Chapter 5 – From Philoxenia to Xenophobia: Denial or Discontent?

Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another – From Nelson Rolihlahla Madiba Mandela's May 14, 1994 inauguration speech

Believe that South Africa belongs to all who live in it, united in our diversity – Preamble of the South African Constitution

5.1 – Introduction

In chapter four, it was argued that an alternative emphasis for Leviticus 19 was possible. This alternative emphasis comes via a rhetorical device which is an application of Douglas' ring composition to the Hebrew text. If the author of Leviticus 19 did utilize this ancient rhetorical device, it becomes clear why the New Testament writers emphasized 'love your neighbor as yourself.' The preferential use of this device would have encouraged the mnemonic element of the recipients/readers as well as supporting the exegetical function of ring composition. The original audience would have been encouraged toward holiness on the basis of their love of neighbor as expressed in their behavior and attitude.

Jesus encouraged his audience to love without limits. He also equated the *Shema* with Leviticus 19:18b which is the foundation of a theology of transformation. To love one's neighbor means to meet the immediate needs of whoever crosses one's path. It is possible to empathize with the needs of others as one begins to 'see' their situation through their eyes. A person becomes complete (τελειος) as they realize the purpose of their design – love others as self.

The Apostle Paul stated the law is fulfilled when a person loves another (Rmns 13:8-10). Loving one's neighbor and not harming them in any way sums up the ethical demands of the law. Paul also suggested that love is the essence of the content of the law. He continued by admonishing believers to use their freedom as a springboard to serve others and not their selfish desires (Gal. 5:13-15). Believers, in the ethical sense, should conduct themselves as slaves towards others.

James (2:1-13), on the other hand, stated that believers should deplore favoritism. Showing partiality demonstrates that a person loves one more than another and this contributed to breaking God's law – the royal law. This was compounded by the fact that the rich were given the 'box seats' while the poor were positioned in a state of submission and humility.

May 2008 has been viewed as an unleashing of violence in South African society - the likes of which have not been seen since the end of the struggle against the apartheid regime. The morbid twist of this violence was not black against white, or vice versa, but African against African. The focus of this violence was due to the perception that Africans from 'out-of-Africa' were and are taking jobs from African-South Africans. These foreigners are viewed as working for less than minimum wages and competing for already stretched housing allotments. The incineration of the body of a Mozambican immigrant in the Rhamphosa settlement, while a number of police officers and community inhabitants watched, epitomizes this epoch of South African history. This picture is a stark reminder of the malcontent and anger that apparently is seething just below the surface of many South Africans. This is a resultant attitude that many have against poor service delivery and

failure of past promises of jobs and a better life. What follows is a review of this outbreak through the eyes of journalists, ministers, politicians and academics as they expressed their views and findings concerning the May 2008 xenophobic attacks.

5.2 – Xenophobia defined

Before embarking on the current societal manifestation of violence, it is necessary that the very phenomenon itself be defined. To construct a definition of xenophobia, organizational documents will be consulted to assist in this task. Xenophobia[142] is a combination of two Greek words *xeno* and *phobos*. *Xeno* means strange or foreign but when it occurs in combination, it comes to mean stranger or foreigner. *Phobos* means fear but when it is used in the combining form it means fear, dread or hatred (Agnes 2000:1082, 1655). The way in which xenophobia can be understood is someone who fears, dreads, or hates someone who is a stranger or foreigner.

The World Conference against Racism (WCAR) (2001:2 italics original) states: "*Xenophobia* describes attitudes, prejudices and behavior that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity." This definition suggests that xenophobia is simply a response mechanism that is a learned or acquired perception of

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[142] Carden (1999:91, 93) commenting on the Genesis 19 narrative states: "Rather than reading the attempted rape of the angels as an instance of homosexual violence, therefore, I believe it should be more accurately read as an instance of homophobic (and xenophobic) violence…Therefore xenophobia, racism, disregard for/exploitation of the poor and grasping miserliness should be considered forms of sodomy."

that which does not belong to a specific social grouping. The influx of migrants can accentuate the outsider-insider interpersonal dynamic within communities.

UNESCO in *International Migration and Multicultural Policies*[143] cites two causes for the increased xenophobic violence being witnessed on a global scale. The first cause is the international make-up of the current job market. For the host country, these individuals are viewed as competitors for resources as well as limited job opportunities. The second cause is globalization. This activity leads the host country to reduce its social welfare services, education and health care. This reduction in service provision mainly affects those living on the margins of society. This also places the national and migrant in direct competition for the limited resources that remain. This competition is prime breeding ground for the xenophobic violence that has been witnessed globally and throughout various communities in South Africa[144] specifically. The Asia-Pacific NGO Movement for WCAR (2001:2) states: "The processes of globalization that include economic policies which exploit and appropriate local economies and force the implementation of structural adjustment programs actually heightened racism, racial and ethnic discrimination, xenophobia and intolerance."

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[143] To view article see http://www.unesco.org/most/migration/glossary_xenophobia.htm.

[144] Morna recalls readers' attention to last week's SABC's Interface program which airs on Sunday nights and asked viewers the question 'will South Africans ever accept foreigners?' Two-thirds said no and that these foreigners should go home. This week's Interface posed the question of whether foreigners should be reintegrated into their communities. Again two-thirds said no and they must leave. Morna reminds readers that the respondents were middle-class South Africans both black and white. She states, "the *Sunday Times* quoted a World Values Survey showing that South Africa is, officially, the most xenophobic country in the world, with one-third of all South Africans stating that the government should deport all foreigners living in the country. The country's wealthy, not the poor, were exposed in this survey 'as one of the groups most hostile to foreigners'" (June 08, 2008, *The Sunday Independent*, p. 14). Crush (2008:39) states: "But when, in 2006, 76% of South Africans want their borders electrified, 65% want all refugees to be corralled in camps near the borders and 61% wish to expel any foreign national with HIV/AIDS, there is a deep and serious problem." This report substantiates the results of the Interface questionnaire posed to viewing audiences.

The International Organization of Migration (IOM) estimates there are 150 million migrants and refugees globally. The IOM also estimates that there will be 250 million migrants by the year 2050. These migrants will include asylum seekers, internally displaced persons, economic migrants, and refugees.

Brown (2007:5) states that climate change could displace 200 million people by 2050. This would represent 1 in every 45 persons becoming climate refugees. This in itself could escalate into anti-immigration sentiment. If the IOM figures do not include this estimation, the number of displaced persons due to climate, war and economic reasons will be astronomical. Those countries already feeling the pressure of an insurgence of migrants will be stretched beyond the breaking point. The urgency for a theology of transformation is needed now more than at any time in history. It is imperative that the church becomes preemptive, as well as redemptive, in this looming tsunami of human migration.

5.3 – Xenophobic outbreaks of May 2008: An introduction

The 'ethnic cleansing,' as described by journalists, began in Alexandra on May 11, 2008. A fortnight of violence erupted throughout South Africa. Before this societal rampage concluded, dozens were dead, thousands were made refugees in their refuge country, and countless were injured and traumatized. A refugee crisis was spawned in neighboring Mozambique due to the thousands of refugees who had fled. 'Safety camps' were erected to provide shelter for the thousands left homeless. Rumors of re-integration back into communities, which were the stage for violent eruptions, were beginning to circulate; refugees wanting to return to their

country of origin were offered safe passage. Prof. Mbembe (July 2008, *NewAfrican*, p. 15) described this phenomenon: "For once, in the history of black people and the history of the continent, we had the possibility of contributing really big to humankind. And here we are trampling on it."

5.3.1 – Causes for the outbreaks

As one would imagine, the reasons for the recent xenophobic[145] violence are numerous as they are varied. This variety of reasons signifies that the source cannot be narrowed down to one specific cause.

One popular trigger that is given for the recent violence is the quote by National Intelligence Agency head Manala Manzini (May 24, 2008, *Weekend Argus,* p. 5) who stated: "Definitely there is a third hand involved. There is a deliberate effort, orchestrated, well planned." Former Western Cape Premier Ebrahim Rasool (May 23, 2008, *Cape Argus,* p. 3) is quoted as saying: "Intellectuals can debate whether this is xenophobia, but it is clear that this is the work of criminals." This reminds one of the activities of the 'Third Force' during 1990-1994 which was responsible for unprecedented levels of political violence (Truth and Reconciliation Commission of South Africa Report volume 6, p. 579). In the May 23, 2008 edition of the *Cape Argus,* page 4, opposition MP's rebut the idea that a 'third force,' 'right-wing populist groups,' 'criminal mobs' or the 'lumpen proletariat' are behind the vi-

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[145] The *Theologia Viatorum* 33/2 (2009) is a special edition of 'The theological and ethical considerations of combating xenophobia in (South) Africa today.' The eight articles are divided into two categories: 1) causes and solutions for xenophobia comprising six articles and 2) solutions from a Biblical or religious point of view contained in two articles.

Dr. Johan Burger (May 24, 2008, *Weekend Argus,* p. 5) voices another populist opinion for the violence: "Those already living on the edge were pushed over. People wanted a scapegoat so they blamed foreigners." This is due to the response over the high food prices and the increasing cost of living. Mutambara, quoted in the June 08, 2008, *The Sunday Independent,* page 14, suggests that these xenophobic attacks are best understood from two empirical factors. These factors he states are: "Firstly, the poor people of South Africa have not yet economically benefited from their nation's transition from the evil apartheid system to democratic rule. Secondly, the economies of other countries in the Southern Africa region and beyond are very weak in comparison to South Africa's." For Mutambara the root of the xenophobic attacks were "grievances of increasing poverty, growing inequality and unemployment, coupled with a deplorable social infrastructure in which health, housing and education are woefully inadequate."

Due to the abovementioned problems, migrants are conveniently classified as 'job stealers, criminals and competitors placing severe demands on scarce resources

and a fragile infrastructure.' Mutambara continues: "The violence we have witnessed is a case of the poor attacking the poor over crumbs. It is totally indefensible, but we have to correctly contextualise it, in order to effectively combat it." These foreigners are also accused of stealing and raping national women. Mutambara also adds his voice to the debate that a 'third force' "should be rejected with the contempt that it deserves."

Mayor of Cape Town, Helen Zille, (May 23, 2008, *Cape Times,* p. 4) condemned the violence and named several causes: "Among the causes are poverty, unemployment, competition for scarce resources, the collapse of border control, the total incapacity of Home Affairs to process peoples' applications for refugee status and the illegal drug trade, that is spreading rapidly across South Africa." The United States Committee for Refugees and Immigrants, 11 July 2007, reported that there are approximately 171,400 refugees and asylum seekers in South Africa. This report estimates there are 53,400 new asylum seekers in the country. The report supports Mayor Zille's comment concerning Home Affairs by indicating that there was a backlog of more than 136,000 cases by the end of 2006. This report also indicates that refugees who qualified for worker's compensation under the South African immigration law often had difficulty obtaining it. Ramphele (2008:162) adds to this sentiment: "Xenophobia is evident in our communities and in the disrespectful manner in which Home Affairs officials deal with African refugees and asylum seekers."

The International Federation of Human Rights in *Surplus People? Undocumented and other vulnerable migrants in South Africa*, 1 February 2008, estimates there

are currently 80,000 asylum applications waiting to be processed. This report reiterates the fact that these migrants are those who are most exposed to human rights violations. Some of the characteristics these migrants share are: they live in permanent insecurity, they are exposed to exploitation at work, they are subject to xenophobic attitudes and acts, women are subject to exploitation and sexual abuse and they lack access to legal counsel and defense (see page 11).

Mayor Zille and others report of mobs singing popular political freedom songs as they perpetrated violence. Zille (May 24, 2008, *Weekend Argus,* p. 4) exclaims: "We cannot hide from the fact that many of those carrying out the attacks in Gauteng are Zulu speakers allegedly singing his (Jacob Zuma's) signature anthem, *umshini wami.*" According to Issacson (May 25, 2008, *Sunday Argus*, p. 29), Zuma did remind a Mamelodi crowd "that his campaign song, *Umshini Wami* was a struggle song that had no place in this kind of xenophobic thuggery." A SMS was received from a reader of the *Sunday Argus* (*SMS the Argus*) stating: "Does Zuma think that the ANC will not act out his machine gun song? What were the consequences of 'one settler, one bullet' and 'kill the farmer, kill the boer'" (May 25, 2008, p. 19)? Gerardy (May 24, 2008, *Weekend Argus,* p. 19) stated: "The Inkatha Freedom Party and Zulu speakers have also cropped up a few times. And the ANC's own '100% Zulu Boy,' party president Jacob Zuma, has spoken against reports of locals singing his trademark song *Umshini Wami* when attacking foreigners. Translating into 'bring me my machine gun,' it's a macabre self-fulfilling prophecy if true."

