The Implications and Dynamics of Xenophobic Attacks Against Nigerians In South Africa

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Abstract
Hostility toward migrant workers by citizens of host countries has become a common trend around the African continent. Some studies and opinions have put the blame solely at the door step of the migrant workers. Some have even suggested that it is the frustration of the citizens of the host countries occasioned by their inability to compete with the foreigners for limited jobs that has led to the aggression toward migrant workers, whom they see as being the cause of their problems. This paper however, examines how the concepts of citizenship, statelessness and nationality have conspired to negatively affect the plight of Nigeria-South Africa relations in Africa. The study proposes the Group-Threat model as the theoretical framework for the understanding of the relationships between national identity and xenophobia. This is because this theory explains out-group hostility by focusing on group identity. Analysis of data gotten from the Nigerian community in South Africa suggests that national identity is related to negative sentiments of individuals toward foreigners. This is deduced from the notion that xenophobia is shaped by the specific nature of national identity in a given society. This study therefore suggests amongst others, that there is need for swift prosecution of instigators and perpetrators of hate crimes to deter future violence.

Keywords: *Statelessness, South Africa, Citizenship, Africa, Xenophobia*

Introduction

Recent literature on the continent has focused attention on the increasing number of forms of belonging using different labels: autochthony, nativism, indigeneity, ethnicity, and in some cases xenophobia. Davis (2025) observed that the latter term generally refers to discourses and practices that are discriminatory towards foreign nationals, but Wimmer (1997) also sheds light on the existence of deeper political struggles for the collective goods of the state and the building of structures of legitimacy in accessing those goods. In many instances, those structures are based on collective identities and real or fantasized notions of national community (Wimmer

1997). In the African contexts, decolonization struggles have specifically shaped the type of nation-building enterprises that have emerged in the postcolonial period (Chipkin 2007).
Taking into consideration both this broader theoretical dimension and the specific historical trajectories of nationalist discourses in the African contexts, our understanding of xenophobia as discussed in this issue consists of the systematic situated (in one institution) or cross-cutting construction that sees strangers as a threat to society, justifying their exclusion and, at times, their suppression. In many instances, the term 'strangers' does not refer only to foreign nationals but can be used to describe strangers to one's community, locality or province, or one's ethnic or language group (Davis, 2025). It is therefore important to investigate the dynamics and implications of xenophobia in South Africa against Nigerians.

Statement of the problem

Despite the historical solidarity forged between Nigeria and South Africa during the anti-apartheid struggle, and the formal establishment of bilateral mechanisms such as the Bi-National Commission, relations between Africa's two largest economies have been recurrently strained by persistent outbreaks of xenophobic and Afrophobic violence targeting Nigerian nationals (Seokoma, 2010). The core issue stems from deep-seated socio-economic vulnerabilities within South Africa characterized by high unemployment, poverty, and structural inequality which often manifest as hostile public sentiments and violent scapegoating of foreign nationals (Mbazira, 2023; Mbecke, 2014; Zama, 2012).
Frequently, Nigerian immigrants (both undocumented and documented) are disproportionately targeted by civil unrest, vigilante actions, and asset looting under the premise of economic competition and criminality. Based on the foregoing, it is important to explore the implications and dynamics of xenophobic attacks against Nigerians in South Africa.

Aim and objectives

The aim of this article is to explore the implications and dynamics of xenophobic attacks against Nigerians in South Africa. The specific objectives of this paper are to:

1. Evaluate Xenophobia in South Africa
2. Examine the various types of xenophobia
3. Explore typical examples of Xenophobia around the world
4. Investigate Xenophobia in South Africa and the challenge of Citizenship in Africa

Significance of the study

The study will contribute to the existing body of knowledge and literature as it will advance the frontiers of human knowledge relating to xenophobia in Nigeria and South Africa.
Furthermore, government, students, public administration practitioners, political scientists, and the general public will find this article useful in the now and the future.

Theoretical framework

Group Threat theory

This paper adopts the Group Threat theory by Blalock 1967. Group threat theory posits that prejudice and inter-group hostility are largely reactions to perceived threats by subordinate groups. Dominant groups seek to preserve their advantaged social position and view encroachments on their prerogatives by minority groups as disrupting to the existing social order. Accordingly, prejudice is more prevalent where sources of threat are highest, notably when and

where the minority population is relatively large and where there exists competition for limited social resources, such as jobs (Blalock 1967; Quillian 1995). Although originally envisioned as a theory of prejudice and discrimination, the threat hypothesis informs a wealth of research on formal social control and criminal punishment, including work on arrest (Eitle, D'Alessio and Stolzenberg 2022), incarceration (Greenberg and West 2001; Jacobs and Carmichael 2001).

