



NAMIBIA UNIVERSITY OF SCIENCE AND TECHNOLOGY

Faculty of Human Science

Course: Masters of English and Applied Linguistics (09MEAL)

Semester: 2 (2022)

Supervisor: Prof Sarala Krissnamurthy

Mode: Part-Time

Student Name: Absalom Shihepo

Student number: 221061967

Theory assertion presented in pursue of the Masters in English and Applied Linguistics level at the Namibia University of Science and Technology.

TOPIC: Interrogating xenophobic tendencies in Nadine Gordimer's *July's People*, Phaswane Mpho's *Welcome to our Hillbrow* and Meg Vandermerwe's *Zebra Crossing*

Abstract

The study serves to make use of the trauma theory to interrogate xenophobic tendencies in three South African novels namely Nadine Gordimer's *July's People*, Phaswane Mph'e's *Welcome to our Hillbrow* and Meg Vandermerwe's *Zebra Crossing*. The three South African authors share details on the experiences of apartheid and colonialism in South Africa, but all their work revolve around the aspect of xenophobia in Southern Africa. The trauma theory was pragmatically used to dig deep into understanding the reasons of being xenophobic towards unfamiliar nationals and how the situation can be dealt with from the root and finally getting instruments that can be used to overcome xenophobia. The study prioritised the qualitative study approach to analyse the three novels. The text selection criteria were as follows: A mini research was conducted on the three novels that were not exploited especially knowing that little or no study was conducted on xenophobia before thus, there is no repetitions of previously studied content. Of course, there has been studies conducted on the novels but less has been done on the aspect of xenophobia. The texts selected offer a broader understanding of the new phenomenon of xenophobia in South Africa. There are several materials on the xenophobia in Southern Africa which prompted many articles to be explored for the literature review. The study adopted that trauma affects individuals in a manner which they themselves do not understand or are unaware of if they are traumatised. In most cases, most individuals are suffering the consequences of colonialism, it is safe to say that is why they tend to be xenophobic to foreign nationals which should not be the case. The study further believes in finding the root from which xenophobia evolved and how better it can be handled moving forward. We learn of many individuals who tend to be xenophobic but do absolutely nothing to address the issue because they do not know how to or simply because they do not see it as their responsibility. Therefore, the study strongly recommends that most xenophobic individuals need emotional and psychological help from both the state and private sector to help bring the situation under control.

Acknowledgements

Firstly, I would like to thank God for this life. Thank you for the strength to pull through my studies.

To my partner Velmine David and my daughter Tattiana Shihepo, thank you for your support throughout my studies and for continually reminding me to stay focused. To my mom Trifaine Shihepo and Uncle Nestor Tobias, I appreciate the endless support.

To my supervisor Prof Sarala Krishnamurthy thank you for believing in me, I would not have finished this dissertation had you not motivated me to push harder and put more effort.

To my editor Velmine David, words cannot express my most sincere appreciation for your assistance with my work. May the God bless you with all the things you need.

Dedication

To my daughter Tattiana Etuhole Shihepo for you are so dear to me.

Declaration

I Absalom Ndinashange Shihepo (221061967), confirm that this argument “Interrogating xenophobic tendencies in Nadine Gordimer’s *July’s People*, Phaswane Mphe’s *Welcome to our Hillbrow* and Meg Vandermerwe’s *Zebra Crossing* is my own labour which I have never previously submitted to any other university for any purpose. The references used and cited have been acknowledged.

Signature of candidate *Absalom shihepo* on the 20th day of October 2022

Sarala

Professor Sarala Krishnamurthy

Supervisor, Department of Communication and Languages

Faculty of Commerce, Human Sciences and Education.

Table of Contents

CHAPTER 1: Introduction	9
1.1 Introduction	9
1.2 Background	9
1.3 Statement of the Problem	10
1.4 Objectives of the Study	10
1.5 Significance/Contribution	11
1.6 Limitations of the Study	11
1.7 Delimitation of the study	11
1.8 Organisation of the study	12
1.9 Conclusion	12
CHAPTER 2: Literature Review and Theoretical Framework	12
2.1 Introduction	12
2.2 The history and background of xenophobia	12
2.3 Understanding xenophobia on a broader level	14
2.4 Xenophobia in Southern Africa	15
2.5 The nature of these xenophobic tendencies	16
2.5.1 Xenophobic Tendencies in Higher Learning Institutions	17
2.5.2 Affirmation and Defamation	17
2.5.3 Xenophobic attacks on Nigerians in South Africa	18
2.5.4 Economic Refugees in the post-apartheid South Africa	19
2.5.5 Amathoxhosa and the leadership of Khwane	20
2.5.6 Xenophobic Assaults in post-Apartheid South Africa	21
2.5.7 Xenophobia in South African universities	22
2.6 Major contributions to xenophobia	22
2.6.1 Racial Division	22
2.6.2 Ethnicity	22
2.6.3 Division	23
2.6.4 Migration	25
2.6.5 Poverty and unemployment	25
2.6.6 Foreigners perceived as disease propagators.	26
2.6.7 Foreign nationals as alleged crime lords	26
2.6.8 Cyber xenophobia and disinformation on xenophobic aspects	27
2.6.9 Political factors as a driving force	27
2.6.10 Service delivery	28

2.6.11 The Exploitation of foreign nationals	29
2.6.12 Misinformation/Disinformation on Foreigners	29
2.6.13 Victimisation of students	30
2.6.14 Using local languages as a form of segregation.	30
2.6.15 Scramble for limited resources	32
2.6.16 Cultural and diversity	32
2.7 Possible resolutions to xenophobia.....	33
2.7.1 Rethinking the Afrocentric policy.	33
2.7.2 Understanding xenophobia as a means to resolving it.	33
2.7.3 Reporting facts on xenophobic cases as a resolution	35
2.7.4 Dangerous othering in Meg Vandermerwe's <i>Zebra crossing: Ubuntu</i> – ideals and realities of the 2010 FIFA World Cup.	35
2.7.5 Ghostly national imaginings and the illogic of capitalism in Meg Vandermerwe's <i>Zebra Crossing</i>	36
2.7.6 Re-examining the need for Ubuntu as an antidote to xenophobia in South Africa through a glimpse into Mpe's <i>Welcome to Our Hillbrow</i>	36
2.7.7 Problematizing minor transnational identities and patterns of othering in Meg Vandermerwe's <i>Zebra Crossing</i>	37
2.7.8 Locating Identity in Phaswane Mpe's <i>Welcome to Our Hillbrow</i>	37
2.7.9 Nadine Gordimer's <i>July People</i>	37
2.8 Research gap	37
2.9 Theoretical Framework	37
2.10 Models of trauma theory	38
CHAPTER 3	38
3.1 Introduction	38
3.2 Approach and design	39
3.3 Procedure	39
3.4 Data Analysis	40
3.5 Research Ethics	40
3.6 Conclusion	40
CHAPTER 4: Analysis and discussion.....	42
4.1 Introduction.....	42
4.2 A brief summary of <i>Welcome to our Hillbrow</i> by Phaswane Mphe	42
4.2.1 Different forms of xenophobia encountered in Mphe's <i>Welcome to our Hillbrow</i>	44
4.3 Major causes of xenophobia.....	46
4.3.1 Poverty.....	46
4.3.2 Difference in race and ethnicity.....	47

4.3.3 Apartheid and colonialism	48
4.4 Possible resolutions of xenophobia as per novel analysis.....	49
4.4.1 Coexisting	49
4.4.2 Acceptance	50
4.5 A brief summary of Nadine Gordimer’s <i>July’s people</i>	50
4.6 Forms of xenophobia triggered by trauma.	51
4.6.1 Xenophobia and the perception of “the other”	51
4.7 Major causes of xenophobia in the novel	52
4.7.1 Racism and Apartheid	52
4.7.2 Poverty and unemployment	53
4.7.3 Humanity /coexisting	54
4.8 A brief summary of Meg Vandermerwe’s <i>Zebra Crossing</i>	55
4.8.1 Forms of xenophobia in Meg Vandermerwe’s <i>Zebra Crossing</i>	56
4.8.2 Major causes of Xenophobia	58
4.8.3 Reconciliation and acceptance	59
Chapter 5: Research findings, recommendation and conclusion	60
5.1 Introduction.....	60
5.2.1 Different forms of trauma experienced.	60
5.3 Pliability as a mechanism to overcome traumatic experiences.	62
5.4 Recommendations	63
5.5. Conclusions.....	63
References	64

CHAPTER 1: Introduction

1.1 Introduction

The introductory chapter presents the study by giving a brief overview of the study, problem statement and the objectives of the dissertation. It gives further emphasis on the importance of the study, the limitations, delimitations of the study as well as organisation are laid out in this unit.

1.2 Background

Xenophobia has been a concern that has been increasing at an alarming rate on the African continent particularly in Southern Africa which is regarded as an act that violates human rights. Xenophobia has negative implications on the entire human race.

This study explores the nature of these xenophobic tendencies, the major contributions, and possible resolutions on how Southern Africa can deal with it better. The trauma theory employed in this study suggests that xenophobic behaviours commonly practiced in South African communities are threatened because of competition for college jobs, scholarships, and perceived hatred of foreigners. Moreover, the study investigates how xenophobia is constituted and how nationals' get higher benefits compared to foreign nationals with the perception that they are more South African compared to others.

Literature has broadened our knowledge on the consequences of colonialism in the African continent. Despite the fact that Africa is free from colonialism, violence remains a major concern in most African countries. Colonialism has influenced most Africans to be violent and hateful towards one another. The fight is no longer between the colonised and the coloniser but amongst the colonised themselves. The most devastating consequence of colonialism is xenophobia. Firistcher (2021) defines xenophobia as an intense fear and dislike of foreign people or rather strangers mainly because they are different from them. This phobia immensely instils hatred in the rightful citizens of the country to strangers. It further embodies discrimination in attitudes, behaviour and action which often leads to violence. From this arises questions such as why it is dominant in African countries and what exactly could have triggered it. There is no answer that could be better than it being a response to colonialism as all these remain the consequences of colonialism.

It remains a fact that colonialism has led Africans to turn against each other. Under the colonial regime, black neighbourhoods were segregated based on their ethnic groups. This was done to divide the African nations so that there was no unity amongst them which made it easier to control them.

The colonisers thought that if Africans unite it would be at their disadvantage as they could turn against them which indeed is true as it is quite difficult to control a united front. It is through all these ill practices that we are seated with a huge crisis of xenophobia at hand which is what the research intends to address through the selected literary novels.

The themes of the selected novels revolve around the topic of alien exclusion and are characterised by revolutionary insights into racial relations. Racial debates generalise the desires, goals, and experiences of historically oppressed racial groups. In many cases, there is no discrimination within an ethnic group. There seems to be consensus that people of the same ethnic minority share the same racial attitude. It is safe to say that British and Americans may find it difficult to understand that some people do not actually see things in black and white. People who see colour, not with those that are colour blinded relate assumptions to prejudices. It is certainly my experience at some point, and it is refreshing to read works that do not take racial stereotypes for granted.

1.3 Statement of the Problem

Despite the fact that people mostly criticise and blame the suspects or rather victims involved in these xenophobic acts, it is of equal importance that we scrutinise the causes of such acts. To date, xenophobia remains a great concern throughout the African continent as one cannot travel to another African country without being noticed as a foreigner and later being made to feel unwelcomed. Why is it that one cannot travel from any African country to South Africa without being referred to as “makwerekwere”? Mphe (2011). This study therefore seeks to interrogate all the xenophobic tendencies outlined in the selected novels. It also aims at helping one understand the basic root of xenophobic tendencies for one to be able to know how to curb these tendencies throughout the world especially in Africa where xenophobic tendencies seem to be increasing at an alarming rate. Through different characters in the novels the study seeks to identify different xenophobic tendencies and how they can be addressed.

1.4 Objectives of the Study

The main objective of the study is to interrogate xenophobic tendencies in *Nadine Gordimer's July People*, *Phaswane Mpe's Welcome to our Hillbrow* and *Meg Vandermerwe's Zebra Crossing*.

The sub objectives of this study are:

- To explore the nature of different xenophobic tendencies encountered in the three texts.
- To investigate the major contributions to xenophobia as represented in the novels.
- To evaluate the possible resolutions of xenophobia as reflected in the three novels.

1.5 Significance/Contribution

The study makes a huge contribution of knowledge on xenophobia using the literary texts. The texts bring all these injustices of xenophobia to light, the different natures of xenophobia that we experience and how to go about attending to such tendencies in the rightful manner. It is evident in the three texts that female characters are exposed to this xenophobic tendency as portrayed in the novels. The literary texts reveal to us how authors used different characters to portray the issues of xenophobia therefore this study remains a powerful tool that will forever be recommended for reference to future researchers to explore the area of xenophobia.

1.6 Limitations of the Study

A major limitation of the studies encountered was the lack of previous research studies on this subject. Most studies focus on xenophobia on a large scale, and some studies focus on the context of xenophobia in southern Africa. The study concentrated on three South African novels specifically Nadine Gordimer's *July People*, Phaswane Mpho's *Welcome to our Hillbrow* and Meg Vandermerwe's *Zebra Crossing* that deliberate on the issues of xenophobia. It thoroughly gives an analysis on the characters and how their setting influenced how these characters responded to different situations pertaining to xenophobia. The major conclusions cannot be broadened to other novels by different authors which portray the identical themes as they have different content. The study acknowledges the use of the trauma theory to address and better understand the response of these characters to different situations in the novel. It further used materials at the disposal of the researcher and whatever was not accessible to the researcher was not reflected.

1.7 Delimitation of the study

As elaborated on earlier the study revolves around three African authors who through their writings have inspired, motivated, and touched the readers lives in a way through their literary work namely: Nadine Gordimer's *July People*, Phaswane Mpho's *Welcome to our Hillbrow* and Meg van der Merwe's *Zebra Crossing*. After an extensive deep analysis of different literary work, the three novels were selected as their themes correspond and they substantiate the objectives of the study, they further address the issue of xenophobia in the most elegant manner.

1.8 Organisation of the study

The study is structured as follows:

The first chapter of the study provides the direction of the study. It clearly sets out the objectives and highlights the importance of the study. It further outlines the limitations and the delimitations of the study not excluding the problem of the statement.

Chapter two accounts for the theoretical framework being used to conduct the study which is the trauma theory and its different models. It proceeds with a literature review that aims to evaluate literature on the studied topic using scholarly published materials and emphasises how other scholars have applied these theories on other literary work.

Chapter three delivers the methodology with regards to how the study was conducted stretching from the first step of critical reading and interrogation to the final phases of reporting on the findings, recommendations, and conclusions.

1.9 Conclusion

The unit presented the dissertation, outlined its objectives, and tinted the importance of the dissertation as well as limitations and delimitations of the study. A brief statement addressed the problems further deliberated on how the study is organised.

CHAPTER 2: Literature Review and Theoretical Framework

2.1 Introduction

This chapter aims to evaluate literature on the studied topic using published materials. For this research, it looks at literature written on xenophobia in Southern Africa, including that which focuses on different neighbourhoods. There is less literature on xenophobia in Southern Africa (Buthelezi, 2009). This recommends that this gap needs to be filled through conducting more research relating to xenophobia in Southern Africa and Africa at large.

2.2 The history and background of xenophobia

The term "xenophobic" has been defined in many ways. The word comes from the Greek "xeno" which means unknown and phobia meaning fear. A common definition of xenophobia is an intense hatred and fear of people perceived as different. The term 'unknown' refers to the idea that a person

is neither a citizen nor a foreigner of the destination country and therefore faces some form of hostility (Tafira, 2011). Attitude and behaviour are how this illegal activity manifests itself. However, not all crimes committed by citizens against foreigners are considered xenophobic. When crimes are directed against members of a particular group, they both have coordinated brutality and discriminatory mentality crimes are considered xenophobic if they are particularly vulnerable to.

A global problem that affects virtually every country is xenophobia. As a developing country in transition, South Africa has experienced more attacks of xenophobia than any other developed country. According to (Solomon & Kosaka, 2014), xenophobia is prevalent in countries in transition. It was in Chimbga and Meier (2014) that xenophobia first appeared after South Africa became independent in her 1994. In the Alexandra district of Johannesburg, foreigners from Zimbabwe, Malawi and Mozambique were beaten in 1995-1996 (Hendrickse, 2009).

