

.....

Using language that is understandable and appropriate, I have discussed this project and the items listed above with the subject.

Name of the researcher: Mabvuto Phiri

Signature of the researcher:

.....

Adopted from: Scout. Plous .2011. Sample Consent Form. Available from:
<<http://www.ruf.rice.edu/~bowern/fieldwork/consent.pdf>. [Accessed on: 9
January 2011].

ADDENDUM THREE

FOCUS GROUP INTERVIEW QUESTIONS



Session Duration: 1.5 hours – 2hours

- (i) How do you think a young Christian like you should respond to xenophobia?
- (ii) How do you live with the tension that exists between the church's view regarding foreigners and the reality of the problem?
- (iii) Identify words or names that you use to refer to foreign nationals in South Africa and explain their origin and significance.
- (iv) Some people think that if foreigners are sent back to their respective countries, life in South Africa would improve. As a Christian give your opinion on this.
- (v) Some people feel that foreigners are dispossessing locals of their leadership roles in the church and are 'taking over'. What is your view on this?
- (vi) You might have heard someone expressing these feelings:
 - a. 'There are too many foreigners living in the country'.
 - b. 'Foreigners are taking South African jobs'.
 - c. 'Foreign nationals are displacing locals and are found everywhere and taking control of South Africa'.

d. 'Foreigners are smuggling guns and drugs among other things into South Africa thereby increasing the rate of crime and violence'.

As a Christian how would you react to this?

ADDENDUM FOUR

RESEARCH PARTICIPANTS' BACKGROUND FORM

AGE	LEVEL OF EDUCATION	CHURCH ORGANIZATION	FAMILY MONTHLY INCOME	POPULATION GROUP (Black, Coloured, White or Other).	CHURCH ATTENDANCE (Poor, Good or Excellent).

ADDENDUM FIVE

OPEN CODING

	What I coded	Examples
i.	<p>Meanings</p> <p>I have attached significance to meanings and interpretation, important elements especially if you are looking at the actions of research participants.</p>	<p>The term 'outsiders' used by the young Christians came to refer to foreigners in two senses:</p> <p>1) Foreigners are 'outsiders' because they originate from outside the country.</p> <p>2) Foreigners are 'outsiders' because they are not affiliated to the Wesley Guild Youth Organization of the Methodist church (This was correct at the time when this research was conducted) hence they were outside of the group.</p>
	<p>a. What words or phrases do the young Christians use to refer to foreigners? Are there rules or values guiding their actions?</p>	<p>The term 'makwerekwere' is often used to refer to</p>

		foreigners in a negative way.
	b. What meaning or connotation is attached by research participants? How do they interpret events, what are the feelings associated with those events?	Jealousy. 'They come here to steal our jobs because they are better educated'.
	c. What symbols, if any, do young Methodist Christians use to relate to foreigners?	Foreigners are often a symbol of crime (Nigerians associated with drugs and fraud, witchcraft and so on).
ii.	Strategies Employing tactics	Foreigners are often teased with all sorts of negative names to make them feel uncomfortable and realize that they do not belong to South Africa. Writing negative things about foreigners on walls of public buildings such as toilets, bus stops and so forth.
iii.	States	Dislike. The Christian youth are hesitant to say

	The general feelings experienced by young Methodist Christians in their youth organizations concerning xenophobia and their faith.	they hate foreigners but prefer to use the term dislike. They are unhappy to have foreigners in the country because they are encroaching on what is considered property or opportunity for the locals.
iv.	Relationships Interaction with foreigners.	The interaction with foreigners is kept at a minimum.
v.	Events Things foreigners have done that often repeatedly been high profile negative stories.	Violent crimes such as rape and murder.
vi.	Participation	'With the influx of foreigners, we no longer enjoy the good service that was once provided by the government because they are putting a strain on these services that are meant only for South Africans'.
vii.	Conditions; or constraints	Difficult aspects of finding employment

		due to competition from foreigners.
viii.	Settings:	Informal settlements of Zandspruit and Diepsloot and Cosmo City contrasted with the affluent properties and suburbs within Fourways.