A more sinister and disturbing suggested trigger for the violence comes from the voice of Mozambican Solomon Chibebe. His comments about the violence are recorded in the May 25, 2008, *Sunday Argus* page 2. This trigger of the violence was labeled by Gordin as 'ethnic cleansing, South African-style.' Chibebe states: "The people here are jealous of us, and people and newspapers are always saying that 'foreigners did this, foreigners did that, foreigners are the criminals, and foreigners rape women[146].' So they attacked us." Katola resonates with this sentiment by suggesting the 'tribal' factor is at the heart of the current refugee crisis. He (1998:144) states "the root cause of Africa's refugee problem is the arbitrariness of colonial boundaries…In short, the various ethnic groups that were herded together within the boundaries of the colonial state were former enemies…The refugees are victimized just because they happen to have a different ethnic identity than those exercising state power." Boyd (2005:56) admonishes: "So long as people are willing to advance their self-interest by force, and so long as their sense of identity, worth, and security is rooted in their national, ethnic, religious, or political distinctives (their 'tribal identity') – there will be violence and injustice." Crush (2008:7) states: "Morally, South Africans have let themselves down by tending and nurturing xenophobia while engaging in rounds of hearty self-congratulation about their constitution, their deep respect for human rights and their leadership role in Africa and the world. In other words, as the 2006 Survey confirmed, xenophobia and hostility to (particularly) other Africans is not the preserve of a lunatic fringe but represents the convictions of the majority of citizens."

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[146]The July 2008, *NewAfrican*, page 16 reports that the self-determination and the better treatment of local women by 'foreigners' have become an appealing alternative to South African women.

Educationalist Crain Soudien quoted on June 18, 2008 in the *Cape Times*, page 11, suggested that South Africa faces a 'conceptual moment.' When journalists address migrants in the media, one is struck by the emphasis placed on these people as being foreigners. Even Thabo Mbeki labels these people as 'foreign guests.' Soudien emphasizes: "The value of categories and concepts such as 'nation,' 'nationalism,' 'citizen,' 'foreigner,' 'refugee' and 'camp,' among others, needs to be urgently revisited." Erasmus, the author of this article, states these people are not foreigners but should be understood as refugees.

Ramphele speaks out against the apathy that has engulfed the nation in the May 23, 2008, *Cape Times*, page 9. She states: "It often takes a major shock to force a society to confront challenges it has been either denying or underestimating." She continues: "Our performance as a young democracy has not been adequate in creating a climate in which respect for human rights is embedded in our social relationships." Ramphele suggests that the government has failed to fulfill its role as protector of human rights as has been observed by the failure of Home Affairs to assist refugees and asylum seekers. She goes as far as to include the common citizen of South Africa for failing to hold the government accountable in these areas. Ramphele also sees a growing resentment between the haves and have-nots. Finally she states that the management of the skills migrants bring with them has not been sufficient. With the current skills shortages, these latent skills could be utilized to fill the vacancies in the present job market and contribute to nation building. Ramphele concludes: "We need to return to the ideals that formed the foundations of our democracy, that put human dignity at the center of our relationships and national endeavours."

Dr. Asa August Ngwezi in UNHCR Refworld, 8 April, 2008, *Africa: Welcome mat worn thin in SA*, states: "I work everyday with people that are desperate from hunger and unemployment, young people. People have lost faith in the leadership at the top, the police and local government. You move into a foreigner's shop, it is well stocked with food, you are hungry, you have no money, what happens? Mob psychology." Dr. Ngwezi is a clinical psychologist who runs a local NGO in Atteridgeville. This type of mob psychology was seen in many areas as the crowds ran off with food, clothes, appliances, cell phones, DVD players, etc. while the police watched and then left.

An interesting 'twist' on mob psychology occurred in the Wednesday, June 18, 2008, *Cape Times*, page 3. It is cited that Du Noon taxi bosses were holding refugees wanting to go back into this area hostage to the tune of R13,000 protection fee. These 'foreigners' were to contribute R200 monthly to the community. The same article reports that Somali shop owners would have to contribute to "the upkeep of old age homes and buy school uniforms and pay school fees for orphaned and vulnerable children in the community." One must ask, are these taxi bosses contributing the same amount of resources back into the community? This is truly mob psychology with an eerie, sinister twist. This is the same community, that just days earlier had cheered as police escorted 'foreigners' out of the area. Many of the local Du Noon residents lined the streets and cheered on the exodus: "Bye, bye my friend."

Dr. van Dijk (June 3, 2008, *Cape Argus*, p. 11) states "the dream of a new South Africa seems to be over." He attributes the dissolution of this dream to the new

elite of black millionaires. He states that this group of elites does not care for the poor majority just as the old privileged whites did not care for the poor majority. Dr. van Dijk reminds the South African public: "Don't give up on the dreams of Steve Biko and Chris Hani, of Nelson Mandela and Desmond Tutu." The dream is not completely lost, according to Dr. Dijk, but it has never been so severely endangered. This sentiment was most poignantly captured in a photograph in the May 25, 2008, *Sunday Argus*, page 2. It is a man poised under a poster with the words 'SADLY SOUTH AFRICAN' written. He has a bumper sticker stuck to his forehead that reads: 'WE ARE ALL ZIMBABWEANS.' What a stark reminder that we all are members of the same race – the human race.

Soudien admonished the nation to reconsider the concepts being used but he inadvertently forgot one or simply refuses to address this issue. Steven Makhanya in the July 2008, *BONA* magazine states the community was shouting: "Asiwafuni amakwerekwere lapha, buyelani emakini lapho nivela khona!" Translated means: "We do not want you foreigners here, you (all) return to the place over there from where you came!" Makwerekwere[147] originally meant someone who looked like a local but could not be understood by the local population. The July 2008, *BONA* magazine, page 13 defines amakwerekwere[148] as 'scavengers.' The death penalty was issued to these 'scavengers' when they were unable to give the Zulu word for elbow or neck. This reminds one of the kangaroo courts that existed in the townships during the rebellion against apartheid. It has now transformed into a deroga-

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[147] Masenya (2005:743 n. 4) defines amakwerekwere: "The demeaning appellation stems from the 'inability' of African persons from other African countries on the continent to express themselves perfectly in the accent of the indigenous peoples of South Africa. This 'imprecision' is very natural in that if African-South Africans were to settle permanently in one of the African countries and venture to speak in the local indigenous languages, the same 'imprecision' would be heard from them!"

[148] Isaacson (*Sunday Argus*, May 25, 2008, p. 29) defines *makwerekwere* as "our proudly South African derisive term for foreigners."

tory term that is on par with K****r. Pius Adesanmi (February 22, 2008, *Cape Argus*, p. 15) writes that black South Africans have a convenient explanation for the complex problems facing society: "Ah, the *makwerekwere*! These Nigerians[149] are all criminals! When they are not busy trafficking drugs, they are taking over our jobs, our houses and, worse, our women. All foreigners must leave this country!" Crush (2008:15) states: "In a recent parliamentary debate one MP proposed that the use of derogatory terms such as 'makwerekwere' to describe foreign nationals be banned. Thabo Mbeki's reported response was very revealing: 'the use of the term dated back many decades and could therefore not be blamed for the violence.' In other words, it appears that xenophobic language is acceptable and not a relevant factor." This concept needs some serious reconsideration as to its eradication from the vernacular.

The Anti-privatisation Forum of the Alexandra Vukuzenzele Crisis Committee released a press statement Tuesday 13 May 2008 condemning the xenophobic attacks in Alexandra and other locations throughout South Africa. This committee appears to place the blame for the May 2008 attacks squarely on the shoulders of the government and their 'anti-poor, profit-seeking policies.' The statement reads:

> In turn, this has contributed to a situation wherein poor immigrants (most especially those from other African countries) have become increasingly seen (and treated) as criminals and 'undesirables' by government authorities. This, combined with the government's failure of service delivery in those poor communities where most immigrants live, has placed poor im-

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[149] The *NewAfrican* reports that during apartheid, Nigeria actually tried to raise an 'apartheid tax.' The late Nigerian musician, Sunny Okosan contributed to the cause by writing a song entitled, "Fire in Soweto.' Duodu continues: "Yet so little is known inside South Africa about Nigeria's efforts on behalf of South Africa that Nigerians were among the most widely targeted people during the recent eruption of xenophobia" (July 2008, page 19).

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migrants and poor South Africans in constructed 'competition' with each other. It is out of this situation that the scourge of xenophobia has arisen.[150]

Another popular trigger that has come to the forefront is the apartheid heritage of South Africa. Mngxitama (*City Press*, May 17, 2008) states: "The root cause of these attacks rests deep in our colonial and apartheid history." The results of this 'deep' history have been evidenced in the rise in Negrophobia (the hatred of blacks). Smith goes further to identify specific causes for this Negrophobia. She (*The Sunday Independent*, May 25, 2008, p. 5) states: "Many white South Africans seem startled by the numbers of black refugees and would-be immigrants who have crossed our borders in recent years; the only explanation for that response is the racially exclusive immigrant legislation that existed before 1994." She continues by suggesting that the Land Act of 1913 prevented black people from owning land. Even though refugees have been arriving in South Africa in mass for many years, they too were prohibited from becoming residents.

Tony Ehrenreich, Cosatu's Western Cape secretary (August 27, 2008, *Cape Times*), stated: "Our essential obligation in South Africa is to ensure the transformation of our society at three essential levels." He suggests that this transformation must occur on the political, social and economic levels. The first two have been done well or good progress has been made. But it is the third level of transformation that has not been done well. It is hindered by the reported 40% unemployment and the levels of inequality between the haves and the have-nots – some of the highest in the world. Ramphele in the May 23, 2008 edition of the

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[150] http://www.anarkismo.net/newswire.php?story_id=8892&print_page=true downloaded 15/5/08.

Cape Times, adds to Ehreneich's list: "We need a social movement to promote a value system that balances the material, aesthetic and spiritual needs of our society. Reigniting a focus on ethical behaviour would go a long way to reducing crime and the abuse of women and children among us." Ramphele emphasizes a need that, apparently, is being overlooked in social transformation – the spiritual needs of society. Where is the church? Has it lost its voice and become silent as Maluleke accentuated at the Annual Desmond Tutu lectures at the University of the Western Cape, 26 August 2008? Or is society and politicians refusing to listen to the church when it speaks?

5.3.2 – Past and Present 'Prophetic' voices of the impending tsunami of 'ethnic cleansing'

The SAMP survey "suggests that the current xenophobic violence is the outcome of widespread and long-standing anti-foreign sentiment and a different kind of political failure: a failure to heed the warning signs[151] that stretch back at least a decade" (Crush 2008:15). These warnings have been coming from many different spheres of society. A review of some of these voices can be of assistance as the country tries to thwart another outbreak of intense violence.

Desmond Tutu during the 2004 Nelson Mandela Memorial lectures charged that South Africa was sitting on a powder keg (May 24, 2008, *Weekend Argus*, p. 19). He stated that this was due to the increasing number of people who are living in

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[151] For a 15-year synopsis of the prelude to the May 2008 violent outbreaks of xenophobia see *Appendix: Xenophobia Timeline* (Crush 2008:44-54).

'grueling,' 'demeaning,' 'dehumanising' poverty. This ever-widening gap between the rich and the poor has again been cited as a potential 'trigger' for the May 2008 xenophobic violence. The prophetic voice of the church[152] was spoken through Archbishop emeritus Tutu who Prof. Maluleke calls 'a prophet in our midst who has faith and foresight.' Was his voice heard? Apparently not, since the gap between the rich and poor is becoming increasingly wider.

Archbishop Tutu compared the recent xenophobic attacks as being on par with the Holocaust at the World Refugee Day media conference in Cape Town. He suggested that when situations are not going right you look for someone to blame. That someone is usually "those who are different" (IOL, *Tutu: Beware of Holocaust mentality*, June 20, 2008). Tutu continues: "Hitler did that, I mean that is how the Holocaust happened. Hitler said the economic woes of Germany in the 1930s were…because of this group." Makhanya (*BONA*, July 2008, p. 28) reports: "Everyone has their own tale of terror that brings to mind Nazi Germany or ethnic cleansing in Rwanda." Dylan Wray reminds readers, in the *Opinion* section of the May 23, 2008, *Cape Times*, of Martin Niemoller, an anti-Nazi pastor's reflections in 1946 about the Holocaust: "In Germany, they came first for the communists, and I didn't speak up because I wasn't a communist; and then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist; and then they came for the Jews, and I didn't speak up because I wasn't a Jew; and then…they came for me…And by that time there was no one left to speak up." What will be the next step before society as a collective group speaks up: will 'they' come for all the foreigners next time or possible will 'they' come for anyone who is different be-

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[152] Slater (2006:8, 10) states: "With the opening of South African doors to the rest of Africa another form of racism has reared its ugly head, known as Xenophobia…The Church has a task to assist in building people with ethical values, point out that xenophobic tendencies and practices is just another form of racism."

fore the collective speaks? By that time it may be too late, and there may not be anyone left to speak up.

Dr. Neville Alexander, speaking at the Difficult Dialogues lectures at the Cape Town Medical Center, compared the recent atrocities to the genocide that occurred in Rwanda. He makes scathing accusations against the government that it was beneficial to them, in certain cases, to keep racism alive. Dr. Alexander (August 14, 2008, *Cape Argus*, p. 5) admonishes: "In making this accusation, I am at the same time challenging the powers that be to make the intellectual and moral effort to study our history and to examine carefully the scientific tools that are necessary and available in order to address the danger systematically and seriously with a view to averting the disaster." His deeper concern is with the racial classification system that is still in use from apartheid days. He was recently classified as 'coloured' on a document while reporting an accident. Dr. Alexander continues: "The real target of my intervention is the perpetuation of racial identities, the irresponsible practice on the part of the political, cultural and other role models of referring unproblematically to 'blacks', 'coloureds', 'Indians', and 'whites' in their normal public discourse, well knowing that by doing so they are perpetuating the racial categories of apartheid South Africa." What will it take for us to realize that we are of the human race and made in *Imago Dei*?

