

Afro-Phobic Attacks and Human Security: A Call for Sustainable Development in Nigeria

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Abstract

Push-Pull factors have made nationals of neighbouring African states to migrate to South Africa. However, this inflow has been meted with unprovoked attacks. More so, labours have become highly mobile and can move their services to economies where their services are valued with higher returns. Thus, an incessant attack on non-nationals has elicited debates within academic circles and print media especially in a globalized age. This study Afro-phobic attacks and human security: Call for sustainable developments, is an attempt to examine the phenomenon, history and its effect on human security. The study is historical in nature and employed Social Identity Theory as its analytical tool; relying on secondary sources for data collection. The theory anchors on the assumption that the world is too complex thereby informing the need for social groupings; which identify her members and treat others as strangers which inroad 'us and them'; a development which rather than bring unity, birthed hatred and division. The study concludes that history of violence coupled with apartheid experiences emboldened the culture of hatred for foreigners. Findings revealed that Afro-phobic attacks are a fresh reminder of anti-immigrant sentiments perpetuated mainly by South African citizens against immigrants and recommended among others for an urgent need for the reconstitution of a vibrant and apolitical economic team, aimed at restructuring Nigerian economy, with a view of actualizing Sustainable Development Goals. The need for a vibrant and promising economy is open invitations to prospective investors; which will in-turn create more employment opportunities thus curbing incessant migration to foreign economies.

Keywords: Afro-phobic, Attacks, Human, Security, Sustainable, Development.

Background to the Study

Racial discrimination and violent attacks in South Africa pre-dates the Apartheid era. However, after attainment of majority rule in 1994, immigrants believed that incidences of Afro-phobia will be curtailed. Contrary, it increased daily. Proven statistics revealed that in-between 2000 and March 2008, about 67 people died in what was identified as Afro-phobic attacks. More so, in May 2008, series of both afro-phobic and reprisal attacks left 62 people dead; 21 of whom were South African citizens (International Organization for Migration, 2019).

SAHO (2019) assert that between 2010 and 2017, immigrant community in South Africa increased from 2 million to 4 million people. The inflow of immigrants birthed the need for ownership and control of limited resources which snowballed into articulation for identity differences leading to emergence of exclusionary measures to reduce perceived vulnerable competitions. Thus, in 2015, another nationwide attack against immigrants prompted several foreign governments to evacuate their citizens. SAHO (2019) assert that 65% of South Africans viewed immigrants as parasitic and a burden on the society and alleged that their presence is accompanied with social dis-benefits as they scramble over job opportunities with South African nationals. Also, South Africans allege that immigrants are involved in criminal activities than other groups. However, in an attempt to overcome divisiveness of the past and build new forms of social cohesion, South African government embarked on aggressive

and inclusive nation-building project. Regrettably, the end product of this project was a rise of intolerance towards outsiders, and violence against foreign nationals which were mostly of African descent. This challenge has become increasingly common as communities are divided with suspicion and various forms of hostilities (SABC, 2019).

It is worthy to note that migration is triggered by two key factors. Lee (1966) views this triggers as push and pull factors. Push factors include insecurity, hunger, epileptic power supply and dysfunctional educational system among others. Pull factors on the other hand are better employment opportunities, security, quality education and an enterprising business environment. The prevalence of these factors determines the volume of persons that migrate to a particular location or country. To this end, economically viable and buoyant states became targets as higher volumes of immigrants both documented and undocumented found their way into these states. Thus, prevalence of civil unrest and economic hardships in most African states, forced nationals of these states to migrate to either other African and non-African in search of safety and a better life. However, since most of these immigrants especially those that moved into South Africa were undocumented, many were denied refugee status while others from contiguous countries like Mozambique were on technical grounds allowed to settle in 'Bantustans' or black homelands created during Apartheid system. In similar vein, civil unrest also drove a large number of Congolese into South Africa. Thus, over time, host communities began to exhibit unfriendly attitudes towards refugees such as denying them access to primary healthcare to which they were technically entitled.

Human Rights Watch (1998) argued South African Police have exhibited unfriendly attitude against foreigners in cities like Johannesburg, Cape Town and Durban. They alleged that these undocumented immigrants who are resident in the cities mentioned are prone to crime despite statistical evidence to substantiate these allegations. Such a misconception made migrants to be vulnerable leading to abuse, violence and extortion (Michael, 2019). Thus, in January 1995, immigrants from Malawi, Zimbabwe and Mozambique who were resident in Alexandra township were assaulted for several weeks as suspected undocumented migrants were marched to Police stations in an attempt to 'clean' the township of foreigners (Human Sciences Research Council, 2018). More so, in September 1998, a Mozambique and two Senegalese citizens were assaulted and thrown out through the window of a train by a group returning from a rally for alleged involvement in various forms of crimes; spread of HIV-AIDS as well as contributing to a rise in unemployment within the area. Again, in 2000, seven foreigners were killed in Cape Flats for five weeks in what South African Police described as Afro-phobic murders for perceived fears that outsiders would claim property belonging to locals. More so, within the last week of 2005 and first week of 2006, six persons were killed in the Olievenhoutbosch settlement for the death of a local national who was alleged killed by foreigners.