ADDENDUM SIX

AXIAL CODING

DATA	CODES/CATEGORIES
<p>I recall to memory the 2008 xenophobic attacks on foreigners. Many were beaten and some were killed. As a Christian I do understand that murder is an act of sin. It is an infringement of the fourth commandment (Exodus 20). The bible says, 'Thou shall not kill', however I want to say that I am not pleased with what some foreigners are doing in our country. I suggest that instead of killing or beating them, we can rather scare them away so that they go back to their countries. We can refuse to accommodate them in our houses to show that we do not welcome them.</p>	Moral obligation
<p>We should rather come up with mechanisms to discourage foreigners from coming into our country, especially those who are involved in criminal activities. I suggest calling them names and making them feel that they are not wanted in our areas. As a young Christian beating and even burning foreigners is evil. Although we may not love some of them, it is not right to indulge in these acts which are inhuman and ungodly. I would not</p>	Not prepared to cause physical harm

<p>recommend that. These people should be rounded up by our police and deported.</p>	
<p>Xenophobia is a dislike or hatred of foreigners. But for me as a Wesley Guild member and as a Christian, hatred is a strong word. I would rather say that I dislike some of these people who come from outside to cause problems in our country. I hate what these people are doing .The bible says we should not hate other people because of what they do to us but rather learn to separate acts from the people behind those actions. But I find this impossible to live by, since acts cannot exist alone, there has to be someone behind those actions. I see myself struggling with my faith on this issue of xenophobia.</p>	<p>Tension between theory and praxis</p>
<p>I would not say that I hate foreigners. My religious disposition is that I am a Christian and do not hate anyone. Hate is a strong word. I would use a less subtle word, dislike. I can honestly say that I dislike what some foreigners are doing in South Africa. But I would not think of inflicting harm on these people because that would be unchristian. However, I would think of a way of discouraging them from visiting and eventually settling in South Africa in large numbers. I consider calling them names so that they become aware that we resent them.</p>	<p>Not prepared to use the word 'hate'</p>

<p>I would not be part of a group of people who physically harm foreigners, blaming them for crimes in our country. However I would rather opt for a nonviolent campaign against foreigners in our country. Christians are called to be peaceful, no matter the situation, and as a young Christian of The Methodist Church, I will stick by that principle. However, it is sad to note that foreigners have caused a lot of suffering and pain in our country. Their presence makes me uneasy and I would rather prefer a situation whereby our country is rid of these 'makwerekwere'. I would insist that we have to use peaceful means of doing this.</p> <p>It is the duty of the law enforcement agencies to deal with this unpleasant situation.</p> <p>'Makwerekwere' should be rounded up and deported to their countries of origin.</p>	<p>Not prepared to cause physical harm</p> <p>Deportation</p>
<p>If you dislike someone there is no need to be violent towards that person. Christians should never display any form of violence toward other people. Vengeance is for the Lord. Most of the people taking part in the focus group this afternoon would agree with me, we are fed up with the issue of 'amakwerekwere'. These people have caused untold suffering for our brothers and sisters. I would not feel comfortable in their presence. However, I would not retaliate by being violent towards these</p>	<p>Us and them</p>

<p>people. I would rather make it difficult and uncomfortable for them to stay in our houses. They should find somewhere to stay, very far from us. It would be better if they would go back to their countries.</p>	
<p>Deportation of foreigners may not be the appropriate response to xenophobia. I know most of us believe that foreigners are a problem in our community, especially with regards to crime. My Christian experience informs me that it is wrong to hate someone. The word hate should not be found in a Christian's vocabulary. Foreigners must be loved to. However, we are faced with issues of loving these people whom we believe are the prime cause of our problems in South Africa. I believe an appropriate response will be to discourage these people from coming to live here in South Africa. They may visit but not permanently stay, this is not their country.</p>	<p>Tension between theory and praxis</p>
<p>Christians are non-violent and are called to love and respect other people. Reacting to foreigners by being physical, beating or even burning them is wrong and ungodly. But at the same time I need to make myself clear that I detest what foreigners, whom I prefer to call 'amakwerekwere', are doing in our country. I'm also caught in between being a</p>	<p>Name calling</p>

<p>Christian, which means that people expect me to show positive attitudes towards 'amakwerekwere' while finding myself in a country with so many problems of which I believe most of them are brought about by these foreigners. How do I react? I resort to calling them names. These names are full of negative connotations to show that I dislike them.</p>	
<p>Here I find myself in a difficult situation in which our pastors and ministers almost force us to show love to people who are causing untold (foreigners) misery. What happens here is that I end up pretending to love these people when I am within the church environment and as soon as I leave this environment, I have no choice but to show my true colours. These people do not deserve our love and respect. They should go back to their countries.</p>	<p>Pastoral response</p>
<p>I find it difficult to practice what our pastors preach to us about foreigners. We are required to treat these people with dignity and love. I do not disagree with that, but for me this dignity and love should be accompanied by conditions. I can only treat them like one of us when I am convinced that they will not rob and steal from us. But as long as things stay as they are in South Africa, what the church requires me to do remains theoretical.</p>	<p>Conditional hospitality</p>

