RELIGION WITHOUT MORALITY: SOUTH AFRICA AND XENOPHOBIA IN A WORLD OF CHANGE

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Abstract

Xenophobia in South Africa vis à vis the vicissitudes of the contemporary world contradicts the general belief that Africans are inherently and notoriously religious. It simply depicts them as practicing religion devoid of good moral virtues: For Xenophobia is a gross abuse of the fundamental human rights, especially the right to life and freedom. This work examines the root causes of xenophobia in South Africa by tracing it's origin. Historical and culture centered approaches were used in analyzing the data collected from both primary and secondary sources. This work employs the theory of ethnic violence in investigating the reason behind xenophobia in South Africa; and the theory of consciencism in exposing the South Africans on how to overcome the psychological elements that spurs her citizens into xenophobic attacks vis à vis wielding the opportunities available to them in the contemporary changing scenes of the world. The study observed that a good number of South African citizens had been traumatized over time as a result of the violence and segregation inflicted upon the majority of the country's population during the apartheid era. They now feel cheated, dominated again in their father land, suffer from post-apartheid trauma and inferiority complex which provokes xenophobic tendencies over the progress of immigrants in their country. It is realized that if the South African's should employ the good virtues promoted by religion as all the world religions directly or indirectly promotes good moral virtues, they will overcome xenophobic tendencies and learn to embrace and welcome foreigners, and their edeavours; which in turn will promote their nations economy evenly to keep meeting the challenges of the times.

Key words: Xenophobia, Religion, World of Change, Vicissitudes, Foreigners, Moral Values, South Africa.

Introduction

The menace of xenophobia in South Africa is an issue that is resulting in intense tension and even violence by South Africans toward African imigrants thereby hampering external relations with other African countries and disrupting their opportunities. Xenophobia according to Redden (2008), became evident in 2008 when widespread violent attacks were carried out by crowds of South Africans against African immigrants and other South African citizens suspected of being foreign nationals. Other xenophobic attacks prior to that of 2008 attacks abounds, only that they were not full blown like that of the 2008 attacks.

Since 2008, many innocent foreigners have been murdered while enormous properties of the victims have also gone down the drain. No doubt as in the words of Kupoluyi (2017) that "xenophobic violence in South Africa has assumed epidemic proportions" (p.1). This of course, is deepened by moments of exceptional viciousness and wickedness. In recent times, many South African nationals have taken the law into their hands and displayed brutal justice on some other foreign nationals on any unsubstantiated and mischievous evidence.

Xenophobia as a phenomenon had been defined as the hatred and prejudice against "outsiders" or "foreigners", Laher (2009). Harris (2002) described it as a fear or contempt of that which is foreign or unknown, especially of strangers or foreign people. Crush and Ramachandran (2009) added that xenophobia can be described as "new racism" or "cultural racism" and in this, cultural rather than racial differences becomes the basis of exclusion thus differing it from "racism" proper. Thus, xenophobia relates to an act of violence that often culminates in terrorism meted to someone or group that the perpetrator feels they share no cultural or tribal relations whatsoever.

Since the world had not just been submerged to a global village but a global sitting room in the contemporary epoch owing to great advancement in information technology and international relations, it becomes evident that xenophobic tendencies in South Africa will only be displacing South Africa in the cosmic activities and relations. Moreso, for the fact that Africans are known for their deep religiously, Xenophobia in South Africa contradicts the religious inclination of Africans and poses them as hypocrites that practices Religion without exhibiting the good moral virtues that is associated with it. Xenophobia then creates problems to South Africans as it hampers external and even internal relations between South Africa and the rest of Africans, and to an extent, the

world at large. Their religion on the other hand is bankrupt for it makes no impact in the light of their xenophobic tendencies.

This work then attempts to seek lasting solutions to xenophobia in South Africa by tracing its root causes. It echoes a clarion call to South Africans to start living their religion as the good virtues being promoted therein will speed off xenophobic tendencies in their mindset. Once xenophobia is debunked from South Africa, they will be living up to theirs and the entire world's expectations as the "rainbows Nation" in the contemporary world of changes and opportunities; as against major humanitarian, political and ethical crisis being created by xenophobia in the country.