Fabricius and Gerardy reported that a warning was received from African ambassadors of the impending xenophobic violence in April. The letter sent to the Department of Foreign Affairs concerning the imminent violence was not acted upon. Fabricius and Gerardy (May 24, 2008, *Weekend Argus*, p. 1) state: "Deputy For-

eign Affairs minister Aziz Pahad described the violent attacks as 'a totally unexpected phenomenon.'" Even the Safety and Security Minister, Charles Nqakula, admitted that the government had been 'caught off guard.' The prophetic voice of the church, the voice of academics and voice of diplomats went unheeded in the face of impending disaster. What will it take for societies to begin 'reading' the signs that are apparent to so many yet so few recognize the seismic tremors resonating throughout the land?

5.3.3 – A Composite Xenophobe Profile

Due to the results of the 2006 survey, SAMP has been able to develop a profile of a 'typical' xenophobic person. The average score (3.95) for the survey indicated that the xenophobic level is relatively high. Also, those who indicated that they were of the 'upper class' are equally as xenophobic as those who stated they were from the 'lower class' with those of the 'middle class' being the least xenophobic. The higher one's income the less xenophobic they are likely to be. With the opposite being true of those from the lowest income bracket. The same exists with comparison to educational levels. The higher the education one has their tolerance of foreigners increased proportionately. Xenophobic scores were higher among those with the lower levels of education. A person who was looking for work or currently unemployed had slightly higher levels of xenophobia than those who are employed. The ones who have the highest levels of xenophobia than any other group are pensioners (Crush 2008:49-50). The survey (Crush 2008:50) concludes: "In general, xenophobic attitudes are stronger amongst whites than blacks

and stronger amongst the poor and working class and the wealthy than the middle class."

5.4 – Summary

My wife and I, along with a couple of seminary students, lead a weekly Sunday School in the Philippi area near Brown's Farm in Cape Town. We had been teaching the children the parables of Jesus for a few weeks. On this particular occasion we were sharing the parable of the Good Samaritan. I rephrased the question asked by the Lawyer of Jesus – Who is my neighbor? I asked the children: 'Am I your neighbor?' They replied in unison a resounding NO! They gave three reasons I could not be their neighbor. They said 'you couldn't be our neighbor because you don't look like us, you don't talk like us and you don't live with us.' The events of May 2008 echo the same sentiments as these children. Are we passing this legacy of accentuating our differences and claiming that these are the grounds for a superiority-inferiority dichotomy? These children had been taught or conditioned to 'see' the differences between people. But they were also indicating a stark reality. They seem to be indicating, whether they were aware of it or not, that there does not exist solidarity between their community and the community in which I live. Solidarity, holistic ministry, and a conversion of ethos will be the impetus for a theology of transformation that will be presented in the next chapter.

This chapter has been a journey through 14 days of unmitigated violence against those who do not look like us or who do not talk like us and possibly do not live near us. The trigger or the straw that broke the camel's back may never be known

for sure. Or the trigger may be multiple factors and the straw may be infinite broken promises of years of pent-up discontent with the continuation of persistent social problems.

A definition of xenophobia was set forth. In summary xenophobia basically is the hatred that one has of those who are deemed as foreigners. This phenomenon expresses itself in the way those labeled as foreigners are viewed in the greater population. This attitude toward the foreigner is compounded by the fact that the limited resources of a community are then in competition by both the national and foreigner alike. Basic service delivery is reduced and those living on the fringes of society are most affected. This increase in competition for education, social services and health care are just a few of the causes for xenophobic violence.

One popular cause stated for the violence was the mysterious 'third element.' The critics state that this is simply the government shifting the blame from xenophobia as the root cause to criminals and gangs being the thrust behind the violence. The proponents of this view state that criminals are operating under the guise of xenophobia in order to justify their activities. The use of xenophobia to describe this situation only makes the situation worse according to the advocates of this position and was another underhanded tactic to disrupt the 2009 general election.

The recent increase in petrol and food prices has been another reason stated for the violence. To understand this phenomenon, one must factor in the continued economic deprivation of the poor. With 40% national unemployment and the low job prospects, it is understandable how those living on the edge could have been

pushed to this type of violence. The strength of South Africa's economy of the past few years has become a magnet attracting people from other poorer countries to seek employment opportunities. The present regrettable social infrastructure of health care, housing and education are unacceptable and has been the argument by some as a contributing factor.

There is also the presence of the societal attitude that 'foreigners' are stealing jobs, committing crimes and raping the local women. This attitude is compounded by the fact that the government has been slow in processing these migrants. The system is backlogged with thousands of migrants seeking legal refugee status. The indication of a future influx of refugees due to war, climate, economic and political reasons will only increase.

When will politicians, religious leaders and civic leaders realize that the example they set could be detrimental to the collective psyche of a nation? For instance, Jacob Zuma has been singing his song of struggle in rallies across the nation. The 'third force' or the 'criminal element' are now chanting in the streets this tune as they carry out their violence. This has also led other public figures to employ language of hate. What will happen if this criminal element begins to carry out the words of Malema? These types of statements have a sinister way of becoming self-fulfilling prophecies.

Others have sensed that an attitude of jealousy is the motive behind the recent violence. Because of this attitude, foreigners became the focus of evil in society. This attitude has led commentators to label this as 'ethnic cleansing.' The motiva-

tion of migrants is the reason for this societal jealousy. Migrants seem willing to do whatever it takes at whatever price in order to forge a living for themselves. Some local women may see this as an appealing characteristic along with the possible better treatment they receive from them. Other community leaders suggested that those carrying out the violence are the unemployed or those simply too lazy to go to school.

A community leader suggested that civil society is to blame for the violence. She blamed society for not holding the government accountable in the area of human rights as it related to refugees and asylum seekers. Mob psychology was set forth by another community leader as a show by the community of their lost faith in the top leadership. This is the mass 'toyitoying' in a most ominous way. Another community leader remarked that the new elite of black millionaires does not care for the poor majority any more than the old privileged whites were not concerned for the poor majority. The dream dreamed by former activists must not be deferred even though it has been severely tarnished by these recent events.

The common use of amakwerekwere in society needs serious reconsideration. As white Americans have realized the racially charged nature of the use of N****r, so African-South Africans need to realize that amakwerekwere is laced with racial hatred in its current context. The continued use, as was seen in the May 2008 xenophobic outbreaks, is a sad, hostile epithet of the viciousness associated with this term. The term N****r originated as a dialectical variation of Negro. Amakwerekwere seems to have had a similar philological history. It originated as a benign term for someone who spoke a different language but has evolved into a deroga-

tory term equating the racial hatred of K****r. The way in which 'foreigners' are *labeled* indicates how one views and ultimately respects or does not respect another. Masenya (2005:743) emphasizes: "The negative appellation '*makwerekwere*' to refer to fellow African persons from other parts of Africa has said it all. It denotes the hate and denigration of African-South African peoples for fellow African peoples. This is an unfortunate xenophobic situation indeed, particularly given the important role which some of them played for many African-South African exiles during the apartheid era." Du Preez (*The Star*, May 29, 2008, p. 16) emphasizes: "We learnt that if you demonise certain sections of the population long enough, if you call them names like makwerekwere, they tend to lose their humanity in the eyes of many, and killing them becomes easy. The Hutus did it with the Tutsis; they called them cockroaches. It's not hard to kill a cockroach." These terms need serious reconsideration and ultimately need to be eradicated as taboo in one's relationship to another.

The legacy of South Africa's apartheid past has also been one of the 'smoking guns' that attributed to the spark of the May 2008 violence. This legacy has been inbred into the greater populace through colonialism and apartheid era legislation. This has led the majority population to a phenomenon classified as Negrophobia. This phenomenon in South Africa was equated with the Rwandan genocide. The finger is pointed at government for not being able to adequately 'decolonise' the South African mindset.

Academics, diplomats and religious leaders alike offered prophetic insight into the coming tsunami of violence. The indicators within society are of a seismic propor-

tion. The underlying seismic activity is due to the decaying social conditions that so many South Africans live in. Neither the privileged minority nor the new black elite are giving ear to those desperately calling attention to their plight. The warning signs are being ignored and this has been equated to a societal mentality as that of Nazi Germany and the Rwandan genocide. Have we waited too late or is the dream of a 'Rainbow Nation' still possible? Has the dream just simply been deferred or has it been damaged beyond repair?

This chapter has been presented in a narrative format of the events during May 2008 in South Africa. From this presentation eight hypotheses of the reasons given by experts for the violence can be gleaned. Each of the experts highlighted a particular reason for the May 2008 violence. The xenophobic violence revealed an image of the human condition that manifested itself during these events in the following ways:

1 Violence was justified by drawing attention to the economic imbalances in society. (Foreigners were ideal political scapegoats.)

2 Jealousy was a driving factor as nationals labeled foreigners as criminals and women stealers. This jealousy prohibits the exploitation of the rich resources non-South Africans bring to the nation building table.

3 Political leaders[153] used liberation songs as a means to invoke fear in society and Bible-inspired political songs (Masenya 2009:51-76) as a way to elevate leaders to the status of a deity.

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[153]As South African political leaders use and abuse Bible-inspired songs so Claassens (2008:619) highlights how American political leaders (ab)use the Bible, with emphasis on the book of Isaiah, to appeal to the "Evangelical constituency that has played such a significant role in deciding the last two elections in the United States."

4 The classification of non-South Africans as 'foreigners' reduced persons to the status of an intruder that must be removed at all cost.

5 Fellow Africans were relegated to sub-human status, which was the same mentality that allowed society to perpetuate the slave trade centuries before.

6 The self-centeredness of the emerging middle class and financial elite that quickly forgot the plight of the poor neighborhoods they were once members.

7 The overwhelming silence of society that hoped this violence would not spill over into their tranquil neighborhoods.

8 A sense of enjoyment that society espouses by keeping racism alive through the numerous categories employed to refer to various people groups within society.

All of these images portray the desperate need for social transformation. A theology of transformation will be set forth in the next chapter as a viable option for societal transformation. Unless the entire scope of society is transformed, there will be a deficit in the quality of transformation. Social transformation needs to reside in the human heart and psyche. The pressing need appears to be the creation of an alternative social movement within the greater society. As one looks around, there are islands of hope being created. The church united needs to create its own version of islands of hope.

After 15 years of democratic freedom in South Africa, and 232 years of democratic freedom celebrated by America, social transformation has not yet taken root.

Some argue that enough time has not passed for transformation to be fully realized. If 15 years or even 232 years is not enough time, then what is the amount of time that must elapse for transformation to blossom? Or is it possible that another approach will be necessary for social transformation to flourish? McKinney and Kritlow (2005:54) state: "Until now, too many churches have batted the problem (racism) away, assuming their own righteousness by declaring racism to be society's problem, to be addressed by social, economic, and political solutions…But after 400 years, the United States has clearly demonstrated that social, economic, and political solutions are not effective in solving what is essentially a spiritual problem." The approach that will be offered in the next chapter will be based on a theological-ethical understanding of Leviticus 19.

Chapter 6 – From Xenophobia to Philoxenia: Once we were blind, but now we can see!

Laws, enforced by the sword, control behavior but cannot change hearts – Gregory Boyd, senior pastor, Woodland Hills Church

Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can be done by projecting the ethic of love to the center of our lives – Dr. Martin Luther King Jr.

Umntu ngumntu ngabantu – A person is a person because of others – Xhosa proverb

6.1 – Introduction

Chapter 5 presented an analysis of the xenophobic violence that erupted in South Africa during May 2008. Many reasons were given as 'culprits' for this eruption of violence. Crush (2008:12) states "the media identified four inter-linked culprits: one historical, one material, one political and one managerial." The 'real' perpetrators of the violence would then be South Africa's apartheid past, the failure to distribute South Africa's wealth, government's poor service delivery, and the country's inability to control its borders. Various commentators on the phenomenon during May 2008 fleshed these out. If one could be so bold as to boil this occurrence down to one word it might be ethos[154]. This chapter will outline a theology of transformation. The essential element needed for such praxis of transformation must be a metamorphosis of individual as well as collective societal ethos.

This chapter will begin with an understanding of reason(s) that evangelicals have been reluctant in the past to engage in social transformation. Two movements that

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[154] The *Webster's New World College Dictionary 4th edition p. 489*, defines ethos as: "the characteristic and distinguishing attitudes, habits, beliefs, etc. of an individual or of a group."

are impacting society locally and globally will be discussed as to the relevance they have upon social transformation. Also Academics as well as church leaders will be consulted as to the dilemmas of transformation being faced by modern society. These dilemmas will naturally lead to the utilization of Leviticus 19 to propose a theology of transformation. This idea of transformation will envision the creation of an alternative society within mainstream modern society.

Sider suggests three types of social concern. He lists relief, development and structural change as types of social concern. Relief is the immediate provisions of "food, shelter and other necessities so people survive. Food and clothing distribution to inner-city residents, and disaster relief after a flood, earthquake, or famine are all examples of relief" (Sider 1993:139). He (1993:139) sees development as helping "individuals, families, and communities obtain appropriate tools, skills, and knowledge so they can care for themselves." This is the idea of teaching a person to fish instead of simply giving a fish a day (equal to relief). For Sider, structural change is an important way to impact social transformation. He (1993:140) states: "Politics is one of the important ways to change the basic societal structures in a way designed to create greater freedom, democracy, economic justice, and environmental sustainability."