<p>Sometimes life is a contradiction. We are expected to live in a certain way according to the church and follow ethical Christian principles. Jesus' teaching on the sermon on the mountain was all about love for ones neighbour. However, it becomes difficult to love that neighbour that is hostile towards you or your brother and sisters. If the neighbour becomes hostile, then he/she ceases to be a neighbour at all. Let me stop speaking in parables and rather be plain. Foreigners are hostile towards us so there is no way that we can love them, even if our Christian calling is to do this. These people have created hell in South Africa.</p> <p>I do not have a guilty conscience when I resort to name calling or labelling people who are different from us such as 'makwerekwere'. Even the word of God tells us that the Jews resorted to calling people who were not Jews, gentiles, in order to distinguish themselves from them. Likewise, South Africans use the word 'makwerekwere' to distinguish themselves from foreigners that are different to them.</p>	<p>Hospitality difficult</p> <p>Us versus them</p>
<p>'Manyasa' is a word we use to refer to foreigners who particularly come from Malawi. I am not sure about the origin of this word. But it seems it might have originated from 'Manyasa' land which was the term used to refer to the whole area in which we find the countries of Malawi and Zambia. There</p>	<p>The bible and name calling</p>

<p>is nothing morally wrong in labelling people like that. In the bible we find the same phenomena in which people who came from the region of Samaria were called Samaritans. So we find justifications from the bible, this is why we call people who are different from us 'makwerekwere'.</p>	
<p>One thing that I am really sure of is in the area of employment. Jobs would open up and South Africans would take back what is rightfully theirs. Remember in the scriptures there is an incident in which we find a Gentile woman talking to Jesus and Jesus said to her that it was not right to take the children's food and give it to the dogs. The Jews referred to themselves as the children and the Gentiles were called dogs. In the same way but without insulting anyone, we are the children of South Africa and we need our jobs. People who steal our jobs (foreigners) are like the dogs that come only to steal and destroy. We do not sympathize with them.</p>	<p>The bible and xenophobia</p>
<p>Jesus said he came first to the lost sheep of Israel. This statement says a lot to me as a Christian. When I apply it to life, I come to realize I must first be aware of my immediate environment, my family, my brothers and sisters in South Africa. But I discover that they are people who are outsiders and they enjoy life by exploiting our resources while</p>	<p>Outsiders</p>

<p>many of us suffer. These people should leave our resources for us and they should go back to their countries. I believe that if that happens, our lives will get better. Our resources are being exploited by people who do not belong here and they are not part of us, they do not have a right to use our resource let alone to be here.</p>	
<p>We will not have to compete for jobs and business if these people are gone. It is very sad to say that all our hopes of finding a job after school have been shattered because of these people from outside, who are causing the available job vacancies to dwindle. Even Jesus came first to his people and wanted his own people to prosper. In a way I would like to first see our prosperity but this cannot happen because foreigners are stealing from us. Send these people where they belong and then you will see that life in South Africa will improve. We do not need them; they are the cause of our problems.</p>	<p>Availability of jobs</p>
<p>Christ himself said it is not right to take the children's food and give it to the dogs. It is not right for foreigners to come here and take our livelihood. The 'makwerekwere' do not belong here. They have brought more harm than good. Nearly all the jobs have been taken by them and business space is now very difficult to find because</p>	<p>Shattered livelihood</p>

<p>there are so many foreign businesses around. What about us, the children of the struggling. We are South Africans, we belong here. The foreigners should return, we do not need them here. We do not need their poverty; we have enough poverty of our own.</p>	
<p>Being a Christian does not mean that one has to turn a blind eye to what is happening when our home is being invaded by foreigners. As a Christian, if I say that there are many foreigners in our country, there are reasons why I think so. I have realized that their numbers pose some sort of danger and risk to the well-being of South Africans. Even in the bible we learn from the book of Exodus that the Egyptians became suspicious when the Israelites numbers began to grow as they viewed this to be a threat to their security and wellbeing.</p>	<p>Wellbeing and security threatened</p>
<p>I am a totally committed Christian, and my calling is that I should love and treat all human beings whether black, white, foreign or otherwise equally the same. I would be failing in my duties if I discriminate against other people simply because they are not South Africans. I welcome foreigners to our country and I would do anything to help these people.</p>	<p>Christian calling</p>