In lieu with the foregoings, this work employed historical and culture centered approaches in analyzing the data collected from both primary and secondary sources. The theory of ethnic violence posited by Horowitz (2001), was used in investigating the reason behind xenophobia in South Africa; while the theory of consciencism posited by Nkrumah (1970), was applied in exposing the South Africans on how to overcome the psychological elements that spurs her citizens into xenophobia attacks vis a vis wielding the opportunities available to them in the contemporary changing scenes of the world.

Theoretical Framework
It had already been indicated that this work will be employing both the "theory of ethnic violence" and "consciencism" in seeking solution to xenophobia in South Africa. Here deep rooted effort will be made in explaining each of these theories involved (respectively) and its relevance to the topic being addressed in this work.

The Theory of Ethnic Violence
This theory was developed by Horowitz (2001), a professor at Duke University and a leading academic on ethnic conflict. It fits in well in examining xenophobia in South Africa. Hangensen (2014), implied that according to Horowitz's assertion in this theory, both external contextual causes in addition to immediate locality-bound causes need to be considered when looking at violent outbursts like xenophobia. Locality-bound causes imply local and short-term issues and therefore also reflects spontaneity and the deep-seated emotions associated with outbreaks of violence.

In this theory, Horowitz (2001) maintained that violence against foreigners would emerge under very specific structural conditions. Thus, it is likely to surface where there is little fear that the police will protect the victims; implying that the police prejudice, bias or ineffectiveness favours the perpetrators of violence. Furthermore, the government authorities by implication condone the actions of the perpetrators, the police do not act against them, and the perpetrators do not fear reprisals from the targets of the violence. Du Toit and Kotze (cited by Hagensen, 2014), added that fluctuations in government policies also threaten the position of the instigators and these policies could push them even further down the social ladder.

This theory also posits who is likely to conduct a riot and how this will develop. According to Horowitz (2001), lethal ethnic riots, which are how some like Hagensen (2014) describe the xenophobic attack of May 2008, are attacks by one ethnic group on another group. Frequently the riots are conducted by a lower-ranking group who attack a more successful higher-ranking group. A group is motivated by fear of being pushed into a dangerous position and having their social status being reduced; (it might even be triggered as a result of past experience making it a perpetual trauma on the perpetrators psyche). This traumatic and inferiority complex induced fear then can lead to extreme physical harm to people whom they believe to be the cause of their (potential) decline in status. The targets are selected on the basis of the group they are perceived to belong to, on the basis of proximity, level of threat and (perceived) inability to retaliate. The aim of these attacks is to kill and to injure. Unlike genocidal violence, these attacks are not aimed at eliminating a particular group, but at rectifying perceived grievances regarding social status. Violence as Horowitz puts it becomes an end in itself and a way of sending a message to the victims.

Pertinent to this theory, the statement made by Mohamed Rashad an Ethiopian national quoting a South African Xenophobic perpetrator (personal communication, January 13th, 2018), runs thus: "The government is not initiating favourable policies for us, the law is forgetting us… soon we will also forget the law and deal with the foreigners stealing our birth right in our father land". This supports the idea in this theory. The foreign nationals become the victims of the circumstances of the self inflicted deplorable position they found themselves in. Applying this theoretical framework to the analysis of this research work, it will enable one to come to terms with the prevalence of Xenophobia and Sundry acts of criminality in South Africa. In this regard, it becomes evident that the phenomenon of Xenophobia in South Africa is driven by criminal quest for

effortless improvement in ones standard of living in an environment that more or less condones and conduces crimes. This equally is aided greatly by the apparent security services lethargy and indifference in punishing criminals, lack of good governance, maladministration and the socio-economic malaise that is not favouring the citizens; the trauma of past experience of the Europeans domination via apartheid syndrome, coupled with the fact that they are not all that industrious: The fallout is prevalence of criminal impunity.

The Theory of Consciencism
This theory was propounded by Kwame Nkrumah in his work "Consciencism: Philosophy and Ideology for decolonization". Nkrumah (1970), was projecting a tactics which the Africans in the present age needs to apply in fighting Neo-colonisation which he pointed out is a clumsy form of modern colonization wherein the western world will be dominating Africans again as African countries keeps employing policies of the West in solving all African challenges in the new age. The theory projects an ideology on how to solve the problem of uneasy co-existence between the three segments of the African society which are – the Traditional, the Western, and the Islamic. He maintained that the Africans needs to see the western ideologies enforced upon the Africans during the colonial era and the Islamic invasion which had to an extent won the hearts of many as Islam has come to stay in Africa, as a gainful experience towards fashioning out the African core potentials that will be all too African; intertwined with the positive ideas from foreign cultural ideologies to meet the challenges of the modern Africans and subdue post-colonial trauma.

