# Xenophobia

## A Contemporary Issue in Psychology

# XENOPHOBIA:

## A Contemporary Issue in Psychology

For Cee-gee
With love from
mom
19/10/08

## Edited

**A.A. OLOWU, Ph.D; F.C.I.P.M; pn&m.**

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# CHAPTER TEN

## THE LOGOTHERAPIST VIEW OF XENOPHOBIA AND VIOLENCE IN SOUTH AFRICA

**ASAGBA, R.B.**
DEPARTMENT OF PSYCHOLOGY
UNIVERSITY OF IBADAN, IBADAN
OYO STATE, NIGERIA.
rbasagba@yahoo.com

## Abstract

*This paper looks at the logotherapeutic view of xenophobia in South Africa. The author would like to express displeasure at how many Nigerians had quickly reacted by condemning the action and narrated how many countries, especially Nigeria, had given South Africa assistance to gain freedom from the apartheid regime. This was in virtually all dailies in Nigeria. We have not shown maturity in this regard. We need to show maturity like the way the President; Umaru Yar'Adua handled the case by visiting South Africa to discuss with President Thabo Mbeki of Souh Africa. However, the author personally condemns the barbaric act of xenophobic violence in South Africa.*

## Introduction

The President of Nigeria first of all "lauded the South African government for its handling of the situation and for not planning to deport illegal immigrant like most countries would have done." Then, "he averred that good governance and accountability on the continent were the only way to overcome its problems".

Furthermore, the President said that "these challenges are surmountable only if we all sufficiently subscribe to the tenets of democracy, good governance, accountability, transparency, due

process, equity, justice and focus on  pro-people leadership across the continent". (Adewuyi, 2008).

We must also realize that "South Africa's president, Thabo Mbeki, had earlier tendered apology to the Nigerian leader concerning the riots that had affected Nigerians in the country.  He also stated that his government was against the placement of affected people in special refuge  camps as it would be detrimental to their reintegration into the society" (Adewuyi, 2008).

This is why we all need to work with the government to find out the cause of the xenophobic attack and see how we can all prevent future occurrence. We do not need to deflate the ego of the South Africans and lower the self esteem of the people because we had helped them in the past.

We must also realize that when we were helping them, we did not sign  any contract with either the government of South Africa or its people that after assisting them to gain their freedom our people from Nigeria and other parts of Africa would migrate to their country to live and work.  As a result of this, we do not need to be reminding them all the time how we helped them in their liberation struggle from the apartheid regime.  This could affect our relationship with them and result in negative perception of us. It is like a mother whose adult child has done a terrible thing to her and she keeps reminding the adult child how she had clothed, fed and cared for him at chilhood.  After several times of nagging the adult child, he or she would be tired of the mother.  This action from the mother could affect both the love and relationship between the two of them.  But, a mature mother would like to find out the cause of her adult child's terrible behaviour and try to prevent future bad behaviour from her adult child.  This would improve their relationship.

Therefore, we need to forget about how we have helped the South Africans in the past if we want the good relationship between the two countries to last.  Instead, we need to investigate what  led to the barbaric act known as xenophobic violence in South African and see how to prevent future occurrence. In the same vein, this paper would be looking at the following issues: the meaning of logotherapy and how logotherapy's terms known as "existential frustration" and "existential vacuum" are seen as determinant factors in xenophobia and violence in South Africa.     Frankl's model of the search for meaning would be used to explain the xenophobic violence and application of logotherapeutic principles to combat or curtail xenophobia in South Africa.  Finally, the paper would demonstrate how this view supports the South African constitution and

logotherapy by Cloete (1998). It is expected that the readers would find them useful and gain something from these issues raised in the paper.

## II.    What Is Logotherapy?

Logotherapy is a therapy through meaning, developed by an Austrian psychiatrist, psychotherapist and philosopher in the 1920s. Logotherapy is built on three pillars. That is, the freedom of will, the will to meaning and the meaning of life. The freedom of man is expatiated in logotherapy. Frankl (1984 & 1988) posited that man has freedom to make choice out of many alternatives in life. This is why man is different from animals and plants; because man is the only species that can think rationally and decide by making choices.