Ramphele (2008:13) denotes transformation as "fundamental changes in the structures, institutional arrangements, policies, modes of operation and relationships within society." She seems to lump all the various types of social concern stated by Sider into a single definition. She goes a step further and actually includes the idea of relationships as a component to transformation. She (2008:13)

even hints at an ethos change when she states: "Achieving this shift requires radical changes in values, attitudes and relationships at all levels." Ramphele (2008:14) concedes: "South Africa has no model to guide its transformation from the apartheid past to its envisaged future. It has had to find its own way." She (2008:296) phrases this ethos change as: "To transform a racist, sexist and authoritarian culture into one that is aligned to the ideals of our national constitution entails a radical cultural shift." Ramphele (2008:298 italics original) draws on her deep African heritage when she states: "Both *ubuntu* and the human-rights tenets of our democracy are platforms on which to build a society that recognizes the benefits of mutually empowering relationships." Boyd (2005:116 italics MB), addressing the spiritual dimension of an ethos shift, states: "It (*doing the kingdom of God*[155]) may not immediately adjust people's behavior, but this is not what it seeks to accomplish. Rather, it transforms people's hearts and therefore transforms society."

Ramphele admits that there are several obstacles that need to be overcome before transformation will have the fertile ground in which to plant its roots. She (2008:15) mentions the idea that South African citizens "have had no experience of themselves as citizens of a modern, non-racial democracy on their home ground." She suggests that the country must be willing to embrace the legacy of its apartheid past in order to usher in transformation. Ramphele (2008:15) continues: "Our wounds fester partly as a result of our denial of their extent and their impact on attempts to transform society." She (2008:16 italics MB) resonates with

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[155] Boyd (2005:14) defines the kingdom of God (Jesus): "It demonstrates the reign of God by manifesting the sacrificial character of God, and in the process, it reveals the most beautiful, dynamic, and transformative power in the universe. It testifies that this power alone – the power to transform people from the inside out by coming *under* them – holds the hope of the world."

Kuykendal (2005:18) by suggesting: "The structures of colonial society condition them (*Blacks*) to see the world, including themselves, through the eyes of the oppressor…with the oppressors and their culture valued as 'good', and the oppressed and their culture as 'bad'." Biko (2004:74) states,

> The most powerful weapon in the hands of the oppressor is the mind of the oppressed. Once the latter has been so effectively manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the white man. Hence thinking along the lines of Black Consciousness makes the black man see himself as a being, entire in himself, and not as an extension of a broom or additional leverage to some machine.

Ramphele (2008:16) claims that the reclamation of the oppressed mind continues to be a barrier to transformation in South Africa.

Myers argues that there are twin goals of transformational development. He (2000:65) suggests: "First, people must have the opportunity to become who they truly are." He indicates two ways in which this form of development takes place. Myers (2000:65) states the "(1) restoration of identity, as human beings made in the image of God and (2) recovery of vocation, as productive stewards of the gifts and the world God has given to them." Humanity, being created in the image of God, indicates that dignity for one another is imperative for society as well as the elevation of work brings dignity to individuals within society. These ideas echo Leviticus 19 by allowing those living on the fringe of society to reap the fields for themselves and given their wages for a day's work. The idea of humanity being in the image of God is implicitly seen in Leviticus 19 by the way in which society

should treat and recognize individuals within society. Myers (2000:65) continues: "The second goal of transformational development calls for the recovery of just and peaceful relationships." This idea is also explicitly stated in Leviticus 19 through justice in court as well as one's conduct exhibited through honest business dealings.

The proposed theology of transformation is not concerned for development issues related to society; though it will have a direct impact on these issues. It is also not preoccupied with social transformation. Warrington (2004:38) states: "Social transformation is the conversion of society." To have this as a practical goal leaves one defeated and facing insurmountable obstacles without the possibility of being able to overcome such obstacles. It seems more feasible to embark on the creation of small community based 'islands' of transformation than attempting to delve into an entire transformation of the existing societal structures. Warrington (2004:39) comments: "It appears that the early church saw its chief role as being to model an alternative society, which others would be attracted to join." The church needs to be willing to model a society that has as its foundation a theology of transformation. This in turn would attract others to join such an organization that has the potential to impact society in a grand way.

The heart of a proposed theology of transformation is a modification of personal values as well as societal ethos. The writer of Leviticus 19 imagined a permutation of the ethos of the 'sons of Israel.' For relief, development or structural changes to occur within the greater society of humanity, a change in personal and societal ethos must be realized. If the motivation to relieve suffering, oppression and ex-

ploitation of the 'neighbor' is for the benefit of the same, one's ethos toward the 'neighbor' must undergo radical conversion in order to bring about social transformation. Or as Kiuchi put it, the egotistical nature must be destroyed.

6.2 – The concept of hospitality – *ubuntu*

The concept of *ubuntu* is a rich term expressing the idea of humanity. It is best articulated through the African proverb – *umntu ngumntu ngabantu*. This phrase basically states that 'a person is someone because of or through others.' Tutu (1994:122) defined *ubuntu*: "It refers to gentleness, to compassion, to hospitality, to openness to others, to vulnerability, to be available to others and to know that you are bound up with them in the bundle of life." Stahlin (1983:17) adds: "The root of this noble and worldwide custom (hospitality) is to be sought primarily in the sense of the mutual obligation of all men to help one another, for which there is divine sanction." A similar attitude is reflected in the Old and New Testaments. Two narratives, Genesis 19 and Judges 19, illustrate the results of when the honor-shame-hospitality custom is violated. Dickson (2000:353) states: "The result of reading Genesis 19 and Judges 19 in terms of the honour-shame model is that the men are found to be acting in terms of the honour and shame values operating in the society."

The prophecy of Ezekiel suggests four possible reasons for Sodom's destruction: "she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy" (16:49 ESV). Jesus suggests the lack of hospitality was the reason for her destruction (Luke 10:1-12) when he sent the 72 out on

evangelistic efforts. The writer of Jude 7 warns it was their indulgence "in sexual immorality and pursued unnatural desire" (ESV) that brought about Sodom and Gomorrah's demise. All of these emphasize the importance of observing and keeping the hospitality customs.[156]

The Greek word, φιλοξενια, is translated 'hospitality' (NRSV) in Rom. 12:13; Heb. 13:2; 1 Pt. 4:9; 1 Tim. 3:2; Tit. 1:8. This word literally translated means 'love for strangers.' Hebrews 13:2 contains both φιλοξενια and φιλοδελφια. Stahlin (1983:20) states that in exhortation "αγαπη always implies φιλοξενια. Hence the latter plays a significant role in ethical instruction." He (1983:21) continues: "φιλοξενια is inseparable from φιλαδελφια in Hb. (13:1 f.)." The ethical thrust of the use of this word appears to be that people are to be considered brothers or sisters as we relate to them through social action. According to 1 Tim. 3:2 and Tit. 1:8 a prerequisite for the επισκοπον (bishop) is that he is to be 'hospitable' or he is to 'love the stranger.' This was tangible evidence for the Christian community that this individual was fit to serve the people in this leadership capacity.

Leviticus 19:34 states: "The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the LORD your God" (NRSV). This verse was to be a reminder to the people of Israel of their oppression and maltreatment at the hands of the Egyptians. It was supposed to be a memorial statement that they were to treat

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[156] Vosloo (2003:66) comments: "Without an ethos of hospitality it is difficult to envisage a way to challenge economic injustice, racism and xenophobia, lack of communication, the recognition of the rights of another, etc. Hospitality is a prerequisite for a more public life." He (2003:68) suggests that spatial arrangements carries the mentality of racial configurations: "For instance, the racial division between urban and rural, or 'white' suburb and 'black' township, often functions as a geographical concretization of the distinction between the sphere of freedom and the sphere of subjugation and hence serves as a material and discursive barrier to the construction of civil society."

emigrants[157] as citizens or as a natural born. This should also be a motivational statement to spur Christians toward *ubuntu* as they reflect upon their temporary status as "strangers and foreigners on earth" (Heb. 11:13 NRSV). This demands a radical shift in ethos. The required ethos is to be acutely aware of our emigrant status in this world. In so doing, we will be able to sympathize on a deeper level with those who are emigrants/immigrants in our midst.

Sampson (1999:529) states: "*Ubuntu* was actually written into the South African constitution: 'a need for understanding but not for vengeance, a need for reparation but not for retaliation, a need for *ubuntu* but not for victimisation'." This statement captures the idea expressed through the Greek term φιλοξενια. If we, as a society, could only practice consistently this ethos expressed in the abovementioned clause what an impact would be felt reverberating throughout the land. This ethos is what is being asked of the Church today. We are in desperate need for understanding, reparation, and *ubuntu*.

This chapter presents an ideal that if pursued, has the real possibility to transform society one individual and congregation at a time. Chapter five outlined how the current society digressed to the state of xenophobic. This chapter hopes to give guidelines to move from a xenophobic state to an ethos of philoxenia. To break philoxenia down into its basic components suggests that to have this ethos is to love the one who is different or strange or foreign. In essence, the term hospitality or *ubuntu* encompasses the heart of this term. Stahlin (1983:17) states: "The fo-

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[157] Matthews and Benjamin (2005:84) state: "Some strangers who remained within the community were classified as sojourners [גר] or resident aliens. They were protected by the village, and they had the right to come and go freely, but they could not legally invite strangers into the village. The right of granting hospitality is reserved for citizen."

reigner who was originally denied all rights found rich compensation in the primitive custom of hospitality." What a dignifying act or ethos that existed in this common act of hospitality[158]. One who had no rights, who was marginalized, the one who existed on the fringe of society found his or her dignity, *imago dei* and solidarity through the societal institution of hospitality - φιλοξενια.

6.3 – Reluctant evangelical involvement in social transformation

Two religious movements that arose at approximately the same time in American history and also emphasized two opposing approaches to the gospel in society were the Social Gospel movement and Fundamentalism. The Father of the Social Gospel movement was Walter Rauschenbusch. Bowers and August (2005:25) state: "The Enlightenment also (in part as a reaction to a shift towards the evangelistic mandate) gave rise to the Social Gospel movement. This stressed the need (in light of the humanism and rationalism of the Age of Reason) for institutional change as the key thrust of the gospel." This movement gained momentum in the late 19th century and the dawn of the 20th century but began to collapse under the weight of two world wars and the realization that human progression is not always improving. This idea of human progress seems to equate with the impetus that gave rise to the Fundamentalist movement – Darwinian evolutionary scientific theory.

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[158] Matthew and Benjamin (2005:82) continue by declaring hospitality as "a village's most important form of foreign policy. Villages used hospitality to determine whether strangers were friends or enemies…No community could tolerate strangers for long…Hospitality neutralized the threat which strangers posed by temporarily adopting them into the community."

The Social Gospel movement has at its core the establishment of the kingdom of God on earth, which equated to community improvements in education, health care and urban sanitation. Bebbington (2004:2, 3) states "there were those who began to see the kingdom of God as the theological motif most relevant to the needs of the world…It became customary to identify the kingdom with the ideal society that could be brought in by human effort." A second major discrepancy between the Social Gospel movement and Fundamentalism was the emphasis on salvation. Fundamentalism emphasized the salvation of the individual would lead to social transformation. While the Social Gospel movement underscored social salvation. This would be realized through social reform that would convert a host of people to the kingdom of God as the government and societal institutions instructed society in brotherly love.

In the early 20th century, the teaching of evolution in public schools gave Fundamentalism momentum. This, evolution, for fundamentalists, due to their literal interpretation of scripture, was an irreconcilable issue that was being endorsed by liberal theologians through modernist ideas. Bowers and August (2005:26) state the Social Gospel "was influenced by (and therefore associated with) theological liberalism in that it emphasized social concern and the horizontal dimension of love for neighbour exclusively over and above the message of eternal salvation." Groman (1995:483) states: "The fundamentalist movement tries to preserve what it considers the basic ideas of Christianity against criticism by liberal theologians." Fosdick was a leading figure in the conflict between fundamentalist and liberal interpretations of scripture. He first attracted national attention in the 1920s concern-

ing his role in the fundamentalist-modernist controversy. He did not see the Bible as the literal word of God but he viewed the Bible as an unfolding of God's will.

The combination of the Social Gospel's understanding of salvation coupled with the modernist's view of scripture seems to have led evangelicals to be a bit timid in embracing a radical approach to social transformation. Bowers and August (2005:25) state: "The shifts from the supremacy of evangelism to social responsibility also appeared to polarize the church into two camps, namely the 'evangelical' and 'ecumenical.'" Before 'The Great Reversal,' as Stott (1998:6) calls the abovementioned historical occurrence, evangelicals had been socially engaged in transformation. In the 18th century great evangelicals like Wesley and Wilberforce were having tremendous impact on society due to the influence of the gospel in their lives. Even Charles Finney, the great revivalist, in the 19th century was convinced that the gospel and social reform went hand in hand. The evangelical leaders of the 18th and 19th centuries were committed to evangelism as well as social action.