There is no doubt that this injustice existed in the past, but it continued until the country achieved democracy. This spanned his 2008 event. The episode occurred for almost a month from May 11, 2008 to May 26, 2008. Sixty-two people, including 21 South African nationals, have been killed in xenophobic attacks. More than 100,000 foreigners have been forced out of their homes and there have been heavy losses for foreign companies. There were about 135 xenophobic attacks in South Africa (Misago, Monson et al. (2010). Most of the immigrants are foreigners, other groups are also citizens, including Pakistanis, Bangladeshis, Chinese, civilians, civil servants, and local leaders, committing crimes in virtually every country (Misago, 2015). National. "Today, as a nation, we face shame and humiliation because we have allowed a minority of people to commit crimes against other Africans in our country." Former South African President Thabo Mbeki said in a report. The fact that African countries supported South Africa's struggle for independence during the apartheid era surprised the world when such injustice occurred (Singh, 2013). People across the continent are concerned about the problem of xenophobia. "South Africa's xenophobia has attracted many researchers, activists and journalists, all of whom have sought an explanation for its prevalence," wrote (Matsinhe, 2009). The foregoing demonstrates that xenophobia is an issue that deserves thorough investigation. (Hornby, 2005), xenophobia is "a strong dislike or concern for people of different nationalities". It stems from attitudes, prejudices, and behaviours that positive people often exclude because of their belief that they are outsiders (United Nations Educational, Scientific and Cultural Organization, 2017). Refers to crimes against humanity expressed in xenophobia alongside xenophobia (Choane, 2016). Xenophobia is a crime classified as a hate crime, and victims perceive it to be fuelled by prejudice and hostility (Hall, 2013).

Xenophobia is a common phenomenon occurring in countries outside of Africa. Countries such as Australia, North America, Europe and the United Kingdom have extensive records of xenophobia (Walden, 2006). In Australia, for example, between 1851 and 1860, xenophobia emerged against immigrants, especially the Chinese (2017). This may be the reason why Australia receives so few asylum seekers (Haslam and Holland, 2012). French xenophobia was aimed squarely at immigrants who fled to the United States after colonialism in the 1960s. The United States wanted its people to advance the industrialization and modernization of the 20th century. Most of the people come from different European countries mainly to brutalize these people (2017). In addition, Kinge (2016) points out that the presence of Muslims aroused xenophobic sentiments towards immigrants as France transformed into a white, Catholic United States. Chao et al. (2017) argue that xenophobia has turned and is no longer directed against Muslims, but also against white Europeans who practiced on behalf of the Catholic faith. It has morphed into xenophobia towards Muslims and Middle Easterners (Donnelly, 2012). In the United States, we still have problems in this regard. Khan (2015) notes that in February 2015 he was declared ineligible after the murder of three Arab American college students in California. The United States Congress passed the Quota Act in 1921. This enacted a new system that restricted the entry of Western Europeans and foreigners from other countries and gave preferential treatment to Northern Europeans. The xenophobic attitude towards other countries was premised on the experience of this phenomenon in "our countries" in Africa, such as Nigeria, Ghana and Botswana. Xenophobia in these countries was fuelled by a hatred of immigrants. The President of Botswana passed a similar law stipulating that citizens of the country bearing a Nigerian likeness should be deported. By calling them Lekwere, they were practicing xenophobic attitudes. Conversely, South Africa is the only country where Botswana does not boast of xenophobia (Kinge, 2016).

2.3 Understanding xenophobia on a broader level

The study reviews related literary articles on how xenophobia is coped within different parts of the world. Different communities or societies respond quite differently to different xenophobic acts experienced. Xenophobia has an antonym "Xenophile" which translates to sympathy for strangers, it can further be considered as the opposite of hospitality. In most experiences, foreigners have been labelled as not belonging to the political community. (Sanchez,2015) in the International Encyclopaedia of Social and Behavioural Sciences argues that different characters embody the merchant, the pilgrim, the beggar and the foreground stallholder. They hold a designed place among local citizens and natives. While xenophobia stems from a refusal to accept a foreigner as a citizen, it grows within the context of a bond, if not outright freedom, between outsiders and the country. He further suggests that the total stranger triggers fear and hostile reactions, the foreigner can become

familiar when his or her otherness is mastered through the categorisation processes, social practices and institutional controls that define his or her status within a given community. In addition to conflict, relations with foreign countries can also form alliances and reciprocity through rituals or identification marks. It is only safe to conclude that, the rising of xenophobia conceals opposing trends in most Western Societies towards the development of multiculturalism, the adaption of antidiscrimination laws and support to immigrants and asylum seekers claiming for their rights. Manik (2020) argues that it is important to understand the major contributions of xenophobia in Africa, so we know how to deal with it better. Characteristic of Afrophobia which is a phobia of Africans depict the colonial-apartheid legacy, continual socio-financial inequalities, a record of anti-social conducted by most of the perpetrators and the “outcomes of overseas entrepreneurship on township economies.” According to Mbecke (2015) there are three principal motives which contributes to the endurance of Afrophobia in Africa; The non-implementation of rules and techniques addressing xenophobia, the function of the media and the absence of citizenship education, civic and political culture. Therefore, the reasons of Afrophobia are greater nuanced than the simplified unmarried component arguments from time-to-time proffered within literature. Ukwandu (2017) characterises Afrophobia as an “oasis of unfulfilled dreams.” Frustrations through black Africans because of loss of financial freedom and unfulfilled guarantees of democratic transition are blamed for the irregular outbreaks of violence within the country. Additionally, Ukwandu (2017) elaborates that “in place of blaming their authorities for now no longer turning in at the guarantees of 1994, a few South Africans blame overseas black African immigrants for taking their jobs, resources, women, area or even their houses.” Thus, essentially, a multiplicity of things is at interaction in contributing to Afrophobia in South Africa. Akinola (2018) acknowledges that most postcolonial African countries have encountered violent conflicts, prompting the search for feasible procedures to battle decision and peace building. Certain groups choose to manipulate the strength and sources on cost of others lies at the heart of xenophobia and racism. The quest for peace and protection brought about the resurgence of Ubuntu, an African humanist ideology as an indigenous technique to battle decision and peace building. This article explores the region of Ubuntu within the continent`s peace and protection plans. Despite the application of Ubuntu`s ideas in some post conflict societies, the article highlights the problems worried in its adoption with the aid of using nation institutions, in particular because of the complicated interactions exemplified with the aid of using the cutting-edge nation. Moreover, adherence to the ideas of Ubuntu with the aid of using nations of non-state might notably lessen threats to peace and protection in Africa.

2.4 Xenophobia in Southern Africa

The turbulent times in South Africa after the end of apartheid may lead one to believe that everyone is treated equally and welcomed no matter where one comes from. It has become one of the most

controversial topics. Xenophobia in South Africa has been around for a long time and its roots are embedded in the United States (USA) record of apartheid and racial disposition (Ngwane (2016)). This is probably the motivation that Osman (2009) warned that people with racist attitudes toward whites and people of colour in the United States are more likely to dislike African Americans. Views of various countries as foreigners deteriorated following apartheid coverage. The treatment of apartheid has had a major impact on South African attitudes for many reasons. Asagba (2011) describes how people act under these mental states of thought, as there is no longer any way to locate the means and ends of existence. The record of xenophobia in South Africa can be traced back to when foreigners began entering the United States on a larger scale than before Walden (2006).

The stop of apartheid ended in surrendering of global borders and South Africa to come upon with the formerly unknown (Harris, 2002). The belief that South Africans attacked black Africans precipitated the argument. According to Neocosmos (2006), the machine of apartheid no longer differentiated among black South Africans and overseas Africans, all have been victimized and have been united all through the struggle. In addition, there may be no reasonable clarification on why xenophobia is directed more to African foreigners than overseas nationals from different continents. Foreign nationals from African nations tend to be the maximum in all likelihood organisation to enjoy behavioural effects of the apartheid mechanism. In South Africa there are matters which might be precise around xenophobia as it is solely directed in the direction of Black migrants and its manifestation is past xenophobic attitudes, it's far violent (Musuva, 2015).

2.5 The nature of these xenophobic tendencies

South Africa's exclusion of foreigners from today's world transition contradicts this general belief that Africans are an essential and notorious religion. It just displays them as practicing religion without good moral virtues. Alien exclusion encompass basic human rights especially right to life and freedom. This work examined the root cause of South Africa's exclusion of foreigners by tracing its origins. Historically and culturally a central approach was used to analyse the data collected from both primary and secondary sources. The study employed the theory of ethnic violence to investigate the causes of alien exclusion. It educates South Africans on the theory of conscience and how to overcome its psychological factors driving citizens to alien exclusion attacks against the use of violent opportunities they have access to in today's changing world scene. It has been observed that a significant number of South African citizens are traumatised by this over time. Violence and separation suffered by most of the country's population during apartheid era. They now feel betrayed and are re-dominated in their homeland as they suffer post-apartheid.

During this modern international of change, xenophobia in South Africa will incur greater evil than good to the nation. Violent eruptions related to xenophobia are developments that ought to for any motive now no longer be connected to any spiritual practitioner. Religion without morality is lifeless and bankrupt. It is exceptionally misleading and counter productive. Religion without morality is a superstition and a curse, and morality without faith is impossible. Although Childress and Macquarie (1986), talked about that student's like Richard Dawkins (*The God Delusion*), Sam Harris (*The End of Faith*) and Christopher Hitchens (*God is Not Great*), emphasised that religion offers negative courses to ethical behaviour. While Singer (2010), stated the consequences as proposing that religion is not required to offer a manual to proper and incorrect behaviour. The document recommends that 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.

2.5.1 Xenophobic Tendencies in Higher Learning Institutions

The University of Venda has been one of the most peaceful and xenophobic free universities in South Africa, however this has changed lately. New observations have discovered that xenophobic sentiments exist amongst University of Venda students however, the shortage of suitable permitting sources and political possibilities to act because of measures set by the University, has made it tough for such assaults to be performed by people who harbour such thoughts. Hence, Universities need to prioritise rules and comparable preventive measures to guide in opposition to such assaults in any shape inside their grounds. South Africans believe that those attitudes encompass fear, hatred, jealousy, the consequent acts of hostility, violent movements and discrimination in opposition to humans of different nationalities (specifically the ones of African descent). Due to those attitudes, hundreds of immigrants such as refugees, businessmen and women, migrant workers, and different classes of overseas nationals in post-apartheid South Africa had been forcefully attacked, killed, displaced, or disadvantaged in their homes in a lot of areas of the country Muchiri (2016). Remarkably, an evaluation of literature work exhibits that those xenophobic assaults are not simply random violent assaults regularly they glide from calculated, deep-rooted, extensive, and growing xenophobic sentiments, which can be unfavourable if now no longer dispelled (Buthelezi, 2009). A 1998 National Public Opinion Survey carried out with the aid of using the Southern African Migration Project (SAMP) the use of a pattern of 3200 individuals, stated that majority of South Africans are certainly xenophobic and that competition to immigration and overseas residents increased extensively.

2.5.2 Affirmation and Defamation

Majority of the educators in South Africa come from Zimbabwe and there maybe a few literatures on their experiences. The causes of these turned into discovering the survival techniques utilized by

Zimbabwean migrant instructors placed in rural colleges in a single South African province. The contemporary literature does fleetingly display that they have skilled discrimination in South Africa however there may be a lack of literature on the survival techniques used by Zimbabwean migrant instructors in discriminatory and xenophobic spaces which includes the workplace in South Africa. This paper turned into guiding the usage of social capital idea and social network ideas. The paper explored information observed from a migration trainer which turned into an interpretive and qualitative nature, adopting a case observe studies design. In-depth semi-based interviews and WhatsApp social networking have been applied to generate records from a snowball pattern of fifteen Zimbabwean migrant instructors in a single province of South Africa wherein there have been xenophobic outbreaks given that in 2008. The findings indicated that Zimbabwean migrant instructors survived of using excelling of their images however they attempted wherein possible to keep away from an acknowledgement in their efforts consequently hoping to be inconspicuous in their careers and community, out of fear. They moreover behaved with humility at colleges to keep away from the germination and unfold of jealous inclinations from their neighbouring African colleagues which made them vulnerable to danger if xenophobia erupted in their communities. Furthermore, migrant instructors have been reportedly not getting the expected recognition in their qualifications and can enjoy being in public or personal schools. Recognition of the house country trainer's qualifications and stories were pronounced in Germany (Bense, 2016) as well as in England (Manik, 2005) et.al. Pupils (for instance, referred to them as "makwerekwere" and made statements such as "Go home, why are you here?"). Susan, a Zambian drew interest to it being a special logo of xenophobia particularly Afro phobia (African on African), particularly that it turned into "African trainer towards African trainer" and it turned into longer perpetrated with the aid of using instructors of different race organizations towards African migrant instructors (Manik,2014). A migrant trainer defined that "xenophobic inclinations are from a few instructors who see migrant instructors as a chance specifically the ones much less certified and incompetent in coaching."

2.5.3 Xenophobic attacks on Nigerians in South Africa

This document examines the xenophobic assaults on Nigerians in South Africa, its moral implications, and responses of the aspect of using goals at the same time as it followed the normative idea with the aid of Plato and Aristotle. Findings stated that Nigerian authorities had to permit South African authorities to know the moves which could be done that brought about deaths of Nigerians.

Firstly, xenophobia in South Africa miles typically cantered at black Africans hence this is where the term 'Afrophia' originated. Discrimination that black migrants undergo in South Africa is much like that skilled through means of black immigrants in diverse or different continents (Morris, 1998). Regardless of the reality that South Africa is an African country, and the majority of its populace is

black. Nevertheless, African migrants in different components of the sector like in Europe, Asia or North America additionally face comparable assaults like those in South Africa due to the fact on this different component xenophobia stems from competitiveness among nationals and non-nationals over restricted assets and additionally conflict of cultures. Secondly, is the violent manifestation of xenophobia far from xenophobic tendencies? According to (Matsinhe, 2011) the 2008 pogroms, which had been neither the primary nor the remaining of xenophobic crisis, is a substantial sign of a largely and deeply rooted condescension of black foreigners. The study concludes as (Nyamjoh, 2006) emphasizes that xenophobia involves some ethno linguistic and cultural differences that form the basis of suspicion of the new.

2.5.4 Economic Refugees in the post-apartheid South Africa

While South Africa's political transformation has been lauded internationally, one of the greatest challenges facing the post-apartheid democratic government is undocumented immigration. There has been a xenophobic tendency to stigmatise Immigrants, particularly those from other African countries as criminals, as people who undermine economic development and take jobs from locals. The aim of this paper is to critically review changing policies towards undocumented migration in post-apartheid South Africa. More specifically, the paper will present a historical context to migration a question whether there are millions of illegal immigrants in South Africa; identify reasons for the increasing influx of migrants into the country; analyse the rise of xenophobia in the Republic; discuss problems associated with migrants; and assess changing immigration policies. The main reason for leaving their home countries was a lack of employment opportunities. Therefore, the migrants could be regarded as economic refugees.

A place of direct battle and war of words between the locals and foreigners has been in the casual sector, specifically hawking. Given that South Africa has a high unemployment rate of 35.9% (Mail and Guardian, in addition to their tenuous status, maximum migrants start off in the casual sector, frequently promoting comparable items as locals. Foreign hawkers consider that they performed a key role in growing this sector, and locals have been now attempting to pressure them out and suitable the culmination in their labour. A victorious Nigerian dealer defined the situation as follows "At first, they have been very poor, however, human beings observed that they have been making money. They have been progressing and having cars and such things. The neighbourhood began the usage of our techniques and lots of them desired to be traders. They have evolved this thing, and now the local community wanted them out. They say that the inflow of foreigners is taking their jobs, however we taught them the way to do business."

Human Rights Watch (1998).