This post-colonial trauma is the underlying factor that is causing the uneasy co-existence between the three segments of the African society as already highlighted. Post-colonial trauma as can be seen is affecting the South Africans. The dehumanization, barbaric and segregative undertone of the Apartheid meted on the South Africans results in their suffering of "Post-Apartheid trauma" which makes them see everything foreign and their endeavours as causing their own set-backs and unprogressive nature. Post-Apartheid trauma had an alchemic mode of making them unleash terrors in the xenophobic attacks against fellow Africans for they view them as being weak to defend themselves at present in their soil; whereas the westerners and foreigners from other continents living amongst them are spared and not perturbed for deep down them, the fear of apartheid still exists and keeps lurking in the darkness of their hearts. They need to become pro-active Africans and develop passion for fellow Africans and learn from their strife, wielding the past evils of Apartheid as a

stage passed in the formation of their nation and her development. Nkrumah, (cited by Smith, 1991), pointed out that consciencism indicates:

> The ideology of a New Africa, independent and absolutely free from imperialism, organized on a continental scale, founded upon the conception of one and United Africa, drawing its strength from modern science and technology and from the traditional African belief that the free development of each is the condition for the free development of all. (p.31).

It is pertinent to reiterate that this aspect in "Consciencism" is what this work projects as an ideology to be applied by South African's in curbing xenophobic tendencies lurking in them. Here it encourages the blending of different ideological sources together while not necessarily borrowing their entire frameworks. Nkrumah (1970), blended different sources from within Africa, the canon of Western philosophy, black intellectuals in North America and Europe, like Marcus Garvey and George Padmore; and elements of the Islamic thoughts. The underlying element in the afore-stated assertion is "building a United Africa where Africans understands themselves, learn from each other and apply together basic good elements of Western cultures in the general development of Africa to meet the standard of the present times". In this accord, there should be no room for xenophobia of any sort in South Africa as this theory even largely used traditional African cultural concepts.

It is however worthy of notting that the theory of "Consciencism" had been criticized as "Nkrumaism" – being too personal and just to promote Nkrumah's personal idealistic doctrines in a dogmatic style. Bretton (1964), insisted that it is "Utopiac" in nature and an incoherent ideology. He maintained that it is rather a vague framework supporting the cult of personality and the centralized rule of Nkrumah. In contrast, Smertin (cited by Opoku, 1988), criticised early works by Nkrumah from a Marxist perspective for distorting scientific socialism by combining religious and traditional elements. Irrespective of all odds, this work still upholds that the aspect of the African's learning from their past experiences and misfortunes; borrowing leaves from all the nations cultural elements that dominated them, and blending it with African traditional concepts to make it African as exposed in the theory of consciencism will aid the South African citizens in developing passion for foreign African nationals in their country. This will beat down totally the complexes (whether inferiority or superiority) in them

that fans the embers of Xenophobia. Xenophobic tendencies will totally be debunked from their mind set.

Africa and their Religious Consciousness

The nature of a being is that which constitutes the essence of that being. What pertains to the nature of a being is thus an essential element of the being in question. Omoregbe (2002a) affirmed that whatever is said to be of the nature of a being is something which is always present whenever and wherever the being in question is present. This equally sums up to his consciousness. Mankind is inherently and predominantly religiously oriented. Man is ever conscious of religion cause mankind always habours the tendency to depend on a higher "absolute order" that made manifest the "created order". Whenever and wherever there are human beings, there is bound to be religion, because religion derives from human nature. Omoregbe (2002b) reiterated that man is by his very nature a religious being just as much as he is by his very nature a social being. It behoves then that man's tendency to practice religion is a natural tendency, that is, a tendency coming from his very nature. He is totally conscious of religion and inherently inclined to it.

Man is naturally inquisitive. He thinks always about his surroundings and the essence of his existence. This provokes the deep rooted persistence search for the ultimate reality of being in essence. Little wonder Omoregbe (2002a), asserted that man is incurably religious; religion is equally as old as man on earth and will survive for as long as man survives on earth. There has always been religion in every part of the globe, in every culture, every civilization, every society, and in every age. History amply shows that nothing can wipe religion from man's consciousness. For instance, official persecution of religion by governments in history never succeeds in wiping out religion. In fact such a measure is counter-productive; it is perhaps the surest way to encourage the growth of religion. The most any anti-religious government can do is to drive its citizens from open practice of religion to secret practice. What is part of human nature cannot be wiped from the human consciousness, suppressed or prevented from expressing itself in one form or another for as long as human nature itself remains.