Conceptual Review

Concept of Xenophobia

Definitions of *xenophobia* include: "deep-rooted fear towards foreigners" (Oxford English Dictionary; OED), and "fear of the unfamiliar" (Webster's). The word comes from the Ancient Greek words ξένος (*xenos*), meaning "strange", "foreigner", and φόβος (*phobos*), meaning "fear". A theorised but political definition of xenophobia, put forward by Andreas Wimmer, is "an element of a political struggle about who has the right to be cared for by the state and society: a fight for the collective goods of the modern state." In other words, xenophobia arises when people feel that their rights to benefit from the government are being subverted by other people's rights. Borrowing from Harris (2002), the literature on the causes of xenophobia in South Africa can be classified into three themes: the isolation, scapegoating and bio-cultural hypotheses. Harris notes that these hypotheses are not mutually exclusive but provide various perspectives to understand xenophobia in South Africa. While Harris engaged only a few studies on xenophobia in his analysis, these classifications are relevant in organising the vast body of existing literature on this subject in a coherent and meaningful fashion. Scholars of this school of thought such as Matsinhe (2011), Morris (1998), Dodson (2010), Crush (2000) and Steenkamp (2009) argue that due to the oppressive nature of the apartheid system, South Africa was isolated by the international community. While there was a considerable inflow of white immigrants during this period, Black African immigration to South Africa was extremely limited. Thus, there was minimal contact between South Africans and black foreigners. The end of apartheid and South Africa's re-entry to the international arena sparked a massive inflow of African migrants into the country. This resulted in hostility and hatred towards foreigners, especially African immigrants. Morris (1998) notes that the emergence of the democratic era was accompanied by a burgeoning number of both legal and illegal immigrants from other African countries. He adds that a group that has no history of integrating strangers is not likely to be friendly towards immigrants. In similar vein, Dodson (2010) maintains that apartheid South Africa's closed-door policy towards Africans was clear and understandable, based as it was on racial segregation. While one would have expected a democratic South Africa to be more accommodative of fellow Africans, the opposite has occurred.

Methodology

Research Design refers to the structure of an enquiry: it is a logical matter rather than logistical. Research design is a term used to describe a number of decisions which need to be taken regarding the collection of data before other data are been collected for a particular study. In this paper, a combination of *historical and descriptive methods* of research was used as research designs. It is of great importance to identify the method and procedure adopted in this research work, since it gives the reader background information on how to evaluate the findings and conclusion. Historically, the article examined writings in the past concerning the implications and dynamics of xenophobic attacks against Nigerians in South Africa. Descriptively, the paper provided answers to the what, why, when, where and how of the subject under review.

Besides the research design, this study adopts the qualitative methods of data collection and analysis and therefore data was collated primarily from secondary sources and analysis was based on the content analysis.

Results and Discussion

Xenophobia in South Africa

Matsinhe (2011) observes that under colonial and apartheid rule, South Africa detached itself from the rest of Africa. Due to its technological advancement and infrastructure, among other factors, South Africa likened itself to European countries. 'This meant that, following the establishment of the Union of South Africa in 1910, citizenship and nationality were "Whites Only" categories.' Thus, socio-psychologically, white was perceived as good and valuable, while black was perceived as bad, evil and wretched. In other words, South Africans saw themselves in the image of their colonisers. This metamorphosed into South African exceptionalism in the post-apartheid era. This refers to the belief that South Africa can be likened to European countries and does not share similar characteristics with other African countries. It should be noted that during apartheid, the few African immigrants in South Africa enjoyed minimal rights and were not adequately protected by the laws of the land. This reality seemingly continues in modern-day South Africa. While the Constitution guarantees immigrants' rights, they are grossly violated on an ongoing basis. Steenkamp (2009) argues persuasively that South Africa's isolation during the apartheid administration triggered Afrophobia in modern-day South Africa. South Africans do not see themselves as Africans. They perceive other African countries as war-torn zones. This makes it difficult for them to incorporate other Africans. While anti-immigrant hostility was not apparent prior to the dawn of democracy due to the fact that there were few non-South African residents, the end of apartheid and the attendant influx of African migrants sparked anti-immigrant hostility in the country (Steenkamp, 2009). The limitation of the isolation thesis is that it does not explain the socio- economic realities of the majority of South Africans which predispose them to intolerance of foreigners. This shortcoming is addressed by the scapegoating hypothesis. The scapegoating hypothesis locates xenophobia in South Africans' tendency to blame immigrants for their misfortune. Majority rule promised better opportunities and lives for all South Africans. However, the majority of black South Africans remain poor amidst growing unemployment. Given this reality, South Africans seek an avenue to channel their frustration and black foreigners are an easy target (Tella & Ogunnubi, 2014). Scholars who have analysed South Africa's xenophobia within this context include Neocosmos (2008), Morris (1998), Tella and Ogunnubi (2014), Dodson (2010), Crush (2000), Dodson and Oelofse (2000), Crush and Ramachandra (2014), Adjai and Lazaridis (2013), Hickel (2014) and Akinola (2014).