Angered by the death of the local national, South African set ablaze Shacks that belong to foreigners and demanded that the government should instruct relevant authorities to repatriate all immigrants from the area. These developments therefore led to increasing attacks on foreign nationals in late 2007 and early 2008 respectively. Thus, on 8th of January, 2008, two Somali shop owners were murdered in Eastern Cape towns of Jeffreys Bay and East London (Human Sciences Research Council, 2018). More so, in March 2008, seven people were killed with the setting ablaze of their shops and shacks in Atteridgeville near Pretoria. This tragic incident prompted voluntary deportation of immigrants to their home countries. In another development, 2015, following remarks from Zulu King Goodwill Zwelithinika Bhekuzulu that migrants should pack their bags and leave, Afro-phobic attacks took a new shape as for foreigners were killed and their belongings set ablaze.

Statement of the Problem

Like every other democratic nation, South African economy has been exposed to the impact of globalization which has increased inflows of foreigners in search of employment opportunities, shelter (for refugees), tourism among others. However, this inflow of foreigners has been meted with unprovoked attacks and hostilities from South African nationals who alleged that migration into their economy has resulted into increase incidences of crime, failing public infrastructures and severe socio-economic crisis among others (Minnar, 2005). Thus, in spite of South Africa's constitutional accommodation of foreigners as enshrined on the principles of human rights, equity and social justice,

tolerance and non-discrimination, racial-based discriminations persist (Nel, 2005).

Afro-phobic attacks are open display of hostilities against foreigners that are resident in the country. It shows elements of racial discrimination through attacks on lives and property of foreigners, leaving them wounded and most times killed. It should be noted that in a globalized era, labour have become highly mobile and prompting people to move their services to a place where there will be higher returns. This also underscores imperativeness of human resource as an asset in organizations. It is worthy to note that human resource remain the most valuable asset that can be made available to firms be it private or public, manufacturing or servicing. For instance, though organizations may have efficient and sophisticated machines, tools and equipment coupled with vast financial and material resources, the imperativeness of human resource to effectively and efficiently put them to use to achieve organizational goals cannot be undermined (Simbo, 1996). Thus, productive activities cannot be achieved without giving human resource an enabling environment to contribute to the production of goods and services which is for the wellbeing and sustainability of human life.

Although Afro-phobic attacks is a recurring incident in South Africa, recently, it took a new twist with demands that foreigners should leave on or before June 30th, 2026; a development that has created panic within the country. To worsen issues, on that fateful day, pained by their woeful exit from the global football fiesta co-hosted by Mexico, Canada and United States of America and alleged failure of most African nations to join them in solidarity on global football stage, South Africans at home embarked on a nation-wide protest against black foreigners without recourse to the effect of such actions on the economy and the image of the nation in a globalized age. As it is expected, lives were lost, others maimed, business facilities and shops of non-nationals were looted with valuables carted away; a development with huge psychological effect on non-nationals who are now internally displaced and whose source of livelihood were affected thereby raising concerns of human security. Against this backdrop, this study aimed to investigate Afro-phobic attacks and human security with an urgent need for sustainable development in Nigeria.

Objectives

The study is aimed at analyzing Afro-phobic attacks and human security. However, its objectives includes to:

Investigate the concept and history of Afro-phobic attacks and human security in South Africa.

Ascertain how an Afro-phobic attack has raised human security concerns in South Africa.

Interrogate measures that can curb Afro-phobic attacks and human security in South Africa.

Theoretical Framework

Social Identity Theory was adopted as the lenses through which discourse on Afro-phobic attacks and Human Security could be analyzed and understood. The approach has redefined how we think about numerous group-mediated phenomena; scanned beyond the confines of social psychology, thus, could be viewed as one of the most influential theories of group processes and intergroup relations worldwide. Given its credentials and with a strong focus on how the social context affects intergroup relations, it seems paradoxical that the ideas were framed by an experimental paradigm in which context was stripped away. Tajfel, Billig, Bundy and Flament are the major proponents of the theory.

More so, in an effort to understand group behaviours, Tajfel, et al., (1971) published a series of studies that was conducted in early 1970 wherein participants were allotted into groups on the basis of meaningless and arbitrary criteria. During the study, participants were categorized as 'over estimators' or 'under estimators', ostensibly on the basis of their estimates of the numbers of dots on a page. However, in reality, all participants were allocated to the same group. In another experiment, they were allocated into groups on the basis of the flip of a coin. After been informed about their group membership, participants allocated points to members of their own group (the 'in-group') and to members of the other group (the 'out-group') (Billig and Tajfel, 1973).

