

Hlayiseka Training Module

**EVERYONE'S A FOREIGNER  
SOMEWHERE**

Understanding and Addressing  
Xenophobia

**Course Reader**

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## Introduction

The spate of attacks against primarily non-South Africans across the country in May 2008 focused national and international attention on the problem of xenophobia in South Africa. Media coverage and reports of assaults, the burning and looting of homes and shops and shootings highlighted the tensions between South Africans and non-South Africans, particularly in poorer communities.

The attacks were an escalation of a long-standing problem. An investigation conducted by Human Rights Watch in 1996 and 1997 on the treatment of undocumented **migrants**, **asylum-seekers** and **refugees** in South Africa concluded that “in general, South Africa's public culture has become increasingly xenophobic” and documented “pervasive and widespread abuse of migrants in South Africa”. A study by the Centre for Violence and Reconciliation (CSV) in 2006 also highlighted xenophobic attitudes amongst members of the South African Police Service (SAPS).

Xenophobia remains a major problem. There continue to be attacks against non-South Africans, and their homes and businesses in settlements all over the country. While non-nationals in South Africa make a valuable contribution to community life in many areas, their lives and livelihoods continue to be threatened on a daily basis.

### **Overview of the *Everyone is a Foreigner Somewhere* xenophobia toolkit**

This Course Reader forms part of the Hlayiseka School Safety Tool Kit's *Everyone is a Foreigner Somewhere* training module on addressing xenophobia. It comprises three inter-related tools:

- **This Course Reader:** provides detailed information on the topics covered in the training module. The Reader is designed to provide trainers and teachers with the information needed to deliver the *Everyone is a Foreigner Somewhere* training modules for adults and children respectively. It also can also be used as a resource for those participating in the course, or those who simply wish to learn more about the problem of xenophobia.
- **The *Everyone is a Foreigner Somewhere* Trainer's Manual:** this equips trainers and teachers to implement the training module. It covers the aims and objectives of each session, suggested timings and recommended activities to help transmit the content of the course. The manual also includes tips for talking about xenophobia, as well as audio-visual resources to enrich learning.
- **Problem assessment and monitoring questionnaires:** this booklet comprises two questionnaires to be used in assessing the extent to which xenophobia is a problem in your school and monitoring the success of interventions aimed at addressing it. The first questionnaire targets school governing bodies, school

principals and teachers, while the second is designed for use amongst school children.

These three components provide a comprehensive toolkit designed to equip school governing bodies, school principals and children with the knowledge and tools to recognise and counter xenophobia within the school community.

### **Overview of the Course Reader**

This Course Reader covers the primary content of the *Everyone is a Foreigner Somewhere* training module. The reader is divided into seven sections that include the primary messages, background information and definitions, as well as useful resources educators and trainers can use to access to additional information.

The key objectives of the Course Reader are to:

- Identify what is xenophobia and how it is perpetuated
- Examine the factors driving xenophobia in South Africa
- Explore the consequences of xenophobia for individuals and communities
- Explain the terms migration, asylum seeker and refugee and personalise the issue of migration for children
- Explore the challenges faced by non-South Africans in South Africa

The Reader includes a Glossary that explains the meaning of key terms. These terms are coloured in blue in the text for easy reference. The Reader also includes an appendix containing additional socio-economic and political information on key African countries from where most migrants come from.

## 'Othering' and discrimination

Content:	This section: <ul style="list-style-type: none"> <li>• Explains the concept of 'othering' and how this leads to discrimination</li> <li>• Explores the many different kinds of discrimination</li> </ul>
Related training modules:	<ul style="list-style-type: none"> <li>• Module 1: 'Othering' and discrimination</li> </ul>

Discrimination is based on 'othering' people. This involves dividing the world into 'good' and 'bad' elements, usually 'us' (the good, normal ones) and 'them' (the ones who are different, the foreigners, the threat). These divisions are based on existing racist, ethnic, religious, cultural, or national prejudice.

**Discrimination** occurs when people are thought of and treated differently on the basis of traits such as gender, age, race or faith. Discrimination may be practiced in a direct or indirect way:

- **Direct discrimination:** occurs where a person is treated less favourably than another person would be in the same situation on grounds of a particular characteristic, such as their race or where they come from. Preventing girls from attending school is an example of direct discrimination.
- **Indirect discrimination:** occurs where a seemingly neutral practice, policy measure or rule puts a person at a disadvantage compared to others. A government office or school regulation that prevents people wearing a headscarf, for example, may exclude devout Muslims.

Many different kinds of discrimination exist in South African society, and in our schools. People they may be treated differently because:

- Of the colour of their skin
- Of they way they look
- They come from a particular ethnic group
- They have disabilities or special needs
- They are older than the children in their class or grade
- They are poor, or come from poor schools
- They speak a different language, or do not speak the official language, English, well



- They come from a different religion to most of the other children
- Of the way they dress
- Because they have or are associated with illnesses, such as HIV/AIDS

Such discrimination may result in people being teased, ridiculed, called names or excluded. It can even result in physical violence and bullying.