Neocosmos (2008) notes that since the 1990s, various government departments, members of parliament and the police, among others, have perceived foreigners as a threat to the survival of the South African state. Foreigners are seen as a direct threat to development, social services and national stability. They are perceived as freeloaders who benefit from South Africa's resources and offer nothing positive in return (Akinola, 2014). Similarly, in his analysis of the xenophobic experiences of Congolese and Nigerians living in Johannesburg, Morris (1998) argues that while South Africa has undergone remarkable political transformation, this has not translated into economic redress. Rather than blaming and directing their anger to their government, South Africans blame foreigners for their misfortunes. Dodson (2010) and Crush and Ramachandra (2014) observe that statements by politicians blaming foreigners for the levels of crime in the country and competition with locals for resources have been accompanied by police brutality and

harassment; the Lindela Repatriation Centre is notorious for abuse of immigrants' rights. Ordinary citizens also adopt xenophobic attitudes and perpetrate violence. Crush (2000) argues that post-apartheid South Africa has shown little tolerance to foreigners, ostensibly to counteract the threat they pose to employment for South Africans. According to Crush, this attitude is evident in the decline of legal immigration and the difficulties foreigners face in obtaining temporary residence permits. Despite this, many South Africans still believe that there are too many foreigners in the country. In their study of conflict between South Africans and foreigners in Mizamoyethu, Dodson and Oelofse (2000) argue that while one cannot analyse this conflict without making reference to socio-cultural differences between the groups, the primary cause is economic survival, illustrated by competition for employment, housing, social services and amenities. Stereotypes such as illegal migrants, job takers, criminals and disease agents are imposed on foreigners.

Types of xenophobia

1. The first type is cultural in nature. Those who are xenophobic are so against the objects and elements of a culture, such as clothing or language.
2. The second type of xenophobia is when an entire group is not considered part of the society. This can result, most often, from a mass immigration by one group into a country, though xenophobia can be present in relation to groups in the society who joined the community quite some time ago. This type of xenophobia can result in hostility and violence on a lower level up to greater persecution of the group through genocide.

Xenophobic attacks around the world

Xenophobia is the deep dislike of non-nationals by nationals of a recipient state. Its manifestation is a violation of human rights. It is a global problem, and is not limited to South Africa. Various societies across the world have exhibited xenophobic tendencies. This has been caused by immigration, which has become a focal point of heated national debates (Dillon 2001; Fuentes 2006; Munro 2006; Smith & Edmonston 1997; Toy 2002). Immigrants are repeatedly associated with the declining economy, overpopulation, pollution, increased violence, depleted social resources (i.e., medical and educational), erosion of cultural values, and terrorism (Munro 2006). Immigrant individuals are often portrayed as criminal, poor, violent and uneducated (Espanshade & Calhoun 1993; Muller & Espanshade 1985). Negative attitudes toward immigrants have begun to receive the attention of social psychologists. According to Stephan *et al.* (2005), little or no attention has been given to the detrimental influence of xenophobia on the targets of the prejudice, such as the psychological implications of prejudice toward immigrant individuals. In 1993, the European Commission conducted a large scale survey within the European Union member states to assess racism and xenophobia and concluded that extreme racism/xenophobia occurred more in countries with a greater population of immigrants such as Belgium, France and Austria compared to more homogenous countries such as Sweden, Luxembourg, Portugal and Spain. Although anti-foreigner sentiments may have intensified in countries like Sweden, the survey illustrates a concern within Europe with questions of belonging, and the need to address the rise of these racist, extremist, ethnocentric and xenophobic expressions. The European Union's first meeting in 1993, revealed a disturbing trend regarding the growth of aggressive nationalism and ethnocentrism, which suggested new expressions of xenophobia (Crush, 2002). In Germany, for example, xenophobia has been considered a strong dislike for foreigners. This dislike, however, though not an end in itself requires an ideology to exhibit the dislike by the local masses (Meredith 1996). An evaluation of political ideologies and how they fuel anti-migrant sentiments forms part of the drivers that promote xenophobic