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

The will to meaning is the primary motivation in man according to Frankl (1984 & 1988). This is different from Freud's principle of the will to pleasure or Adler's principle of the will to power.

"This meaning is unique and specific in that it must and can be fulfilled by him alone: Only then does it achieve a significance which will satisfy his own will to meaning" (Frankl 1984).

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

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

Fankl (1984 & 1988) posited that man can discover meaning through three different avenues as follows:

1.  by creating a work or doing a deed
2.  by experiencing something or encountering someone and
3.  by the attitude we take toward unavailable suffering.

Man's reaction to these stated avenues to the meaning of life indicates that man, being human, makes his or her responses to the world by acting responsibly. "As each situation in life represents a challenge, to man and presents a problem for him to solve, the question of the meaning of life many actually be reversed. Ultimately, man should not ask what the meaning of life is, but rather he must recognize that it is he who is asked. In a word, each man is questioned by life, and he can only give answer to life by answering for his own life; to life he can, only respond by being responsible. Thus, logotherapy sees in responsibleness the very essence of human existence "(Frankl, 1984).

### III. "Existential Frustration" And "Existential Vacuum" As Determinant Factors In Xenophobia And Violence In South Africa

In logotherapy, the primary motivation of man is to search for meaning. The search for meaning has been with us since the time of Adams. Lukas (1986) has made us realized that in the Twentieth Century the liberation in many countries in the West has not gone well without "maturity" to handle the freedom. As observed now, by many people reading this paper, the same even worse things such as poverty and corruption are happening in all countries in Africa after they have all gained independence.

Asagba (2006 & 2007) confirmed that traditional values in African countries had crumbled since their independence. These are more remarkable than in the West Lukas (1986) posited that "our problem with meaning is indeed linked with the question of freedom. For many, freedom has positive constraints. We long for it but forget that we can lose our way in unstructured freedom. We are free to walk in any direction; there are no barriers. But neither are there guideposts to a goal. In an open field we can get lost easily".

Our liberation is not without problem attached to it. For instance, Lukas' (1986) demonstrated the following as being associated with our liberation:

Firstly, the family institution which influenced marriages in olden days has broken down. As a result, we have freedom to choose the type of partners we want in marriage without the influence of parents. This and other factors have increased the number of divorced mothers or fathers or single parents all over the world from which African countries have not spared.

Secondly, woman's changing roles from her place in the home to join the labour force have not gone without a price because "she faces the double or triple pressure of taking care of the home, rearing the children, and establishing herself in a profession. This is finding personal fulfillment and severe conflicts arise between is family and professional responsibilities." This is worse in African countries where there is no provision for government assistance for daycare and welfare services for children.

Thirdly, liberation from sexual restrictions of the past opens space for indiscriminate use of different devices to promote sexual potency or orgasm which is eventually followed by sexual dysfunction without human caring and affection. As a result, people are dissatisfied and not capable of loving. They are disgusted.

Fourthly, the childrearing pattern is not also spared from the liberation. For instance, the children "are raised and without guidance without role models, and with almost no restraints; and never before have we experienced such demoralization, aggressiveness or reaction of young people against themselves and their environment."

Fifthly, religion is also affected because our beliefs are no longer trusted. The religion that used to bring people together has disappeared. The new ones are now springing up with no values and morals to preach to the congregations. Considering all these problems associated with liberation or freedom, Lukas (1986) questioned whether it is alright for people to have freedom "if freedom results in insecurity". Lukas says that it is alright to have freedom but advocates the need for "maturity to make meaningful use of it ". Therefore, the South African people as well as other Africans need maturity to use our freedom.      That is, our freedom must be accompanied with responsibilities,   by seeing meaning in one's life and being sensitive to the needs of other people around with love and care. As a result of the ability to detach from oneself and serve or encounter other people, this is what Frankl termed self transcendence. It makes us different from animals and plants because it is man who can think rationally, relate to other human beings by loving and encountering or creating things or posses the

ability to have positive attitude toward conditions we cannot change. Therefore, "self-transcendence represents our ability to reach beyond ourselves for the sake of someone we care about, or for the sake of a cause we are committed to" (Ernzen, 1989).