In lieu of the afore-stated assertions, one can easily grasp the case in Africa and their religious consciousness. According to Mbiti (1980), Africans are notoriously religious owing to the fact that they are human persons. It is in their nature. Each tribe has their own religious system with a set of beliefs and practices. Religion

permeates into all the departments of life so fully that it is not easy or possible always to isolate it. A study of the African religious systems is actually a study of the peoples themselves in all the complexities of both traditional and modern life. African tribes presently are so many and each has its own religious system. Thus for one to understand Africa, one must start from the study of their religious conception.

Religion is actually the strongest element in the traditional African background, and exerts probably the greatest influence upon the thinking and living of her inhabitants. For instance, in the traditional African parlance no one even the king can take a decision that will affect the general public without due consultation with the "chief priests" of the major deity in the peculiar land. Again, in the African traditional religious parlance, there are do's and don'ts, taboos and abominations all these are ear marked by each peoples religious regulations.

As it is; in order to portray vividly the major argument in this work, it is pertinent to streamline that the African traditional religions promotes basically good values and moral codes. Madu (2004), maintained that the African traditional Religion promotes and encourages brotherly love, justice, contentment and peace. Iwuagwu (1998) on his part declared that in the basic practice of the African traditional Religion, there is sanctity of blood, it is an abomination to shed innocent blood and it is equally punishable by death. Ezenweke and Ajakor (2009), went to the extent of declaring that almost all the religions of the world promotes good virtues and good moral codes. As a result of the religious consciousness of Africans today, many religious groups are being embraced and practiced ranging from African traditional religion, Christianity, Islamic Religion to various other world Religions. The three major Religions in Africa today being Islam, African traditional Religion and Christianity all promote good moral codes. One can now question where the practice of xenophobia in South Africa springs from.

Against this back drop, it is pertinent to posit Mbiti's (1980), assertion in lieu of the African's Religious consciousness as this will aid in driving home the focal point of this work viz:

> Wherever the African is, there is his religion: He carries it to the fields where he is sowing seeds or harvesting a new crop; he takes it with him to the beer party or to attend a funeral ceremony; and if he is educated, he takes religion with him to the examination room at school or in the university; if he is a politician, he takes it to the house of parliament.

Although many African languages do not have a word for religion as such, it nevertheless accompanies the individual from long before his birth to long after his physical death. Through modern change these traditional religions cannot remain intact, but they are by no means extinct. In times of crisis, they often come to the surface, or people revert to them in secret. (p.1.).

This sums up the African man's religious consciousness. If Religion exerts great influence on Africans; if his social life cannot be extricated from his religion and vice-versa; and if his religion and world religions at large promotes good virtues, vices like xenophobia in south Africa should not be thought of not to imagine its being acted out.

A Brief Historical Background to Xenophobia in South Africa
The theory of ethnic violence as has been exposited in this work clearly portrays that one of the root causes of the various streams of Xenophobic waves that the South Africans metes on foreigners (mostly African nationals) in their country is the feeling of being cheated and inferiority complex over the progress of immigrants in their country. Thus, they wrongly assumed that these immigrants are progressing and dominating them in all aspects of human endeavours in their father land. On this, Maromo (2015), reported that the former South Africans President, Jacob Zuma maintained that the Pretoria-South Africans are psychologically "sick" as a result of the violence inflicted upon the majority of the country's people during the apartheid era. This was actually a statement he made during the 2015 national freedoms day celebrations at the Union Buildings in Pretoria. In other words, the long period of apartheid oppression meted on South Africans by the Europeans had instilled into them the tendency to resort to the violence of Xenophobia; this had gradually evolved over time thereby becoming a kind of culture. They now launch xenophobia attacks on foreigners at various intervals.

On the other hand, Mail and Guardian (2011), as well as Muchiri (2016), both pointed out that the reason as to why the extended history of racial exclusion and violence, including political and criminal, had morphed into the xenophobic attacks presently witnessed across South Africa is rooted in the country's history of immigration. Migrants from neighbouring African countries had been entering South Africa for years. South African citizens equally embraced them; and they in turn participate in the social and economic development of the nation. The international organization for migration in South Africa (IOM)

(2012), recorded that much of South Africa's natural and mineral wealth, as well as the agricultural sector which is the largest in Africa had been produced on the backs of migrant mine workers and labours respectively.