tendencies. Muslim women reported discrimination in employment and housing following the passage of legislation in certain German States banning the wearing of headscarves in all or some parts of the public sector (Crush 2001). According to a study conducted by the International Helsinki Federation for human rights (IHF) in 2015, ten per cent of the Finnish population held strongly xenophobic sentiments. The most innovative method the government was the passing of the Act on the Integration of Immigrants and Reception of Asylum Seekers 493/1999. The objective was "to promote integration, equality and freedom of choice of immigrants through measures which help them to acquire the essential knowledge and skills they need to function in society and to ensure the essential livelihood and welfare of asylum seekers by arranging for their reception". The act made provisions for local authorities to draw up integration programmes with NGOs and employee and employer organizations. This constituted an agreement between the authority, the employment office and an immigrant on measures to support the immigrant and their family in acquiring the essential knowledge and skills needed in society and working life. The Finnish government has made concerted effort to engage anti-racist NGOs in legal processes, and to aid them in raising awareness regarding humanitarian and ant discriminatory law. In Sweden, studies show that xenophobia exist in the education system in which adolescents between the ages of 15-16 displayed negative sentiments towards foreigners in the Swedish education system (Silove 1999). This is an indication that the dislike for foreigners may be evident in various forms, at various levels. The National Council for Crime Prevention reported a 28% in "Islamophobic" hate crimes in 2009, recording 194 incidents down from 272 in 2008. This was the first time the number of incidents dropped below 200 since official monitoring of "Islamophobic" crimes began in 2005 (Strabac & Listhaug, 2008).

In the United States, xenophobia is evident in the negative views against immigrants by the locals (Suarez-Orozco & Suarez-Orozco 1995). The United States is known throughout its history as a nation of immigrants (Smith & Edmonston, 1997). At the same time, the United States has a long history of xenophobia and intolerance of immigrants (Fuchs 1995; Takaki, 1989). White Western Europeans, who colonized the Americas, as well as individuals from many other nations, moved to the United States relatively freely and in great numbers until the restrictions of the early 1900s (Daniels 2002). In 1921, the U.S. Congress passed the Quota Act, which established a new system of national origin restrictions, favoring northern European immigrants over those from other regions of the world. In 1924, the Johnson-Reed Act further reduced the quota and created the U.S. Border Patrol. Subsequent immigration policies continued to be guided by race and social class-based policies (e.g., Chinese Exclusionary Act, the Alien Land Act, the McCarran Walter Act) that denied entry or the right to citizenship to non-White immigrants (Daniels 2002). Non-White immigrants were first able to become naturalized citizens only in 1952, whereas this privilege had been granted to the majority of White immigrants since 1790 (Daniels 2002).

Historical antecedent of specific xenophobic attacks around the world

- The Jewish Holocaust
- The murder of black families by the Ku Klux Klan
- The Indian caste system which actively has hurts those in lower castes
- Exhibits of humans from Africa, the Philippines, and tribal pygmies were put on display in the 19th century in human zoos
- During World War II, Japanese Americans and Japanese Canadians were segregated from the population and lost basic rights and liberties.

- The Rwandan attempted "ethnic cleansing" which resulted in the genocide of hundreds of thousands of Tutsis and the rape of Tutsi women.
- Hate crimes against Indians in Australia in 2009
- The war in what was Yugoslavia between 1991 and 1995 involved fighting between several ethnic groups that resulted in a massive amount of deaths. The groups involved were the Croats, Serbs, Bosniaks and Slovenes.
- Riots in France could be caused by xenophobia
- The treatment of the Native Americans by colonists is considered the result of xenophobia.
- The hate crimes committed against the Chinese in the late 1800's in the U.S.
- During and after World War I there was some anti-German sentiment that can be contributed to xenophobia.