Guttman (1999) also confirmed Frankl's concepts of meaning that "when a person is unable to discover, recognize and accept meaning, he finds himself in an "existential vacuum". This vacuum cries out for fulfillment. Those who are unable to fill their lives by finding meaning are apt to pay a price in the form of psychiatric symptoms, such as anomie, addiction and aggression, which in their severest forms lead to what Frankl has termed "existential neurosis". These persons suffer from anxiety and depression."

Frankl (1984 & 1988) had long discovered from his theory and experience in practice with patients and statistical data from the population in different countries that "existential frustration" and " existential vacuum" usually manifest in depression addiction and violence which he termed "mass neurotic triad." This can be found in most countries of the world as a result of globalization, especially in South Africa; Existential neurosis" can also manifest as existential phobia in which xenophobia is one type of phobia. That is, the fear of strangers or foreigners. In South Africa, they are not only having xenophobia but they are also aggressive to foreigners by killing and burning their fellow human beings. All these could be regarded as the result of "existential vacuum" that leads to existential neurosis, for instance xenophobia.

During the apartheid regime, "responsibility was given and unquestioningly accepted". But the post-apartheid period has provided freedom for everyone in South Africa. This freedom must be accompanied with responsibility and maturity. We have to realize that "where responsibility is not accepted from authority responsibleness must come from within. Responsibleness means inner discipline. We respond not because we are forced to but because we so decide. Traditional authorities, such as priest, king, father or teacher may impose responsibilities but not responsibleness because responsibleness results from our own decision. Responsibility without freedom is tyranny, freedom without responsibleness is arbitrariness, leading to boredom, emptiness, anxiety, and neurosis" Fabry (1987) or xenophobia in South Africa.

It could be observed that the fact that South Africans have more freedom power, economic and educational opportunities than previous apartheid regime does not make them happy and enjoy life. This has confirmed Frankl's logotherapy view of human nature.

That is, man's motivation in life is not to seek for pleasure as Freud indicated or to seek for power as Adler also indicated in their theories of man's motivation. Because majority of people in South Africa have acquired pleasure in form of wealth and material things than what they had during the apartheid regime, yet, majority are not satisfied and happy with the situation in South Africa. Also, they have acquired power in form of freedom (from the white rule) since 1994 but have very few things to show for their freedom. Unless they have to use their freedom with responsibility and maturiuty as already noted.

Apart from xenophobia the "mass neurotic triad", such as depression, addiction and violence/aggression which are manifested from the existential vacuum and frustration are also confirmed in the literature For instance, South Africa is ranked the highest level of alcohol consumption per drinker all over the world putting it side by side with the UK and Ukraine (Rehmn, Rehn, Room, Monteiro, Graham, Reln ,Sempos, Frick & Jernigan (2004) & Parry 2005). Likewise, South Africa has constituently witnessed the highest rates of recorded homicide in the world as well as violent property crime (Schinteich and Louw, 2001). Also, the South African Police Service, 2002, reported rates of murder to be 33, 3 cases per 300 and house breaking (residential) 493.9 cases per 100.000) in the first nine months of 2001. Furthermore, out of the approximately 2.5 million cases of crime reported in South Africa between April 2004 to March 2005, violent crimes comprised 36% cases.

"In spite of its five per cent economic growth in the last three years, anybody who has visited the shanty townships and ghettos of South Africa recently would know that something was bound to give way sooner or later. With unemployment at 23 per cent (300 per cent among blacks) in a country where 19,000 murders were recorded between 2006 and 2007 alone, some people were found to take the heat" (Ayorinde 2008).

Frankl's model on the search for meaning could be used to explain South Africans' xenophobia and violence.