Discrimination in any form goes against our **human rights**. Human rights establish the basic standards to which everyone is entitled in order to live their life to the fullest. Respect, safety, equality and freedom are core human rights. Treating people differently on the basis of who they are goes against every person's right to equality, respect and freedom, while hurting or harming them violates their right to safety. In South Africa, our constitution emphasises the importance of human rights for everyone, no matter who they are or where they come from. Discrimination, including xenophobia, goes against these principles.

## What is xenophobia?

Content	This section: <ul style="list-style-type: none"> <li>• Defines what is xenophobia</li> </ul>
Related training module:	<ul style="list-style-type: none"> <li>• Module 2: What is xenophobia?</li> </ul>

## What is xenophobia?

The word 'xenophobia' comes from the Greek words 'xenos' and 'phobos'. 'Xeno' means 'foreign' and 'phobia' means 'fear'. Put the two words together and 'xenophobia' is a fear of what is foreign, including people from other countries. Xenophobia can also be defined as the attitudes, prejudices and behaviour that reject, exclude and vilify people because they are outsiders or to a community, society or national identity.



In this sense, xenophobia is no different from any other discrimination based on race or sex; the discrimination is simply directed towards people from other countries.

### **Xenophobia in schools**

Xenophobia plays out in different ways in the school environment. In some cases it may be easy to see, such as where learners verbally or physically abuse non-South African children. In others it may be quite difficult to identify, particularly where it is masked by the established way of doing things. School governing bodies, for example, may exclude the voices of non-South African parents simply because no one has thought to include them. Several other practices may indicate and encourage xenophobia. These include:

Examples of...	At the institutional level	By individuals
Indirect discrimination	<ul style="list-style-type: none"> <li>• Expecting non-South African children to 'fit in' without making any effort to accommodate their differences, such as by communicating in languages that they do not understand</li> <li>• Failing to take seriously and address anti-foreign sentiments or xenophobic behaviour</li> <li>• Expecting problems between South African and non-South African learners and segregating learners accordingly</li> <li>• Holding low expectations of non-South African learners</li> </ul>	<ul style="list-style-type: none"> <li>• Viewing xenophobia as acceptable or a fact of life and doing nothing to address it</li> <li>• Holding low expectations of non-South African learners</li> </ul>
Direct discrimination	<ul style="list-style-type: none"> <li>• Refusing to allow non-South African children</li> </ul>	<ul style="list-style-type: none"> <li>• Ignoring or singling out non-South African</li> </ul>

	to attend classes	children <ul style="list-style-type: none"> <li>• Teasing, insulting or ridiculing non-South African learners</li> <li>• Holding and verbalising cultural stereotypes about non-South Africans</li> <li>• Refusing to mix with non-South African learners, whether in classrooms or in the playground or in general socialising</li> </ul>
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Schools can also help to reduce and address xenophobia. Claireville Primary in Durban (below) shows how schools can not only accommodate and support non-South African learners, but also create an environment that promotes tolerance and diversity. This is not a passive process. It requires actively moving away from pre-existing assumptions, values, customs and practices that maintain the current situation to ones that promote and entrench change.

**Schools can play a positive role in combating xenophobia**

During school hours the pupils of Claireville Primary in the port city of Durban are spared the jibes and taunts of not being South African nationals, but the welcome ends when they leave the grounds.

"Local pupils are very friendly. We talk and joke about our difference and it ends there," said Hoosen Niyokindi, a grade seven pupil from Bujumbura, capital of Burundi.

"Once I leave school it is a different matter altogether. People call us names like amakwerekwere [and tell us that we] are coming to take away opportunities and local women".

The school opened its doors to foreign students in 1997, when three pupils from the Democratic Republic of Congo (DRC) began attending; now about one-third of the 768 pupils are from other African countries, with the South African pupils coming mainly from a nearby informal settlement.

Niyokindi's parents sent him to Claireville and he stays with extended family members in Point Road in the city, where his uncle and aunt were victims of the xenophobic attacks that took place throughout the country in 2008, when scores of people were killed and more than 100,000 were displaced.

"We were the first school in Durban to open our doors to students from other countries - other schools around here were scared. We felt that these are children like all others and they also needed good education, and we could not deny them the right to education" principal Sam Bhairopersad told us.

Many of the children are from from [French-speaking] and [Portuguese-speaking] countries and despite the language barriers, "Many of these learners are so dedicated and hard-working that they take away most of the year-end awards," he said.

"Some come to the school not knowing a single word of English ... We have now introduced a project where they come to school before other learners and go to English classes ... and after a few months in the programme they can speak fluent English," said Bhairopersad.

The standard of education has been maintained despite the low annual school fees of R200 (US\$27). "We try our best to ensure that the standard of teaching and learning is high. Teachers and learners are in school, on time, until the last minute of school hours, and there are also extra lessons for learners with special needs," he said.

The school's willingness to accommodate the children of asylum seekers and refugees has gained it local as well as international accolades. During the 2001 UN World Conference Against Racism and Xenophobia, the UN High Commissioner for Refugees visited the school.