From the perspective of a participant, this is an absurd task. The groups had no content, in the sense that they were based on trivial criteria. There was no interaction among group members, and in fact, participants did not know who else within the session was in their group. The groups had no

history and no future outside the laboratory. Furthermore, the participants could not benefit or lose in any way from their point allocation strategy. Sometimes, the points carried value (in terms of being able to be traded for money), but participants were explicitly told that they personally could not benefit from their own point allocation strategy. In other experiments, the points did not carry value at all (Turner, 1978).

Faced with this curious dilemma, one might expect the points allocation to be either random or to be made on the basis of a strategy of fairness (equal numbers of points to members of each group), but the reverse was the case as participants tended to give more points to members of their own group than to members of the outgroup. In fact, there was some evidence that participants were prepared to give relatively few points to either group if it allowed them to maximize the extent to which they favored their in-group. Although stripped of history and context, the experiments were not psychologically empty because participants were obeying a predictable pattern of responds and one that was difficult to explain according to traditional theories of intergroup relations. Tajfel et al. (1971) initially argued that the participants were obeying a norm of competitive group behaviour. But where did this norm come from? Why competition and not fairness or some other strategy? The answers to these questions were later formalized in social identity theory (Tajfel, 1978; Tajfel and Turner, 1979).

In articulating the theory, Henri Tajfel (in collaboration with his graduate student John Turner) argued that human interactions ranges on a spectrum from being purely interpersonal on the one hand to purely intergroup on the other. A purely interpersonal interaction (which Tajfel and Turner believed to be rare) involves people relating entirely as individuals, with no awareness of social categories. A purely intergroup interaction is one in which people relate entirely as representatives of their groups, and where one's idiosyncratic, individualizing qualities are overwhelmed by the salience of one's group memberships. It was argued that sliding from the interpersonal to the intergroup end of the spectrum results in shifts in how people see themselves and each other.

Drawing on his own social cognition work (Tajfel and Wilkes, 1963) argued that the mere process of making salient 'us and them' distinctions change the way people see each other. When category distinctions are salient, people perceptually enhance similarities within the group (we're all much the same) and enhance differences among the group (we're different from them). Also, categorization changes the way people see themselves, in the sense that it activates a different level of one's self-concept. At the interpersonal end of the spectrum, people's self-concept will mostly comprise the attitudes, memories, behaviours and emotions that define them as idiosyncratic individuals, distinct from other individuals (one's personal identity). At the intergroup end of the spectrum, self-concept will mostly comprise of one's 'social identity' which is defined as those aspects of an individual's self-image that derive from the social categories to which he/she belongs, as well as the emotional and evaluative consequences of this group membership.

Tajfel and Turner (1979) argued that the motivating principle underlying competitive intergroup behaviour was a desire for a positive and secure self-concept. This therefore attempts to justify why people favor their in-group in relation to out-groups. If we are to accept that people are motivated to have a positive self-concept, it flows naturally that people should be motivated to think of their groups as good groups. Furthermore, drawing on Festinger's writings on social comparison, it was argued that people evaluate their group with reference to relevant out groups. Groups are not islands; they become psychologically real only when defined in comparison to other groups. Striving for a positive social identity, group members are motivated to think and act in ways that achieve or maintain a positive distinctiveness between one's own group and other relevant out groups. It was this process that was presumed to underpin real world instances of intergroup differentiation and out group derogations.

Social identity theorists spent a great deal of time outlining how a low status group member can claw back a positive social identity thereby explaining likely developments that could occur when people belong to a group whose status is relatively low with respect to other groups (Tajfel and Turner, 1979; Turner and Brown, 1978; Hogg and Abrams, 1988). Options include leaving the group (either physically or psychologically), making downward intergroup comparisons that are more

flattering to the in-group, focusing only on dimensions that make the in-group look relatively good, devaluing dimensions that reflect poorly on the in-group, and engaging in social change to try to overturn the existing status hierarchy. In all, the chosen strategy depends on a range of circumstances, including the extent to which the boundaries between the groups were seen to be permeable and the extent to which the status differences are perceived to be stable and/or legitimate. In sum, social identity theory was the first social psychological theory to acknowledge that groups occupy different levels of a hierarchy of status and power, and that intergroup behaviour is driven by people's ability to be critical of, and to see alternatives to the status quo. For Tajfel, social identity theory was at its heart a theory of social change and explains how violence degenerates from mere group identity to mass attacks.