2.5.5 Amathoxhosa and the leadership of Khwane

This article looked forward to replying to the query of whether the conventional Amaxhosa, especially the leadership of Khwane, had been xenophobic or not. This is tested primarily based totally on MAP Ngami's ancient drama textual content Umkhonto kaTshiwo which displays the reaction of this network to Amagqunuqhwa (the Griquas) that got here to them as strangers. Historical proof of what this illustrates is sought from diverse sources. The introductory section, amongst different things, proves that xenophobia is not always a hassle exceptional to South Africa. The way wherein these beginners had been established and assimilated into the country of amaXhosa, the following formation of the country of Amagqunukhwebe (a sub-institution of amaXhosa) and paperwork most of the extraordinary sections of this discourse. Xenophobic inclinations were determined in South Africa over the last decade (2005–2015), this phenomenon is not new and one of a kind to this country. It is determined in different components of the arena as well. The rejection of overseas nationals in a few nations is recorded in diverse sources.

The amaXhosa is a state that exists among other countries in South Africa. Although they unfold all over the USA and past her borders, their country is based within the vicinity of what is nowadays referred to as the Eastern Cape province, alongside the coast of the Indian Ocean, in the south-Japanese sea part of the USA this is said as follows via way of means of Landau(2010).

This article tested Ngami's drama entitled Umkhonto KaTshiwo with reference to the mind-set of the traditional Amaxhosa (below the management of Khwane) towards Amagqunuqhwa as strangers that got there to inherit their territory. In this article the playwright illustrates the approaching of the Griquas to Amaxhosa below Khwane, how those inexperienced persons had been acquired and the ensuing formation of the brand new and current state of Amagqunukhwebe from the aggregate of those previously separate groups. Historical proof helps what this dramatist demonstrates with inside the frame of his play.

This proof confirms this coming collectively of those initially separate communities, which caused the status quo of Amagqunukhwebe as a state. There is a set up on the type of nature of Amaxhosa towards Amagqunuqhwa who got into their midst. These guests had been acquired with kindness and hospitality. They had been furnished with all the necessities they needed, and humanely assimilated into the state of Amaxhosa. Although Amaxhosa for the duration of the instances of King Khwane may

not have had the know-how of the standards of worldwide and/or cosmopolitan citizenship, they appear to have practiced several of the ideas promoted with the by using the adherents of those phrases. In phrases of those standards, `citizenship is going past borders of the state states`, humans are regarded as residents of the sector and are transnational communities Gerard, (2000). This concept is further affirmed with the aid of using Derek (2002), who advances that the worth of all humans as international residents to be honoured.

2.5.6 Xenophobic Assaults in post-Apartheid South Africa

The recurrent xenophobic assaults in the post-apartheid South Africa have persisted to attract enough intensity and evaluation has no longer been carried out into the reasons and prevention. This examine adopts 3 theoretical viewpoints which includes competitive-frustration theory, neurotoxicity views and social mastering (which include un-met wishes, deprivations, and frustration) as antecedents of xenophobia, while neurotoxicity theories predicated xenophobia at the environmental pollutants of human social mastering attitude have been the antecedents of xenophobic assaults in post-apartheid South Africa. A good way to deal with the wishes of these human beings and embark on ordinary scientific examination. Xenophobia may be located as behavioural or attitudinal ideas in an animal world, perhaps extra suggested and devastating in human species. The observation of animal behaviour accounts for the purpose Hen and Cock combats each other or different additionally interact in preventing differently for some of the reasons. Girl species became introduced, the combat of supremacy may also start and normally bring about survival animals have organic instincts to combat and react to threats, the value of this instincts range from one specie to the different. Unlike man, animal cannot purpose to decide the truth of the consequences that are in the person or organization.

The man or woman and or every other behaviour. However, research has proven that we are much more likely to imitate humans who show comparable characteristics, feelings and look with us rather than folks that are dissimilar. Thus, due to the fact South Africans have unusual characteristics with others and are much more likely to mimic the xenophobia, from their fore - fathers which they perceived as sharing the equal problems, ache and sorrow from the `not unusual place enemy` (Crush, 2008).

The xenophobic assaults in post-apartheid South Africa are all condemnable even if they have some underlying theoretical underpinning. The theoretical overview of literature found out that elements inside and out of doors are capacity reasons of violent assaults consisting of the case in the observation. This observation confirmed that an aggregate of things consisting of psychological, environmental and societal elements accounted for the xenophobic assaults. For instance, unmet

desires consisting of unemployment, process insecurity, lack of ego initiated violence because they envy foreigners. Accumulation of frustration and aggression over the years without considerable answers cause the displacement of aggression at the foreign nationals with South Africans. This is in settlement with the submission of Frustration-Aggression theorists.

2.5.7 Xenophobia in South African universities

According to Buthelezi (2009), many South African universities have been accused of xenophobic attacks. The University of the Witwatersrand supported a guide for college students around the world in 2015 by conducting non-violent protest marches against xenophobia (Ngcobo, 2015). In 2015, then Minister of Higher Education and Training Dr. Nzimande called for all South African higher education institutions to prevent all forms of xenophobia and ensure that it no longer occurs. That is the xenophobic phenomenon which has spread to better mastering facilities (Kang'ethe et al, 2015). A study by Cross and Johnson (2008) at the University of the Witwatersrand is quoted that when asked whether xenophobia was an institutional problem, students around the world said 'When I first came here, people said, why are you here again? To finish our research?' They still do not understand foreigners entering the country. You are very xenophobic, and it is still xenophobic for most South African college students because even if they believe it is right, they do not care if it is welcoming.

2.6 Major contributions to xenophobia

2.6.1 Racial Division

(Fors, 2019) in his critical discourse analysis of xenophobia in Africa argues that Nigeria and South Africa were one of the most racial, divided, and unequal countries in the world until the democratization of the countries in 1994. He explains that after the destruction of the apartheid regime and with Nelson Mandela as their president, hopes and dreams were of a better future were inevitable as an independent republic, a rainbow nation took its first steps. Unexpectedly South Africa has experienced an extensive and ever rising problem with xenophobia after 1994 – a phenomenon that took many by surprise and led scholars searching for answer explain the violence and scope of events. Xenophobia in South Africa escalated to violence in 2008 and 2015. Leaving thousands of immigrants displaced and seven people dead, respectively. Some of them were burned alive. The most recent attacks happened in 2019 where 3 immigrants were killed. Fors condemns the thought of xenophobia but does not deal with it in the right manner as he begins with a very strong introduction in which he blames the victims, specifically immigrants for the downfall of the South African economy.

2.6.2 Ethnicity

In his introduction he quotes King Goodwill Zwelithini's detest of immigrants "We talk of people who do not want to listen, who do not want to work, thieves, child rapists, and criminals..."

In recent years, there have been violent attacks on immigrant traders in urban municipalities and informal settlements in South Africa. Violence against immigrants in South Africa dates to approximately 1994 (Becker et al, 2009) Somali Association of South Africa, 2006 at least 28 Somali citizens were killed in the Western Cape province, most of them working in shops referred to as “spazas” (Bseiso, 2006). Violence against immigrant merchants swept the country in May and June. 62 people died in these attacks, including the denunciation and condemnation by the South African government, which did not see these events. Not exhaustive and probably underestimated by the 107 spazas, as most of the foreign qualitative information from detailed interviews with 107 traders (43 South Africans and 64 foreigners) probably underrepresented the true extent of the violence, since informants were more likely to recall more recent events than distant ones. Research between the two groups on the main types of crime and violence affecting spaza stores in Delft South.

2.6.3 Division

The distinction in ethnicity stays a chief contributing thing to xenophobia. According to an examine Bekuis (2013) wherein he examines xenophobic attitudes of secondary faculty scholars with inside the Netherlands. This exam builds upon a preceding study in three ways. First, attitudes of scholars from each the ethnic majority and minority corporations are tested. Second, the effect of advantageous in addition to terrible inter-ethnic contacts each inside and out of doors the faculty environments is determined. Finally, hypotheses approximately inter-ethnic contacts are examined at the same time as concurrently reckoning with opportunity mechanisms that could provide an explanation for xenophobic attitudes. Cross-categorised multilevel regression analyses display that the extent of xenophobia is decrease while scholars compare their inter-ethnic contacts as advantageous, and better after they understand those contacts as terrible. However, the effect of advantageous inter-ethnic touch in elegance disappears or maybe reverses while multiculturalism is extra emphasized at some point of training. There has been a developing hobby in children’ attitudes closer to different ethnic and non-secular corporations (Verkuyten, 2005). By analysing children’s attitudes, notions that don't forget the sustainability of the multicultural society are obtained. Most research on children’s attitudes drew closer to different ethnic and non-secular corporations to have a look at the impact on of inter-ethnic touch in elegance. Ethnic touch is typically taken into consideration as an essential determinant of inter-ethnic prejudice and inter-institution relations.

The unusual place and typically time-honoured speculation approximately touch is that of (Allport, 1954). His touch speculation states that inter-ethnic touch reduces prejudice while 4 capabilities of the touch scenario are fulfilled, specifically the same fame among the corporations within the scenario, not unusual place goals, inter-institution cooperation, and guide of government or law. In a

meta-evaluation of 515 research concerning Allport's touch theory, Tropp et al (2006) confirmed that inter-ethnic touch honestly reduces inter-ethnic prejudice. However, ethnic prejudice seemed to be decreased through advantageous or pleasant inter-ethnic touch, regardless the situations. Allport's situations of touch best strength- end the impact of advantageous and pleasant touch (McLaren, 2006). Positive and pleasant inter-ethnic touch impacts humans' attitudes closer to different ethnicities. The query arises, however, whether advantageous inter-ethnic touch reasons an extra tolerant mind-set, or whether humans with extra tolerant attitudes have extra inter- ethnic contacts and understand those as extra advantageous. This causality trouble calls for contemplating humans' possibilities to have inter-ethnic touch. After all, touch possibilities are prerequisite for pleasant and advantageous inter-ethnic touch which in turn, might influence humans' mind-set closer to different ethnicities Pettigrew et al (2006). The first hypotheses, therefore, are associated with such possibilities for inter-ethnic contacts in settings wherein children frequently locate themselves, their elegance, and their neighbourhood. These hypotheses study as follows: 1. Youngsters in extra ethnically heterogeneous instructions are much less xenophobic than children in much less ethnically heterogeneous instructions. 2. Youngsters in extra ethnically heterogeneous neighbour- hoods are much less xenophobic than children in much less ethnically heterogeneous neighbourhoods. Although the possibility for having inter-ethnic touch appears honestly essential, it stays hard to interpret the connection among ethnic composition of the elegance and the neighbourhood as signs of touch possibilities—and inter-ethnic attitudes, due to the fact of connectedness can go either way. Furthermore, qualitative elements of touch are neglected. By analysing such elements in conditions of compelled touch, the trouble of reversed causality is essentially overcome, due to the fact it's far difficult to keep away from inter-ethnic touch in such conditions, even for the ones who have adverse ethnic preferences. Forced contacts are therefore a sensitive way to the trouble of causality (Pettigrew and Tropp, 2006; Dekker and Van der Noll, 2009). Youngsters cannot keep away from inter-ethnic contacts of their elegance easily. However, inter-ethnic contacts are not best hooked up in compelled settings, inclusive of the elegance.

Youngsters from specific ethnic backgrounds also can meet in faculty however out of doors the elegance setting, with inside the neighbourhood, and at some point of recreation and entertainment activities. Across those settings, the diploma wherein inter-ethnic contacts may be avoided. Discussing discrimination and the customs and behaviour of different cultures at some point of training impacts the children' xenophobic mind-set indirectly. When extra interest in elegance is being paid to the multicultural society, the liberalising impact of each advantageous and no inter-ethnic touch in elegance on children' xenophobic mind-set decreases. This result contradicts Pettigrew and Tropp's locating that guide of government will increase the impact of advantageous inter-ethnic touch.

However, this locating is in settlement with the findings of (Sniderman, 2007) who tested the have an impact on of selling multiculturalism through government consistent with the 'top-down' principle. They confirmed that public interest closer to multiculturalism and ethnic minorities through government and different public establishment's purpose hidden and unstated emotions of suspicion through each the least and the maximum tolerant humans. This examines superior the frame of already current studies on three points. First, the xenophobia of children from the ethnic majority in addition to ethnic minority corporations is tested. Second, studied the impact on of each advantageous and terrible inter-ethnic contacts in specific social settings.

2.6.4 Migration

According to an examination carried out through the Human Sciences Research Council (HSRC) in 2008 located that, males had been the primary perpetrators of xenophobic incidents going on within the country. Black South African guys from city casual settlements had been frequently involved in xenophobic acts. This is due to the that fact African guys are the most to have migrated into South Africa. Men between the ages of 26 and 33 years had been adversarial closer to overseas nationals. This is due to direct competition. Competition is over girls, organizations which includes spaza shops, get admission to housing and formal employment. Young South African girls are drawn into relationships with non-South African guys due to the fact they view South African guys as lazy and their attitudes are backwards. The examination similarly located that younger girls are much less xenophobic as they appreciate overseas guys for developing possibilities for themselves. Foreign guys are taken into consideration as extra respectful and responsible. The shallowness of neighbourhood guys come to be dwindled in the eyes of the neighbourhood girls because of overseas guys operating hard, incomes extra and settling with what they get than them (HSRC, 2008).

2.6.5 Poverty and unemployment

Poverty seems to define South Africa (SA) in extreme ways. According to SA statistics, the poverty tax increased from 53.2% to 55% and 5% between 2011 and 2015. This suggests that poverty is a social problem that has a significant impact on SA residents (Statistics South Africa, 2017). Lack of jobs is a key issue contributing to poverty in SA. Job opportunities allow you to earn enough money to buy an apartment. South Africans have taken a stand against the motivation for unemployment. This example traces the movement protection mechanism. Gordon (2015) notes that resentment against foreigners is more pronounced in the labour market. Foreigners appear to be stealing jobs that South Africans may be entitled to. Neocosmos (2008) points out that poverty was usually the runaway of all political ideologies. The belief that it is a blanket xenophobic attack is somehow overrated. If poverty arises from the loss of unemployment, which in turn is from giving jobs to foreigners, why is it more gracious

and not bullied by all the rich in the United States? Solomon and Kosaka (2011) stated that foreigners who have demonstrated a high quality of economic impact are more likely to be accepted by the population. This example is also why we target xenophobes closer to Africans. Africa is plagued with poverty and its financial situation is slowing down (Zafar, 2016).

Many locals in South African townships constantly face monetary struggles. The instabilities motivate those groups to enjoy extreme authorities screw ups and shortage of kingdom invention. Ethnic identification most of the terrible turns into a good deal more potent and vital. The manner matters are on this new South Africa, the terrible can also additionally face exclusion of their personal USA specifically if they're evaluating themselves to different individuals who are dwelling a lavish existence and having all the sources, they do now no longer have themselves. It is due to this purpose that the terrible sense extra hatred and hostility closer to overseas nationals (Patsika, 2015).

2.6.6 Foreigners perceived as disease propagators.

There are deadly sicknesses that humans within SA go through. It is growing nations that enjoy such phenomenon. To call a few, Human Immunodeficiency Virus/ Acquired Immune Deficiency Syndrome (HIV/AIDS) and a few Sexual Transmitted Diseases (STDs). There also are deadly acute sicknesses that arise inside a brief length and kill a maximum wide variety of humans. Ebola is amongst the sicknesses. In 2015 while xenophobic assaults had been extreme, it become due to the superiority of this disease. It is falsely perceived that incurable sicknesses include humans from different nations Steenkamp (2009). Xenophobic sentiments aren't because of sicknesses themselves, however as a substitute regarded from its bad mental and behavioural results incited via way of means of fear. Risks from the surroundings are omnipresent for all humans, thus, mental studies have considerably investigated risk responses to each social and non-social forms of risks Jacobsen et al (2013). People have predictable risk responses, together with mental defensiveness. However, now no longer everybody responds with inside the equal manner, and mental factors, together with the non-public relevance of a fitness hazard and self-esteem, humans form human's responses Neocosmos (2008).