This led to a R90 000 (about \$8 200) donation to fix dilapidated classrooms, and for the past two years the school has received a certificate of appreciation from the Durban Refugees Service Providers' Network.

Mahta Manyama, 15, came to the school from DRC in 2005. His family fled rebels in South Kivu in 2004 and arrived in South Africa after spending a few months in Mozambique. He could speak five languages but not English, although he can now, and is also learning Afrikaans.

"What I like about the school is that we get good education. It is different from what we learnt in DRC, but teachers go out of their way to accommodate us here," he said.

An Afrikaans teacher at Claireville Primary, Casandra Francis, said although foreign learners encountered xenophobic attitudes outside the school, local and foreign learners mixed well in the school.

Mbali Thusi, a spokesperson for the KwaZulu-Natal Department of Education, said they did not know exact number of foreign learners, but estimated that there could be two or three thousand in the province's schools, mostly in urban areas like Durban.

"It is common for a school to call the department to ask if it is permitted or not to accommodate foreign children. We tell them that if the learner has all the requirements, he or she has a right to be enrolled; now many schools are doing it," she said

Source: School a refuge from xenophobia, *IRIN News*, available from [www.irinnews.org/Report.aspx?ReportId=87171](http://www.irinnews.org/Report.aspx?ReportId=87171), 2009

## Myths, Stereotypes and Language

Content:	<p>This section:</p> <ul style="list-style-type: none"> <li>• Explain what we mean by myths and stereotypes</li> <li>• Identifies myths and stereotypes we encounter everyday</li> <li>• Illustrate how language and images help to reinforce myths and stereotypes</li> <li>• Counters prevailing myths and stereotypes and illustrate their harmful effects</li> </ul>
Related training module:	<ul style="list-style-type: none"> <li>• Module 3: Myths, Stereotypes and Language</li> </ul>

### What do we mean by myths?

A myth is a commonly held belief, idea or explanation that is not true. Myths attempt to explain events or situations that are difficult to understand in ways that fit our preconceived notions about the world. They often reinforce stereotypes. For example, people may attribute illness to having upset the gods or the ancestors.

### What do we mean by stereotypes?



A stereotype is a generalisation in which characteristics possessed by a part of the group are extended to the group as a whole. When we stereotype, we put people into boxes that we have made up in our own minds. For example, it is a stereotype that people from rural areas are more conservative, that women in the business world are all secretaries, or that all men like beer and sports. Stereotypes are usually negative.

### **The relationship between myths and xenophobia in South Africa**

Studies over the last 15 years show that xenophobia is frequently underpinned by stereotypes and myths about non-nationals.

A report by Human Rights Watch in 1998, for example, found that unfounded perceptions that non-South Africans were responsible for a range of social ills, including unemployment, crime and disease, were fuelling anger against foreigners. A 2004 report by the South African Human Rights Commission (SAHRC) similarly found that many South Africans viewed non-nationals as an economic and physical threat, with non-South Africans used as a political scapegoat for the slow pace of service delivery. Research in 2008 by the Consortium for Refugees and Migrants in South Africa (CoRMSA), reinforced these findings, and noted that criminals and others frequently exploited anti-foreigner sentiments for their own ends.

Some common myths about non-nationals include that:

- There are huge numbers of non-South Africans flooding into South Africa
- Non-South Africans are taking away jobs and business opportunities from South Africans
- Non-South Africans are taking housing, particularly low-cost houses, meant for locals
- Non-South African men are attracting local women away from South African men
- Non-South Africans are responsible for crime, and that they get away with crime because they are undocumented and untraceable

These myths are based on a range of stereotypes. These include that:

- Non-South Africans arrive in South Africa with cash and skills are better at creating opportunities for themselves
- Non-South African men work harder than locals and are prepared to take lower-paid, menial work that South Africans will not take because they are too proud
- Non-South Africans, particularly people from Somalia, are more successful in business than locals and sell products more cheaply than locals
- Young women admire Non-South African men for creating opportunities for themselves and being prepared to do whatever work is available to make a living
- South African men are too acquisitive and materialistic
- Non-South Africans are in the country are involved in criminal networks, as seen in the common view that Nigerians are involved in drugs and organised crime
- Most non-South Africans are in the country illegally

These stereotypes are applied usually to migrants from other African countries. Foreigners from other parts of the world – particularly European countries and America - tend to be seen to be in South Africa for legitimate reasons and are usually thought to be making a positive contribution to South African society. This is a kind of racism, not unlike the racial hierarchies that flourished under apartheid: how a person is seen is determined by where they come from and the colour of their skin.

While most myths and stereotypes involve people elsewhere in Africa, they are not confined to other Africans. Xenophobic attitudes sometimes extend to people from other countries, such as China and Pakistan. Many South Africans have also been targeted, particularly people from minority language groups, such as those speaking Pedi or Tsonga. The South African spouses of non-South Africans have also experienced xenophobia. It is estimated, for instance, that one out of every three of the approximately 60 people killed during the violence in May 2008 were South African citizens.