In applicability, the in-group versus outgroup paraphernalia become pronounced in South Africa and could be viewed as a trigger to mass attacks. For instance, the pronounced difference in the dress code, language and accent between foreigners and nationals was outstanding. Also, in social status, foreigners accepted jobs and businesses which South African nationals view as menial, but over time, proceeds from the said jobs were used for personal growth and development. In anger, South Africans capitalized on national identity and regarded foreigners as illegal or crime prone. This therefore re-enforced incessant Afro-phobic attacks against non-nationals thus justifying the adoption of the theory for the study.

Methodology

The desktop method of data collection was employed, as the study relied on secondary sources. Thus, data for this study were collected mainly from secondary sources such as journals, online libraries, research publications, journal articles, conference papers and panel reports. The said data was analyzed using the qualitative data analysis method.

Conceptual Review

Afro-phobic Attacks

Afro-phobia which is popularly known as Xenophobia is a crime expressed through dislike, fear, distrust and hostility towards Blacks of African descent. This hate crime is an overt discrimination and display of aggression towards people, property or organization because of their association to a particular group (Nel, 2005). Afro-phobic attack constitutes an infringement on human rights in a globalized world and manifest in the form of racial discrimination, systemic exclusion or hostilities towards African people and cultures. This constitutes an attitudinal problem involving stigmatization, discrimination and rejection (Beatrice, 2016). There are a number of interpretations and perceptions of the meaning and causes of Afro-phobia. McDonald and Jacobs (2005) and Shisana (2008) refer to it as a deep dislike of foreigners. Crush and Ramachandran (2009) and Crowther (1995) describe it as strange, foreign and phobic. Thus, the Afro-phobic violence of 2008 was regarded by Everatt (2011) as caused by a combination of socio-political conditions, whilst Crush (2008) has described what he calls anti-foreigner attitudes as widespread and vitriolic. Crush (2009) posit that Afro-phobic is rooted in discriminatory practices emanating from negative perceptions about foreigners based on their nationality. Numerous researchers have referred to Afro-phobic as aggressive (Crush_2009), tension-based acts of violence (Hook and Eagle_2002) and with the potential to cause bodily harm and damage (Harris_2002).

The Oxford English Dictionary (OED) definitions of Afro-phobic include deep-rooted fear towards foreigners and fear of the unfamiliar. In ancient Greece, the terms that underlie the word Afro-phobic literally means stranger or fear. Xenophobic, an elegant-sounding name for an aversion to persons unfamiliar ultimately derives from two Greek terms *xenos* which can be translated as either stranger or guest and *phobos*, which means either fear or flight. *Phobos* is the ultimate source of all English-phobia terms but many of those were coined in English or New Latin using the combining form -phobia (which is traceable to *phobos*). Xenophobia itself came through New Latin and first appeared in print in English in the late 19th century (Webster Dictionary). Xenophobia is the fear or hatred of that which is perceived to be foreign or strange. The concept can involve perceptions of an in-group or toward an out-group and can manifest itself in suspicion of the activities of others, and a desire to eliminate their presence to secure a presumed purity and may relate to a fear of losing

national, ethnic or racial identity. Xenophobia can also be exhibited in the form of an uncritical exaltation of another culture in which a culture is ascribed to as unreal, stereotyped and with an exotic quality. According to UNESCO, the terms xenophobia and racism often overlap but differ in how the latter is generally centred on prejudice based on physical characteristics while the former encompasses behaviour based on the notion of a specified people being averse to the culture or nation (Michael, 2019).

In South Africa, Afro-phobic existed in both the Apartheid and post-Apartheid era. Hostility between the British and Boers exacerbated by the Second Boer War led to rebellion by poor Afrikaners who looted British owned shops. South Africa also passed numerous acts intended to keep out Indians, such as the Immigrants Regulation Act of 1913, which provided for the exclusion of undesirables: a group of people that included Indians. This effectively halted Indian immigration (Michael, 2019). The Township Franchise Ordinance of 1924 was intended to deprive Indians of the municipal franchise. Xenophobic attitudes toward the Chinese have also been obvious, sometimes in the form of robberies or hijackings, and a hate speech case in 2018; which was sued and a year later 11 offenders were put on trial. In 1994 and 1995, gangs of armed youth destroyed the homes of foreign nationals living in Johannesburg, demanding that the Police should repatriate them to their home countries (Human Sciences Research Council, 2018). In 2008, a widely documented spate of xenophobic attacks occurred in Johannesburg. It is estimated that tens of thousands of migrants were displaced; and property, businesses and homes were widely looted. The death toll after the attack stood at 56. In 2015, another widely documented series of xenophobic attacks occurred in South Africa, mostly against migrant Zimbabweans. This followed remarks by Zulu King Goodwill Zwelithini Bhekuzulu stating that the migrants should pack their bags and leave. As of 20th April 2015, 7 people had died and more than 2000 foreigners had been displaced. Following the riots and series of murder avenged on other Africans from 2008 and 2015, violence again broke out in 2019 (SABC, 2019). Xenophobia variably manifests itself through tribalism and ethnic superiority, racism and sexism pathologies (Moosa, 2008).