Violence commonly viewed as xenophobia in nature erupted in South Africa in May 2008 leaving more than 60 people dead and tens of thousands of people displaced in its wake. The outbreak sent shock waves through the country, the continent and across the globe because for almost 15 years, South Africa had enjoyed a reputation as an exemplum of racial reconciliation. Xenophobia can be traced back to pre-1994, when immigrants from elsewhere faced discrimination and even violence in South Africa, even though much of that risk stemmed from and was attributed to the institutionalized racism of the time due to apartheid. After the advent of democracy in 1994, contrary to expectations, the incidence of xenophobia increased. Studies show that between 2000 and August 2019, at least 1,094 people.

The history of refugees and asylum seekers in South Africa dates back to the 1980s when the country was home to a number of Mozambican refugees, an estimated 350,000 of whom approximately 20% have since returned home. Under the old Apartheid system South Africa did not recognize refugees until 1993 and when it became a signatory to the United Nations (UN) and Organization of African Unity (OAU, now African Union (AU) Conventions on Refugees in 1994, the number of refugees and asylum seekers in South Africa had increased. Globalization, political discord, environmental hardships, socio-economic strife and the desire to obtain an improved standard of living will continue to be drivers for human migration. However, one of the post-apartheid shifts is the sheer volume and diversity of human trace crossing South Africa's borders. It is increasingly host to a truly pan-African and global constituency of legal and undocumented migrants. However, these groups of persons have a right to security, a right to protection from infliction of physical violence against a person. As a result of these realities, it is imperative that the rights to physical security of asylum seekers and refugees are protected by adequate measures. "Physical Security" is clearly fundamental to refugee protection but the 1951 United Nations Convention relating to the Status of Refugees (1951 Convention) does not contain a specific provision on the right to physical security. It is suggested that the rationale for this could be that the drafters of the Convention took it for granted that the physical security of refugees should be protected given that the very nature of refugee law lies in the provision of surrogate protection when protection cannot be secured by an individual's home state. Since the right to physical security cannot be grounded in the 1951 Convention, it is necessary to derive the right from "a crisscross of rules which have some bearing on the subject. Xenophobia is "fear and hatred of strangers or foreigners or of anything that is strange or foreign." It is the deep dislike of non-nationals by nationals of a recipient state. Its manifestation constitutes a violation of human rights. This general definition points to a perception but does not elaborate on the actual manifestation of such fear or hatred of strangers. In the South African context, xenophobia is both a negative attitude towards foreigners and a manifestation in extreme cases of violent

attacks against them thereby including terms like racial discrimination. Racial discrimination has been defined by the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) as meaning "any distinction, exclusion, restriction or preference based on race, color, descent, national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life." Although, the two phenomena are distinct as some have argued that xenophobia is a black-on-black antagonism and not racism per se as racism refers to discriminatory treatments at the hands of a race (a biological group) different to one's own, they also overlap. Xenophobic attitudes may lead to discriminatory actions against foreigners on the basis of their nationality or ethnic origin and thus be linked to racial discrimination. While racism is a distinction based on difference in physical characteristics, xenophobia stems from a perception that the other is foreign to or originates from outside the community or nation. The perception of "foreign-ness" may also be informed by physical characteristics that serve to identify the "other," such as an inability to speak the local language (well or at all), accents, style of dress and vaccination marks. Parallels may be further drawn between these two terms because they share similar outcomes of perceiving the other as a threat; discrimination and exclusion based on the other's cultural origin; and the tightening of immigration controls. However, by way of a distinction, racism is not merely an ideology but it is structural. Rules, laws, regulations and institutions are formulated and created to reproduce racist ideology but under xenophobia institutions have been used to exclude the other, but these institutions were not deliberately designed to reproduce xenophobic sentiments. It is based on the discriminatory treatment of the "other," on the basis of the other's national origin or ethnicity. This however introduces the concept of new racism which is a shift in racism, from notions of biological superiority and instead the focal point is difference. The proponents of new racism claim that they are not being racist or prejudiced, nor are they making any value judgments about the "others," but simply recognizing that they (the others) are different. This difference forms the basis for "legitimate" and contemporary concerns of issues that are generalized as posing a threat to the values and beliefs that are cherished by the community. Surveys on xenophobia in South Africa provided useful data about citizens' attitudes towards migrants and refugees.