### **Correcting prevailing myths and stereotypes**

Fear of, and hostility towards, non-South Africans is related to the widespread perception that there are 'floods' of illegal immigrants coming into South Africa. This is largely fuelled by unproven statistics on migration. In 1998, for example, the Minister of Home Affairs reported that there were between 2.5 and 5 million illegal immigrants in South Africa, while in 2002 the head of the police force stated that there were as many as 8 million illegal immigrants in South Africa.

It is impossible to determine exactly how many people are living in South Africa illegally, but there is evidence to suggest that the numbers are far lower than many believe. Data from the last census in 2001, for example, showed that there were approximately 700 000, 200 000 and 42 000 migrants from Africa, Europe and Asia respectively living in South Africa - with immigrants making up just 2.3% of the total population.

More recent data on refugee flows also paint a different picture. As Table 1 shows, South Africa hosts far fewer registered refugees than many other countries in the Southern African Development Community (SADC) (see the section on Migration, Asylum and Refugees in this Reader for more on refugees). There were 47 974 refugees living in South Africa at the end of 2009, with only one refugee per 1 000 of the population as a whole – far behind countries like Kenya and Zambia where there are nine and four refugees per 1 000 of the population.

The other myths and stereotypes are equally untrue. Just as generalisations about the role of women in business or the attitudes of rural people are inaccurate, so they fail to capture the great diversity that exists among non-South Africans living in South Africa. They also fail to reflect the valuable contribution that people from other countries make to South African society. For example, non-South Africans often play an important economic role in the areas where they live:

- They bring a wide range of skills and experience that can benefit local communities and people.
- In many cases they support local economies directly by employing local people. It is estimated that about 20% of refugees and asylum-seekers have at some point employed someone else, often a South African citizen. Another study in Johannesburg in 2001 showed that migrant entrepreneurs running small businesses or hawking created an average of three jobs per business.
- They also support economies indirectly, through activities such as renting homes and buildings, and using local services and facilities.

**Table 1: The number of refugees living in SADC countries**

Country	Number of recorded refugees	Refugees per 1,000 people
Kenya	358,928	9.0
Zambia	56,785	4.3
Namibia	7,163	3.3
Congo DRC	185,809	2.8
Tanzania	118,731	2.7
Botswana	3,022	1.6
South Africa	47,974	0.9
Angola	14,734	0.8
Swaziland	759	0.6
Malawi	5,443	0.3
Zimbabwe	3,995	0.3
Mozambique	3,547	0.1

Source: UNHCR, 2010

Unfounded myths and stereotypes encourage human rights violations. Although South Africa's constitution enshrines the human rights of everyone living in South Africa, regardless of where they are from, xenophobic attitudes violate these rights. Some examples of infringements include:

- People being attacked, harassed or threatened
- People being arrested, detained and deported without due process to the law
- Failures by the police to record or investigate properly crimes against non-nationals
- Government officials not following published procedures or making it difficult for non-South Africans to obtain the necessary permits and documentation
- People being denied access to treatment in the public health care system
- Children being prevented from going to school
- Job applicants being rejected even though they are legally entitled to work in South Africa

Myths and stereotypes also hide mistreatment and exploitation. It is sometimes true that foreign workers are paid less than South Africans, for example, but this is

seldom by choice. In many cases, non-South Africans are only able to obtain seasonal work on farms or jobs in informal businesses, such as pavement stalls selling fruit and vegetables or clothing. Wages in these in these sectors are very low. Where non-nationals are in the country illegally, or where it is difficult to find work, they are very vulnerable to abuse, with unscrupulous employers exploiting their circumstances to drive wages even lower or impose harsh work conditions.

Useful websites:

- Consortium for Refugees and Migrants in South Africa: [www.cormsa.org.za](http://www.cormsa.org.za)
- Forced Migration Studies Programme (at the University of the Witwatersrand (Wits)): <http://migration.org.za>
- Lawyers for Human Rights: [www.lhr.org.za](http://www.lhr.org.za)
- The United Nations Agency for Refugee Agency: [www.unhcr.org](http://www.unhcr.org)

Other useful resources:

Farber, Tanya, 2009. Contemporary Issues in South Africa: A toolkit for journalists. Available at [www.comminit.com/en/node/307743](http://www.comminit.com/en/node/307743).

### The role of language in reinforcing myths and stereotypes

The words we use and the way we talk about people from outside South Africa often serves to reinforce the common myths and stereotypes. Sometimes this is clear to see, in other cases we may be stereotyping without even realising it. For example, referring to people using the insulting term **'Kwerekwere'** obviously sets them apart, but even referring to people as 'refugees' without knowing their legal status creates a particular image that may be inaccurate.