2.6.7 Foreign nationals as alleged crime lords

Foreign nationals had been given the impression to be chargeable for the excessive crime price in South Africa (Choane et al (2016). For example, the then mayor of Johannesburg turned into quoted with in the press in 2004 pointing out that "in each avenue nook there are 30 Nigerians committing a criminal offence and undermining the city's protection Petkou (2006). It can't be denied that foreigners had been convicted for diverse crimes in South Africa. There are about 842 foreigners held in South Africa's correctional facilities. Of these, best 7 345 are sentenced Makou (2017). In November 2017, the Gauteng Police Commissioner Lieutenant Deliwe de Lange found out that 60%

of the suspects arrested in Gauteng Province for violent crimes have been unlawful immigrants (Gous, 2017). Politicians inclusive of Nelson Mandela supported this declare that undocumented foreigners have interaction in crook sports within the country Gomo (2010). The former President Mr. Jacob Zuma supported the concept that the allegations of foreigners being related to crime must now no longer be disregarded. In his speech, he turned into quoted saying, “we cannot near our eyes to the worries of the network that maximum crimes inclusive of drug dealing, prostitution and human trafficking are allegedly perpetuated with the aid of using overseas nationals” (de Villiers, 2017). It can't be disregarded nor disregarded but that overseas nationals devote their crime collectively with locals and this contributes to protection demanding situations of states, which includes South Africa as a whole Petkou (2006).

2.6.8 Cyber xenophobia and disinformation on xenophobic aspects

The effect media insurance has had in perpetuating xenophobic assaults is enormous Petkou (2006). Although media performs a large function in preserving the general public up to date with modern issues, it's far vital to be aware that it does now no longer simply transmit the facts, however, additionally mirror sure ideologies that help precise family members of power. Media is “an effective socializing agent which has turn out to be a fundamental of normal life” (Gomo, 2010). Xenophobia is recommended with the aid of using the media via reproducing xenophobic statements and relating to human beings of overseas nationality the usage of derogatory names (Smith, 2010). Information circulated with the aid of using the media is every so often fake. For example, for the duration of xenophobic violence in 2015, there had been messages circulating on WhatsApp, Facebook, and different social media systems that foreigners are given a selected date to depart the townships or they may be attacked. The KwaZulu-Natal police spokesperson of that time, Colonel Jay Naicker, brushed off these facts as simply rumours. Despite the police having referred to as the social media customers to forestall sharing such fake facts online, the quantity of hoaxes persevered to develop on social media networks Legalbrief (2018). Mbetga (2014) held that immigrants aren't represented with inside the identical way. The way wherein African immigrants are represented in society isn't like the illustration of White immigrants. This fuels xenophobia as companies who belong to 1 type are regarded differently.

2.6.9 Political factors as a driving force

The difficulty of xenophobia is as an alternative political. With all of the incidents that came about with in the country, the nation may be seemed like the primary perpetrator. According to Ejoke (2017), there may be a correlation among management and xenophobia. The management method

used determines the incidence of xenophobic assaults to a few groups. Politicians initiate the life of xenophobia in infamous ways.

The xenophobic declaration made with the aid of using Mr. Mangosuthu Buthelezi in 2015 that everyone non-born South Africans must return to their domestic countries, ended in nation officers adopting the belief that immigrants are unknown and ought to be dealt with as such Misago (2016). Other politicians along with former South African President Thabo Mbeki appeared to be the prevailing who has proven maximum degree of denials Tella (2016). Police officers are looked as if it would gas the prominence of xenophobic assaults. Not a lot is achieved in preventing the assaults. Question may be posed as to why xenophobic assaults arise beneath police watch? Police officials use their energy to get circuitously worried while the attacking and beating of overseas nationals happens. This is now no longer intervening in preventing the violence or any xenophobic assault which can arise. The defence mechanism of now no longer disrupting the network in taking the regulation to their personal fingers is in most cases used Solomon (2011). The pupils in addition advised that the police had been predisposed to the belief that foreigners lie all the time. This consequences in overseas nationals who come to be sufferers of a selected crime being omitted after they file victimisation to the police Solomon et al (2011). Not handiest are police able to doing the above behaviour, motivating member of groups to cope with unlawful migrants have brought about spiralled xenophobic violence Neocosmos (2008). In April 2015, the police violently avoided a felony anti-xenophobia march that become organised with the aid of using individuals of the network. This came about in Eastern Cape wherein non-South Africans had been targeted (O`Halloran, 2016). Although nation establishments have by no means condoned violence in opposition to migrants and feature often condemned it, they have got furnished surroundings in which such xenophobic violence has correctly been legitimised with the aid of using the nation (Neocosmos, 2008). Officials in diverse authorities' departments perpetuate xenophobia via denying non-nationals get entry to services (Obadire, 2018).

2.6.10 Service delivery

There is a claim that foreign nationals pose serious challenges to the country's social services, which threatens the livelihoods and socio-economic rights of the citizens Landau (2006). This is the point that the Johannesburg's Executive Mayor, Amos Masondo was implying in the excerpt of his famous speech.

After the 2015 KwaZulu-Natal xenophobic attacks, the government provided temporary shelters for foreigners who lost their houses and who were at risk of secondary victimisation. These shelters were situated within three districts: eThekweni in Phoenix, Chatsworth, and Isipingo area. In uMgungundlovu, the shelters were in Dales Park and uMzinyathi in Greytown. The purpose of this

initiative was to protect foreigners through enforcing safety and security. The government spent more money on catering for services such as food, education, health support, psychological support, safety and security and ablution services (Ngema, 2015).

2.6.11 The Exploitation of foreign nationals

Police officers tend to be the `specialists` in associating overseas nationals with corruption for his or her very own private benefits. For any financial benefits, police recognise who to target. A bribe is needed from the immigrants to be assisted in coming into the USA illegally (Buthelezi, 2009). Foreign nationals are the maximum hired in the hard work market. Employers decide on overseas nationals to locals. Employers rent greater overseas nationals as they're prone due to their unlawful reputes with inside the USA. Many overseas nationals which are hired are paid substantially decrease wages. This is because, as soon as fired, they've very little felony recourse (Desai, 2015).

2.6.12 Misinformation/Disinformation on Foreigners

Xenophobic attitudes in the direction of overseas nationals originate from loss of understanding. This perception holds that, the legacy of apartheid did now no longer simplest save you humans from getting access to resources, right schooling, and fitness facilities, however it has averted them from understanding and familiarising themselves with the out of doors world. Consequently, majority of humans both misunderstand and lack understanding approximately immigrants, the constitution, and regulations on immigrants (Iwara et al, 2018). Some South Africans are unusual with the guidelines and one-of-a-kind forms of foreigners which might be primarily based totally with in SA this is particularly because of lack of the know-how concerning such issues. The simplest false impression recognized is that foreigners are a reason of troubles SA faces (Hendrickse, 2009). There are unlawful and prison overseas nationals which might be primarily based totally with in SA Legal immigrants have prison documentation that permits them to stay with in SA and feature long gone thru right processes in acquiring such. According to the Department of Home Affairs, so that it will make a utility for an everlasting residency permit, candidates have to first put-up illustration to the Minister of Home Affairs motivating why she or he ought to be declared now no longer to be a prohibited individual or unwanted individual. Following the above, foreigners are prominent into refugees, migrant, and immigrants. Refugees are defined as any individual who has been granted asylum to live overseas because of war, herbal catastrophe, or every other aspect this is being escaped of their nation.

According to the Refugees Act of 1998, refugees have a proper to pursue employment and are entitled to all fitness offerings and schooling possibilities that South Africans gain from. Migrants are those who briefly flow in among borders oftentimes for jobs. These humans aren't completely primarily based within SA. Individuals taken into consideration as immigrants are folks that completely flow from one estate to another (Lombard, 2015). Illegal immigrants` move borders into SA without the authorities giving consent. It is so unlucky that the perpetrators of xenophobic assaults organisation the immigrants into one category.

2.6.13 Victimisation of students

Xenophobic assaults within better studying establishments are not imposed on any overseas countries, however it is from African international locations and especially the Southern African Development Community (SADC) region. College students pick South African universities because it is far from their home. The anticipation of task possibilities in SA might also additionally offer a motive for the selection of South Africa (Schools, 2015). Unfortunately, the belief of “count on the unexpected” become uncovered. The manner xenophobia manifests have a tendency to be one of a kind in groups in which bodily violence occurs. In universities, overseas nationals are attacked verbally and in a way they experience uncomfortableness and are unwelcomed (Singh, 2013). Xenophobia on this context manifests in poor attitudes and discrimination (Akinola, 2018). International college students tend to enjoy greater discrimination than their home counterparts Dominguez (2015). Patsika (2015) cited that it is hard to understand instances of discrimination at better studying establishments due to the fact that the instances stay subtle. Black South African college students are the primary instigators of xenophobia inside college settings Buthelezi (2009). Unfortunately, educational professors are not to be excluded from this. Akinola (2018) referred that lecturers might additionally conduct educational sports in a language, and this is unknown to overseas college students. Arguably, the network participants in universities can perpetrate xenophobia. On 28 February 2017 an overseas country pupil from the University of Johannesburg was murdered in the University premises. Thorough investigations proved that a taxi driver deliberately struck the pupil to the fence of one of the college houses and killed him (Freeman and Lee, 2018).

2.6.14 Using local languages as a form of segregation.

South African academics and college students can also additionally speak in a nearby language that overseas college students no longer recognise. This occurs all through magnificence discussions Akinola(2018). The hassle won't be that critical to folks that can recognize and talk several of the 11 South African reputable languages, however conversation is a war to folks that talk handiest French

and Portuguese (Buthelezi, 2009). The hassle can be focused on the language rules evolved with the aid of using the colleges. For example, the University of KwaZulu-Natal applied a language coverage in 2006, which aimed towards coaching in English and IsiZulu. Making expressions are the blessings of being completely bilingual in South Africa. The justification that “the blessings for college students turning into gifted in English dominant medium of educational conversation and of exchange and enterprise internationally and the lingua franca in authorities and establishments in South Africa, are clear. In addition, talent is IsiZulu become stated that it's going to make contributions to state constructing and could help the scholar in powerful conversation with the bulk of the populace in KwaZulu-Natal” (University of KwaZulu-Natal, 2006).

Universities are public establishments and are there to perform accordingly (Habib, 2015). While the colleges inspire and regards the charter to broaden indigenous languages, the explicit of languages need to no longer be carried out in a manner that advances an ethnic agenda. Further, the improvement of indigenous languages no longer needs to be used as a proxy for the exclusion of others. Foreign college students are pressured into losing their mother tongue to privilege English. If college students have access to the dominant language, the dominance of the language is increased. However, if college students are denied access to the language, the result is marginalisation in a society that stays to view this language as a mark of distinction. Furthermore, they are denied access to the large sources in that language, sources which have evolved due to the language`s dominance (Cross and Johnson, 2008).

The difficulty of language is gaining a volume wherein South African universities end up reluctant to lease overseas nationals. This is because of their accessory and low-degree English talent as this is seemed like educational incompetence (Akinola, 2018). This is towards the amended immigration Act Thirteen of 2002 declaring that “the holder of everlasting house allow has all of the rights, privileges, obligations and duties which a regulation or the charter explicitly ascribes to citizenship” (Department of Home Affairs, 2014: 31). The difficulty of uncoordinated immigration areas on issuing paintings allows overseas teachers to represent their rejection for college jobs (Akinola, 2018). The Department of Home Affairs is apparently unproductive with the issuing of labour allows everlasting housing or citizenship to overseas teachers which are undeniably vital to South African tertiary establishments. International college students` sense that the branch is pursuing a coverage of discouragement (Buthelezi, 2009). The writer in addition said that “they sense that the area is not always the handiest because it is unnecessarily punitive and intentionally designed to interrupt their spirit additionally tinged with xenophobia” (Buthelezi, 2009).

2.6.15 Scramble for limited resources

Scarcity of assets inside universities had been mentioned to create opposition amongst college students, maximum specifically neighbourhood and worldwide college students. This creates war due to the fact that all college students need to utilise the ones assets (Malele, 2011). Students compete over scholarships and accommodation. Foreign country college students contribute to majority of the proportion of people who acquire college sponsorships. Such type of gestures afforded to overseas college students hinders South African college students to complain. Sponsorships from universities are granted primarily based on the student's instructional performance. However, South African college students fail to apprehend such. This creates bad attitudes toward overseas college students, thereby, suggesting that South African college students should come first. The opposition contains over employment and educational performances (Kang`ethe and Wotshela, 2016).

South African college students experience that the presence of overseas college students in universities poses a threat. The belief followed is that supplying overseas nationals with employment within the college deprives their right. Buthelezi (2009) argues that the exclusion of overseas nationals from jobs provided within the college, is discrimination primarily based totally on their nationalities. Competition over assets will become severe to some extent wherein language is used as a weapon method to exclude overseas college students from getting access to assets. Foreign college students are discriminated due to the fact they cannot talk the language, which leads to them being denied precise offerings in the college (Akinola, 2018).

2.6.16 Cultural and diversity

Culture is "the replicate of the society, informing attitudes, thinking, do's and don'ts in a lot of societies of the world" (Kang`ethe and Wotshela, 201). Everyone has their very own precise cultural beliefs, which can be hard for different organizations to understand. The loss of facts on heritage, records and lifestyle set a degree for xenophobic inclinations among college students of various nationalities. Xenophobia on nearby college students is a terrible response of publicity to precise and ordinary cultures (Choane et al, 2011).

Too problematic on cultural conflict and xenophobia, to look at performed via way of means of Kang`ethe and Wotshela (2016) referred to that each time humans of various cultures come together, there may be sure to be variety of conflicts. This may want to offer a platform for xenophobia and xenophobic sentiments to take place. Addressing foreigners as "Amakarekwere" has exceedingly been utilized in South Africa. It is a mile extra famous shape of victimisation in better gaining knowledge of establishments than within the broader society wherein bodily assault is imposed (Buthelezi, 2009). The referral of overseas nationals to this time is used as a specific type of theme known as outsiders.

Bodily looks, dress code, accents, and the smells are eligible as proof of imagined citizenship and foreignness. Further, elements along with language and pores and skin colour permit the identity of foreignness (Matsinhe, 2011).

2.7 Possible resolutions to xenophobia

2.7.1 Rethinking the Afrocentric policy.

This paper interrogates the essence of Nigeria description of Afrocentrism in opposition to the backdrop of xenophobic manifestation in South Africa. The depiction therefore, recommends a re-assessment of Nigeria to pursue whilst tending to home challenges. In addition, it emphasizes the dying of the apartheid regime in South Africa in April 1994 which induced migration of overseas nationals from throughout Sub-Saharan Africa and South Asian countries Chimbga (2014). The motive became an apparent availability of monetary possibilities especially within the casual sector. This inflow from overseas became one without resentment from the very beginning. There have been apparent strains of discrimination growing like a tumour within the people. According to South African Migration Project (SAMP) survey performed in 2001, South Africans tested their "will". South African responded on all problems of immigration displayed that belief became on the coronary heart of xenophobic discourse (Crush and Pendleton 2004) with the coinage of a neighbourhood vocabulary, "makwerekwere" (a derogatory time period used for a black character who cannot reveal mastery of neighbourhood South African languages and who hails from a rustic assumed to be economically and culturally backward in terms of South Africa) to buttress their deep seated resentment for foreigners Nyamnjoh (2006). This growth of resentment said to discover expressions in 1998 following the launch of a marketing campaign called "Buyelekhaya" (pass lower back home). According to a Human Rights Watch (1998), immigrants particularly from Malawi, Zimbabwe and Mozambique residing within the Alexandra metropolis have been bodily assaulted over an enormous time frame in January 1995.

2.7.2 Understanding xenophobia as a means to resolving it.

(Yakushko, 2009) emphasized that an understanding of xenophobia helps clinicians and scientists identify socio-political factors that are not conducive to the adjustment and well-being of immigrants. In addition, understanding xenophobia may be a crucial step in reducing and even one-day eliminating prejudice against American immigrants. Moreover, there are significant differences between the different immigrant groups living in the resettlement conditions such as refugee status or undocumented immigrant workers. Xenophobia is often associated with times of economic and political instability. Economic imbalances attract people to countries with higher incomes or only

remaining prospects, while political, economic, and cultural tensions push many people to new countries.