Bowers and August (2005:26) state: "Following World War II, many evangelicals began to question the rigidly fundamentalist views which ignored current science and culture and had led to a dominant focus on the individual and individual salvation." This awakening toward renewed emphasis on social justice and transformation only grew in intensity over the following two decades. This attitude toward more engagement socially by evangelicals was vocalized through "Carl F.H. Henry's *The Uneasy Conscience of Modern Fundamentalism* [which] appears to have heralded the beginning of the first stirrings of the call to renewed involvement in

social responsibility by strongly rejecting the narrow privatization of religion that has a world-resisting, rather than world-formative message" (Bowers and August 2005:26). Le Bruyns (2006:344) adds, "evangelicals are typically portrayed as socially irrelevant and superficial, politically narrow and embarrassing, and theologically intolerant and other-worldly." The 1960s ushered in a time of great sense of cynicism from young evangelicals. This disillusionment stemmed from "the apathy and opposition of evangelicals and fundamentalists with the 'Civil Rights movement' and other social justice issues" (Bowers and August 2005:26). As the 1960s were the watershed for new religious movements in America, due to relaxed immigration policies, so the 1980s were the watershed of evangelicals, due to the distancing of the conservative element within evangelicalism toward social transformation. Bowers and August (2005:28) state: "In 1980, the Consultation on World Evangelisation (COWE) saw evangelical theologians begin to call for 'a theology of development.'"

In June 1983 for two weeks, churches and Christian mission and aid agencies met in Wheaton College from 30 nations to reflect upon the church's task in response to human need. The result of this meeting was the production of the statement entitled *Transformation: The Church in Response to Human Need*. The disclaimer of this production is that it "does not attempt to be a comprehensive statement of the whole counsel of God on the issues of development." Paragraph 26 of this statement reveals:

> Our time together enabled us to see that poverty is not a necessary evil but
> often the result of social, economic, political, and religious systems marked
> by injustice, exploitation, and oppression…Evil is not only in the human

heart but also in social structures. Because God is just and merciful, hating evil and loving righteousness, there is an urgent need for Christians in the present circumstances to commit ourselves to acting in mercy and seeking justice. The mission of the church includes both the proclamations of the Gospel and its demonstration. We must therefore evangelize, respond to immediate human needs, and press for social transformation.[159]

This statement revealed a renewed attempt from the evangelical community in the 1980s to couple their evangelistic efforts with relief (immediate human needs) and the overarching problems within society (social transformation.)

The Social Gospel movement and liberal theology became deleterious distractions[160] for the evangelical movement. This in turn led to the rise of Fundamentalism[161] within Protestant Christianity in America. The very term fundamentalist is loaded with a sundry of negative connotations. Evangelicalism has also become a comfortable synonym for Fundamentalism[162] by opponents of evangelicals[163]. It is

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[159] To view the entire *Transformation: The church in Response to Human Need* statement see: http://www.lausanne.org/transformation-1983/statement.html

[160] McLaren (2004:205, 206 italics MB) seems to agree with the idea that evangelicals have become distracted by trivial matters of the Religious Right: "We're also focused on fighting *symptoms* like abortion, promiscuity (hetero or homosexual), divorce, and profanity…These are in many ways the symptoms of the very disease that we inadvertently tend to support, aid and abet, defend, protect, baptize, and fight *for* – a system sick with consumerism, greed, fear, violence, and misplaced faith (in the power of the Economy and the State and its Weapons.)"

[161] It is of interest to note that the same year, 1979, the Iranian Revolution heralded the rise of Islamic Fundamentalism; America was having its own fundamentalist revolution. This year marked the conservative resurgence within the Southern Baptist Convention. This year saw Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tennessee, become the president of the Southern Baptist Convention. This year spelled the ousting of the moderate leadership for a leadership that espoused an increasingly narrow interpretation of the Bible and the endorsement of Fundamentalism.

[162] McLaren (2004:206) gives his definition of Fundamentalism: "For me the 'fundamentals of the faith' boil down to those given by Jesus: *to love God and to love our neighbors.*"

[163] McLaren makes a distinction between the 'Big E' Evangelicals and the 'small e' evangelicals. He (2004:128) states: "'Big E' Evangelicals, as some use the term (especially in the U.S.), increasingly refers to 'the Religious Right.'" McLaren (2004:131), when referring to 'little e' evangelicals comments: "When evangelicals are being true to their identity, they do whatever it takes to express their love for God and God's love for their neighbors – however unconventional and innovative their methods might be…In this way,

disturbing that evangelicals have been caught up in the fundamentalist-modernist debate at the expense of social action. The spirit of 18ᵗʰ and 19ᵗʰ century evangelicals needs to be reclaimed by 21ˢᵗ century evangelicals. It seems that a century or more of beating the dead horse of biblical inerrancy/infallibility should be sufficient. The evangelical mind needs to refocus (ethos conversion) to complement the message of the gospel with social reform. Haney (1998:20) adds the priority of evangelicals "was individual salvation and waiting for Christ to return to establish justice and peace. That priority has changed dramatically, however. As white evangelical members have become more affluent, they have also shifted from a concern with the next world to a passionate concern about this one."

Boyd suggests that evangelicals have an 'overreliance on government.' In essence he states the evangelical church has usurped its responsibility to perform social action and relegated it to the confines of the government. Boyd (2005:153) continues: "We preach the gospel while government is supposed to care for the poor, the homeless, the oppressed, the disabled, or the sick." He (2005:153) concludes with a sad testimony: "The evangelical church as a whole is not known for its willingness to assume responsibility for these areas." Boyd (2005:154) adds his admonition: "We are not to rely on government to do what God has called us to do: namely, serve people by sacrificing our own time, energy, and resources." This final statement is a reminder of the *Shema* and how we need to learn to use

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evangelicals are surprisingly liberal." The Lausanne Occasional Paper 21 section 4 paragraph A states: "But at the end of the 19ᵗʰ century and the beginning of the 20ᵗʰ, the so-called 'social gospel' was developed by theological liberals…[T]hey went on to imagine that by their social programmes they could build God's kingdom on earth. It seems to have been in over-reaction to this grave distortion of the gospel that many evangelicals became suspicious of social involvement. And now that evangelicals are recovering a social conscience and rediscovering our evangelical social heritage, it is understandable that some of our brothers and sisters are looking askance at us and suspecting us of relapsing into the old heresy of the social gospel."

our passions, intellect, conscious decision-making and possessions in ushering in sustainable societal transformation.

Not only have evangelicals neglected their responsibility to perform social trans-formation but they have become accustomed to acknowledging the speck in their brother's eye while simultaneously ignoring the beam in their own eyes. Boyd (2005:157) comments: "Instead of living to sacrifice for others, we become the official 'sin-pointer outers." Sider (2005:108) elaborates this point: "In the twentieth century, evangelicals have become imbalanced in their stand against sin, express-ing concern and moral outrage about individual sinful acts while ignoring, perhaps even participating in, evil social structures. But the Bible condemns both."

Balcomb lists four types of evangelicals[164] who responded to the apartheid regime in South Africa. The four are radicals, conservatives, proponents of the Third Way and proponents of the 'alternative' communities (Balcomb 2004:146). These 'radi-cals' met in 1986 in Soweto to discuss the crisis that was emerging in South Africa at that time. They discussed how this crisis was affecting their evangelical faith and their response to this crisis. The declaration that came out of this meeting is known as the 'Evangelical Witness in South Africa.' This document was signed by

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[164] Le Bruyns (2006:350-355) lists six types of evangelicals, which he pairs for his discussion, and frames his discourse around the paradigm of healing as understood within these six and how these can be applied in the engagement of public society. The contribution of the first pairing, fundamentalists and ecumenical evangelicals, to the public good could be through their organizational structures e.g. youth ministries, semi-naries, missionary agencies to mention just a few. The second pairing encompasses the old evangelicals and charismatic evangelicals. Le Bruyns (2006:354) states these evangelicals can fulfill an important role in civil society, which "incorporates such challenges as relationships, change, character and care. A transforming public South Africa cannot truly exist apart from these values." He lists personal conversion, evangelism, holiness and personal experience as representing values needed to transform public life. The final pairing of evangelicals are new evangelicals and peace and justice evangelicals. Le Bruyns (2006:356) elaborates: "Public engagement demands a shift from only ethical – moral discussions and joint initiatives with Roman Catholics, to embracing other role players (e.g. other churches, other religions, civil society and government structures) and other pressing matters (e.g. poverty, unemployment, homelessness and exploitation)." In oth-er words, evangelicals need to broaden their view and interpretation of society and the role the church will play in a society ordered around justice.

132 'concerned evangelicals' from thirty different churches (Hilborn 2004:130 and Balcomb 2004:147).

Those who signed this document came from a wide spectrum of the Evangelical and Pentecostal persuasions. These signatories were also involved in some type of Christian leadership. As Balcomb (2004:147) states, "a significant group of Evangelicals had found it necessary to face the political crisis that had descended on the nation and theologically reflect on it from within their historical tradition." This group know as 'Concerned Evangelicals' pointed fingers at Evangelicals in general for supporting the apartheid regime and listed specific areas they felt were problematic. The areas found problematic were: "The tendency toward conformity to the status quo, lack of ecumenism, misplaced efforts towards reconciliation, lack of social analysis, and a kind of evangelism influenced strongly by right wing elements in the United States" (Balcomb 2004:148).

The Concerned Evangelicals also identified problems with the theology and practice of Evangelicals. One area so identified was the "narrow understanding of sin and salvation that valorized the spiritual and the individual at the expense of the structural and the social" (Balcomb 2004:148). This theological ideology lead the Concerned Evangelicals to theorize that "separating the spiritual from the physical and focusing on the former paves the way for a kind of social practice that will tend toward denial of worldly involvement, and thus, denial of their own ideological cooption by the state and complicity in political injustice" (Balcomb 2004:148). This ideology leads one to embrace a fundamentalistic view of theology: the more

saved people exist in society, the better society will become and the more saved government officials there are, the better government will be.

The second grouping of Evangelicals listed by Balcomb is the 'Conservatives.' This group made up a large proponent of the remaining Evangelical churches. The churches in this category were the Pentecostal[165] and charismatic as well as the reformed branch of Evangelical Protestantism. The Baptists and the Church of England in South Africa made up the non-Pentecostal grouping of Evangelicals. The Churches of England in South Africa "were in the forefront of the attack against organizations such as the South African Council of Churches at the height of that organisation's resistance to apartheid under the leadership of Desmond Tutu, because of its liberal theology that they considered to be its communist associations" (Balcomb 2004:150).

The third group consisted of proponents of the 'Third Way' who understood South Africa as being polarized between two extremes: authoritarianism and totalitarianism (Balcomb 2004:150). These proponents feared that they would be instruments of radical elements (espoused by the South African Council of Churches) or they would be entrapped by the status quo (advocated by the Dutch Reformed Church).

The Third Way desired more than a theology of reconciliation. Balcomb (2004:151) states: "It was a theology deeply embedded in the liberal antipathy to-

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[165] Balcomb (2004:149) states: "The Pentecostals included the Assemblies of God, the full Gospel Church, and the Apostolic Faith Mission. The charismatics included the International Fellowship of Christian Churches (made up mainly by the 'faith/prosperity' churches), the vineyard group of churches, and the New Covenant group of churches."

wards power, traditional identity, and conflict." Balcomb (2004:151) comments on this theological position: "Ideology, politics, and power were all seen to be part of the fallen world and therefore tainted with evil. Ideology is the way that certain groups legitimate their interests and, it was believed, there is a monolithic relationship between ideology, politics, power, heresy, and demons."

The Third Way theology propelled the church against all political involvement and to shy away from the political struggle. The purpose of the church was to "announce Christian principles and point out where the existing social order at any time is in conflict with them" (Balcomb 2004:152). The church found itself in the midst of a tension between the heavenly expectations and the worldly existence. Balcomb (2004:152) reiterates: "Only by embracing this essentially paradoxical identity of the church can it retain its uniqueness and effectiveness as God's agent of redemption in the world." This brand of theology was adhered to by "most of the English speaking churches and some leading members of the Afrikaans speaking churches during the 1980s, it so happened that this decade also experienced something of a revival of liberalism" (Balcomb 2004:152).

The final group discussed by Balcomb is the exponents of the Alternative Community. Balcomb chose to illustrate this movement with the 'Back to God Crusade', which was led by Nicholas Bhengu. Balcomb (2004:153) states: "While Bhengu eschewed direct political involvement, he directed his attention to specific areas of social concern that he considered crucial." He imagined a new nation would be formed in the likeness of God. Bhengu was not oblivious to the injustices of his

day and he was "completely convinced that the gospel would have a direct and profound influence in changing them" (Balcomb 2004:155).

Balcomb points out four components of Bhengu's alternatives to political activism. The first suggests, "that the black person is not only not equal with the white, but that he or she does not *want* or *need* equality with whites" (Balcomb 2004:156 italics original). The second alternative states the black person "wants the space to make himself independent and free from the white man's control and the white man's values" (Balcomb 2004:156). Bhengu also recognized as a third alternative "that entering a political struggle against the white man was by definition recognizing that the white man had the power to 'free' the black man" (Balcomb 2004:157). The fourth and final alternative of Bhengu comprised the social and moral component of his teachings. Balcomb (2004:157) states: "It included elements such as dignity, self-sufficiency, respect, honesty, equality between traditional and modern Africans, trust in God, and upholding of the law."