Type of stereotype	Examples	What's the problem?
Words	<ul style="list-style-type: none"> <li>• Referring to a 'deluge' or 'tsunami' of people 'pouring' or 'flocking' into South Africa</li> </ul>	<ul style="list-style-type: none"> <li>• These words exaggerate and sensationalise immigration issues</li> <li>• They can create panic and fear</li> </ul>
	<ul style="list-style-type: none"> <li>• Calling people names like 'makwerekwere', 'nyampane', 'grigamba' and 'kom-ver'</li> </ul>	<ul style="list-style-type: none"> <li>• These names are insulting</li> <li>• They single people out on the basis of where they come from</li> </ul>
Images	<ul style="list-style-type: none"> <li>• Referring to all non-South Africans as 'illegal immigrants', 'refugees' and 'aliens'</li> </ul>	<ul style="list-style-type: none"> <li>• Referring to people this way makes assumptions about people that may be untrue</li> </ul>

	<ul style="list-style-type: none"> <li>Referring to people as 'foreigners'</li> </ul>	<ul style="list-style-type: none"> <li>Words like 'illegal immigrants' and 'aliens' have negative associations that encourage harmful attitudes</li> <li>The term 'foreigner' also sets people apart and has negative connotations in many areas</li> </ul>
	<ul style="list-style-type: none"> <li>Talking about how people look (how dark their skin is, for example)</li> </ul>	<ul style="list-style-type: none"> <li>This also singles people and makes assumptions about them based on only the way they look</li> </ul>
	<ul style="list-style-type: none"> <li>Unnecessarily commenting on someone's actual or perceived nationality</li> </ul>	
	<ul style="list-style-type: none"> <li>Referring to non-South Africans only as victims, of for instance, xenophobia</li> </ul>	<ul style="list-style-type: none"> <li>This creates a negative image</li> <li>It also hides individual innovation, strength and ingenuity</li> </ul>

Being aware of how words prejudice non-South Africans is a first step in combating xenophobia. By being careful about what we say, and explaining to others the effect that language has, we can reduce stereotyping and begin to see people for who they really are.

The media has been criticised for often reinforcing negativity towards non-South Africans. Whether they are aware of it or not, journalists often perpetuate negative stereotypes about migrants and regularly connect them with crime, poverty and unemployment. Some journalists are **biased** in the way they report on issues, as they quote of officials from the Department of Home Affairs, the SAPS and other government actors, but do not offer non-South Africans the chance to present their side of the story. Often, foreign nationals are spoken about a lot, but do little of the talking themselves. It is important to bear this in mind when reading and interpreting what we hear in the news.

## Migration, Asylum and Refugees

Content:	<p>This section:</p> <ul style="list-style-type: none"> <li>Explains common terms associated with migration, asylum and refugees</li> <li>Identifies key push and pull factors that lead people to South Africa</li> </ul>
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	<ul style="list-style-type: none"> <li>Examines key challenges faced by migrants, asylum-seekers and refugees</li> </ul>
Related training module:	<ul style="list-style-type: none"> <li>Module 4: Migration, Asylum and Refugees</li> </ul>

The foreign population in South Africa is very diverse. Not only do people come from many different countries and backgrounds, but they are also here a range of circumstances. Some are economic migrants who are in South Africa primarily for work or business, while others have been granted refugee status or have applied for asylum in South Africa. Still others are students or have married South Africans. Depending on their reason for being here, some people have lived in South Africa for many years, or hope to make the country their home, while others are here only temporarily. Some are here legally and some are not.

### What is an economic migrant?

An **economic migrant** is a person who has come to South Africa for primarily economic reasons. They are here because they have been offered a job, hope to find work or to conduct business. Economic migrants are generally in South Africa temporarily and do not hope to make South Africa their home. In many cases, people keep contact with their home countries and travel backwards and forwards between South Africa and their own country.

Economic migrants can be in South Africa legally or illegally. Many economic migrants have legal documents to be in the country, and have work permits, corporate permits, or are here as traders or shoppers. Others are here without the proper documentation, either because they entered South Africa illegally or because their permits have expired.

### What is a refugee?

A refugee is someone who has sought and has been granted sanctuary in another country. In legal terms, they have been granted asylum and given refugee status by their host state. In South Africa, this is something that can be done only by the Department of Home Affairs. A person is only granted refugee status if they meet certain criteria. Like most other countries, South Africa follows the United Nations Refugee Convention of 1951. This states that someone is only a refugee if they have fled or can not return to their country of birth, or has been left stateless due to:

- a well-founded fear of persecution due to their race, religion, nationality, membership of a particular social group or political opinion, or
- Serious threats to their life, physical integrity or freedom.

People who have been given refugee status are legally entitled to live in South Africa.

## Refugees: An international perspective

There are thousands of refugees living in countries around the world. In 2010, the United Nations High Commission for Refugees (UNHCR) released statistics which showed that there were 16 million refugees worldwide at the end of 2009 - more than at any other time since the 1990s. Most are escaping ongoing conflicts in countries such as Afghanistan, Somalia and the Democratic Republic of the Congo (DRC), Iraq and Sudan. It also estimated that four out of every five refugees are housed in the developing world, with one out of every five (22%) living in Africa.