To be sure, the issue of xenophobic relations in contemporary South Africa is rooted in and conditioned by the structure of its apartheid economy. The apartheid economy was a totalizing one, in that it mobilized all the social forces at its disposal to further the interest of the apartheid South African state. Since the primary productive force in the apartheid South African economy was gold and the concomitant social relations of the mining process was by mostly black labour force, the industry attracted heavy migrant labour from Southern African regions notably Zimbabweans, Malawians and Mozambicans to the fast thriving industry. The immediate result of this was that, as the foreign labour force began to gain social mobility in the gold industry and the black South Africans continually subjected to the repressive policies of apartheid, social tensions rose in the political economy of the state and has since remained a dominant part of the social relations of the post-apartheid South African state (Konanani and Odeku, 2013; Chidozie, 2014).

Lester et al., (2000) argued that while for the first-time democratization in South Africa has translated to the poor having the same formal political power as the rich, the country remains one of the most unequal societies on earth. This gross inequality was engendered, according to him, by the fact that, when the country left apartheid behind, it did not leave behind the structures and processes which generated inequality. This problem continues to dominate contemporary discourse on the nature of post-apartheid economy in South Africa. Thus, this contradiction in the social relations of apartheid, resulting in limited opportunities for blacks in South Africa which fuels fear and suspicions among the majority of them, especially for foreigners. The mounting poverty and unemployment rate among the majority of the South African blacks have intensified in post-apartheid South Africa prompting the various governments to initiate economic reforms to reverse the trend. Hence, even though policies such as the Growth, Employment and Redistribution Programme (GEAR) and Black Economic Empowerment (BEE) came under heavy attack, especially from the white minority in South Africa, it nonetheless, portrayed government's genuine intervention to redress racial (mis)representation in the country's political economy (Alozieuwa, 2009; Edigheji, 2012).

Landau (2005) asserts that Afro-phobic takes forms such as discriminatory attitudes towards non-nationals whereas Musuva (2014) notes that the concept takes place within the context of crime,

poverty, inequality and unemployment. The Apartheid system of divide and rule has through the years planted seeds of hatred within and between tribal groups, which has now reached maturation through Afro-phobia. The concept has its roots from Greek-xeno meaning foreign and phobos which connotes fear (Petkou, 2005). While xenophobia is reflective of the general fear or hatred, Afrophobia is Afro-hatred mainly directed at immigrants of African nationalities. From this insight, xenophobia has to do with fear or hatred of the other. In addition, those who suffer from xenophobia are crippled with enormous fear or hatred of a stranger or foreigner, described in a derogatory term called *makwerekwere*. In the context of South Africa, xenophobia could be likened to an illness or virus that will continue to spread, unless it is addressed. The Southern African Migration Project on Xenophobia (2004) revealed that most South Africans preferred the government to get tough on migrants and refugees. Southern African Migration Project also shared light by highlighting that Afro-phobia is further exacerbated through misinformation and widespread suspicion that refugees are not genuine and that they are an economic threat and as such, they allegedly steal rather than create jobs as well as spread diseases and epidemics such as cholera and HIV/AIDS. For example, in 2008, xenophobic attacks had fatal and negative effects leaving 62 people dead and thousands homeless (Johnson and Jacobs, 2012).

Rydgren (2004) stated that Afro-phobia is characterized by hatred and negative feelings directed at non-native people in a foreign land. Non-native people include both legal and non-documented migrants. Non-documented migrants exit their motherland because of several factors like corruption and civil unrest. To Nyamnjoh (2006), Afro-phobia is viewed as rife violence against migrants from African countries suffering economic downturns. Central to the concept in South Africa is the fact that it is mainly influenced by the delivery of inadequate services to the locals. This means that the hatred and animosity that feed xenophobic attacks are associated with the politics of the stomach and the desire to put food on the table. The hatred against foreigners emanates from domestic considerations such as economic hardships. It is also influenced by the failure to take critical measures against inciters and perpetrators (Niyitunga, 2021). The South African Human Rights Commission (1998) reports that Afro-phobia is an expression of dislike of non-nationals by nationals of a recipient state and constitute a violation of human rights. It is worthy to note that Afro-phobia is a significant contributor to urban violence and fosters human security. Its various forms of intolerance are sources of security concerns that generate a situation that hinders ease of access to essential services. More so, Afro-phobia places non-natives in challenging situations where their human and labor rights are violated (Lefko-Everett, 2007, Wickramasekara, 2008). This is because the concept instills fear in both natives and non-natives, and with fear, the propensity for conflicts is high. Scholars have argued that fear is a force that triggers conflict and violence in society. Thus, Afro-phobia is citizens' fear of foreigners which is embodied in discriminatory attitudes and behavior and often culminates in violence (Harris, 2001).