6.4 – Theology of transformation: Towards a moral compass of societal ethos

Many who have contemplated the current societal predicament have come to conclusions of varied explications. The problems for the xenophobic violence of May 2008 have been outlined and diverse solutions have been given. One element that a theology of transformation will build upon is the need for behavioral and attitudinal change in society. Thus, the need for a revolution in the societal ethos' metamorphosis will be the thrust of this transformation of society. An ideological criti-

cal hermeneutics is applied to Leviticus 19 in the realm of the imagined society the author could have had in mind as he wrote.

6.4.1 – *Imitatio Dei/Imago Dei* – Ethos of equality/dignity

Though not explicitly stated in Leviticus 19, the writer implies the concepts of *imitatio dei* and *imago dei*. For transformation to take hold in society these two concepts must be deeply embedded into the psyche of civil society. This embedding is crucial for transformation to begin the morphing process towards a society that is based on equity and justice.

Milgrom understands the concept of *imitatio dei*, in Leviticus 19, as expressed in the idea of 'being holy as YHWH is holy.' Milgrom (2000:1604) comments: "Thus the *imitatio dei* implied by this verse (2) is that just as God differs from human beings, so Israel should differ from the nations." He is suggesting that there needs to be a noticeable difference between Israel and those nations or peoples around her. Houston (2007:9) adds: "Israel is to be holy, expressing the fact that they belong to their holy God, not only by avoiding the unclean but by holding to standards of moral conduct approved by YHWH and eschewing those 'abominations' (Lev. 18:26-30) alleged to be characteristic of the peoples from which YHWH has separated them." This will be evidenced in the reality of their observance of the commands of God. Of all the commands given in this chapter 30 are negative while 14 are stated positively. Milgrom (2000:1604) continues: "Thus holiness implies not only separation from but separation to." Negatively Israel will be separate from the surrounding nations but positively Israel will "acquire those ethical quali-

ties, such as those indicated in the divine attributes enumerated by Moses (Exod. 34:6)" (Milgrom 2000:1604). For Israel to practice *imitatio dei* they must not be removed from the surrounding people but must "rather radiate a positive influence on them through every aspect of Jewish living" (Milgrom 2000:1605).

Taking into account the argued variation of the thrust of Leviticus 19, a shift from holiness to loving one's neighbor, a positive behavioral as well as attitudinal ethos changes are implied in the concept of *imitatio dei*. This ethos aspect is delineated in Deuteronomy 10:18, 19. The writer exemplifies for the reader the pattern, which is to be emulated by the one seeking to be an imitator of God. The recipients are encouraged to love the fatherless (orphan), the widow and the emigrant by providing for their basic daily needs. Houston (2007:10) states: "It is different in Deuteronomy, where there are a number of texts which suggest the theme of *imitatio dei*, though in a less explicit way than in H." Again, holiness is not the goal, but it is the end product of a life lived in servitude to those marginalized or who exist at the fringe of society. Milgrom (2000:1605) states: "In Lev. 19:33-34, *imitatio dei* is stated, rather implied, prohibitively." As in Deuteronomy 10, the motivation for loving the emigrant is due to the fact that Israel was once an emigrant in a foreign land. It is possible to preserve the idea of *imitatio dei* if the individual pursues God's holiness. To pursue God's holiness suggests that "*imitatio dei* means live a godly life" (Milgrom 2000:1605). This godly life will be a reflection of the heart and attitudes of an individual.[166]

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[166] Houston declares that many times the way that YHWH's attitude toward Israel is determined is by the terms that are used. He (2007:16) comments on the use of (חסד) *hesed*: "It is agreed that it refers to an attitude which shows itself in acts of practical help, and not just an emotion… חסד has been defined "as characterizing acts of solidarity within a relationship of 'deep and enduring commitment between two persons or parties', by which one party gives assistance to the other who is in need and unable to help themselves."

Depending on one's 'religious' upbringing, the concept of *imago dei* will carry a sundry of meaning. Wells (2004:23 italics original) states "it is difficult to define precisely what constitutes the image of God in man" and he also states "nowhere does Scripture offer a definition of the image of God." The question must be put forth as to how does this concept factor into the ethos change that is demanded of a theology of transformation? Hamilton (1990:135) states: "It is well known that in both Egyptian and Mesopotamian society the king, or some high-ranking official, might be called 'the image of God.' Such a designation, however, was not applied to the canal digger or to the mason who worked on a ziggurat. Gen. 1 may be using royal language to describe simply 'man.' In God's eyes all of mankind is royal." This is a reminder of James' utilizing 'royal law' in c. 2:8 when referring to Lev. 19:18b. As was indicated in chapter four, the use of 'royal law' indicates that God is the one making or giving the law. This places stress on the importance of loving one's neighbor as oneself. The utilization of humanity being in the image of God indicates that humanity, male and female, are equal in the eyes of God. Ramphele (2008:211, 212) gives a current application of this concept: "I pointed out that ghetto culture that tolerated harassment of women could not be equated with African culture and that culture had to change to meet new challenges…Changing the frame of reference of what being a man or a woman entailed was an essential part of the transformation of social relationships." Strobel (2005:187, 188) drives the point home of the importance of loving one's neighbor as oneself,

> when we look at other people, we tend to focus on the outside, which is soiled by sin. We see the rebellion or failure, the bizarre lifestyle or proud attitude, and we often overlook the real value that's on the inside – where each one of us is a gem of incalculable worth, created in the image of al-

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mighty God…When we see people from God's perspective, all of a sudden we have a new inspiration to treat them with the same dignity, respect, and honor that we desire for ourselves.

All of these insights deal with the importance of an ethos that is in tune with a theology of transformation. Antonelli (1997:3 italics original), speaking as a radical feminist of Jewish heritage, states: "Feminist theological critique has thus failed to understand that the Hebrew story of Adam and Chavah is, *in and of itself*, a divine mandate for sexual[167] equality." She is attempting to focus the reader's attention on an ethos of equality between male and female. Drawing from Jewish tradition[168] she (1997:4 italics original) declares: "The *adam*, or earth creature, was created as male and female joined together – an *androgynos*, or a gynandromorphy or hermaphrodite, according to R. Jeremiah b. Elazar. R. Samuel b. Nachmani agreed that this first human being was created double-faced, split into two backs, with 'one back on this side and one back on the other side.'" As bizarre as this might appear to some readers, Antonelli is graphically attempting to demonstrate that God through creative powers designed, from the beginning, male and female to be equal. Wells (2004:28) states: "Man and woman are equal as to their created nature; and different in the order of their function." He (2004:28) also suggests, "that there are no superior and inferior roles in creation. The woman is not subordinate but different."

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[167] Brueggemann (1982:33 italics original) states: "Sexual identity is part of creation, but it is not part of the creator. This text provides no warrant for any notion of the masculinity or feminity or androgyny of God. Sexuality, sexual identity, and sexual function belong not to *God's person* but to *God's will* for creation. Because humankind is an image, a modeling, an analogy of God, sexual metaphors are useful for speaking of the mystery of God…Sexuality is ordained by God, but it does not characterize God."

[168] Wells (2004:34) quotes the Talmud as stating: "man without woman diminishes the image of God in the world."

Antonelli (1997:6 italics original) elaborates the issue of equality: "Creation followed a pattern of evolution from lower to higher life-forms. First, God made the elements and mineral life; then plant life; then fish and fowl, amphibians, reptiles, and mammals; and then the human. That woman was formed at the end of this process makes her the crown of Creation. While man's origin remains the mud of the earth, the woman comes from a higher source – the body of the *adam* – thus giving her a higher spiritual nature than the man." All this being said, Antonelli concedes that gender equality should be the goal of humanity and not female supremacy or male domination. Wells (2004:32), commenting on NT texts, states: "Paul drew the right conclusions and went beyond it in Galatians 3:28 with its egalitarian overtones. In a different situation, that of today, it is possible to discern with greater freedom what is really implied in Genesis 2 and Galatians 3: full equality between men and women as the image of God. It is only in true partnership that humanity, man and woman, is really complete."

The concepts *imitatio dei* and *imago dei* signify gender equality and loving one's neighbor as oneself that starts a person or society on the path towards holiness. The writer of Leviticus 19 highlighted several areas that would need special attention if an ethos shift were to occur. The recipients were reminded of their responsibilities in the areas of gleanings, personal and family relations, harboring hate, honest business dealings and respect for the old and disabled. The problem arises as the modern reader encounters vv. 20-22. Though these verses do not equate as a text of terror against women to the degree Judges 19 does, it still accentuates an imbalance toward sexual equality. If this text were indeed a 'test case,' it would serve as a reminder to the recipients of the unacceptability and the

penalty to be paid for such a crime against women in an imagined society of Leviticus 19.

6.4.2 – Pedagogical ethos as the portal for social transformation

It was observed in the Southern Africa Migration Project (SAMP) those who were more educated were also less xenophobic. Is it possible that those who are more educated theologically will be more attuned to the necessity for social transformation? In the August 2008 official newsletter of the Diocese of Cape Town, *The Good Hope*, an article entitled *Theological education key in religious violence*, appeared on page 5. The article is a brief synopsis of the Archbishop of Canterbury's press conference. The Archbishop is quoted as saying: "it seems to me that a lot of the religious conflicts we see around the world are intensified by ignorance and prejudice, the incapacity to get inside the skin of your own tradition and others." He continues: "Education is a part of making religion a resource for peace rather than a menace here, so I would see that as absolutely key." It is through a worldwide contextualization of theological education that has informed the Anglican identity. By continuing this worldwide theological education the Anglican Communion is not dependent on northern or western institutions.

Slater reflects on the present context of South Africa from a Catholic theological perspective. She (2006:1) states: "Theologians and theological education are challenged to bring people to an awareness to respect their capacity to contribute to the building of a healthy, sustainable democracy, but the challenge is that they need to educate themselves first in the various mechanisms at work in a constitu-

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tional democracy." For her the essential pedagogical platform is an understanding of what makes a democracy function properly and the inter-workings of government.

Slater (2006:4) moves to educational concerns and challenges: "Theological education, a pedagogy, that is to be engaged with all social issues, particularly in a country like South Africa, cannot remain an intellectual abstraction. The specific methods to realize the practical emphases in ministry and theological education are praxis-oriented." This is the heart of a theology of transformation. This type of 'hands-on' theological education ushers in an ethos change by getting future ministers out into the 'highways and byways' of ordinary people. Having had much experience taking seminary students and hosting mission teams from America and Europe, I am amazed when I hear South African students and foreign visitors comment that they did not realize that people lived in such horrid conditions. Is it actually possible that someone who has spent their entire life in one place can really not be aware of how the majority of South Africans (or Americans) live? Claiborne (2008:1) exclaims: "I believe that the great tragedy of the church is not that rich Christians do not care about the poor, but that they do not know the poor. Yet if we are called to live the new community for which Christ was crucified, we cannot remain strangers to one another." This is just one reason that a praxis-oriented theological education is of the utmost importance. If those who will be leading congregations do not understand the current social crisis how will they be able to direct their congregants in any type of meaningful involvement? This type of praxis-oriented theological education will be the crux in establishing 'islands of hope' better understood as Christian counter cultures.

Slater (2006:4, 5) stresses the fact that challenges must be faced for theological learning to become visionary: "Theological education is challenged to continue to be the critically constructive voice of society, to employ critical engagement and interaction on all levels of life, and reveal specific solidarity with the poor, marginalized, dehumanized, outcast, abused and oppressed." In this light theological education must prepare those who will lead congregants to be a voice for the voiceless and develop an ethos of solidarity with those living on the fringes of current society. As Slater (2006:5) states: "It must become a conscious, deliberate, ideological choice for all theologians to recognize, facilitate and address Africa's peculiar problems…The challenge for Africanization does not merely mean that we change from Western viewpoints, it also means altering content, methods, objectives and vision." This is going to demand from theological institutions the will to allow students to engage the biblical text from their unique cultural understanding. It may mean that institutions allow students to develop their own hermeneutical interpretive methods that flow from their unique cultural background. For instance, it may be necessary for evangelical African students to have the freedom to engage the texts from an African evangelical hermeneutical interpretive methodology. If institutions of theological instruction are serious about engaging the insurmountable problems of the current social predicament, they must give students the flexibility and encouragement to pursue praxis-oriented learning from their unique cultural perspectives.

The idea of a revolution of ethos seems to be inescapable. Even Slater (2006:6) places emphasis on this: "While South Africa boasts of political freedom, she is still in bondage sociologically, economically, psychologically and emotionally…but

it soon became clear that the process had to be accompanied by the act of con-version, which includes the radical change of attitudes…for the transformation process to be effective and pervasive, conversion or change of attitude needs to be evident in all areas of life be it social, political, moral, intellectual or emotional." Change, sustainable societal change, will never be realized until there is a revolutionary alteration in the current ethos of society. This change must start as an awareness building that deconstructs the idea of societal problems being 'their' problems. Until all members of society realize that all citizens of a country are citizens of that country then the barrier for social conversion will remain.

Social conversion still is outside the reach of most Americans. Due to this disability America suffers from nationality amnesia of the greatest kind. There is no such thing as simply an American, instead there are Japanese-Americans, Chinese-Americans, African-Americans, Jamaican-Americans, Native-Americans, etc…Could it be that living under the 'rainbow' actually accentuates our differences instead of assisting us to celebrate our diversity? In any case, the Church needs to implement a strategy that embraces this idea. The government, according to Slater (2006:8), is seeking the "Church and theologians to assist in building a society with new national values and moral integrity." Is the 21st century Church ready to meet this challenge?