Somalia, the DRC, Sudan and Eritrea are amongst the top ten refugee-producing countries globally. Human rights abuses and violence in several other countries in central, west and Eastern African states are also associated with large refugee flows. Table 2 shows the ten countries producing the highest numbers of refugees in Africa at the end of 2009. Between them, Somalia, the DRC, Sudan and Eritrea produced almost 2 million refugees with the Central African Republic, Angola, Rwanda, Burundi, Liberia and Ethiopia producing approximately half a million.

Table 2: The top-10 refugee producing countries in Africa

Country	Number of refugees
Somalia	678,309
DRC	455,852
Sudan	368,195
Eritrea	209,168
Central African Rep.	159,554
Angola	141,021
Rwanda	129,109
Burundi	94,239
Liberia	71,599
Ethiopia	62,889

Source: UNCR, 2010

## What is an asylum seeker?

An asylum seeker person who has lodged a formal claim for asylum with the Department of Home Affairs and is waiting for the claim to be processed and a decision to be made on their refugee status. Some asylum seekers do not have documents due to administrative delays in lodging their application for asylum with the Department of Home Affairs. Under the law, these people are not considered **illegal immigrants** as they have a right to apply for asylum. They fall into a category known as **undocumented migrants**.

## Why do people leave their countries?

Anyone leaving their home-country is invariably influenced by a range of both push and pull factors. By 'push' factors we mean things that make a person want to leave. By 'pull' factors we mean things that make people want to come here. These will vary from person to person, but there are some common themes.

Prominent push factors include:

- **Political turmoil and war:** Political unrest and civil war in many countries have forced people to flee. Countries like the DRC, Burundi, Rwanda, Somalia and Ethiopia and Eritrea have all seen fighting over the last two decades. Countries like Rwanda, Burundi, the DRC and Somalia have experienced ethnic conflicts that have left hundreds of thousands of people dead. In the 2004 **genocide** in Rwanda, for example, it is estimated that between 500 000 and 1 million people – one out of every five Rwandans - were killed in the space of three months. Some countries, like Angola and Mozambique have achieved a lasting peace, but the economic consequences of the conflict remain; many still live in deep poverty, with few opportunities and limited access to services and infrastructure.
- **A lack of economic opportunities:** People living in countries with weak economies often have few economic opportunities and must seek work elsewhere in order to support their families. Much like many rural people in South Africa, they hope to find work in economically strong cities like Johannesburg, Pretoria and Cape Town. Countries like the Democratic Republic of Congo (DRC), Burundi, Rwanda, Mozambique, Ethiopia, Eritrea and Malawi, for example, are amongst the 25 poorest countries on earth. There are few job opportunities. People are often heavily dependent on agriculture to survive, and in years where there are floods or droughts they have little choice but to seek work elsewhere.
- **Economic crises:** The economic crisis in Zimbabwe, for example, has forced many people to seek work outside of Zimbabwe in order to support their families. Corruption and economic mismanagement have led to power blackouts, fuel and food shortages, extremely high levels of inflation that made goods unaffordable and job losses, making it difficult to survive. Political violence has also been a contributing factor, with many either experiencing or fearing persecution for their political beliefs (see Cynthia's story).

The key pull factors are South Africa's economic strength and political stability. South Africa is an economic powerhouse on the continent. Although South Africa has its own daunting economic problems, including poverty, South Africa is considered a middle-income country, with good infrastructure and lots of resources. Despite high levels of inequality, people can achieve a reasonable standard of living compared to many other countries on the continent, particularly in Africa south of the Sahara desert. South Africa is also fairly politically stable, and although xenophobia and crime are major challenges, people can live in relative peace. Even for those not

threatened by violence or economic disintegration, South Africa provides people with the opportunity to develop skills and knowledge, as well as options for professional development that may be lacking in their own countries.

Ultimately, the decision to leave one's home-country is difficult and people often face many dangers and obstacles. It is hard for people to leave their families and what they know to travel to a new country where their future is uncertain. The journey is also often long, expensive and difficult; many people have died trying to reach and enter South Africa. Given the choice, many would stay in their country, but they are forced by circumstances beyond their control to leave. It is important that we as South Africans understand that people's decision to come to South Africa was not easy, and welcome them as fellow human beings in search of a better life for them and their families.

There is more information on Zimbabwe, Mozambique, Somalia, the DRC and Malawi in Appendix 2

### **South Africans as refugees**

While South Africa is now a key destination for people seeking better lives, African countries have historically provided refuge for many South Africans, particularly during Apartheid.

African countries played an important role in the anti-apartheid struggle. African National Congress (ANC) leaders fleeing from the Apartheid state found refuge in most African states, from where they were able to operate and co-ordinate the liberation struggle. Zambia, for example, hosted the ANC's exile headquarters, while Umkhonto we Sizwe - the military body formed by the ANC and the South African Communist Party (SACP) – had training camps in Angola, Tanzania and Zambia and launched military campaigns from Zimbabwe, Mozambique and other Southern African countries. Prominent anti-apartheid leaders like Joe Slovo, Thabo Mbeki, and Jacob Zuma all lived in various African countries during their exile. African countries and organisations also played a crucial role in pressurising the United Nations and other international bodies into condemning apartheid and supporting the liberation struggle.