Human Security

In an age ridden with different degrees of conflict, a new understanding of the concept of security is evolving. This is an update from the traditional perception of security which is linked to mere defense or protection of national borders from external insurrection. Hence, requirements of security today have come to embrace protection of communities and individuals from both internal violence and external infiltrations. The need for more human-centred approach to security is reinforced by the continuing dangers that weapons of mass destruction, notably nuclear weapons pose to humanity. Human security, in broad sense, embraces far more than absence of violent conflict. It encompasses human rights, good governance, and access to quality education, health care and right to fulfil once potentials. Every step in this direction is geared towards reducing poverty, achieving economic growth and preventing conflict. Freedom from want, fear, and ability of future generations to inherit a healthy natural environment forms the building blocks of human security and by extension national security (Kofi, 2000).

Viewed from Westphalian perspective, security is a contract between independent states. At domestic levels, it entails that state enters into an implied contract (Hobbesian) with citizens who are asked to surrender certain aspect of their rights to the Leviathan in exchange for protection against war. On the reverse side, this bargain failed to foresee situations in which states are unable or

unwilling to protect its citizens, when actions that are not of a military nature threatens their existence. This threat forms a gross violation to human rights as practiced by the state against its citizens as well as instances of underdevelopment which the state did nothing to correct. In such scenario, the state could no longer claim that its resort to the principle of use of force is legitimate as applicable in present day Afghanistan. Human security approach attempt to transform traditional notions of security; that is frame in terms of national and regional stability as well as stability of political and economic systems thereby focusing on human lives. Therefore, it implied that primary threat to death which were seen as internal, economic failure, violations of human rights and political discrimination are policies that are not directed at ensuring human security. Hence, guarantee of national security is no longer laid in military powers but in favourable social, political and economic conditions as well as promotion of human development and protection of human rights (Shahrbanou, 2005).

Security in its simplest definition is absence of insecurity and threats. To be secured means being free from both fear (physical, sexual or psychological abuse, violence, persecution or death) and from want (gainful employment, food and health). Human security therefore is about the ability to identify threats, possibly avoid them and to mitigate their impact when they occur. It entails helping victims on how to cope with prevalence of insecurity emanating from armed conflicts, human right abuses and underdevelopment. In a wider perspective, security encompasses notion of safety that goes beyond the concept of mere physical security in traditional sense and that people's livelihood should be guaranteed through social security. Human security therefore refers to quality of life of the people of a society or polity. Thus, any circumstance which degrades quality of life, demographic pressures and diminished access to or stock or resources among others constitutes a security threat. Conversely, circumstances which can upgrade citizens quality of life, economic growth, improved access to resources, social and political empowerment among others serves as an enhancement to human security.

UNDP (1994) assert that human security can be said to have two main aspects: safety from chronic threats such as hunger, disease and repression as well as protection from sudden and hurtful disruptions in daily life whether in homes and jobs. Such threats exist at all levels of national income and development. Human security thus, entails citizen's freedom to enjoy Maslow's hierarchy of needs which includes access to quality food, adequate shelter; good health; quality and affordable education; protection from violence whether inflicted by man or nature and a responsive and representative governance system which has respect for the dignity of human life (UNDP, 1994).

For Canada, human security means freedom from threats to people's rights and safety. This implied that the imperative and value placed on human security underscores its priorities and addition in Canadian foreign policy options. Thus, Canada tailors her policy options to achieving the following. They range from advancing protection of civilians which is concern with building international will and strengthening norms and capacity to reduce human costs of armed conflicts, peace support operations; building capacities and addressing increasing complex requirements for deployment of skilled personnel, including deploying Canadians to humanitarian mission. Also, human security entails conflict prevention, thereby strengthening the capacity of international community to prevent or resolve conflict and build indigenous capacities so as to manage conflict without violence. It also means deliberate efforts of governance to improved accountability in either public or private sectors in-line with democratic tenets. Finally, human security means safety as well as building international expertise, capacities and instruments to counter growing threats posed by rise of transnational organized crimes (UNDP, 1999).

A world where people can enjoy security and dignity is a dream which should be pursued by global leaders; with reduction in poverty and despair. In such a world, every individual would be guaranteed freedom from fear and want and equal opportunities to develop their potentials. To achieve this lofty objective, building human security is sacrosanct. In essence, human security means freedom from threats to people's rights and safety. It is also viewed as preservation and protection of life and human dignity. Japan like many countries posit that human security can be ensured only when citizens are confident of a life devoid of fear and want. Japan emphasizes this concept from the perspective of making deliberate efforts to cope with threats to human lives and dignity as poverty, environmental degradation, illicit drugs, transnational organized crime and infectious diseases such as

HIV/AIDS has had negative impact on human existence. To ensure human freedom and potentials therefore, a range of issues need to be addressed. Thus, the narrative must change from traditional perception which is focused on territorial defense to cooperation among various sectors at state levels which include public and private sectors, Civil Society Organizations as well as actors at international levels to ensure safety and dignity of humanity (Yukio, 2000).