**Frankl's Model of the Search For Meaning**

When man's meaning of life is being frustrated, it would be manifested
in "extential frustration" vacuum which can result in "existential vacuum" or "existential neurosis". According to Frankl (1984 & 1988) Fabry (1987) and Lukas (1986) the traditional values have been crumbled in the contemporary society. South African people are spared in the chaotic world. As a result of this phenomenon, observations of the types of groups are made in the psychotherapeutic practice for the people who are in need of help. Although, these individuals are "neither necessarily sick". One group belongs to what Frankl and Lukas termed "people in doubt". Majority of the people mostly young persons and other adults who are not mature get stoked in "adolescent insecurity". To this group of people "everything seems negative and questionable"; "they are searching for a goal to pursue, an ideal to believe in, a task to fulfill because they find themselves in a horrendous emptiness which Frankl has termed the "existential vacuum". They see no purpose in their lives and are searching for meaning. Frankl and Lukas have made us realized that there is nothing wrong in searching for meaning in life. That is, it does not mean one is sick because searching for meaning in life is part of life, that "every person has to go through this stage to find a personal value system to reorient goals and life content". But there is problem with the individuals' whose search for meaning "gets stuck in a permanent state of doubt and no further growth takes place, serious neurotic, psychotic, or depressive consequences may result" (Lukas 1986).

The second type is termed by Frankl & Lukas as the "people in despair". They also are "neither necessarily sick". "They once had a meaningful life orientation but either lost it through a blow of fate or now find it insufficient or disappointing". These individuals may have everything such as "(a life time of pleasure, power or wealth" and yet be suffering from "existential frustration" or "existential vacuum" by having the feeling of meaninglessness.

Lukas cited Kratochivil in Chechslovakia who built on Frankl's logotherapeutic principles by dividing individuals who have found a value orientation into two groups. While the first group has found security in a "parallel value" the second group has found security in "pyramidal value system". Kratochvil explained that individuals in parallel value have many different strong values side by side each other. For instance, a person who is fulfilled in his

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career and his family and enjoys his variety hobbies as well as his religious activities. All these are parallel strong values for him which contributes to his meaning orientation. These have made him or she fulfilled in his or her life. Whereas in the pyramidal value system a person places one of his or her larger values at the top of all his values in life, his or her other values are ranked below one another like pyramid. Therefore, the person focuses on only the top large value and neglects these values below in the pyramid. That is, a man who finds his fulfillment in his career and neglects other values such as his family, hobbies, or religious activities. Also, any priest or Imam who neglects his family, hobbies and other values in his life and focuses his attention on his religious activities in church or mosque. Or a mother who focuses on her childrearing but neglects everybody and other activities around her.

Although, all the individuals in both parallel value system and pyramidal value system are happy and have a sense of meaning, they do not suffer from inner emptiness. But, those individuals in parallel values system "are healthier and more stable than those ones in a pyramidal value system, because if the large value fails the person will quickly plunge into existential frustration and suffer "existential vacuum" because those lower values in the pyramid "are not significant enough to take top one's place. For instance, the person who shut up his world by focusing solely on his career would, after his retirement, he would find it very difficult to replace other values with the top large one in the pyramidal value system which is his career. This could make him plunge into "existential vacuum". Likewise, the priest or Imam when he retires from the church or mosque as the leader. He might find it very difficult to replace his top large value. Also, the mother whose focus in on her children. When the children grow up and leave the mother. She might find it very difficult to adjust and replace her top large value with the lower values (Lukas 1986).

All these do not happen to those in parallel value system because "it is much easier to replace the loss of one value by others of equal significance". For instance, the man in the parallel values system who retires would be happy because he would see it as an opportunity to have more time for other values such as his family, hobbies and religious activities. He will not experience existential vacuum or frustration.

Furthermore, a mother whose children had left home in parallel value system would see it also as an opportunity to have more time for other activities. Likewise the priest or imam.

Therefore, "a parallel oriented value system provides options and allows for compensations to shape life an new" (Lukas 1986).