Why Xenophobia Targets Nigerians

i. **Socio-Economic Frustration and Scarcity:** High unemployment rates, poverty, and structural inequality in South Africa often foster an environment of relative deprivation. Local populations sometimes perceive foreign nationals particularly visible groups like Nigerians as competitors for scarce jobs, housing, and economic opportunities.

ii. **Perceptions and Stereotypes:** Media framing and political rhetoric occasionally scapegoat immigrants, linking them incorrectly to criminality, drug trafficking, or informal economic dominance. This fuels widespread anti-immigrant sentiment ("Afrophobia").

iii. **Institutional and Systemic Factors:** Implicit biases within local enforcement agencies, municipal frameworks, and immigration handling have occasionally created an atmosphere where perpetrators feel a sense of impunity during outbreaks of mob justice.

Implications and dynamics of xenophobic attacks against Nigerians in South Africa

The latest xenophobic attacks against in South Africa have ignited the long-standing tensions between the country and other African countries especially Nigerians. These are captured in the retaliatory attacks on South African businesses in African countries especially Nigeria and the diplomatic outrage by African authorities. Again, Nigeria and other African countries also boycotted the recent World Economic Forum (WEF) meeting in Cape Town. More critical was the temporary closure of South African missions in Abuja and Lagos and Nigeria's decision to recall its ambassador.

The implications and dynamics of the recent xenophobic attacks against Nigerians in South Africa has remained a constant irritant in Nigeria-South Africa relations since the major attacks on African migrants in poor neighborhoods in Cape Town, Durban and Johannesburg in 2008, 2015 and now 2026. But, contrary to popular perception, xenophobic attacks do not disproportionately target Nigerians. The dynamics and implications of xenophobic violence directed against Nigerian nationals in South Africa represent a complex intersection of socio-economic pressures, historical contexts, and geopolitical friction between Africa's two largest economies. Broad Implications include:

i. **Bilateral Strain and Diplomatic Tensions:** The recurring violence has severely tested diplomatic relations between Abuja and Pretoria. While both governments frequently engage through bilateral mechanisms (such as the Bi-National Commission) and sign Memorandums of Understanding (MoUs), sporadic incidents of violence periodically re-ignite diplomatic mistrust.

ii. **Erosion of Pan-African Solidarity:** These attacks pose a conceptual challenge to the core ideals of African brotherhood, continental integration, and the historic goodwill forged when Nigeria heavily supported the anti-apartheid movement in South Africa.

iii. **Economic and Corporate Retaliation Risks:** Tensions have historically sparked retaliatory sentiments or localized protests against major South African corporate footprints operating within Nigeria (such as telecommunications and retail chains), threatening mutual economic investments.

iv. **Human Cost and Psychological Trauma:** Beyond the physical destruction of property and tragic loss of lives, the hostile climate induces constant anxiety, displacement, and forces many diaspora members to return home or migrate elsewhere

Conclusion

Ultimately, the recurrent cycle of xenophobic and Afrophobic violence directed against Nigerians in South Africa exposes a deep vulnerability in contemporary African integration. While bilateral mechanisms and diplomatic dialogues continue to manage these crises, short-term mitigations such as voluntary repatriations and diplomatic protests cannot substitute for fundamental systemic reforms. South Africa must firmly reclaim its monopoly on law enforcement, reject scapegoating rhetoric, and hold perpetrators of hate-fueled violence strictly accountable to deter future aggression. Nigeria must continue prioritizing citizen diplomacy while working actively with continental bodies like the African Union to establish robust, humane migration governance. Ultimately, the long-term success of the African Continental Free Trade Area (AfCFTA) and the realization of genuine pan-African solidarity hinge on how

effectively these two economic powerhouses can resolve domestic socioeconomic anxieties without sacrificing continental brotherhood.

Recommendations

1. There is need for swift prosecution of instigators and perpetrators of hate crimes to deter future violence.
2. It is important to operationalize robust monitoring systems via diplomatic channels to protect immigrant communities and quickly address misinformation.
3. It is important to address domestic poverty and joblessness in South Africa while actively countering xenophobic narratives through civic education and leadership accountability.

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