Bebbington (2004:15) reiterates the influence of evangelicals in the 19th century: "The new Sunday schools, however, largely though not exclusively evangelical in inspiration, made one of the greatest contributions to the development of education for the masses." What an opportunity for the Church to contribute on a large

scale to the shaping of the societal ethos of a nation by conditioning the minds of children and youth to think outside of their community. Also by raising their awareness of societal ills and leading them to impact their community with positive messages about loving God and loving one's neighbor. Bebbington (2004:16) continues by highlighting the diminished influence of the evangelical church in the 20th century: "Evangelicals provided for the intellectual as well as the physical welfare of the people. One of the chief reasons why their impact was less in the twentieth than in the nineteenth century was that the state was taking over the traditional role of the churches and chapels in supplying charity and schooling." Once again Evangelicals allowed the state to do what God has commanded the church to do and that is address and meet societal problems with words and deeds. Wolffe (2004:22) states: "Evangelicals could exercise a considerable social impact, notably in promoting elementary education, and in encouraging moral reform." The potential to mould and shape young minds to be able to respond to the plea to 'love the Lord your God with all your heart, your soul, your mind and your strength' is at the church's fingertip. But are we content to allow the state and whoever or whatever to shape the future generation?

6.4.3 – Solidarity: Ethos of unity amid diversity

Towards the quest for social transformation that is grounded in justice, alliances must be forged between individuals that form a cross-section of society. Haney (1998:11) stresses this by stating: "Working in alliances is similar to what liberation theologians call 'standing in solidarity.' It is committing oneself or a community to enter into sustained conversation with, support of, and collective action for

people…of diverse racial-ethic cultures, classes, ages, sexual identities, abilities, and genders." Farisani (2003:29) commenting on the South African situation states: "Moreover, a theology of reconstruction involves the task of breaking-down prejudices of race, class and sexism, and also the task of creating an all-inclusive non-racial and democratic society, built on the values denied the majority of people under apartheid." These alliances, to be effective, cannot be based on a once-off involvement. It will have to consist of prolonged sustained pro-active commitment if diverse communities truly desire radical social transformation. As Haney (1998:11) astutely comments: "Alliances demand commitments."

The researcher often suspects the reason(s) why more affluent communities are hesitant to become involved in social transformation is based on the belief that the community to be assisted will misunderstand or have unrealistic expectations not espoused by the other community. Haney (1998:12) states: "Entering into an alliance or helping to create one is making a covenant promise with oneself and others – to risk misunderstanding and being misunderstood, to stay with the others in the relationship, and to be open to challenge and transformation." The key to sustained social involvement will depend on the deliberation and eventual construction of a 'covenant promise.' Involvement with communities different from our own will present its unique set of challenges, misunderstandings and unrealized expectations. This should be the motivation that beckons seemingly dissimilar communities to excel in transformation. Campolo and Aeschliman (2006) give many practical suggestions as to how individuals as well as groups can become involved in a variety of socially transforming projects and outreaches. As Haney

(1998:12) reiterates: "In alliances, a general commitment must be embodied, in-carnate in specific commitments to specific others."

It seems apparent that another hesitation experienced by those contemplating so-cial engagement is the misplaced stereotypes that communities have been la-beled. The essence of this problem is not taking time to know others from com-munities different from their own. It was reported in the June 19, 2005 edition of the *Cape Argus*, "More than a third of South African city dwellers rarely or never have any cross-racial contact during an average day." This article stated: "In Cape Town, a third of white respondents claimed they never or rarely socialized with residents from other communities" while, "Seventy-eight percent of black Africans and 55% of coloureds in Cape Town did not socialize with other races." (To read further about issues of justice and social transformation and reconciliation in South Africa visit the Institute for Justice and Reconciliation website at http://www.ijr.org.za).

Haney (1998:12) addresses the benefits of engaging others: "So alliances are long-term, multipurpose relationships that acknowledge and value personal as well as functional dimensions of the relationship. Alliances provide a context for coming to know one another, for sharing dreams and fears as well as planning ac-tion[169]." She (1998:13) continues by declaring, "alliances also enable us to begin to replace stereotyping with honesty and to replace mistrust, fear, and/or hostility

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[169] Claiborne (2008:2) declares: "Launching a movement to end poverty without poor people in critical roles is like launching a civil rights movement without Black people, or a feminist movement without women. As long as the poor are not present and intricately involved in the process, ending poverty will remain an intel-lectual, political concept. It will not convert us."

with trust and vulnerability." By risking involvement socially with other groups, the interaction unravels the mystery of the image of God within individuals. (Removal of stereotypes, mistrust, fear and hostility and the value of personal and functional dimensions of relationships.)

Personal experience has taught that once-off experiences in social action generally involve an empowered individual or group doing something 'to' a community. This robs the receiving community of their dignity by denying it an opportunity to 'do' something for the giving group or individual. Haney (1998:36) drives this point home, "we have found that sustained action is absolutely essential. Too much of what has been called 'social action' has been intermittent, atomistic, faceless, and voiceless…Only as we become part of the ongoing struggle for justice, sustainability, and well-being in concert with others, particularly with others who are different from ourselves, will our hearts continue to open." The once-off experiences never allow for the heart to completely open as wide as is necessary for sustained involvement to occur. Boyd (2005:184) jogs the evangelical conscience by reminding them: "We are called to enter into solidarity with all who are marginalized and crushed by the powers-that-be and to allow ourselves to be marginalized and crushed along with them." Those on the fringes of society will continue to be faceless, voiceless and it might be added, nameless until the church becomes part of the ongoing struggle of the marginalized. Ramphele (2008:68 italics original) admonishes: "It is difficult to see how we can continue to claim to be informed by the spirit of *ubuntu* when there is so little empathy with those who are most vulnerable."

Through incarnational involvement with the 'fringe' communities we can discover and begin to understand what causes the marginalized distress and how better to assist in bringing about social transformation. Haney (1998:60) states: "God is the power of solidarity. For many, this is Jesus' revelation of God – present, standing with the outcast and those on the margins of society." The church, practicing incarnational ministry or being missional presents for those on the fringe of society a God who can be known through deeds done. The World Council of Churches issued a statement on mission in 1982. Paragraph 34 declares:

> There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the kingdom which is God's promise to the poor of the earth. There is here a double credibility test: a proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the gospel; but Christian participation in the struggles for justice which does not point towards the promises of the kingdom also makes a caricature of a Christian understanding of justice.[170]

Haney (1998:60) exclaims: "God as the power of solidarity exists as people come together to resist and/or push toward transformation of a society and relationships. Such power exists in anger, profound love, glimpses of alternative ways of being in the world, and unconditional commitment to stand with those who are oppressed." Haney seems to be expressing in non-church terms the grace of God as she describes God as the power of solidarity. Ogletree (2007:697) states: "The emphasis on mutual love and solidarity is not simply about 'special relations,' that

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[170] The *Statements on Mission by the World Council of Churches 1980-2005* can be viewed in its entirety at http://www/wcc-assembly.info/fileadmin/files/cweme/mission_statements_web.pdf

is, the ways in which our personal and communal bonds can and should qualify our more universal obligations to love our neighbors." The emphasis falls on the idea of unconditional commitment. This kind of commitment reaches beyond any ideological founding or racial barriers that are interested only in social and relational transformation.

6.4.4 – Islands of hope: Christian counter-cultural ethos

There are two movements that have followings in both the ecumenical as well as evangelical communities. These movements are known as the New Monastics and New Friars. The New Monastics are communal groups based locally, while the New Friars are individuals and groups living cross-culturally in foreign places. The New Monastics choose locations within their own society that are classified as 'forgotten or abandoned corners of the empire.' The New Friars on the other hand 'take' a vow to live and identify with people in abject poverty throughout the world.

These two movements are organized in intentional communities. These communities are "Christians who think the church in the United States has too easily accommodated itself to the consumerist and imperialist values of the culture. Living in the corners of the American empire, they hope to be a harbinger of a new and radically different form of Christian practice" (Byassee 2005:1). These movements are identified by the vows of poverty, chastity and obedience they have taken. Moll (2005:40) states that the force driving these groups is "a desire to experience intense community and to challenge contented evangelicalism." Those making up the majority of these groups are the "20-somethings who long for community, inti-

macy with Jesus, and to love those on the margins of society" (Moll 2005:40). Shane Claiborne (2008:1), the founder of the Simple Way, states: "It is difficult to learn to live the downward mobility of the gospel in this age of wealth. For the most part, those of us who are rich never meet those of us who are poor."

On the New Monasticism's website (http://www.newmonasticism.org/) one can view various aspects of this movement. These marks define the characteristics of a radical rebirth of this movement. This rebirth is encountered through a contemporary school of conversion better known as 'new monasticism.' The 12 marks are:

1) Relocation to the abandoned places of Empire,

2) Sharing economic resources with fellow community members and the needy among us,

3) Hospitality to the stranger,

4) Lament for racial divisions within the church and our communities combined with the active pursuit of a just reconciliation,

 5) Humble submission to Christ's body, the church,

 6) Intentional formation in the way of Christ and the rule of the community along the lines of the old novitiate,

7) Nurturing common life among members of intentional community,

8) Support for celibate singles alongside monogamous married couples and their children,

9) Geographical proximity to community members who share a common rule of life,

10) Care for the plot of God's earth given to us along with support of our lo-cal economies ,

11) Peacemaking in the midst of violence and conflict resolution within communities along the lines of Matthew 18 and

12) Commitment to a disciplined contemplative lifestyle.

This movement has encountered many obstacles when moving an intentional community into an 'abandoned area of the Empire.' Beside, the rate of failure for this type of group is very high (Byassee 2005:2) and suspicion within the target community remains elevated. One community suspected the members were sent to spy on the residences on behalf of the police. As one might expect, living in a cross-cultural environment brings about its own set of challenges. Byassee (2005:3) states: "Community leader Jon Stock points out that most intentional Christian communities that are not committed to nonviolence don't survive, be-cause when arguments erupt, someone has to win and the community loses." Moll (2005:46) reports, "in intentional community movements, one sometimes senses an element of guilt that is used to manipulate suburban youths into giving their lives to work with the poor." As one might imagine, living in this type of communal environment presents unique challenges to family life as well for the long term. Byassee (2005:5) states: "Another problem the communities face is the challenge of transcending divisions along the lines of race and class."

The positive contributions to this movement are varied as well. Moll (2005:46) states "young Christians today are looking to commit themselves to something far more radical than the suburban evangelicalism of their parents." Young Christians

appear to be rebelling against the overabundance of American society by turning their backs on these things to embrace a 21st century 'nazarite' type vow. These communities give singles a format in which to experience the concept that all are brothers and sisters in Christ.

These communities have at their heart the desire to engage in community development. They do this by developing various community upliftment projects. For instance, they plant vegetable gardens and share the produce with the community residences. They also have developed tutoring and mentoring programs to assist students with their studies. They have also adopted a school or other run-down community building and help restore the property. Claiborne (2008:1) writes: "We live, and we spend our lives joining folks in poverty as they struggle to end it." How many obstacles and stereotypes might be abolished if the Church engaged in developing the community and residences within the sphere of its influence?

These two movements are radical expressions of the alternative community[171] Christ may have envisioned. For a majority of Christians, alternative communal life may simply not be an option. But the question remains as how do Christians engage in social transformation within their communities? Warrington (2004:40) states: "Instead of transforming the world as such, the earliest Christians sought to change the hearts of their unbelieving neighbours." For starters, evangelicals need to revisit their approach to their 'Judea' instead of always projecting the notion that

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[171] Stackhouse (2007:702) commenting on the communal idea of withdrawing from those who are non-believing or non-practicing neighbors: "There are examples of Christian communities that follow the sectarian strategy of withdrawal from the larger culture or human society, and thus from some neighbors, for the sake of forming a counter-cultural enclave claiming to be a 'truly' righteous, 'truly' loving community of believers only. Some Christian monastic groups and some 'believers' church sects have held that the confessing community of true believers should bond exclusively with those who are like-minded in their love of God, and should manifest a separation from, contempt for, indeed hate of the nonbelieving world and all its materialistic, naturalistic, and merely humanistic ways."

those people 'over there' need transforming versus those around them who are in dire need do not need our assistance. Warrington (2004:41) suggests that the earliest Christian communities "were not trying so much to change their culture as to model a Christian counter-culture." It might be advantageous for evangelical communities to begin modeling a counter-cultural movement in place of trying to change those who appear 'different.'

How does the evangelical community approach social transformation from a Christian counter-cultural emphasis? Warrington (2004:44) continues: "Both Jesus and Paul implied that if their lifestyles were emulated by others, a better society would eventually follow. Thus, both advocated the principle of love, the most powerful social transformer of all." This would indicate that evangelicals must first love those who may on the outside seem unlovable. Haney (1998:116) admonishes: "Christian love takes its shape from Jesus' proclamation of the coming realm, the new creation, the new society; it broadens our understanding of our neighbor. It does not mean that we are not to include ourselves in that understanding. God loves us too. We are our nearest neighbor." Love is not necessarily a feeling, but rather an expressing of compassion exhibited through benevolent or compassionate actions on behalf of one in need. Warrington (2004:44) stresses this fact by stating "Jesus healed those who, on the basis of Jewish belief, had been punished for their sins by God with sickness or disability…Hence by healing them, Jesus offered much more than physical cure; he also enabled them to be accepted again by their communities, and to realize God's desire to bless rather than curse them." Approaching others that are deemed as 'cursed' by society may enable the great-

er community to accept these individuals and they may realize, through random acts of kindness, that God desires to bless them and make them whole.