It is pertinent to note here that individuals in parallel value system "tend toward fanaticism and intolerance". They found it very difficult to understand other people. It might happen that the South Africans might not understand why those foreigners have to leave their countries and compete with them for jobs or housing and so on. For instance, "the mother who lives only for her children finds it difficult to understand another person who places her child in a child care center so she can pursue a career. The workaholic does not easily understand someone not primarily interested in a career and "wasting" his time on hobbies. The religious fanatic is tempted to convert others and condemns "unbelievers". People with a pyramidal value structure do not get along easily with others who have a divergent value, and may treat them aggressively or contemptuously" (Lukas 1986). Whereas individuals in parallel value system are "people with a wider value spread find it easier to form interpersonal relationships. The man who loves his wife and children, finds fulfillment in his work, has a hobby that fascinates him enjoys mountain climbing and playing music, has a greater understanding for a diversity of people". These views could let us understand the xenophobia in South Africa. Probably, they need to expand their values into parallel value system through seminars and workshops.
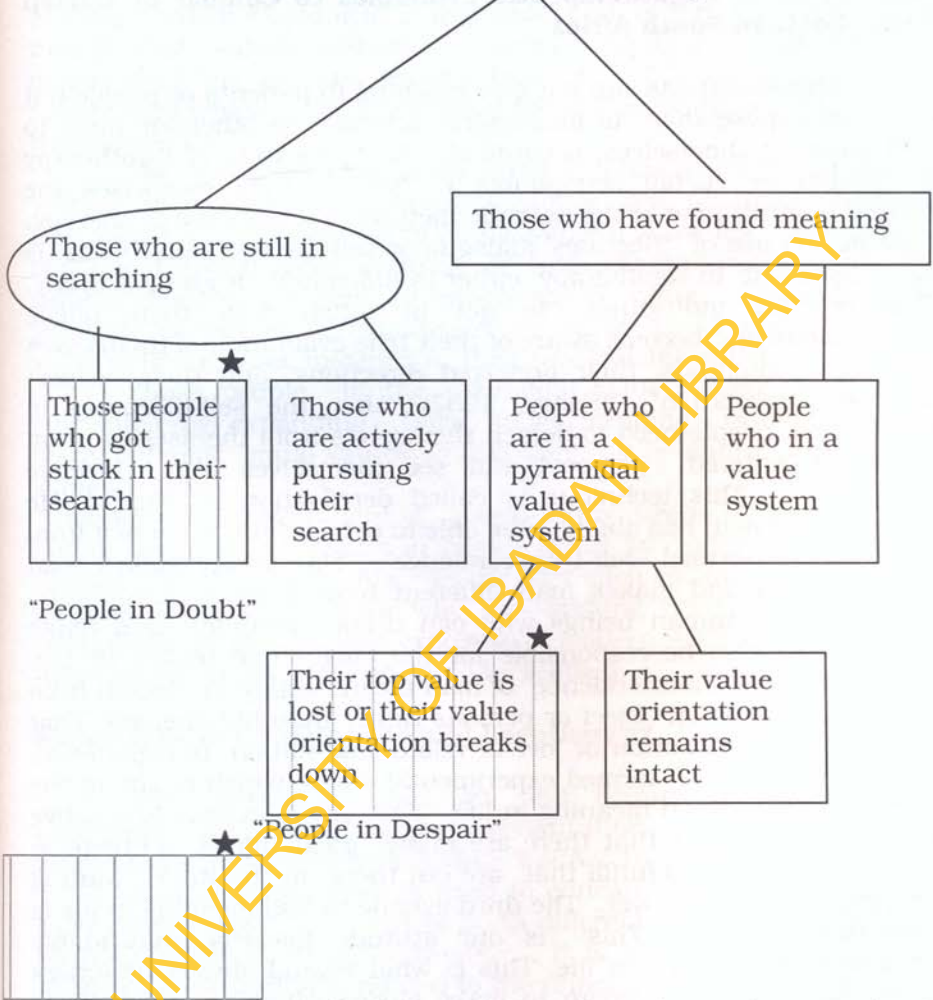
As shown in the diagram supplied all people are in search of meaning while some are still searching others have found meaning. Those who are still searching on the left side are in two groups: one group got stuck while searching; they are experiencing "existential frustration". They are doubting their existence. Frankl and Lukas called them the "people in doubt" whereas other group are still actively searching and they do not get stuck. The other group on the right side of the diagram are those individuals who have found meaning but they are also in two groups; one group in pyramid value system and the other group in a parallel value system. Those in these two groups are mentally healthy and stable.