Empirical Review

Tshishonga (2015) averred that renewed incidents of xenophobic attacks which engulfed South Africa, dented he image at global and continental levels. These occurrences invoke an unresolved question about the possibilities of stiffer immigration policies as remedy for mass migration into foreign economies. Similar to pogroms in Poland against Jews, xenophobia left fatal scars, not only amongst Africans and non-Africans but also offset South Africa's informal economy. This article thus, explores the impact of xenophobia on the operations of informal economy on which the poor depend for socio-economic survival. For most part of April-May 2015, the streets of Durban were deserted because of the wave of xenophobic attacks on non-South African businesses, particularly those owned by Africans from different parts of the continent. Fear was planted in the city of Durban, which in turn led to decline in economic activities in both formal and informal sectors, with the later bearing the most brunt. The city was turned into a battle field whereby Afro-hatred was perpetuated with the intention of causing bodily harm and making deportation threats. Nationals from other African countries, mainly Nigerians, Somalis, Malawians, Zimbabweans, Mozambicans, Ethiopians and Congolese were alleged of taking jobs meant for locals and suffocating their businesses as well as taking their women. In fear of their lives, non-South Africans were forced to close their businesses and go into hiding. This article argues that the impact of xenophobia is a double-edged sword and has far reaching implications for both South Africans and non-South Africans as the local city dwellers depend on services provided by informal businesses. The article uses both primary and secondary data. The empirical data was extracted mainly from street traders and hawkers eking a living in the informal sector.

Ishaka (2021) contend that in August 2019, a xenophobic attack which is a reminder of anti-immigrant sentiments, perpetuated by South African citizens against immigrants reared its ugly face once again. Since the 2008 xenophobic violence in the country, there has been a push and pull effect on South African Economy. This study tries to access the impact of these attacks on its economy, tourism and foreign direct investment as neighbouring countries have started boycotting its bilateral relations with Zulu by not attending events, recalling its diplomatic staffs as well as issuing warnings to its citizens not to travel to the country. Examples of countries that have responded to these attacks are Nigeria, Rwanda and Malawi among others. This paper adopts a secondary means of data collection and concludes that xenophobia is indeed pervasive. Thus, effective amelioration of this pathology requires a conscious and comprehensive diagnosis of the manifestation of xenophobia at individual, state and inter-state levels because if not tackled with strong policies and orientation, South African economy will likely be heading into a long recession.

Yahaya (2020) argued that South African youths have violently attacked their fellow African nationals since 2008. Contemporary, this attitude constitutes what is referred to as xenophobic or Afro-phobic violence in international system. This unfriendly attitude was further unleashed on African leaders on 30th March 2015, at Isipingo outside Durban town later escalated to different parts of the country. Moving forward, Nigerian nationals resident in South Africa became victims of another fresh attack in the Month of September, 2019. This violence by a gang of unemployed youths have dented the spirit of international comradeship between South Africa and other African countries. In Nigeria, reprisal attacks on South African companies were noted by violent youths in places like Lagos, Abuja, Kano, Katsina and Rivers State respectively. The paper has the following findings. Firstly, the study established the links between xenophobia, youth unemployment and criminal attacks on foreign African business. Also, it noted the inability of South African Government to employ risk reduction strategies that could prevent and mitigate impacts of xenophobia escalation to become a crisis. Thirdly, the state's apparatus failed to detect, prevent or mitigate the impact and respond timorously. This study necessitates the need for municipalities in African countries to develop or review by-laws on economic development in townships and informal settlements by regulating informal

businesses so as to have a harmonized system where African nationals can enjoy the privileges of undertaking business in any African state without hindrance. This study further encouraged government of various African nations to apply effective, efficient and appropriate crime-intelligence strategies that can detect, prevent or combat any sign of xenophobia in all sectors of society.

Ezeji and Joan (2020) examined the concept of discrimination based on Xenophobia, and its history as well as factors that led to its growth in contemporary South Africa. Migration of people from within and without African nations has been on increase since the end of apartheid in 1994. The increasing inflow of immigrants also led to increase in hostilities especially Africans from other nations, particularly West Africans but mostly Nigerians because of the perception most of these immigrants are criminals hence should be attacked and deported. This study explains political, economic and socio-economic implications of xenophobic attacks on foreigners and the best approach to managing the huge inflow of migrants into South Africa. The study also examines perceived roles of government agents such as Police; government officials; and opinion of leaders who offered insight into the audacity of attackers.