Many countries suffered directly or indirectly from the apartheid regime and felt the consequences of their support to the liberation movements on their own. The Apartheid government played an instigating role in the lengthy civil wars in both Angola and Mozambique, for example, largely because it wanted to destroy MK safe havens in these countries.

## South Africa's responsibilities towards refugees

The South African government is a signatory to key international policy documents on refugees. These are:

- The 1951 *United Nations Convention Relating to the Status of Refugees* and the UN's aligned 1967 Protocol. Under the UN frameworks, South Africa is obliged to protect refugees and asylum-seekers living here and afford them the same rights given to South Africans. It is also obliged to cooperate with UNHCR in matters relating to the implementation of the Convention itself and to any laws, regulations or decrees that could affect refugees.
- The African Union's 1969 *Convention Governing the Specific Aspects of Refugee Protection in Africa*. Under the AU convention, the government is expected to proactively receive refugees and to secure somewhere for them to live. It can not expel or repatriate them against their will.

South Africa also has its own legislation. The Refugee Act of 1998 provides for the needs of recognised refugees and asylum seekers. Under the Act, refugees and their dependents are entitled to live in South Africa. They can work and have the same rights to protection, health care and education as someone born in South Africa (see the next section for more on these rights). They can also apply to become a permanent resident if they have lived here continuously for five years or more from the date they receive refugee status.

Under the Act, Asylum-seekers are entitled to live in South Africa while their application is being assessed. While refugees can work, asylum-seekers are not allowed to work or run-businesses during their first six months in the country, but are allowed to work and trade if they remain in the country any longer. Asylum-seekers can not be detained as illegal immigrants and can not be deported while the government assesses their application. People who have been determined, under a fair procedure, not to need of international protection are in a situation similar to that of illegal immigrants and may be deported. However, all assessments should allow for the person appeal this decision before they are deported, as the consequences of a faulty decision could be life threatening for the person involved.

### Key policy documents

- South Africa's Refugee Act, available from the government's website at [www.info.gov.za/view/DownloadFileAction?id=70666](http://www.info.gov.za/view/DownloadFileAction?id=70666)
- South Africa's Immigration Act, available from the government's website at [www.info.gov.za/view/DownloadFileAction?id=68047](http://www.info.gov.za/view/DownloadFileAction?id=68047)
- The UN Convention Relating to the Status of Refugees, available at [www2.ohchr.org/english/law/refugees.htm](http://www2.ohchr.org/english/law/refugees.htm).
- The AU Convention on the Specific Aspects of Refugee Protection in Africa, available at [www.africa-](http://www.africa-)

## **The role of the United Nations Refugee Agency**

The United Nations High Commissioner for Human Rights (UNHCR) is the United Nations' Refugee Agency. It is an international body tasked with protecting refugees' rights and finding lasting solutions to their problems. The agency was created by the United Nations General Assembly in 1950, following the Second World War as countries sought to protect those uprooted by the fighting. It has offices in nearly 116 countries, including South Africa. The organisation has no political affiliations. It works in four main areas:

- **Promoting and monitoring the implementation of international agreements.** The UNHCR promotes international refugee agreements such as the UN Convention on Refugees and monitors governments to ensure that they comply with refugee law.
- **Increasing awareness and building skills.** The Agency provides training and assistance to help those dealing with refugees and other migrants to implement these laws. Target groups include border guards, journalists, non-governmental organisation, lawyers, judges and senior governmental officials.
- **Providing humanitarian assistance.** It provides material relief in major emergencies, where large numbers of people are displaced and need shelter, food and other help, either directly or through partner agencies.
- **Developing long-term solutions.** It also helps resettle refugees in one three ways: by helping to repatriate those who want to return to their countries once the danger has passed, helping people to integrate into their countries of asylum, or more rarely, by resettling them in third countries.

In South Africa, the UNHCR is working with range of governmental role-players to support and protect non-South Africans and to better process their applications for asylum. These include the Department of Home Affairs and the Department of Social Development, as well as the South African Police Service, the South African Human Rights Commission and other national, provincial and local government institutions. It aims to find long-term solutions for refugees by supporting voluntary repatriation, helping refugees apply for permanent residence, and resettling those who can not return to their home-countries. It is also working to raise awareness about refugee-rights.

## **The role of other refugee service providers**

Many other organisations work with refugees and asylum-seekers. In South Africa, these include international organisations like the International Organisation for Migration (IOM), as well as locally focused institutions like the South African Red Cross Society and a range of non-governmental organisations. In Cape Town, these include, amongst others:

- Support organisations such as the Cape Town Refugee Centre and the Scalabrini Centre
- Legal rights and assistance bodies like the University of Cape Town’s Refugee Law Clinic, Lawyers for Human Rights and the Legal Resource Centre.

## **The documentation challenge**

Obtaining the correct documentation is an ongoing challenge in South Africa. Despite efforts by the Department of Home Affairs to build the capacity of staff, non-South Africans often find it difficult to access officials and published procedures are not adhered to. Corruption is also a major challenge, with personnel often demanding payment for services that should be provided for free. These problems mean that many people with a legal right to live in South Africa have no documentation or permits that have expired. This makes it difficult for them to obtain work and leaves them open to abuse and deportation.