South Africa had been receiving refugees and migrant workers from various African countries. Instances follows thus, as recorded by Bond and Ngwane (2010): South Africa received Mozambican citizens that sought asylum in their country in the 1980s owing to civil war in Mozammbique; in the 1990, conflict afflicted nations like Nigeria, Angola, Somalia, Rwanda, Democratic Republic of Congo (DRC) and Burundi fled their countries and sought asylum in South Africa. Mcknight (2008), noted that South Africa had received asylum seekers and other categories of migrants mostly from Zimbabwe, Somalia and the Democratic Republic of Congo, in addition to those from other neighbouring African countries such as Malawi and Mozambique between 1999 and 2007.

The International Organization for Migration (IOM) in 2012 estimated that the number of migrants residing in South Africa are 3 million. Whereas the United Nations High Commissioner for Refugees (UNHCR) (2006), documented that 114,500 refugees and 798,000 asylum seekers are living in South Africa. There still remains a large number of foreigners living in South Africa that were not documented, as Mcknight (2008), indicated.

South Africa attained democracy in 1994 after decades of apartheid rule and racial discrimination: They enacted a new constitution (1996) which introduced a raft of socio-economic rights to be enjoyed by all those living within the borders of South Africa. These included the right of access to housing, clean water, healthcare and social assistance. As can be seen, this constitution harbours generous human rights provisions to benefit both citizens and immigrants. The South African government equally introduced the Reconstruction and Development Programme Socio-Economic Policy framework (RDP) in 1994 inorder to enhance the realization of these socio-economic rights.

The truth remains that the democratic transition of 1994, the new constitution of 1996 with its wonderful human rights provisions for all and sundry, and the introduction of the RDP to enhance the realization of these wonderful socio-economic benefits did not eradicate inequality, poverty and insecurity in South Africa. Landau, Ramjathan-Keogh and Signh (2005), intimated that from 1994 onwards, Xenophobic sentiments against African migrants were nurtured and propagated through a sustained popular political rhetoric; with Mangosuthu

Buthelezi, who was the minister of Home Affairs from 1994 to 2004, appearing to be at the helm of affairs of this anti-immigrant crusade from the outset.

According to Landau, Ramjathan-Keogh and Signh (2005), in August 1994, while addressing the parliament, Buthelezi stepped up anti-foreigner rhetoric when he publicly accused foreign nationals living in South Africa of receiving benefits from the RDP programme at the expanse of South African Nationals, thereby posing a direct threat to the success of the RDP and to the safety and security of all South Africa. Such an inflammatory accusation coming from Buthelezi who at that time was the leader of the Inkartha Freedom Party (IFP), an influential opposition party, which had strong support in the Kwazulu Natal region; and being an important opinion shaper incited and triggered the Xenophobic attacks that the South Africans meted on foreigners in subsequent years.

In the rerecord of Neocosmos (2010), the earliest documented incident of Xenophobia violence against foreigners in South Africa took place in December 1994, barely months after Buthelezi's statements and shortly after the country's first democratic elections. In addition to Buthelezi, Crush and Wade (2016), recorded that some other South African politicians and some conservative South African academics were also responsible for escalating anti-Foreigner sentiments in the country. In 1997, the then Defence minister, Joe Modise, made a well-publicised statement blaming migrants in South African for the spiraling crime rate in the country. The South African Human Sciences Research Council once issued erroneous but highly inflammatory statistics, claiming that between five and eight million impoverished foreigners from African Countries had swamped South Africa. This served to provide scientific legitimacy to anti-immigrant crusaders as crush (2001), submitted.

One can judge for oneself that subsequent xenophobic tendencies erupts owing to the inciting statements against foreigners by erudite South African citizens. Up till recent times, xenophobic attacks had been occurring in various waves at various intervals. It is actually unpredictable. It can start up at mostly unexpected period and under least imagined circumstances.

The Persistence of Xenophobia in South Africa
It is quite unfortunate to know that a country that produced great Religious clerics freedom fighters and exceptional human rights activities like Archbishop Desmond Tutu and Nelson Mandela; will be wasting lives and enormous properties of foreigners on regular basis over what has commonly be referred to

as xenophobia. No doubt xenophobic violence in South Africa has assumed epidemic proportions, deepened by moments of exceptional viciousness and wickedness.