Discussion of Findings

The following are findings from the study. Firstly, renewed incidents of Afro-phobic attacks has engulfed South Africa and dented her image continentally and internationally. Today, a neighbouring African state are puzzled at the trending events and tries to enquire whether Afro-phobic South Africa is same as the Apartheid nation which they contributed militarily, financially and otherwise for their freedom from foreign rule. The alleged lack of solidarity from fellow African states especially during the just concluded soccer fiesta that was co-hosted by Mexico, Canada and United States of America is a testament to the bad blood which is a response to Afro-phobic attacks on other African states.

Secondly, Afro-phobic attacks are a reminder of anti-immigrant sentiments perpetuated mainly by South African citizens against immigrants who migrated either for greener pastures, refugees, tourism or other economic endeavours. It is worthy to note that majority of these immigrants are documented and contributes legally to the growth and development of South African economy. However, rather than enjoy security, the state stand aloof and watch her citizens unleash havoc on documented immigrants which the state owes a duty to safeguard their lives and property from harm and unnecessary danger.

Also, the study revealed that Afro-phobia is a discriminatory concept that is akin to South Africa. It is birthed by movement of nationals from other African countries to their economy; a development which gained notoriety since the end of apartheid in 1994. This influx of immigrants also led to increase in hostilities towards immigrants, especially Africans from other nations, particularly Nigerians because of the perception that they are criminals and should be deported.

Finally, the study revealed that South African youths have violently attacked fellow African nationals since 2008. This attitude constitutes what is today referred to as xenophobic or Afro-phobic violence in international system. This unfriendly attitude was further unleashed on African nationals on 30th March 2015 at Isipingo outside Durban town; which later escalated to different parts of the country. Moving forward, Nigerian nationals that are resident in South Africa became victims of another fresh attack in the Month of September, 2019. Presently, Afro-phobic attacks has taking a new twist with demands for all foreigners (whether documented or not) to leave their economy. This violence have dented the spirit of comradeship between South Africa and other African countries. It is pertinent to mention that Pull and Push factors are major triggers of migration to South Africa and other nations of the world. The time to address these factors, fix Nigerian economy, make it attractive for foreigners to invest as well create an enabling environment for citizens to do business is now. The call by this paper for urgent sustainable development in Nigeria underscores universal call for Sustainable Development Goals by United Nations in 2015 which Nigeria as a sovereign nation is a signatory. The initiative (SDG's) aims at ending global poverty protect the planet and ensure peace and prosperity by 2030. This goals include zero poverty and hunger, quality health-care, compulsory and affordable education, gender equality, quality drinking water, affordable and clean energy, decent work environment, industrial innovation, reduced social inequalities, sustainable cities and stronger institutions among others. These interconnected goals cover wide range of social, economic and

environmental areas. Achieving this noble feat is deliberate and all nations must think inwardly. The time for Nigerian government to act and change the narrative is now!

Conclusion

Ab intio, racial discrimination and attacks in South Africa pre-dates Apartheid era. This history of violence coupled with apartheid experiences emboldened the culture of hatred for foreigners. More so, the influx of immigrants from other African states especially at the dawn of majority rule in 1994 was detested by South African nationals who saw these immigrants as a re-incarnate of foreign rule. To worsen matters, the creativity and innovativeness of these immigrants made them to dominate the labour market against South African citizens who were still thrilled by the joy of independence. Thus, within a short period, immigrants became very significant as they were found both in formal and informal economies. To the dismay of South Africans, these immigrants made incredible wealth; a development that birthed envy from their counterparts. With their economic dominance, foreigners were literally in control of their economy and affirmed the alleged continuation of foreign rule. Allegedly deprived of their economic benefits like employment and other social services and aggrieved by the prospects of immigrants, South African re-sorted to afro-phobic attacks and canvassed for repatriation of foreigners from their economy.

However, from the positive side, this development should be seen as a wake-up call to Nigerian government and leaders of African states to think inwardly. It's a call for Nigerian government who are signatories to United Nations Sustainable Development Goals to be deliberate and utilize her enormous resources to the development of her economy and actualization of SDG goals. It is expedient to mention that economic development which is embedded in Sustainable Development Goals is a way-out or control measure to incessant migration. It also call for a revisit of Nigeria's foreign policy option from Afrocentrism to citizen diplomacy. The time to act is now!

Recommendations

The study made the following recommendations.

The need for stronger institutions rather the personnel or group of individuals (The CABAL). A stronger institution means supremacy of the constitution which will aid in the war against corruption. Stronger institutions will foster realization of democratic principles and its tenets which is geared towards economic recovery, growth and development.

The need for the reconstitution of a vibrant and apolitical economic team, aimed at restructuring Nigerian economy towards the actualization of Sustainable Development Goals. The need for a vibrant and promising economy is open invitations to prospective investors; which will in turn create more employment opportunities thus curbing incessant migration to foreign economies.

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