(Yishai, 1999) suggest that there are three theoretical methods that explain the rise and spread of hatred. The first is mainly related to the socio-economic status of individuals, the second is essentially related to their cultural identity and the third focuses on the general attributes of society (phenomenological theory). In the ongoing economic crisis that has shaped EU since the early 1970s, jobs and low-cost housing are particularly scarce. When people feel insecure about threats, they represent resentment and hatred. However, the intensity of hatred does not necessarily depend on actual competition in the labour market, but on the perception of a threat sufficient to generate hostility. Cultural differences between people may be the cause of conflict and hatred. Latin term xenophobia clearly shows an essential thought which is the fear of others specifically the fear of outsiders. But following to this etymology is insufficient and possibly deceiving for the purposes of social critique. The term's moment half contracts our consideration upon fear, potentially darkening the plural convictions and other influences related with the phenomenon in address. Fear is not as it was or fundamentally the essential, affect included in what is picked out by "xenophobia." For illustration, envy, resentment, or sentiments of ambiguity may be experienced to begin with, and these may or may not accelerate fear. Despite, in any case, the insufficiency of its linguistic morphology, we utilise this term in concession to its ubiquity or maybe than concoct or reuse another (for case, heterophobia).

In the taking after definition of the term, fear isn't at the operational centre. Arguing that xenophobia has at its centre civic alienation, which is centre distinctive. (Rydgren, 2004) analyse the subjective rationality of xenophobic and racist beliefs in his article. Even though such beliefs are typically irrational from an objective standpoint due to their inconsistency with reality, they may appear sensible from the perspective of others under specific circumstances. In times of uncertainty, a subjective point of view is important. This is due to a combination of cognitive limits and other factors.

Furthermore, he believe that xenophobic and racist beliefs might be perceived as rational from the perspective of a subject because of two forms of erroneous inferences, one where individuals can draw judgments about people that are problematic or inaccurate based on their actions stereotyping and two in which individuals draw conclusions about the social group and/or category to which the individual belongs or erroneous assumptions about social groupings and clusters based on individual observations (i.e. inductive and heuristic techniques).

Despite being conceptually distinct, these two forms of other cases, erroneous assumptions mix, such as when the specific qualities of a social group or category are assigned with when inductive reasoning is used incorrectly and when inductive reasoning is. In conclusion, xenophobia runs a thread in all parts of the world this is evident in the texts. Rather than treating xenophobia as abnormal and separate from nationalist ideals, it is better to question why it is portrayed in this way on a social level. To understand the consequences of healing, it is also important to reveal the role of this pathology. Without the failure of other nationalisms and other popular ideas, the victory of a particular nationalism is rarely achieved.

2.7.3 Reporting facts on xenophobic cases as a resolution

There is missing information on reported cases. One major reason behind this is that foreign national students are invisible and do not report the matter. The silence in reporting xenophobic attacks to the university or public officials is characterized by the fear of not being taken seriously. Foreign nationals fear the negative attention they would draw upon themselves and possibility of secondary victimisation. Essentially, they find it difficult to trust a system that is failing to protect them (Freeman and Lee, 2018).

2.7.4 Dangerous othering in Meg Vandermerwe's *Zebra crossing: Ubuntu* – ideals and realities of the 2010 FIFA World Cup.

This article examines the process of "othering" in Meg Vandermerwe's 2013 novel *Crosswalks*. Othering is defined as the discursive practice of defining one social group as inferior to another. The novel is narrated as Chipso, a Zimbabwean born albino, crosses the border into South Africa just before the start of the 2010 World Cup. Far from finding the better life she wanted there, Chipso encounters prejudice and contempt from the locals. Through his portrayal of Chipso's life as an illegal immigrant in Cape Town, Vandermerwe shows that while apartheid is over, social divisions and intergroup conflicts are not. By juxtaposing this reality against the backdrop of the World Cup and the unfulfilled Ubuntu ideals she championed, Vandermerwe shows how vast a gap exists between theory and practice, ideology and lived reality is showing. Vandermerwe emphasizes the power of discourse like attiring to produce real and violent consequences and argues that unless we truly embrace the values of forgiveness, compassion, and acceptance, we face a bleak future of repeated cycles of conflict and injustice. I warn you that you will break.

2.7.5 Ghostly national imaginings and the illogic of capitalism in Meg Vandermerwe's *Zebra Crossing*.

In this article, using the concept of public imagination and calendric coincidence as Anderson's theoretical framework, and the ideas of selected political economy theorists, the economic We examine what *Zebra Crossing* has to say about the dangers of desperate Zimbabweans crossing the border illegally. FIFA World Cup in South Africa. The novel brings identity issues to the fore by depicting the challenges faced by an orphaned teenage girl with albinism. It depicts not only crossing physical boundaries, but also the tragic failure to overcome the various socially constructed boundaries that arise when post-colonial Africans set destructive boundaries. The idea of the state clashes with the insatiability of the global economy and the anti-egalitarian logic of capital accumulation. With varying degrees of success, *Zebra Crossing* has managed to transform the dominant contemporary classification system of literary works and many of the boundaries associated with postcolonial African national notions into the predatory features of contemporary global capitalism is exceeded because it intersects with.

2.7.6 Re-examining the need for Ubuntu as an antidote to xenophobia in South Africa through a glimpse into Mpe's *Welcome to Our Hillbrow*.

South Africa is a democracy based on the philosophy of Ubuntu (African Humanitarianism) enshrined in a constitution based on human rights. This Ubuntu philosophy is the cornerstone of South Africa's democratic identity and the unifying factor for all South Africans. This means that Africans in South Africa should use it as a starting point in their attempts to solve the problems that plague them. It's one of those thorny issues that calls on Africans in South Africa to unite and respect their unity by eradicating the problem collectively. In recent times, many South Africans have displayed a disturbing xenophobic tendency toward their African brothers and sisters, driving them out, banishing them, and sometimes even killing them. Using a qualitative approach guided by thematic text analysis of Mpe's *Welcome to Our Hillbrow* (2001), this article revisits the criminal denunciations of southern African nationals and makes Ubuntu the antidote to South African xenophobia. Proposed to be used as the article concludes that while the South African government has condemned this insidious action, it needs to go one step further by establishing a moral renewal program to help educate locals about Ubuntu increased. A deep-seated love for each other as Africans.

2.7.7 Problematizing minor transnational identities and patterns of othering in Meg Vandermerwe's *Zebra Crossing*.

In her debut novel, *Zebra Crossing*, Meg Vandermerwe uses the voice of Chiponyamubaya, an albino Zimbabwean girl, to capture the fascinating and tragic experiences of African immigrants in South Africa. This article questions the relationship of South Africans to those they perceive as outsiders, and to African immigrants themselves, compared to culturally formed beliefs about albinos and her LGBT people. It challenges the notion of small-scale transnational identities by presenting them. In doing so, it shows the patterns of difference that arise from racism, xenophobia, homophobic prejudice, and callous discrimination. This article reveals how othering debunks the ideology of African connectivity by highlighting the apparent contradiction of Ubuntu's values.

2.7.8 Locating Identity in Phaswane Mpe's *Welcome to Our Hillbrow*.

A hallmark of contemporary South African fiction is its exploration of the complex complicity of personal, cultural, and racial identities in relation to their precarious relationships with physical and metaphorical places. *Welcome to Our Hillbrow* fundamentally challenges those notions at a moment when a narrative is generated from the notion of community on what constitutes a home. Because the novel is written in the second person, it has the disorienting effect of both alienating the reader and drawing him into the implied community implied by the "we" in the novel's title. This essay examines the treatment of Mpe's identities that correspond to place as physical and linguistic inscriptions.

2.7.9 Nadine Gordimer's *July People*

No extensive study has been found on the novel, meaning it was not exploited thus the data to be collected will make a huge contribution to the literature fraternity.

The chapter has reviewed related literature.

2.8 Research gap

Although so much research has been done on the concept of xenophobia, there seems to be a missing piece between what was done and what is really the root cause of xenophobia. The study remains relevant as it seeks to give scrutiny on where xenophobia really originated from. Most of the research done on the aspect of xenophobia is outdated and a new phenomenon on xenophobia is what the study seeks to unfold.

2.9 Theoretical Framework

The research will employ the trauma theory which will help us to better deal with the issue of xenophobia. Understanding xenophobia as an injury caused by a certain uncomfortable experience in

life will help us understand it in further details. However, the exact definition of trauma varies by context and discipline, there is a general trade-off that if trauma is an injury, it is a very peculiar type of injury. Therefore, trauma presents a unique set of comprehension challenges. Since traumatic events such as xenophobia often occur both through social forces and in the social world, trauma has an inherently political, historical, and ethical dimension far removed from it. Although going throughout trauma expose the traumatized individual to seemingly intolerable isolation, surviving the trauma is precisely the discovery of new ways of relating and relating to others. Thus, according to (Caruth, 2016) reflections on trauma can make an important contribution to thinking about history, politics, and ethics: The importance of addressing xenophobia as a traumatic experience beyond oneself concerns not only individual isolation, but also a broader historical isolation, which in our time at the level of our cultures is communicated. In a disastrous time, that is, the trauma itself can be the link between cultures: not as a simple understanding of the past of others, but within the traumas of contemporary history as our ability to listen to ourselves through the awakenings that we all we have done. The theory will be used and applied to critically interrogate the three novels specifically Nadine Gordimer's *July People*, Phaswane Mph'e's *Welcome to our Hillbrow* and Meg vander Merwe's *Zebra Crossing*. The critical interrogation of these novels will with no doubt be guided by the main objective of this study and particularly by the three research objectives.

2.10 Models of trauma theory

The study adopted that there are different forms of trauma experienced by traumatised individuals i and this is proven by Judith Lewis's model of trauma that consists of three phases namely remembering, processing and reconnection to day-to-day life. The stories mostly include stories of violence or stories told by the survivor. We can equally rely on Carol Christ who adopts four stages in which nothingness, awakening, insights and new naming are the mechanisms of dealing with trauma.

CHAPTER 3

3.1 Introduction

This unit focuses on the methodology which further includes components like the research approach, population, design, sample including the data analysis and ethical considerations.

3.2 Approach and design

The study employs qualitative research, (Aspers, 2019) defines Qualitative research as a process of naturalistic inquiry that seeks an in-depth understanding of social phenomena within their natural setting. It focuses on the "why" rather than the "what" of social phenomena and relies on the direct experiences of human beings as meaning-making agents in their everyday lives. Rather than by logical and statistical procedures, qualitative researchers use multiple systems of inquiry for the study of human phenomena including biography, case study, historical analysis, discourse analysis, ethnography, grounded theory, and phenomenology. This study explores the nature of different xenophobic tendencies, the major contributions and the possible resolutions as presented in the three novels. According to (Creswell, 2009) qualitative research is a way of discovering and understanding the meaning individuals or groups ascribe to a social or human problem or situation. He further argues that the basic relationship that exists between humans and the environment may not be easily reduced to numbers, therefore the qualitative approach was the most suitable approach for this study.

The qualitative research approach is of significance of this research because it gives course for this study. (Kothori,2004) deliberates on the research design being the arrangement of the conditions for gathering and analysing data in a way that targets to combine relevance to the research purpose. The overall aim of the study remains to collect data that addresses the research questions posed. This deduces that a research design is a strategy that defines how, when and where data is to be gathered and analysed. Qualitative research is an interpretative method that seeks understanding of social issues hence it is not fixed that's why it remains the most suitable method unlike quantitative research method which is fixed and standard methods are designed for every study by laid out formulas (Masson, 2002).In depth qualitative research is focused on ideologies or theories rather than variables and in most cases they are interviews, case studies and open ended interrogations as well as analysis of documents and materials. Qualitative researchers normally attempt to study topics and engagements in their environment where ethical issues frequently emerge due to the sensitive nature of some arguments.

The study was narrowed to a desktop design because of the qualitiveness. There was not any turf work hence the study was limited to a desktop design because of the qualitative nature of the research.

3.3 Procedure

A desktop study was conducted by which data was gathered through deep reading and critical analysis of the three chosen novels namely Nadine Gordimer's *July People*, Phaswane Mphe's *Welcome to our*

Hillbrow and Meg van der Merwe's *Zebra Crossing*. Reliable secondary sources were considered including literary critiqued work, book reviews, journals, scholars' research papers, academic presentations as well as relevant sources interrogating xenophobic tendencies. These sources enabled critical analysis of this study's topic. The chosen literary texts were analysed using and applying the trauma theory and its models that shaped the theoretical framework of this study.

3.4 Data Analysis

Anderson (2010), emphasises that data analysis is the clarification and exposition of the data collected for the study. The study employed content analysis in clarification and analysis of the representation of the intrinsic relationship that exists between humans and the environment in literary works. Kothari (2004), alludes that "content analysis consists of analysing the contents of documentary materials such as books, magazines, newspapers and the content of all other verbal materials which can either be spoken or printed". Data collected was organised into smaller amounts by categories for easier management, and in the process themes and relationships between categories emerged. The interpretation of data was done using the trauma theory. Data was then presented in narrative form and categorised according to themes. The findings were thus extracted from the interpretations and analysis, and they were used for the formulation of discussions and conclusions.

3.5 Research Ethics

This research work was based on fictional characters who were mentally imagined and formed thus it did not involve any human contributors, but it involved written material that was already accessible in the public field and the researcher considered not mocking the authors. The researcher will obtain an ethical clearance from NUST research committee before the data collection process commences. The three selected novels are all available in print avoiding any physical interaction with human participants. Acknowledging all sources remains one of the priorities of the research through text citations accompanied by APA referencing style.

3.6 Conclusion

Unit 3, absorbed mainly on the events that were used in completion of this research. The population and sample for this study were specified. The research ethics that included and obligated the researcher not to ridicule the authors of the selected novels (sample) for this study were also taken into considerations.

CHAPTER 4: Analysis and discussion

4.1 Introduction

This chapter thoroughly analysis and discusses the 3 selected novels based on the literature reviewed in chapter two, which adopted the trauma theory. The novels to be discussed and analysed remain Nadine Gordimer's *July's People*, PhaswaneMphe's *Welcome to our Hillbrow* and Meg Vandermerwe's *Zebra Crossing*. The analysis of the novels is based on the objectives of the study thus subheadings will be established under the different themes but first a brief summary of the three selected novels will be provided. The objectives of this study remain as follows:

The main objective of the study is to interrogate xenophobic tendencies in the 3 selected novels stated above.

The sub objectives of this study are:

- To explore the nature of different xenophobic tendencies encountered in the three texts.
- To investigate the major contributions to xenophobia as represented in the novels.
- To evaluate the possible resolutions of xenophobia as reflected in the three novels.

4.2 A brief summary of *Welcome to our Hillbrow* by Phaswane Mphe

The events of *Welcome to Our Hillbrow* took place in the 1990s, when South Africa was leaving the apartheid era, in the Hillbrow suburb of Johannesburg. It unfolds when Tiragalong rural born, Refentse relocates to the metropolis to attend university. The University of Witwatersrand offers him a teaching position when he completes his literary studies there and receives his BA and MA. He develops feelings for Lerato, a classmate, and the two start living together in Hillbrow. Writer Refentse writes a short narrative that he thinks of expanding into a lengthy novel. His sadness, though, is brought on by Lerato having sex with their close buddy Sammy. Devastated, Refentse jumps to his death from his high-rise building.

Refentse can think back on his life after he is in heaven. There, he comes to the realization that, had he merely spoken to Lerato about what had transpired, he would have known that she had not betrayed him and had a deep love for him; the affair had only been a moment of weakness brought on by worry for Refentse. Lerato too kills herself out of despair, but she and Refentse meet again in paradise and rekindle their romance. They can see everyone who is still alive on Earth from heaven.

The life of Refilwe, relates to Refentse's, is followed in *Our Hillbrow* as well. Like Refentse, Refilwe was born in Tiragalong. When they were young, the two meet for brief date; nevertheless, Refentse ends up breaking up with Refilwe since she was seeing other people. Despite their breakup, Refilwe remains in love with Refentse. Like Refentse, Refilwe is an educated, young, Black South African who is attempting to make sense of life after apartheid. She moves to Johannesburg to work as an editor at a publishing business after earning a BA in literature (Sepedi and English).