In recent times, many South African nationals have taken the law into their hands and displayed brutal justice on some other foreign nationals on any unsubstantiated and mischievous evidence. Thus xenophobic violence appears to be growing in geometrical proportion as each wave tends to record higher number of killings and waste of properties than the immediate past one. Applying the tool of the theory of ethnic violence, the reasons for the persistence of xenophobia in South Africa are not far fetched.

One of the findings in this work portrays that South Africans has this general feeling of insecurity that foreigners are taking over the jobs that should ordinarily be reserved for them. Hence, the logical way for them to show their grievance and antagonism is to launch attacks on such foreigners with the thinking that they would be protecting and jealously guarding what is solely and rightfully theirs.

Again, law enforcement agents in South Africa, most especially the police, appear to be slow in responding to distress call by victims whenever they are in danger. I.A. Hassen and H.G Muhammed (personal communication, March 13th, 2018) intimated that the police officers often take sides to the advantage of South Africans. Law enforcement agents are expected to perform their duties without any bias, fear or favour. The dwindling economic fortunes of South Africa Congress as Kupoluyi (2017) pointed out, is one of the reason for the South Africans xenophobic attacks. The main effect of that dimension is that many South Africans themselves are in dire need of employment as the economic situation bites harder.

Furthermore, as seen at the brief historical background to xenophobia in South Africa, many South African Youths are easily ignited by hate speeches that are carelessly proclaimed by their leaders and those people they hold in high esteem. For instance, Kupoluyi (2017), recorded that the Zulu King, Goodwill Zwelithini's unguarded and inciting utterances, some few years ago were blamed for sparking off rounds of attacks on foreigners: Buthelezi's and Modise's inflammatory accusations against foreigners had already been underscored in this work.

Finally, as already been established in this work; Africa is renowned for being highly religious. It behooves that their religiosity should be visibly externalized in all aspects of their endeavours. The South African citizens had forsaken the good virtues that religion promotes hence the vices rife in their society. The African traditional society is woven in religious setting hence there are do's and don'ts, taboos and abominable acts. One cannot do whatever one desires. The contemporary South Africa and her citizens had turned their backs on these good moral values. They no longer think of adding values into their lives or another person rather they bask in melancholy resulting in unnecessary outbursts of violence of xenophobia against foreign nationals and even fellow citizens that promotes international relations.

Conclusion

It is obvious that in this contemporary world of change, xenophobia in South Africa will incure more evil than good to the nation. A country that purports to be religiously inclined ought to be exhibiting the good values of religion in their lifestyle. Violent eruptions like xenophobia are traits that should for any reason not be linked to any religious practitioner. Religion without morality is dead and bankrupt. It is highly deceptive and counter-productive. Little Wonder Hopkins (n.d.), maintained that Religion without morality is a superstition and a curse, and morality without religion is impossible. Although Childress and Macquarrie (1986), pointed out that scholars like Richard Dawkins (The God Delusion), Sam Harris (The End of Faith) and Christopher Hitchens (God is Not Great), emphasised that Religion provide poor guides to moral behavior. While Singer (2010), cited the consequentialists as proposing that Religion is not required to provide a guide to right and wrong behavior. However, that is not the basis of this work as this work maintains that religion is the basis for good morals and African traditional religion upholds good morality through and through.

Academics and top political figures and leaders that the South African's and their Youth in particular hold at high esteem; who more often than not makes inciting remarks about foreign nationals in their land that triggers Xenophobic violence appears to be ignorant or oblivious of history: Or probably, are lying to their conscience. The fact remains as had been discovered in the course of this research work that foreigners in South Africa contributed immensely to the Economic growth and all round development of South Africa. Fayomi, Chidozie and Ayo (2017), intimated that Nigeria and other African nations played a vital role in South Africa's struggle for their liberation from the shackles of apartheid.

For instance, many Nigerian music artistes like Majeck Fashek posited powerful renditions in their own little way not to talk of the role of other political figures in Nigeria and beyond against the apartheid regime; which eventually collapsed after many years of struggle.

The afore-stated fact on the combined role of other African nations towards fighting Apartheid is typical of what this work projects on consciencism. Consciencism breeds brotherhood and unity of purpose amongst African Nations. South Africa needs to go back to the drawing board and re-orientate themselves with the teachings of consciencism. Definitely, the Europeans that employed apartheid regime against the South Africans will be disappointed in them as they are going about emitting that which is worst than apartheid.