By expressing compassion through healing, Warrington (2004:45 italics original) states: "Jesus sought to dissolve the social barriers that separated diseased and infirm people from others, his motivation being 'to restore the *social* wholeness denied to the sick/impure." In reality the healing that Jesus gave was a social re-integration of those who, due to their infirmities, were considered social outcasts. His compassion became a conduit for social transformation. Haney (1998:26) elaborates: "An itinerant preacher and healer, he held out a vision of a new society. He proclaimed and taught a pattern of relationships – he called it the kingdom of God – that embraced spiritual, personal, interpersonal, and social dimensions of our lives." This transformation did not occur due to the upheaval of society, but through creating an alternative way of relating to those who had been excommunicated to the fringes of society by the societal 'labels' applied by the powers-that-be. Sider (2005:114) adds: "He (Jesus) formed a new community that began to live a new transformed lifestyle precisely in the area of economic sharing and neglect of the marginalized."

Many Bible readers and interpreters may at times try and implement a model of social transformation based on a collection of New Testament texts. Warrington (2004:53) warns: "Seeking to find a New Testament paradigm for social transformation is not particularly helpful, since that was not the main focus of the early church's leaders: they were looking to establish an alternative society, not to change society as such." Boyd (2005:71) states: "Stanley Hauerwas and William

Willimon capture the unique nature of the true church when they depict it as a small colony in a foreign land, 'an island of one culture in the middle of another.'" The focus of the early leaders seems to be upon the ideology of developing a community of faith. Sider (2005:209) suggests: "But if the church is to consist of communities of loving defiance in a sinful world, it must pay more attention to the quality of its fellowship and find new models of Christian community." This points toward a primarily praxis-oriented development. This alternative community would be based upon service-oriented endeavors and those committed to this type of community must be willing to suffer as they identify and take up the cause of justice for the marginalized. Strobel (2005:185) accentuates: "It's this sweeping and countercultural quality that makes the Golden Rule so incredibly outrageous. In fact, just imagine what the world would be like if everyone were to live by it." Imagine!

6.4.4.1 – *Excursus* – Social and spiritual transformation – *amaqanda ehobe*[172]

An overlooked component to social transformation during the xenophobic violence by many was the spiritual needs of society. Ramphele did emphasize this as an aspect which is needed within society. The church has the capacity and resources to fill this void to advance social transformation. The ANC Commission for Religious Affairs, 17 October 1998, issued a document entitled *The Moral Renewal of*

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[172] This is a Xhosa expression for twins. This phrase describes two things that are similar yet distinct. It is used as a subtitle for this section to describe the dynamic interrelationship between social and spiritual transformation. This represents the social phenomenon that social transformation cannot be separated from spiritual transformation.

the Nation[173] in which Nelson Mandela was credited with stating his concern "for the spiritual health and vitality of our people. In our striving for political and economic development, the ANC recognizes that social transformation cannot be separated from spiritual transformation." This document also states: "Religion has an important role to play in the transition from an immoral society to a just society with basic moral values. Some religious people are deeply committed to the new community, and are trying to overcome the resistance of those who still limit their faith to personal morality, and those who relish their role as critics but not co-workers in nation building." This document is calling for a new community or an alternative society. The NT writers indicate that the first century leaders focused on creating an alternative society. The church has the responsibility to be initiating this new community within the greater society in order that social transformation will be a natural outcome of spiritual transformation.

Ramphele (2008:30) accredits the fall of the apartheid regime as spiritual transformation by suggesting: "Only divine intervention could succeed in changing such an entrenched system." Ramphele quotes Gandhi as a reminder that integrating the spiritual dynamic will enhance the quality of democracy. She (2008:146) quotes: "Mahatma Gandhi put it even more eloquently: 'Democracy must in essence, therefore, mean the art and science of mobilizing the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good for all.'" This reminder serves society well as a cue that the combination of all resources available to and in society must be utilized for sustainable transformation of society to take hold.

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[173] To read the complete document go to http://www.anc.org.za/ancdocs/misc/moralrenewal.html.

If social and spiritual transformations are *amaqanda ehobe* (eggs of a dove), what is a pathway that those on the margins of society must tread? Sider (2005:227) states: "Evangelism is central to social change. Nothing so transforms the self-identity, self-worth, and initiative of a poor, oppressed person as a personal, living relationship with God in Christ." It is agreed that this path can free a person from the ghosts of oppression. But this aspect alone will not bring about the targeted transformation perceived by a theology of transformation. As Sider (2005:227) continues: "Biblical faith, on the other hand, affirms the goodness of the created, material world and teaches that the Creator and Lord of history demands justice now for the poor of the earth." This equates to sharing the entire biblical vision. Only until the conversion of the individual reaches this level will society be trans-formed. Otherwise, it will continue to rock along as it has for millennia past.

The merging of spiritual and social transformation as *amaqanda ehobe* naturally moves the church or individuals within the church toward a more outward focus. This movement has gained momentum in the evangelical world by the increased use of the term missional. McLaren (2004:115) states the term missional "attempts to find a generous third way beyond the conservative and liberal versions of Chris-tianity so dominant in the Western world." The spotlight then turns from ME to WORLD. The church can be the conduit for this reversal of emphasis. McLaren (2004:118) makes a valid point, "it eliminates old dichotomies like 'evangelism' and 'social action.'" Kapolyo (2004:135) states: "Most of the people who argue over this question of evangelism versus social action have never really had to deal with personal hunger and material need on a daily basis." The outward focus of the church's ministry welcomes those who desire to embrace Christianity and con-

sistently directs the church's resources to be a blessing to those who join or do not join the Christian faith. McLaren (2004:119) lands a knockout blow: "Perhaps most profound and yet most troublesome, it gets us beyond the us-them thinking and in-grouping and out-grouping that lead to prejudice, exclusion, and ultimately to religious wars." Once this pervasive barrier is obliterated will social transformation for the sake of transforming society be at liberty to press ahead.

This aspect of developing the spiritual, which should naturally lead to social transformation, is movement toward proactive, sustainable social involvement. This will necessitate intentional outward looking ministry avenues of the local church. This will also entail getting to know the community that encompasses the immediate area around a church. Certain questions will need to be addressed. One must discover who are the people groups living around the church? What are the most pressing needs of these people? What resources does the church possess that they can share with them? How can the members utilize their gifts to meet the needs of those around the church, etc.? This will forego the question of what can these people do for our church? Answering the abovementioned questions will demand the church to get out of its comfort zone and into the realm of the unknown. This zone will remain unknown and mysterious until the church ventures into it and discovers the faces and names of those located within their zone.

6.5 – Summary

It was argued that *ubuntu,* as the keystone to a theology of transformation, needs to be recaptured. The Old and New Testaments stress this idea through relation-

ships with others. The Old Testament recalls the mind of the reader and audience to a time when they were emigrants in a foreign land. The New Testament states that love (αγαπε) implies to love the stranger, alien and emigrant (φιλοξενια). This is an attribute required for leaders within the church. The church's motivation for this ethos lies in the fact that we are all simply passing through as temporary residences.

The 18th and 19th centuries saw evangelicals being involved in social transformation. The conclusion of the 19th century brought about a debate between Fundamentalists and proponents of the Social Gospel movement. The thrust of this debate was over the infallibility/inerrancy of the Bible. Although it is a very important issue, it was argued that this debate has had a deleterious outcome in the arena of social transformation within evangelical circles. The emphasis on social conversion versus individual conversion made some evangelicals hesitant to engage in social transformation. The shift from evangelism to social concern divided the church into two groups: evangelical and ecumenical[174]. This division has given evangelicals a reputation for being irrelevant and socially aloof.

There has been an attempt by evangelical organizations to turn the tide on this reputation of aloof-ment. The 1980s seemed to be the decade when evangelicals felt the need to publicly proclaim their desire to become more socially responsible and active. The Lausanne statement on transformation was one such statement

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[174] Stetzer was asked in an interview about striking a balance between social justice and 'living out' the gospel in which he responded: "Now from my perspective I might think they are equally important, but we have to remember this: When you speak of justice, people will praise you, but when you speak of Jesus, they'll condemn you. But we can't speak of Jesus without speaking of justice and we can't biblically speak of justice without understanding Jesus, so ultimately we have to overcompensate in the area of evangelism because that's where there is resistance" (http://www.biola.edu/news/biolamag/articles/09spring/stetzer.cfm <Accessed 16/7/2009>).

toward this desired effect. Other writers have commented as well on the fact that evangelicals have more recently been attuned to the need to be proactive in the social arena.

The four types of evangelicals that appeared during the struggle against apartheid in South Africa were also reviewed. These four were characterized by their involvement or non-involvement in the struggle against apartheid. The churches comprising these groups ranged from the Dutch Reformed Church to the Pentecostal Church. The first group to emerge in this dialogue was the churches that felt as if the current political crisis of the day needed reflection theologically. Some of these groups reacted more against the liberalism, as they interpreted particular activism, than against the oppressive regime of the time. Others understood their place in society as indicating the points of interest of Christianity that were being violated by the social order. The final group imagined a new community would be established in the likeness of God.

A possible response by the church today was outlined in a theology of transformation. This transformative ideology is based primarily on a conversion of individual as well as societal ethos. The first step to arriving at a viable theology of transformation is in the notion of equality and dignity in humanity. The point was argued that the motive for this response is captured in the idea of *imitatio dei*. It was argued in chapter four that love of neighbor and emigrant are equally emphasized as being holy as YHWH is holy. The love one has for the neighbor or emigrant is a reflection of the heart and commences one on the road of holiness. These two could possibly be seen as two sides of the same coin.

When thinking in terms of *imago dei*, the equality, dignity and honor that every person, male and female, are created equal must be stressed. It was argued that in the beginning humanity was created equal. Somewhere along the way, stressing dominance/submissive issues interrupted this egalitarian environment. For a theology of transformation to take root in the heart of humanity this vital link in the process must be recaptured and reapplied. Even the NT writers capitalized on this idea of egalitarian roles. The 21st century church to be a proponent of change will have to grasp the idea of equality and debunk itself of dominance/submission and inferiority/superiority attitudes.

Theological education was proposed as a second component of a theology of transformation. This type of education is not devoid of social engagement but must be praxis-oriented. This form of education must become centered on social transformation. Theological students at every level must be inundated by the social ills that are affecting many in society. The days of ignorance about the conditions of those around us must be ended by exposing those preparing for a life of ministry to the dire circumstances being endured. Students must also be allowed to express their theological views through their cultural lenses. To force a Western flavored theological education upon non-Western thinking individuals would compromise the culture and its needs.

Another component of transformation is the embracing of unity amid diversity. It was argued that if solidarity is to be realized alliances must be established. This will take commitment on the community or church desiring to have an impact on justice issues. Once-off commitments will need to be supplanted with sustained

consistent involvement. This long-term commitment will be met with misunders-
tandings and challenges. The way in which these obstacles can effectively be
overcome is by getting to know each other. It is probable that we do not venture
outside our community or communicate with those from other communities with
any regularity. For these relationships to materialize into beneficial and edifying
unions, social action must become personal. If not, then social action will continue
to be to faceless, voiceless and especially nameless individuals.

The final component of a theology of transformation was the initiation of a Chris-
tian counter-cultural ethos. Young evangelicals and ecumenicals have grown tired
of the materialistic lifestyle of their parents and predecessors. They want to take
their evangelism and theology to the poor and abandoned ones in society as well
as other parts of the globe. The intentional communities desire to challenge their
contentment with evangelicalism. They are committing themselves, by monk style
or nazarite vows, to identify with the poor and marginalized by living among the
poor and attempting to develop community and individuals through various
means. This type of lifestyle is not without its problems to singles as well as fami-
lies embarking on this journey. These barriers can be overcome through commit-
ment to non-violent means to problem solving.

It was argued that the NT writers were not elaborating on the overhaul of society
but the creation of an alternative society within mainstream society. If the church's
goal is to transform all of society, then the degree of transformation experienced
by those on the fringe of society will be minimal. But if the church can become a
vital mouthpiece for those within the scope of their church's influence, could the

waves of societal change be felt more broadly and powerfully? This would entail a lifestyle that would be characterized by love for the 'other.' As the church begins to practice this alternative lifestyle, her understanding of 'neighbor' will certainly be expanded to encompass a wide range and variety of needs. This attitude or ethos would become dictated upon a service-oriented structure. The great would become the servants to all, especially the weak.

For all of this to happen a concentrated effort must be made toward the spiritual transformation of society. This component of a theology of transformation has been overlooked by many and observed by a few. Civil, religious and political leaders have heralded this aspect of transformation as vital for the health of a nation. These same civil and political leaders have sent out an SOS for the church to offer this facet of transformation. Has the church become impotent or negligent in her reply to this distress call? The church has the skills and resources to instruct society in its way to God in Christ. Those who have embraced this way of life need also to be navigated toward the path of justice and equality for all humanity. This type of guidance will naturally lead the church to focus more and more of their resources (economic and physical) out into their community.