Refilwe, who is intelligent, shares the prejudice of the majority of Tiragalong residents, with the exception of Refentse, when it comes to "makwerekwere" or immigration from other African nations. She feels Lerato is less deserving than herself, so she is resentful that Refentse won't leave Lerato. This is due in part to the fact that she is wary of any city dweller who claims to be a lady, but it is also possible that Lerato's father was Nigerian (this is later revealed to be untrue), making her a Lekwerekwere. Refilwe wastes little time in disseminating false information about Lerato's family in Tiragalong after Refentse commits suicide. These rumours contribute to Lerato's suicide by escalating the anguish she was already experiencing as a result of losing Refentse.

Refilwe however, comes to the realization that her biases from her upbringing were damaging and misguided two years later. She likes reading the short story that Refentse wrote before he passed away; the protagonist is a young woman who suffers from AIDS and is mistreated by villagers because "makwerekwere" is the only person with the disease that most people from remote townships associate with. Refilwe develops empathy for this character, which causes her to become aware of the ugliness of her prejudices. She also travels to England to attend Oxford Brookes University where she studies publishing and media studies. Experiencing prejudice against Africans in general among individuals from other continents after leaving South Africa frustrates her and motivates her to be friendly as opposed to judgmental.

Refilwe also falls in love with a Nigerian man who looks like Refentse, further helping to eradicate her prejudice. Unfortunately, Refilwe was diagnosed with HIV soon after this relationship began. She knows people in her home country will blame her for having sex with a Nigerian man, but Refilwe left Tiragalong nearly a decade ago when she contracted the virus. Despite her cruelty and judgment, she faces, Refilwe returns to Tiragalong and dies in her birthplace. The story ends with the narrator welcoming Refilwe to Heaven.

4.2.1 Different forms of xenophobia encountered in Mphe's *Welcome to our Hillbrow*.

The original setting of the play revolves around Hillbrow a suburb in Johannesburg South Africa, we grasp from the novel how a young man named Refentse transitioned from a small village of Tiragalong to the city of Johannesburg in search for greener pastures. His journey was not the one we would say was smooth as it stumbled upon so many obstacles ranging from dealing with the aspects of xenophobia, HIV and AIDS, love, betrayal, family, depression and finally suicide. The main interest under this subheading is the subject of xenophobia, the different forms and the nature in which it was encountered throughout the novel.

There are quite a few incidences from the novel that reflect the nature of xenophobia encountered in the novels for starter we depict from the novel that Refentse's cousin whom he dwelled with in his Johannesburg apartment was anti immigrants and for that reason he abused public office as he was a police officer to instil fear and hatred in these immigrants. On various occasions they might drive an immigrant around in their police van threatening them that they would deport them unless they paid them a bribe. The officers would go to an extent of violating the defenceless women by blackmailing them with asking for sexual favours especially when the exchange rate worked in their favour when paid in South African Rands. This meant the women knew what to do if they wanted to keep sending money to their families. The system in place was designed against them thus they had to go through all of that which is inhumane. Most immigrant women preferred to work in the yard or kitchen of the white suburbs as law enforcement didn't unnecessarily patrol these areas as they were not considered high crime zones as compared to the black neighbourhoods this concludes that immigrants were less bothered on these jobs. Native South Africans blame the immigrants for almost everything that is not going right in their country framing them as "makwerekwere" which translates to any immigrant who derives to South Africa from a different African country in most cases these immigrants are Black Africans. The quote that follows extracted from chapter three emphasises the perception of the Refentse's fellow countrymen on immigrants " Tiragalong tell all sorts of rumours about AIDS, like that it originated in West Africa because of a certain kind of meat that West Africans eat. This leads them to be even more sceptical of and cruel towards "makwerekwere" since they blame them for the disease. The people of Tiragalong also talk about "bizarre sexual behaviour" referring to men having sex with men—and claim that this is what causes the disease, which they think only happens in Johannesburg and Hillbrow because of the immigrants in the area."

One would question why black Africans necessarily which we will answer at a later stage. The entire concept of abusing human rights based on the concept that they are of foreign nationals is literally senseless, human survival is of more significance than their identity in actual fact there are no borders in nature except for the line's politicians have drawn themselves to separate nations for their own interest they marked these borders with soldiers to stop civilians to explore every corner of the world for their own survival. Humanity has a very limited time on this earth so they deserve to migrate to wherever they survive best. As humans we must work on creating a system that benefits all our people regardless of their gender race and ethnicity.

As the novel unfolds, we learn that residents of Hillbrow believed they couldn't solve any social problems as they felt powerless because of the feeling they had about foreigners being intruders and being the ones responsible for the constant decay of Hillbrow. In support there was a tragedy on the streets of Hillbrow when a drunk motorist hit a teenager in celebration of being rugby world cup winners but "The people of Hillbrow continued celebrating as the girl's mother wept, their chants drowning out her cries." When tragic incidences happened the people of Hillbrow just exclaim, *Welcome to our Hillbrow!* Additionally, the concept *Welcome to our Hillbrow* kept reoccurring throughout the story to an extent that it became important enough to be in the book's title. The early catchphrase became a household name that was used to convey characters' frustration with the situation in Hillbrow and their feelings of powerlessness when it comes to changing anything. It is quite amazing to see how native South Africans believed nothing was wrong with locals to even think of doing a self-introspection before pointing a finger to the immigrants who are this case blamed for every moving fly with perception they might be behind them after all. The natives genuinely believed that it was entirely the immigrant's fault that things were not going so well in their suburb of Hillbrow and their country at large. It is absolutely ridiculous to even think that way, it's either they were adults who didn't want to take responsibility in their own communities, or they didn't care about their country at all. It remains the rightful decision of adults as to what goes on around them it is a shame that the characters in the novel chose to turn a blind eye on issues that affect their lives and the lives of their children. The use of vulgar towards immigrants is another form of xenophobia and in the text, we recall how Refilwe kept having prejudices towards people in Johannesburg and immigrants from other African countries as emphasised in the text that the most vicious insults she threw at Lerato is suggesting that her father is a "Lekwerekwere" this gives intel on how much hatred the natives have on the immigrant's hate was definitely in the air in Tiragalong.

The neighbourhood's vulgar chats which is usually crude and cruel on the perception that Lerato might not be fully South African amplifies the gossips that she had to face before eventually committing suicide. It further seems that there is a gendered division to the villager's prejudice as they further used her sexuality to disgrace her. Xenophobia comes in different forms and as the text unfolds, we learn about Refilwe finally going abroad and catching up with an old friend Jackie and upon her stay she noticed how South Africans are privileged in England because the perception the Europeans have of South Africa as just Cape town which is just as civilised as Manchester or Liverpool and not the rural areas as Tiragalong. Refilwe was in shock to see how other African nationals such as Nigerians and Algerians for instance are being abused specifically at Heathrow Airport she alludes that they are treated "like pariahs" in our white civilisation.

4.3 Major causes of xenophobia

4.3.1 Poverty

The novel revolves around the issues of human survival and most immigrants that migrated to Johannesburg did that for their survival due to a lack of employment opportunities in their countries. They were in search of greener pastures and that's how most of them ended up in Hillbrow including Refentse himself who is the main character in the novel, the reason he migrated from Tiragalong was to attend university so that he could be able to survive better, the reason his begging friend from the city decided to migrate from his home village to the city is to stand a better chance of having his life transformed from what it used to be even if it meant that should be done through begging. There are so many occasions in the novel where we learn of how far people are willing to go just for their survival. On one of the events in which both Refentse and Lerato almost got killed was when a robbery was staged near the university, it was after this near-death terrifying incident that Refentse and Lerato confessed their feelings for each other he admitted that he had feelings for her. The entire concept behind crime or a robbery for that matter is the lack of the ability to sustain oneself and for that reason xenophobic sediments are likely to be triggered as you will definitely not start with your own if you have to violate anyone but with what is not of your own meaning these robbers target individuals of foreign nationals as by instinct humanity is cruel to anything that is foreign. Just the perspective that you are different from everybody else makes you an easy target for xenophobia as experienced by the migrants in the novels especially the black immigrants.

4.3.2 Difference in race and ethnicity

Being xenophobic is innate, it just needs to be triggered in every human being, with humans being complicated there is so much in hatred towards whoever is different from the rest be it in terms of skin colour, difference in language but under this chapter the emphasis is in terms of ethnic groups.

As the novel unfolds we learn how strong the people of Tiragalong come off when they are referring to someone who is exotic to them as we make reference to the novel we deduce that Refentse was a loud supporter of black and non-white South Africans teams particularly when they played against European teams one could also take note of the fact that in doing so he was in contrast towards his prejudice towards black immigrants which they referred to as makwerekwere which he always associated with the high crime rates of Hillbrow he further accuses them for the moral decay and physical decay of Hillbrow this attitude was not only in his cousin but could also be noticed in the rest of the South Africans whether black or white. The battle is always about who is better than the other especially when it comes to black and white, the whites perceive the blacks as inferior to them and this notion creates a drift between the two. Why does it always have to be about who is better than the other? The difference in race and ethnicity promotes xenophobic tendencies and remarks in as it constantly keeps revealing that your own kind is better off without anybody else which doesn't make any sense at all. We learn from the novel as the story unfolds that when Refilwe returns to South Africa after finishing her program in England she was succumbing to AIDS in which people of Tiragalong believed she only contracted abroad which was quite the opposite as she contracted the virus even before moving abroad. The Nigerian man she considered her lover returned to his home country after finding out about the diagnosis because he was so sceptical about returning to South Africa with Refilwe this was constituted by the stereotypes that come while being different from the entire community of Tiragalong even Refilwe herself wasn't so sure if returning with his lover was the best of his choices as deep down she knew how her people of Tiragalong are really are that is with the horrible things they will have to say to her and her partner even in the condition she was in. The element of stereotyping thoroughly makes the novel as the people of Tiragalong perceive or associate you with every bad thing out there especially when you are not their own. The believe you are the contributing factor to their downfall which can be in terms of diseases, their collapsing economy, the increase in crime rates and every other aspect that is not good in society. I believe this is not true and is just a wrong perception they have about foreigners. The little different you are from them the more xenophobic they are towards you all in the name of being different.

The novel further explores racism which is one of the major contributions to xenophobia which is obviously not the focus of the story. Instead, the novel is primarily concerned with other forms of prejudice, primarily examining the arbitrary prejudices that people often form about those they see as different from themselves. For example, people living in a rural village called Tiragalong where Refentse and Refilwe are from which is very critical of people residing in Johannesburg. They see the city as a place full of corruption and crime. They are also very xenophobic towards black immigrants coming to South Africa from other African countries “makwerekwere” a slur word was rooted in the mocking sound South Africans make when they imitate languages spoken in other African countries. Additionally, people in both Tiragalong and Johannesburg blame immigrants for the AIDS crisis sweeping the country, making it clear that South Africans were quick to degrade outsiders during this time as emphasised earlier.

Welcome to Our Hillbrow examines these prejudices by showing how mindless they can be. For example, the Tiragalong people believe that immigrants bring diseases to South Africa. However, at the end of the story, Refilwe discovers that she was diagnosed with HIV and that he may have been HIV-positive for nearly a decade, long before leaving Tiragalong. Additionally, Refentse points out to his cousin who hypocritically supports a black African football team but is also racist and xenophobic against black immigrants there is Africa. By demonstrating the inherently illogical nature of prejudice in post-apartheid South Africa, *Welcome to Our Hillbrow* argues that xenophobia and exclusion are often associated with people's unwillingness to examine various prejudices. It suggests that the novel implies that not challenging such ideas leads society to reinforce its own ignorance rather than to process prejudice in an open-minded and productive way. Therefore, the difference in race and ethnicity highly constitutes to xenophobia.

4.3.3 Apartheid and colonialism

Through reading the novel *Welcome to Our Hillbrow* one can deduce that even though the setting of the play which happened at the end of apartheid the aftermaths of colonialism are still visible to date. The aftermath of apartheid in South Africa remains an extended upright system of racism and discrimination thus the city is divided into rich and poor neighbourhoods, with white residents owning most of the country's wealth. In fact, aspects of colonialism and apartheid are seen everywhere in Refentse and Refilwe who were black South African lovers. It can be seen through the British names for so many streets, bars or buildings.

The aftermaths of colonialism are quite visible as although South Africa has eleven national languages, the writer Refentse laments the fact that stories must be written in English to be commercially viable there. This reality underscores the fact that colonialism will continue long after apartheid ends. English's dominance in South Africa is directly related to how strong British culture was established during the colonial period. In addition, colonialism left lasting effects on how South Africans perceive and treat each other. I have. This prejudice reflects how white settlers which are the British are racist towards blacks in South Africa. In other words, there is a constant cycle of racism and discrimination at work, and Refentse tries to challenge when he encounters this kind of prejudice in South Africa, but these feelings are so deeply planted that he tries to challenge them. As a result, when Refilwe went to study in the UK, he experiences xenophobia and racism at Heathrow Airport because customs officials discriminate against people from countries such as Nigeria and Algeria, they face discrimination at first hand. This scenario reminds them of how South Africans judge other black Africans. This is evidence of how settler prejudices permeated South African culture. Colonialism led to cultural imperialism, the nullification of culture by the culture of the colonists. The novel *Welcome to Our Hillbrow* focuses on the long-term effects of colonisation, showing that such problematic prejudices did not simply disappear after apartheid.

4.4 Possible resolutions of xenophobia as per novel analysis

4.4.1 Coexisting

Coexisting remains one of the most contributing factors to resolving xenophobia, as human beings we should be able to live with one another with a common understanding that we are all human beings regardless of our race, religion, sexuality, and ethnic group. Understanding one another and learning to be accepting of everyone is what needs to be prioritised.

The novel depicts a few scenarios on how xenophobia can be dealt with, during Refilwe's days in London she has learn and unlearned plenty of stuff and what shocked her to the core was when she shared the dormitory with mates from India, Ireland, Spain, and Greece. She felt some type of way if she had to think of where she is from and how they would judge knowing she is having foreign roommates. To a certain degree, she felt that it was a United nation of sorts and surprisingly to her all the students got along easily especially because an easy conversation appetizer is to bring up bizarre British behaviour. This arrays from the more innocent that alludes that the British can be a little cold to the more serious accusations of racism in academia.

The group coexists and goes to an extent of preparing a special dinner together of which they named "Chicken J9" referring to the number of their dorm room. What is exciting about this dinner is the fact that the meal includes cooking techniques from each country represented in the dorm.

4.4.2 Acceptance

Most situations can't be undone but rather as humans we should learn to take them as they are and accept the reality of the matter. One can only try to think further if they understood the situation it helps with gathering the right thoughts on how to deal with the entire situation better.

4.5 A brief summary of Nadine Gordimer's *July's people*

In *People of July*, Nadine Gordimer describes the life of a South African liberal, white family, the Sumeru. Gordimer takes place in a fictional civil war in which black South Africans are violently overthrowing the apartheid system. The all-white National Party came to power in South Africa in 1948, ushering in a period of racial tyranny known as apartheid, which means "apartness" or "separateness" in Afrikaans. In a society where racial hostility had been stoked by Black urbanization and post-war economic progress, the National Party ran on a platform that vowed to defend white employment and enhance white dominance. After the National Party came to power, a set of laws was established that widened segregation to include most elements of daily life and enforced the existing practices.

All South African citizens were divided into three racial groups by the Population Registration Act of 1950: Bantu (Black Africans), Coloured (mixed race), and White. Later, the government created a fourth group called Asian to include people from Pakistan and India. Contact between white and non-white South Africans was highly restricted during apartheid. Subsequent Land Acts granted the nation's white minority monopoly land rights.

The adoption of "pass laws" mandated that all non-white South Africans carry documents proving their authorization to enter regions solely accessible to white people. Non-white South Africans were prohibited from participating in national governance, and the government constructed separate public venues for them. Black and white South Africans were not allowed to marry or have sex. Over the years, apartheid faced persistent opposition, and many of its opponents were sentenced to long prison terms or killed. From 1963 until 1990, Nelson Mandela was incarcerated. He assisted in founding Umkhonto we Sizwe ("Spear of the Nation"), the ANC's military arm. Beginning in the late 1980s, legislation from the apartheid era was progressively repealed. Pieter Botha was made to resign from his position as South Africa's State President in 1989. F.W. de Klerk succeeded Botha as president and oversaw the 1994 adoption of a new constitution that gave Black and other non-white residents the right to vote.