Furthermore, the negative impacts of xenophobia in South Africa can never be over-emphasised. It will not allow the nation to meet up with the challenges paramount in this contemporary world of change. Oyelana (2016), pointed out that xenophobia breeds an atmosphere of hostility and distrust in society. This can lead to the decline in the number of migrants to that particular society. This actually is affecting South Africa adversely. They are now being deprived of the influx of talent and resources they supposed to be accruing from foreign nationals in their country. Xenophobia in South Africa will sooner than later turn the society into a closed one; where there will be no introduction of new ideologies, innovations, and thought processes. It will also have long-term effects on the tourists as well, who will be advised against and also prefer not to visit such a volatile region. This will result in the loss of a chunk of revenue, and various industries that come associated with the tourism sector will be hit.

Another negative impact of xenophobia in South Africa in lieu with the changing scenes of the modern world is that South African nationals and companies in other countries could suffer a backlash as a result of the attacks on foreigners in their nation. In this, South Africa will be looked down upon by others and on a global platform as well.

Finally, this work still affirms that volatile violent eruptions like Xenophobia is not typical of Africans. It is actually a psychological problem and stance that South African nationals needs to combat at all cost. Africa is known for embracing strangers and foreigners and that was why the Westerners were able to easily permeate African societies and systematically plundered and used them. Moreso, the Africans inclination to Religion is another means through

which the listeners easily gained access to African societies. Africans are highly Religious and tend to abide by the dictates of their Religions. South African citizens should go back to acquainting themselves with good religious morals as is the bedrock of African societies.

Recommendations

This work had realized that practicing religion without positing or exhibiting good moral values can lead one to the worst extreme of portraying and engaging in vices and inhuman barbaric acts. Since it can be frustrating to engage in empty religious practices that leads to nowhere; like the South Africans that had forsaken the old cherished Religious values that the African Traditional Religion and other Religions in Africa leaves as a print in the sand of times to the moral decadent act of xenophobia. This work as a result, proffers the following recommendations:

Religious leaders in South Africa should embark on public enlightenment campaigns reflecting the need to express good moral codes both in public and private lives which the African Traditional Religion as well as other Religious groups in Africa is known for. Moral instruction lectures and studies should be introduced in primary and post primary education system in South Africa to nurture pupils and students on the need to leading good live and adding values to oneself.

South Africa citizens should understand that in the face of the changing scenes of world events, they cannot just be living as South Africans when they need the expertise brought by some of the foreigners. Inorder to grow and develop as a nation, they should not be operating in isolation because the world is so full of ideas that they can use to grow as a nation. This is part of the projection from the theory of consciencism; South Africans should embrace other African foreign nationals in oneness of purpose. They will achieve greater heights as they learn to co-exist with other African nationalities. Instead of viewing them as enemies, they should perceive them as a source of information. They should learn from other African foreign nationals as the secret to the development of nations lies in the ability to embrace and learn from foreigners; as in healthy international relations.

The government of South Africa and their security agencies should sit up and take the bull by the horn in dealing with xenophobia in their country. They

should not be complacent over the issue, as that is one of the reason xenophobia persists in the country. They government authorities should work hand in glove with the security agencies; being apt to apprehend, prosecute and convict anyone culpable in xenophobia attacks.

South Africa government should employ policies limiting the number of immigrants they can accommodate in their country inorder to avoid over populating the country with immigrants thereby struggle for the scarce means of survival with the citizens sets in. the dwindling economic fortunes of South Africa over the years under the ruling African National Congress is obvious. The main effect of that angle is that many South Africans themselves are in dire need of employment as the economic situation stings harder. Thus, the xenophobia is South Africa is partly a clear manifestation of the poor state of the South African economy.

Finally, this work submits in line with Kupoluyi's (2017), injunction that African Union should step in and condemn the wanton killings of fellow African nationals in South Africa. Stiffer penalties should be meted out to defaulting nations within the Union using diplomatic channels. South African leaders and political figures should guard themselves against inciting speeches and statements against foreign nationals in their land that triggers xenophobia. Education should be made free at least from primary to secondary level inorder for the average South African citizens to be learned. It is obvious that the ones opportuned to be educated rarely gets involved in xenophobia violence since they understands the implications on the long run.

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