<p>We are clearly told by the word of God that there is no Jew or Gentile, male or female but one body of Christ. For me foreigners are not but belong here. South Africa is not only for South Africans but for all who live in it. Xenophobia based on any reason cannot be justified.</p> <p>I cannot imagine myself hating other people because they are foreigners seeking refuge in our country. Christ reminds us that we should treat other people as we would want them to treat us. I am a follower of Christ and I would abide by this teaching.</p>	<p>No distinctions</p> <p>Treating others</p>
<p>I do not see the kind of conflict that you are referring to. I practice what the pastors and ministers preach to us. I am a practicing Christian and not just a church goer, which means that I welcome foreigners into our country. These people need our help.</p>	<p>Practicing Christian</p>
<p>As I look at it, there is no tension here. I just live by what I am commanded to do as a follower of Christ. Foreigners are human beings too. I do not see why one should be obsessed with discrimination, or even hatred of these people. The word hate is unchristian. When we talk of Christians we are talking of love, not love only towards a</p>	<p>Love thy neighbour</p>

<p>selected group or groupings of people but universal and unconditional love for all people.</p>	
<p>I do not call foreigners by names. I am a Christian and would not feel at ease to engage in name calling other people. I do not want anyone to call me names and that means I do not have the right to call other people by names as well.</p>	<p>No name calling</p>
<p>I would not use any names to refer to foreign nationals. Why would I do that? If I would do that, it would make them feel uncomfortable and I would not want that. I am a child of God and my faith in God is such that I would treat other others as I would like them to treat me.</p>	<p>No name calling</p>
<p>I do not think so. Foreign nationals are not to be scapegoats for all the problems in South Africa. I would rather say that if foreigners are sent back to their countries life in South Africa would deteriorate. Foreigners are contributing positively to the growth of our economy, so chasing them only away would not be a good idea.</p>	<p>Positive attitudes</p>
<p>We should create a world that has no boundaries. People should be free to live anywhere they want to. God created us all equal. If we are all the children of God then I do not see why we should</p>	<p>No boundaries</p>

<p>be chasing away foreigners. Foreign nationals are not the cause of our problems but we are.</p>	
<p>Leadership positions in the church cannot be limited to South Africans only. We do not discriminate in the church. To be a church leader means to be called by God. God chooses any one despite their weaknesses, skin colour or nationality. God is not like us who look at people based on these distinctions. I have mentioned earlier on, if we are really Christians we need to look at people the way our father God does.</p>	<p>Church leaders chosen by God</p>
<p>Who says that leadership positions in our church are only reserved for locals? Are we still the children of God if we act this way? The Holy Spirit chooses whom he wants to be a leader in the church. When he chooses he goes beyond borders of nationality, language, skin colour gender.</p> <p>This is probably an exaggerated statement with xenophobic overtones. The number of foreign nationals in South Africa is manageable. In any case foreign nations are welcome here. God welcomes all people of different nations in his kingdom. So in South Africa all people of different nationalities should find a home here.</p>	<p>Church leaders come from God</p> <p>God welcomes all</p>

<p>If something is too much that means it is in excess and that excess is not required. Can someone tell who determines that? This is what it means when we say they are too many foreigners in South Africa. As a Christian I do not see the problem with having so many foreigners in our country. They come here for a reason. We should be there for them and try to help in whichever way is possible. They are our sisters and brothers.</p>	<p>Altruism</p>
<p>I would not agree to these sentiments. Yes we do have people from other countries staying here, but I do not see this as a problem. In fact we welcome them with open hands, just as Jesus welcomes everyone who comes to him. He showed us how to treat strangers in the parables of the good Samaritan. After all South African belongs to all in live in it.</p>	<p>Neighbourliness</p>
<p>If foreigners are better qualified for the available job vacancy, then I do not see the reason why people should make noise about it. People should not get employment solely because they are South Africans. They should possess the relevant qualifications. Discrimination at workplaces based on nationality or anything else, not only does it impact badly on our economy, but is unchristian. South Africa is largely a Christian nation and this</p>	<p>Jobs also for foreigners</p>