Looking back, Maureen has no choice but to experience this culture first-hand and is completely dependent on July for food and shelter. Maureen says she thinks her former attitude is idealistic and misguided. She and Bam grow increasingly resentful of having to rely on July and begin questioning his loyalty to her family.

Smales' main question is whether July has the keys to Bucky or the pickup truck. When July and friends drive Smales' Bucky into town without asking permission or telling them where they are going or when they plan to return, the Smales' suspicions of July being unfaithful come to a head. Bam and Maureen debate July's motives for helping his family and whether his family can trust him, as they eagerly await his return. Bam believes that July is helping them out of genuine love and concern for her family's well-being, but Maureen is more cynical. Finally, July returns to the village. An attempt to regain control of the vehicle fails when Bam and Maureen confront him about taking Bucky without her permission. July explains that he only drove to the store to pick up groceries and other supplies, including batteries for his Smales' radio. July's statement is an implicit reminder that their survival depends on his willingness to care for them, effectively placing them in their place while affirming his authority.

4.6 Forms of xenophobia triggered by trauma.

4.6.1 Xenophobia and the perception of "the other"

Xenophobia comes in so many forms and is triggered in humans when one who is not your own kind is in the vicinity. As the novel unfolds, we learn about July's family's point of view on housing white folks. It remains evident that July's mother and wife disagree with his decision to house a white family in their village, yet they go along with it. This only confirms an extent to which their decisions are influenced by wealth and power. They needed the money July sends home from working for the Smales in Johannesburg and are therefore powerless to object to July's decision to put everybody's life at risk by housing them in the village. Their being sceptical about the entire situation makes sense and is understandable, particularly July's wife's sentiment that white people should be able to use their money to buy their way out of any situation, because, historically, this has been the case. The current political situation at the time was unprecedented. To an extent a man of colour feels intimidated being in the presence of white folks because of all the stereotypes that come with being black, the man of colour ought to spit venom as they believed a white man is a cruel creature that travelled miles from Europe and elsewhere to confiscate their land and enslave their country man. The trauma of going through colonialism remains the issue that constantly triggers xenophobia.

As the story develops, we learn that July's wife asks him why he had to bring the white people to their home. She was so keen to know as in preparation for the Smales' arrival, July's wife had to give up the second bed and borrowed a Primus for them. On the other hand, July's mom gave up her own hut. July justifies his actions by insisting that they have nowhere else to go. July's wife rebuts this, though. She knows how white people live from the stories July has told her that they have different rooms for sleeping, sitting, eating, and reading. With so many different spaces to choose from, how could they have nowhere to go? July describes the burning houses and murdered white people in town, but his wife and mother remain unsympathetic.

July's wife having to go through a stage of giving up her bed speaks volumes about oppression, the entire concept of a man of colour looking up to a white man and considering them a master. The thought of downgrading herself to a Primus triggers her sense of being xenophobic towards the white minority. It is evident in the text that the fear and dislike of foreign nationals is triggered by what they put you through. The reason xenophobic incidences continue to rise because of the traumatic incidents encountered.

4.7 Major causes of xenophobia in the novel

4.7.1 Racism and Apartheid

If there is anything colonialism has done is advocated for racial division. This entails the use of colour to seek for superiority in society. Hatred is not inborn but a phenomenon that is manmade this is proven in the text through Gina and Niiko whom at an early age form a close bond that exists outside the dynamics of the racial, social, and economic forces that govern adult relationships. When we describe it as a "secret" and undermined by sharing it with others, it corrupts society's genuine human contact and hinders our ability to connect with others in genuine, unbiased relationships. All hope for equality vanishes when external problems such as race, and power arise. We have various incidents of racism in the novel. Racism itself revolves around prejudice and discrimination of persons merely based on their difference in ethnicity which in most cases leads to xenophobia.

The incidences of racism in the novel I heavily influenced by colonialism. The novel narrates that Martha and July's mother refer to Maureen as "the white woman" the motive behind that reemphasises their non-existing relationship. They remain sceptical about having white people in the village it is abnormal and nearly non-existent for it to be close to reality, they hardly understand why July would even think about sheltering them in the village. They believed that the only ability for whites and blacks to relate in existing societies is through black shackles, and out of moral imperative,

July helps these people be kind to others. I don't understand that you can. Finally, July's mother amusingly observes Maureen's desperate but misguided and respectful attempts to communicate, resulting in Maureen's efforts to appear culturally sensitive ultimately showing that she became culturally sensitive.

On the other hand, Maureen highlights Martha's differences by describing her face as "black, black". She sees Martha as the exact opposite of herself. We learned in previous chapters about Smales' involvement in anti-apartheid organizations, but Maureen has a pattern of seeing blacks as "others." There seems to be a potential unexamined racism in her thinking. This racism is also evident in Maureen's perception of her old woman's speech as an inhuman "growl". Therefore, it is only fair for one to conclude that racism highly contributes to xenophobia as a difference in ethnicity creates room for xenophobic tendencies to arise. By instinct human being are in completion with themselves therefore an opportunity to seeing other using race to their advantage creates chaos.

One can also safely can safely conclude that apartheid was the main drive of most of the acts of July's People was published in 1981, ten years before the end of apartheid in South Africa. Afrikaans for "segregation," apartheid was a system of racial oppression in South Africa from the all-white National Party's rise to power in 1948 up until 1991, when the government of President F.W. de Klerk began to revoke much of the era's core legislation. The apartheid-era laws enforced racial segregation, restricted contact between whites and non-whites in the country, and disenfranchised non-white citizens. This social and political turmoil forced the Smales, a wealthy white South African family, to flee their Johannesburg home and seek refuge in the rural village where their black domestic servant, July, hails from. Arriving at the village of July, the Smales again find themselves a white minority in a mostly black community. July's People creates a historical shift that undermines the racial hierarchy of South Africa under apartheid. In this way, the book draws attention to and challenges the white racist ideologies that formed the basis of apartheid-era laws and social attitudes. Apartheid triggered xenophobic tendencies as it taught people how to hate and made people feel the need to want to feel more superior to others.

4.7.2 Poverty and unemployment

The kind of relationship July has with the Smales has been unclear thus far it can't have been purely transactional if he's willing to risk his safety to shelter the white family during a violent civil war. Yet this scene provides more background information to suggest that it's not as personal as readers might

think. The Smales still don't allow July to return home more than once every two years. The woven baskets his wife sends to Maureen seem less like personal gifts than strategic methods of keeping July's employers happy to incentivize them to continue giving him work. Finally, Maureen's remark about July's "town woman" speaking "black, city English" suggests that Maureen respects the woman's sophisticated speech but looks down on the rural dialect that people in July's village speak. Whether or not she feels it consciously, Maureen has a bias in favour of white culture. It is evident that being xenophobic comes as a result of a scramble for resources and moving forward what seems to work is allowing oneself to be exploited just over bread-and-butter issues and this remains evident in the novel starting from July housing white folks putting his family at risk. His wife Martha questioned her husband's irrational decision to host white folks during a civil war. Even she had no power in overruling the husband's decision as they depended heavily on July's job offered to him by the Smales for survival. This speaks volumes that in some cases one must withstand and endure rough and tough situations because of the poverty one wishes to eradicate.

4.7.3 Humanity /coexisting

The novel narrates that Bam and his significant other Maureen, wealthy white South African architects, see themselves as radically different from white South Africans who support apartheid. They preach progressive ideals of racial equality and human rights and take pride in treating their black maids, July, with dignity and respect. However, much of the Sumares' behaviour contradicts the liberal ideology to which they belong. Their progressivism is disingenuous and action-oriented, and they do not understand how their thoughts and actions reinforce the oppressive ideologies they are supposedly opposed to. Maureen and Bam, living as displaced persons in a village in I'm waiting to hear from you.

The Smales take pride in their anti-apartheid policies, but they have no problem with the repressive policies of the times if their comfort and power are attacked. In addition, the Smales see July as an equal but whenever July crosses a line or goes against their own desires, they feel endangered in this new social order and believe that apartheid no longer has power over him. Emphasizing the reality of what you feel. Many Smales comments and actions demonstrate their internalized belief in the superiority of the Western, Eurocentric culture. Maureen, for example, makes a clear distinction between black children who "belong" to rural conditions in the village of July and her own children who belong to society. July's People highlights the inconsistency between the progressive political ideals of the Sumare and their biased attitudes and actions, revealing the deep-seated hypocrisy in contemporary white liberalism.

Even though the Smales perceived July as their servant they still did justice to him, they understood humanity and the importance of coexisting in society. The Smales still gave July a decent salary to make him look like them. He was a happy male servant who lived in their garden since their marriage. Waiting at a table with alternating Wednesdays and Sundays off, he was allowed his friends to visit, and the women of his town to sleep with him in his room--he It turned out to be the chosen one. Once again, Maureen recalls the phrase "back there" that she and Bam coined to shorten their old life in Johannesburg. Children's disputes over which property is theirs show that even children are corrupted by exposure to the apartheid system. So far, the book seems to emphasize how easily children adapt to village life compared to their parents, and that children are not born with prejudices, it suggests that you learn it as you grow. Here's how you can absorb your early prejudices. Despite being a young child, Victor had already developed rights and learned to "be offended by the wrath of the white man." To deflect the embarrassment, I feel when I'm called out for stealing a bag of oranges, I consider many black villagers "terrible."

It remains an important aspect of life to learn to leave with one another amongst the toughest of circumstances, of course so much has happened and one is bound to feel resentment and hatred towards another race but what is done can't be undone. The least one can do is move on from it by becoming the agent the change one would like to see.

4.8 A brief summary of Meg Vandermerwe's *Zebra Crossing*

In *Zebra Crossing*, an illegal immigrant in her late teens named Chipso serves as both the main character and the narrator as well as her older brother George. Both have left their native Zimbabwe in search of a better life in Cape Town, leaving behind poverty and personal and political unrest. It examines myth and evil in the Mother City and takes place during the 2010 World Cup. As interest in the World Cup increases, xenophobic sentiments also rise. As a result, George and fellow Zimbabweans Peter and David try to take advantage of the local superstitions surrounding Chipso's albinism and the condition itself to succeed in the underground soccer betting networks that have cropped up along the city's infamous Long Street. Their goal is to become wealthy quickly and depart before rumours of violence against all foreign Africans spread.

The novel tells how a Zimbabwean albino crosses the border into South Africa, far from finding the better life she hoped for. Through his portrayal of Chipso's life as an illegal immigrant in Cape Town, Vandermerwe shows that while apartheid is over, social divisions and intergroup conflicts are not.

Albino women in sub-Saharan Africa are her one of the most vulnerable members of society. However, the impact of gender-based violence against women with albinism has received little critical attention, as have women's cultural representations. This chapter focuses on the work of her two female authors, one from South Africa and one from Zimbabwe, who have written ground-breaking novels that explore the impact of gender-based violence against women with albinism. Meg Vandermerwe's *Zebra Crossing* (2013) and Petina Gappah's *The Book of Memory* (2015) describe forms of gender-based violence ranging from verbal and psychological abuse, humiliation to physical injury. The novels selected highlight the realities faced by many people with albinism within the context of South Africa, but also explore the specific challenges faced by women with albinism and the broader implications that shape women's experiences. It strongly expresses the need for policy action to address social problems. This chapter examines the narrative strategies Vandermerwe and Gappah used to explore the multiple forms of gender-based violence faced by their protagonists and highlights the counterarguments they present.

Although young Chipo has had numerous monikers, to her mother the most devoted Manchester United supporter in Zimbabwe she was always just known as Chipo, which is Swahili for gift. In search of a better life and to take part in the thrill of the biggest sporting event to ever take place in Africa, Chipo and her brother flee to Cape Town on the eve of the World Cup. But for an illegal immigrant and an albino, Long Street in the Mother City is a perilous place. Soon after, Chipo becomes involved in a get rich-quick scheme run by her brother and the dreadful Dr. Ongani. They want to gain money and leave before reports of impending xenophobic violence become true by taking advantage of gamblers' superstitions about albinism. However, the results of their plotting are disastrous.

Meg Vandermerwe's *Zebra Crossing* highlights the vulnerability of immigrant women in host countries when they cannot escape cultural discrimination.

4.8.1 Forms of xenophobia in Meg Vandermerwe's *Zebra Crossing*

The novel *Zebra Crossing* explores the concept of xenophobia thoroughly as it highlights very important aspects of xenophobia on how your own kind can be your own downfall. Being different is a challenge on its own but being born an albino shouldn't be used against anyone out there. It is totally a disgrace to individuals who walk up to these group of people to shame them and call them all sort of names. As the novel unfolds we learn that not only poverty is manmade but xenophobia is too as well. Humans are so cruel to an extent where they mark borders with soldiers to indicate that one is

not allowed to cross over to the other side in search for greener pastures as elaborated from the quote from the text.

“ Borders do not exist, instead they only exist in the minds of politicians who guard their manmade borders with soldiers in uniform, wearing black boots and carrying clipboards and ak-47s. It is where you are not wanted but where you must nonetheless go.”

In this statement one deduces that poverty which is also one of the causes to xenophobia is manmade and not natural, greedy people will always try and own what is not rightfully theirs to survive better leaving majority in extreme hunger and poverty. On the other hand, xenophobia is fabricated by humans themselves by not having a more welcoming and accommodating heart when foreign nationals land on their soil.

Humans are likely to feel a certain type of way when anything foreign to them is within range. We learn that about how much Chipso who is the protagonist went through just because she was an albino all sorts of names, As narrated in the novel that in Zimbabwe, they called her a “peeled potato, sope or a monkey there are so many names she was referred to depending on where she went in most cases, they will give emphasis to the name rhymes with shame. In Malawi they refer to her as ‘biri’ she is further associated with witchcraft. In Tanzania she is stereotyped as an animal or ghost, and they go as far as being in demand after all witch doctors pay tons of money for their limbs.

Because of their vulnerability they are a target to all sorts of injustices, if they are found they are robbed, beaten, raped, and even killed especially in South Africa as narrated in the novel. They even go to an extent of selling them into slavery all in the name of being a foreigner.

There are so many ways in which xenophobia comes in, the novel narrates how difficult is to find a place to stay as most landlords require a South African ID what ever happened to the African philosophy of Ubuntu? “Umuntungumuntungabantu” which roughly translates to I am because you are. We also learn from the novel how severe it was when foreigner had to wait for their papers from immigration it was a whole catastrophe as being a foreigner disadvantages you in so many ways, this is xenophobia at its best.

In most cases those that are employed are the locals be it their families or the Xhosa speaking, this can only be an indication that xenophobia needs to be explored and so much research must be done of the subject or else foreign nationals will continue to suffer at the hands of the locals. One incident from the novel signifies on how there are so many humans but no humility. An event that leaves one traumatised. It is emphasized in the text how a Zimbabwean man in South Africa died of starvation after having to wait for two weeks to be sorted by home affairs and was reported in the local

newspapers... page 37. He kept on returning day after day for months. On each occasion he was turned away he was told to come back the following day until he succumbed to starvation. This is inhumane this emphasizes the nature of xenophobia presented in the novel and is totally uncalled for.

4.8.2 Major causes of Xenophobia

4.8.2 .1Scramble for survival

The fight for resources remains one of the main causes of xenophobia, it only makes sense that people are being xenophobic towards foreigners claiming that they came to their countries to take their jobs whereas these locals also need to understand that it is only fair if everyone gets a fair share of the cake. They locals in South Africa have to understand that not all South Africans are in South Africa, and it is only fair for them to learn to coexist with foreign nationals and not blame them for every criminal activity in the city and traumatising events in the country at large.