But, people in the pyramid value system fall into two categories. While some individuals have their value orientation intact as long as the top strong large value remains at the top there. Those people are healthy and stable. But the other individuals in the same pyramid value system are those people whose top value orientation are lost or breaks down for one reason or the other. As a result of this, they are despaired which Frankl and Lukas termed " people in

despair". It is hypothesized by the author of this paper that both individuals who belong to the "people in doubt" and "people in despair" because they are existentially frustrated and experiencing "existential vacuum" might led credence to xenophobia in South Africans who might have belonged to these two group s, namely "people in doubt" and "people in despair because of their long years of exposure to the apartheid regime. Also their expectations in the post-apartheid era have not been met by their government. They might find it very difficult to understand why many foreigners have come to take their jobs and compete with them while some of them are unemployed. We need to undertake research on this point to acertain the fact..

## All People in Search of Meaning

Those who are still in searching

Those who have found meaning

Those people who got stuck in their search

Those who are actively pursuing their search

People who are in a pyramidal value system

People who in a value system

"People in Doubt"

Their top value is lost or their value orientation breaks down

Their value orientation remains intact

"People in Despair"

The "people in doubt" and "people in despair" are prone to xenophobia and aggression and violence. Adopted from Lukas 1986 pp. 6 & 9.

## Application of Logotherapeutic Principles to Combat or Curtail Xenophobia in South Africa

Logotherapists can not give meaning to patients or people but they can expose them to meaningful activities in other for them to find meaning themselves, accordingly the application of logotherapy to combat or curtail xenophobia in South Africa comprises the extensive utilization of the Socratic method of counseling or therapy. That is, the use of "Socrates' dialogue or self-discovery discourse" is very important in logotherapy either in individual or group therapy. This enables individuals "to get in touch with their noetic unconscious and become aware of their true evaluation of themselves and their potentials, their preferred directions and their deepest meaning orientation" (Fabry, 1987). After the self-discovery of themselves, people need to detach themselves from themselves (from their self-centered persons) and see themselves from objective perspective. This technique is called dereflection by Frankl. He believed that man has ability to be able to detach him or her self from self which is termed "self-transcendence". This ability makes man solely human and makes man different from animals and plants. Because it is human beings who can think rationally and make choices and also be responsible for the choice one makes in life. Therefore, "self-transcendence" of man means ability to detach from oneself and focus on object or persons rather than him/herself. That is, someone to encounter or love or relate and nation to experience. This is what Frankl termed experimental value which is one of the three avenues to find meaning in life. The second avenue is creative value which means that there are many great things to create in life, task or goals to fulfill that are out there in the world waiting for individuals to discover. The third avenue to find meaning in life is attitudinal value. This is our attitude towards unavoidable situations or suffering in life. This is what Frankl always hammers upon that we have freedom to make choice which is our attitude toward any unchangeable condition in life.

Lukas (1986) noted that application of logotherapy could be followed up with four steps in therapy. The same thing goes for the application of logotherapy to combat or curtail xenophobia in South Africa. The first step is to make the people of South Africa to distance themselves from the symptoms of xenophobia. This would allow them to see xenophobia from the objective point of view. After detaching themselves from the fear of foreigners, they would be able to put themselves in the foreigners' positions which would be

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

The author of this paper must emphasize here as already written before, that logotherapists cannot give meaning to people. But people can be exposed to all meaningful activities which people can find through three avenues to find meaning such as creative value, creative activities, or experimental value. This is to make someone encounter or experience nature or works and attitudinal value in order to see meaning in their unavoidable suffering.

Those people in the pyramidal value system need to be reoriented by expanding their values/meaning orientation with many different equal values so that they can be shifted into parallel value system.

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

## South African Constitution and Logotherapy

The presidents, ministers and deputy ministers should remember the South Africans constitution – "oaths and solemn affirmations prescribed by schedule 2 of Act 108 of 1996".