<p>should be reflected in the way we deal with foreign nationals.</p>	
<p>I know that it is government policy to give priority to South Africans when it comes to employment. This is not bad in itself. However I feel that as Christians we need to go beyond policy and be compassionate to foreign nationals who are looking for employment. These people come from worse backgrounds than most of the South Africans here. They should be employed if they have the relevant skills. We should not look at this as stealing South African jobs. Where is our faith in this?</p>	<p>Beyond policies</p>
<p>I am sorry to say this, but there is some truth in it. We South Africans are somewhat lazy people. We do not want to work for ourselves. Whereas foreign nationals come to South Africa and work hard. If someone is self-employed, how can you at the end of the day accuse that person of stealing your job? I see this as morally unacceptable. We are Christians; we need to support these people. We need to make resources available so that they can harness them to improve their lives. This is our Christian calling to heal and transform the world.</p>	<p>Balanced view</p>
<p>When it comes to crime we can not only shoulder the blame on foreign nationals simply because we seem to fail to contain crime. For example ID fraud</p>	<p>Balanced view</p>

and the selling of RDP houses cannot be attributed to foreigners only. Foreigners do not work in the Home Affairs Department. South Africans are the brains behind ID frauds and the selling of RDP houses, and along the way foreigners are taken advantage of because of their situation (cannot either get an ID or an RDP house). I am a Christian and Christians do not blame others for their own mistakes. Christians see things as Christ did and Christians have a balanced view of life.

I think South Africans need to be responsible and accept their failures. Crime has always been a problem in South Africa and is not because there are foreigners living here. Honesty is a virtue. We should be able to look at ourselves in the mirror and see what kind of people we have become. We should judge ourselves and not others. Transformation and healing cannot take place if we do not acknowledge that first we are the problem. We cannot say crime is brought by foreign nationals into South Africa, and yet we know for sure that this is not true. We should acknowledge our dark sides before God in order to obtain his healing. Crime is our dark side. Leave foreigners alone.

Honest picture

ADDENDUM SEVEN

EXTRACTS FROM FOCUS GROUP TRANSCRIPTS

These are some of the extracts from the interview transcripts made during the focus group interview sessions conducted in Diepsloot, Zandspruit, Cosmo City and Gracepoint Methodist church in Fourways.

'There are many people from outside – who are actually not South Africans and they are living in RDP houses here in Cosmo City. People are not going to ignore this. We the locals are not happy about this development. This is one way of worsening xenophobia'. (25, M – Cosmo City).

'Let's just leave the bible for the time being and focus on reality. You will see that it is not practical possible to live side by side with foreigners. They rob us and rape our sisters and girlfriends'. (21, M – Diepsloot).

'We are taught at church not to judge others. But when you go home and face reality, you are pushed to judge because of the prevailing situation. Foreigners, especially Nigerians, are involved in the illegal trade of drugs. They sell these drugs to the local youth. They are actually destroying these young people. No one benefits from these transactions, save their businesses'. (17, F – Zandspruit).

'I know that it is government policy to give priority to South Africans when it comes to employment. This is not bad in itself. However I feel that as Christians we need to go beyond policy and be compassionate to foreign nationals who are looking for employment'. (20, F – Gracepoint).

'St. Paul teaches us that in Christ there is no Jew or Gentile, local or foreign. But this is a hard saying to live by in South Africa. The number of foreigners involved in criminal activities is by more than that of locals'. (20, F – Diepsloot).

'Most foreigners are educated; hence they are a threat to us when it comes to competing for jobs. This has nothing to do with my Christian beliefs'. (18, F – Zandspruit).

'I pray every day and go to church every Sunday, but I would say yes, life would be better if all foreigners were deported. The population of this country has substantially increased because of these foreigners. Needless to say, they put a strain on our social services'. (27, F – Cosmo City).

'Education is needed on the issue of foreigners. Xenophobia occurs because we as a Christian youth are supposed to enlighten other youth but we cannot do so when we have the wrong ideas about foreigners. If the youth is educated on this issue, we could arrive at a well-informed solution'. (20, F – Diepsloot).

'Foreigners smuggle AK 47 rifles from Mozambique that are later used to commit crime in the country. But chasing foreigners away may not be the ultimate solution'. (27, F – Zandspruit).

ADDENDUM EIGHT
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