Throughout the novel we learn how Chipso and her brother George flee Zimbabwe in search for greener pastures risking their lives to cross the border that is marked by armed soldiers with AK-47s. This gives the readers a glimpse of how bad situations are in Zimbabwe and as any human out there will do, they did exactly that which is leaving their country of origin with the intentions of coming back home to change situations at home for the better. Chipso had made a promise to herself that even through the toughest of circumstances of xenophobia she will make sure that upon her return to Zimbabwe she would have made sure the situation at home changed. On one occasion George emphasised *"I didn't leave Zimbabwe to sleep on the street in South Africa like a stray dog"*

The statement speaks volumes on how deadly poverty is in Zimbabwe and that embarking on a journey to South Africa was to put an end to it. The battle is not against anyone but poverty. It was too personal for him to make it in South Africa because that's exactly why he risked everything. It is the quest for greener pastures that drove and nothing else.

4.8.2.2 Discrimination

Discrimination of foreign nationals remains a huge concern, they are mostly discriminated against based on the ethnic group they belong to, the language they speak and in most cases the colour of their skin. We learn from one of the incidences from the novel how a Zimbabwean national was left to starve just because he couldn't get a job if he didn't have his papers cleared with immigration. That is pure discrimination and on that note jobs were just given to close relatives or individuals who were Xhosa speaking. This clearly speaks volumes on the entire aspect of discrimination as normally a job is

given based on merit and not based on how close they are to you. It remains a huge challenge that needs greater attention, more scholars need to do more research on how it can be dealt with.

4.8.3 Reconciliation and acceptance

It is imperative that we closely navigate the area of xenophobia, so much damage has been done to foreign nationals, so many lives have succumbed to xenophobic injustices, and something definitely has to be done. So many local are traumatised by colonialism as colonialism has taught individuals to hate, has taught individuals the feeling of wanting to and to share. It has brainwashed our people and divided them making them masters of taking others down and not helping them get up. There are so many models of trauma that individuals need to understand and there are certain steps that need to be taken for one to completely heal from these traumatic experiences. Learning how to forgive individuals or rather organisations that wronged us will help us understand that nothing can be undone and that the only way forward is learning to coexist with everybody.

Chapter 5: Research findings, recommendation and conclusion

5.1 Introduction

The overall objective of the study was to interrogate xenophobic tendencies in *Nadine Gordimer's July's People*, *Phaswane Mphe's Welcome to our Hillbrow* and *Meg van der Merwe's Zebra Crossing*.

The sub objectives of this study were:

- To explore the nature of different xenophobic tendencies encountered in the three texts.
- To investigate the major contributions to xenophobia as represented in the novels.
- To evaluate the possible resolutions of xenophobia as reflected in the three novels.

The prior chapter was an analysis and discussion of the chosen texts *Nadine Gordimer's July's People*, *Phaswane Mphe's Welcome to our Hillbrow* and *Meg Vandermerwe's Zebra Crossing* namely. Chapter 5 summarises the research findings, gives recommendations and conclude the study according to the research objectives. The discussion and analysis were done based on the trauma theory. The discussions were conceived and brought forward means of thinking in the analysing of the chosen literary novels.

5.2.1 Different forms of trauma experienced.

The study adopted that there are different forms of trauma experienced by xenophobic locals in the novels and this is proven by Judith Lewis's model of trauma that consists of three phases namely remembering, processing and reconnection to day-to-day life. The stories mostly include stories of violence or stories told by the survivor. This one can relate to in a sense that South Africa just transitioned from an apartheid to an apartheid free nation thus the recovery process will be quite long. So many individuals 'memories are still full of flashbacks of what has been happening during the apartheid error. There seems to be a strong feeling of resentment and hatred towards non-locals as the past experiences of what foreigners did to them are still fresh in their memories, the anger and violence experienced prior does not leave them the memory of an individual instead the memories remain with the individual until the necessary healing steps are taken. Apartheid was crucial and brutal. It will take one ages to recover from but in most cases only a few individuals that do follow the healing steps really cope better.

We can equally rely on Carol Christ who adopts four stages in which nothingness, awakening, insights and new naming are the mechanisms of dealing with trauma. A character like Chipu from *Vandermerwe's 'Zebra Crossing'* for instance who is repeatedly mocked and called all sorts of names

goes through all these stages but firstly goes through a stage of feeling depressed, sad and miserable about life at all times, but later all these feelings usually start disappearing over time but if they don't disappear one goes into the next stage of mental illness called depression. The model gives emphasis that these traumatic encounters are more common and of ethological importance than is often assumed in people diagnosed with mental disorders.

5.2.2 Findings

Exploring the first objective which sought to analyse the nature of different xenophobic tendencies encountered, this study has adopted that the most common forms of xenophobia are vulgar, intimidation and physical attacks. This is evident in the three texts ranging from Phaswane Mphe's *Welcome to our Hillbrow* in which we learn how foreigners are mistreated, violated and exploited. One learns from the novel as it reached the climax of the scene that Refentse's uncle who was law enforcement abused public office by arresting foreigners forcefully and driving around with them in a police van, especially women who they asked for bribes to paid for in kind which in most cases would be of sexual favours. Foreigners were repeatedly mocked, insulted, and mostly referred to as 'makwerekwere'. This is reflected in Meg Vandermerwe's *Zebra Crossing* where Chipso the protagonist goes through so many insults and unpleasant remarks prompted by her albinism. In further exploring the objective, characters who became victims of xenophobia go through a stage of depression where nothing in the world makes sense to them and consider suicide as a solution to ending it all.

The study further investigated the major contributions to xenophobia which are interlinked in the three novels as they revolve around the themes of poverty and the scramble for resources, apartheid and racial discrimination highly constituted to xenophobia. This is portrayed throughout the three texts as whatever triggered their will to migrate to other regions was the quest for greener pastures. In the text *Zebra Crossing*, a teenager by the name Chipso and her brother George fled to South Africa during the 2010 FIFA World Cup season for better opportunities despite all the obstacles of xenophobia encountered, threats and physical attacks. We also unpack from Nadine Gordimer's *July's People* on how sheltering white people in July's village threatened the locals. It further prompted the invitation of the white family to the village chief's residence for questioning. This serves as a reminder of how racism remains a cruel and dehumanising demon that heavily runs in the blood of the oppressed. In exploring this objective, the study adopted that the aftermaths of colonialism are still visible within our midst and need to be addressed.

Above all, the study went an extra mile to discover that the main possible resolution remains coexistence, which is the selfless act of learning to understand ourselves and those around us to make lives easy for ourselves and amplify the philosophy of Ubuntu which advocates for togetherness and brotherhood. “Umuntungumuntungabantu” in the local South African language which roughly translates to “I am because you are”.

It is quite amazing to see how Phaswane Mphe in his *Welcome to our Hillbrow* narrates a story of Refilwe, who is one of the characters from the text travelled abroad for study purposes and later learning and unlearning multiple life lessons. The author narrates that what shocked her the most was the sharing the dormitory with mates from India, Ireland, Spain, and Greece.

She felt some type of way, if she had to think of where she is from and how they would judge knowing she is having foreign roommates. To a certain degree, she felt that it was a United nation of sorts and surprisingly to her all the students got along easily especially because an easy conversation appetizer is to bring up bizarre British behaviour. The group further went to an extent of occasionally preparing a special dinner together of which they named “Chicken J9 “referring to the number of their dorm room. This remains one the biggest highlight of the novel and probably the whole study as it amplifies the power in coexisting. The study went on to discover that acceptance remains a prime pillar in resolving xenophobia not forgetting our past of course, however realising what has been done cannot be undone moving forward. It is safe to say xenophobia remains an international issue that cannot be resolved overnight but baby steps into solving the issue can yield positive result eventually.

5.3 Pliability as a mechanism to overcome traumatic experiences.

A traumatised being is likely to appeal pliability as a copying strategy (Mlambo,2014). Trauma is likely to be overcome by inviting senses of adaptation and survival in order to defeat the life-threatening situation. This can be an instilled mind-set in the mind of a person who is willing to raise up to the challenge of wanting to beat depression. It all depends on the attitude if Chipso had decided to cry about it and not learn to deal with it than it becomes another life-threatening situation, but she switches into adaptation and survival mode everything changes for the better. She chose to openly talk about it, which is part of the healing process, sharing traumatising experiences is a healing intervention (Baraiser,2014).

5.4 Recommendations

The study is driven by the following recommendations.

- Colonised nations should have a budget that advocates for decolonising the mind to address issues that are highly prompted by colonialism such as xenophobia.
- Most African countries need emotional and psychological support, and this can be done through support groups funded by the government.
- More theories to be incorporated in understanding and dealing with xenophobia.
- There's a need for more scholars to come on board for comparative opinions on the issue of xenophobia.
- There is a need for Africans to make peace with therapy and not take it as a threat.
- That Africans develop a culture of reading to acquaint themselves with relevant information on dealing with different traumas affecting them.

5.5. Conclusions

The chapter gave a brief discussion on the results and the recommendation following the objectives of the study. The three South African novels seek not only to outline but also reemphasise the injustices that are done to foreign nationals in South Africa. Through the different experiences of xenophobic tendencies of the characters one can deduce a better way of dealing with the intense fear and dislike of foreign nationals. Documenting experiences of xenophobia remains one of the methods to help others in overcoming it, in doing so certain individuals gain vast knowledge and experience in the area overcoming trauma which is the case with most African nationals due to colonialism. I strongly do believe that it is a long process of recovery but starting somewhere is definitely the way forward. The study strongly recommends more scholars to come on board and document incidences of xenophobia will help the general public to know how cope or rather deal with it better.

References

- Akinola, A. O. (2018). Ubuntu and the Quest for Conflict Resolution in Africa. *Ubuntu and the Quest for Conflict Resolution in Africa*, 1-40.
- Arifoglu, A. T., & Kocak, O. (2022). A Quantitative Research On The Xenophobia Examination In Terms of Psychological Resilience: Case of Istanbul. . *European Journal of Environment and Public Health*, 6(1).
- Asagba, R. (2011). The Logotherapist View of Xenophobia and Violence in South Africa. *Life Psychology*, 1, 151-169.
- Buthelezi, M. (2009, March). *SA Histort.* Retrieved from https://www.sahistory.org.za/sites/default/files/archive-files/experiences_and_meaning_of_xenophobia._m._buthelezi.pdf
- Chibuzor, O. A., & Chukwuma, Q. (2017). Xenophobia And Nigeria–South Africa Relations. *IOSR. Journal Of Humanities And Social Science*, 61-69.
- Chimbga, W. W., & Meier, C. (2014). The Role of Secondary Schools in Averting Xenophobia in South Africa.
- Choane, M., Shulika, L. S., & Mthombeni, M. (2011). An analysis of the causes, effects and ramifications of xenophobia in South Africa.
- Dodson, B. (2010). Locating Xenophobia: Debate, Discourse, and Everyday Experience in Cape Town .
- Gordimer, N. (1981). *July's People*. South Africa: Raven/Taurus (RSA).
- Hornby. (2005). Oxford Advance Learner's Dictionary.
- Idehen, R. O., & Osaghae, F. S. (2015). Xenophobia in South Africa: Re-thinking the Nigeria foreign policy of Afrocentrism. . *African Research Review*, 9(4), 78-91.
- Iwara, I. O., & Amaechi, K. E. (2018). Xenophobic tendencies in higher learning institutions as impediments to the call for African renaissance. *African renaissance.*, 15(2), 171-191.
- Kenneth, T. (2011). Is xenophobia racism? *Anthropology Southern Africa*, 114-121.
- Maharaj, B. (2002). Economic refugees in post-apartheid South Africa—Assets or liabilities? Implications for progressive migration policies. *GeoJournal*, 56(1), 47-57.
- Manik, K. S. (2020). Media portrayal of xenophobia in South Africa, *Cogent Arts & Humanities*, . *An unabating challenge: Media portrayal of xenophobia in South Africa*, 1-19.

- Maseko, N. (2019). *An analytical study of xenophobic attacks in South African universities/tertiary institutions with specific reference to the University of KwaZulu-Natal (UKZN) and Durban University of Technology (DUT) (Doctoral dissertation).*
- Matsinne, D. M. (2011). Africa's Fear of Itself: the ideology of "Makwerekwere" in South Africa. 295-313.
- Misago, J. P. (2015). Protection from Xenophobia. *An Evaluation of UNHCR's Regional Office for Southern Africa's Xenophobia Related Programmes.*
- Mkwanazi, J. B., & Gouws, I. (2015). ILLEGAL IMMIGRANTS AS CAUSES OF XENOPHOBIA AND THE PERCEPTIONS OF EMPLOYMENT DEPRIVATION AMONGST SOUTH AFRICANS. . *THE XENOPHOBIC ATTACKS IN SOUTH AFRICA: REFLECTIONS AND POSSIBLE STRATEGIES TO WARD THEM OFF*, 73.
- Monkhe, M. (2015). The impact of the xenophobia phenomena of international students at a selected institution of higher learning in the Western Cape (Doctoral dissertation, Cape Peninsula University of Technology).
- Moyo, D., & Mpofo, S. (2020). Mediation, Migration and Xenophobia: Critical Reflections on the Crisis of Representing the Other in an Increasingly Intolerant World. *In Mediating Xenophobia in Africa* , 3-16.
- Mphe, P. (2011). *Welcome to our Hilbrow*. South africa.
- Mtumane, Z. (2018). Xenophobic or not? A case of amaXhosa with regard to amaGqunuqhwa as reflected in MAP Ngani's Umkhonto kaTshiwo. *South African Journal of African Languages*, 38(2), 229-236.
- Muyambo, F. J., & Carstens, S. W. (n.d.). *THE ROLE OF DISASTER MANAGEMENT DURING XENOPHOBIC VIOLENCE IN DEVELOPING COUNTRIES.*
- Nkwede, J. O., Obona, E. E., & Joseph, N. (2019). Xenophobic violence and economic development in South Africa. . *International Journal of Innovative Legal and Political Studies*, 7(3), 20-28.
- Nnaemeka, A. K., Nkechi, O. G., & Michael, M. E. (2019). Religion without morality: South Africa and xenophobia in a world of change. . *Journal of African Studies and Sustainable Development*, 2(1).
- Ottuh, P. O. (2020). Xenophobia in Africa: origins and manifestations. . *socialspacejournal.eu*, 29.

- Otu, M. N. (2017). The Complexities of understanding Xenophobia at the University of KwaZulu-Natal. . *Journal of African Union Studies*, 6(2-3), 135-153.
- Solomon, H., & Kosaka, H. (2014). Xenophobia in South Africa. *Reflections, Narratives and Recommendations*.
- Sotonye, B. A., & Tamunopubo, B. A. (2020). Xenophobic Attacks on Nigerians in South Xenophobic Attacks on Nigerians in South. *International Journal of Multidisciplinary Research and Development*, 7(3).
- Tafira, K. (2011). Is xenophobia racism? *Anthropology Southern Africa*, 114-121.
- Tarisayi, K. S., & Manik, S. (2021). Affirmation and defamation: Zimbabwean migrant teachers' survival strategies in South Africa. . *Journal of International Migration and Integration*, 22(1), 183-204.
- Taylor, S., Bogdan, R., & DeVault, M. (2015). Introduction to qualitative research methods: A guidebook and resource.
- Tella, O. (2016). Understanding xenophobia in South Africa: The individual, the state and the international system. *Insight on Africa*. 8(2):, 142-158.
- Thomas, E., & Magilvy, J. (2011). Qualitative rigor or research validity in qualitative research. *Journal for specialists in pediatric nursing*, 16(2):, 151-155.
- Tsheola, J., & Segage, M. (2015). Governance, 'sovereignty-state-territory triad; human population migration and xenophobia in (South) Africa. TD:. *The Journal for Transdisciplinary Research in Southern Africa*, 11(4),, 30-46.
- Vandermerwe, M. (2013). *Zebra Crossing*.
- Yakushko, O. (2009). Xenophobia Understanding the Roots and Consequences of Negative Attitudes toward Immigrants. *The Counselling Psychologist*, 37, 36-66.
- Zaman, U., Nawaz, Z., Anjam, M., Anwar, R. S., & Siddique, M. S. (2021). Human resource diversity management (HRDM) practices as a coping mechanism for xenophobia at transnational workplace. *A case of a multi-billion-dollar economic corridor. Cogent Business & Management*, 8(1), 1883828.