Furthermore, there is need to educate South Africans about their constitution. This has to be in different languages which can be understood at the grassroots. It is an irony that the South African's constitution is related to the principles of logotherapy. Yet, there is existence of xenophobia in South Africa which is against their constitution. This was confirmed by Cloete (1998) that "all these provisions of the constitution focus on the responsibility of the public institutions and functionaries to satisfy the needs of the people. The provisions of the constitutions are intended to give every person living in South Africa meaning in life".

To be precise, the followings are the "addendum to article" titled "Public Administration and logotherapy: Meaning for all South African" by Cloete (1998).

"1.   **Chapter 2 of the Constitution Act 108 of 1996**  contains the Bill of Rights which is intended to be a cornerstone of democracy in South Africa.  The significance  of the **Bill of Rights** is that it proclaims the freedom and security of every person including the right to-
* Bodily and psychological integrity
* freedom and religion, belief, opinion, expression, assembly, association, movement and trade, and occupation or profession;
* own property and adequate housing, access to food, water and social security, education and law courts.
2.  **Chapter 3 of Act 108 of 1996 on Co-operative Government** provides that all institutions in the national, provincial and local spheres of government must work together to
* Preserve the peace;
* Secure the well-being of the people;
* Provide effective, transparent, accountable and coherent government;
* Foster friendly relations, by supporting and committing  each other and adhering to agreed procedures, and
* Co-operate with one another in mutual trust and good faith to settle disputes with every reasonable effort before going to the courts of law.
3.  **Chapter 10 of Act 108 of 1996 on Public Administration** provides that in the provision of services public institutions must give effect to basic democratic values and principles including -
* A high standard of professional ethics;
* efficient, economic and effective use of resources;
* development orientation
* impartial, fair, equitable and unbiased provision of services;
* accountability;
* fostering of transparency with the provision of timely accessible and accurate information;
* career development and management practices to maximize human potential; and
* public administration broadly representative of the South African people with employment and personnel  management practices based on ability, objectivity, fairness and the need to redress the imbalance of the past to achieve broad representation."

Therefore, education of the above stated constitution should not be left to the government alone.  Some institutions can join in this crusade.   For instance, logotherapy courses are offered in University of South Africa, (UNISA).  Members of the staff can also be

involved as well as other institutions. Furthermore, Humanitarian Organizations, NGOs, Civil Society Organizations, Human Right Organizations should join in organizing workshops or seminars for the people of South Africa about their constitution which is similar to the use of principles of logotherapy in South Africa.

Asagba (1996) had made us to realize that as "Logoi-education is needed to promote logotherapy, democracy education is needed to promote democracy. This education is not just a transmission of tradition and knowledge but also the use of the Socratic dialogue where the objective us to let everyone be "informed, sensitive and responsible." Logotherapy is "education to responsibility. Not only responsibility, but also "responsibleness" is required. As logotherapy uses these terms, "responsibility is imposed from outside; responsibleness is freely chosen.

Everyone should help build the country. There is no leader that can do everything for the citizens. Everyone must contribute to the country, and all must work together regardless of religious or political background. The traders must learn to be considerate to the buyers, and the transporters to the commuters. People traveling abroad should contribute their expertise when they come home; and those living outside of the country should come home to contribute theirs. (**Asagba, 1996**).

## Conclusion

This paper has discussed xenophobia in South Africa from the author/writer's point of view. This is followed by what logotherapy is about in one of the schools of psychotherapy. Therefore, logotherapeutic view of xenophobia and the existential frustration and vacuum as determinant factors in xenophia and violence in South Africa were highlighted These were followed by the Frankl's model of the search for meaning and it was demonstrated by adapting the Lukas' diagram of the search for meaning. Then, the application of logotherapy in combating or curtailing xenophobia in South Africa was emphasized with an argument of following the South African constitution which is similar to logotherapy that means meaning in all people in South Africa. The paper concluded that workshops and seminars on the constitution should not only be organized by the government but also by NGOs, Civil Society Organizations, Human Rights Organization and others in South Africa.

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