A recent story in the *Daily Dispatch* newspaper from the Eastern Cape illustrates some of these challenges:

### **Two refugees’ story**

During the *Daily Dispatch*’s investigation into the killings of Somalis we travelled to Port Elizabeth’s Refugee Reception Centre with two refugees trying to renew their documents and were present when bribes were paid. “We had to each give the official inside R400 to get our permits renewed for two years. I know this is corruption, but we did not have a choice, otherwise we would have been here longer,” said one of the two men.

On Tuesday at the centre the *Dispatch* witnessed how the two men were rudely turned away by one of the officials and escorted out of the premises by a security guard. “This is not Shoprite – go away,” shouted an official sitting at the foyer. The two were chased by a security guard who said only 250 refugees were to be attended to each day and that the quota had been reached for the day.

The two men were left stranded and desperate after a three-hour drive in a packed taxi from East London, 300km away. “These (permits) are expiring today. We have to

renew them today. I cannot go back to East London without a new permit,” explained the refugee to the security guard. But the guard would not hear any of it, and told them they should return the following day. They did not understand what the officials were going to be doing for the rest of the day as it was only 1.30pm and there were few refugees waiting outside. “I can be arrested with this now. I do not understand why they cannot help us because it is still early and they are not doing anything,” said the disappointed man.

The two found accommodation with fellow Somalis in Port Elizabeth and awoke the next morning to try again. A cousin of the pair, hearing of their problems, offered to introduce them to some officials at the refugee office. On the Wednesday morning the two men and their cousin skipped past the queue and walked straight inside the refugee centre without encountering the problems of the previous day. The cousin told the security guard they were there to see a certain official. After a few hours the two came back with broad smiles on their faces and two-year permits in their hands. “This is supposed to be done for free but they make us pay. There is nothing we can do about it because if we want to be in the country we have to pay,” said one of the men.

A Somali refugee who arrived in the country in 2006 but who still holds an asylum-seeker permit said there are “middlemen”, or “brokers”, inside the refugee centre. He said the brokers pretend to be interpreters but are actually the link between other refugees and the corrupt officials. “These are my countrymen and I know what they do exactly but it is difficult for a stranger to understand their dealings. If you do not pay you end up being in my situation and live with asylum-seeker status. There are people from my country who came here last year but have refugee status and I do not because I do not have the money,” he said.

He had to stay four days in Port Elizabeth awaiting yet another asylum-seeker permit, which was eventually renewed for three months. Another Somali refugee who had been to the centre recently to renew his wife’s permit said he paid an official R200. “I do not waste my time any more ... in the queue. I just pay whatever they want because that is how we survive. You can spend days there, because officials turn you away if you do not give them money,” he said.

One of two Zimbabwean women waiting outside the centre for a compatriot said she had to return twice in one week. “We have been sleeping here but they just take 24 people and tell us to come back tomorrow.”

The refugee centre’s head, Siphso Lucas, said the bribes and payments were completely illegal. “Asylum-seeker and refugee permits are completely free, there is no charge. Refugees are vulnerable, so any person who uses them as a means to make money is a criminal,” said Lucas. He promised to take action against the official if the two men came forward and identified him. “We are trying our level best to fight corruption. We will take every measure to deal with corrupt officials,” he said.

Source: Thandukolo Jika. Inside the Corridors of Corruption, Dying to Live, *Daily Dispatch Online*

## The Impact of Xenophobia on Non-South Africans

Content:	This section: <ul style="list-style-type: none"> <li>Examines the physical, economic and emotional impact of xenophobia</li> </ul>
Related training module:	<ul style="list-style-type: none"> <li>Module 5: The Impact of Xenophobia on Non-South Africans</li> </ul>

### How does xenophobia impact on non-South Africans?

Xenophobia impacts on foreign nationals physically, economically and emotionally.

- The physical effects:** Many migrants, asylum seekers and refugees have been beaten and killed by South Africans for being foreign. South Africans have also been attacked for being perceived as non-nationals. In Cape Town, for example, the United Nations High Commissioner for Refugees (UNHCR) estimates that as many as 29 Somalis were killed in xenophobic violence in Cape Town in 2006. In May 2008, more than 60 people were murdered and hundreds injured across the country in the most widespread xenophobic violence our country has seen. It is reported that women and children were also been raped. There have been many violent incidents reported in Cape Town since then. As discussed earlier, many people also struggle to access healthcare and other governmental services they are entitled to receive.
- The economic effects:** People also loose property and possessions. Many foreign shopkeepers in Cape Town have had their shops burned or looted, and people have had their homes damaged and possessions stolen. In the violence of May 2008, for instance, many people lost their businesses and thousands of households lost food and possessions when they fled the communities for fear of being attacked. In some cases, people have been prevented from running businesses, and as discussed earlier, non-South Africans often find it difficult to find work and are frequently paid very low wages.
- The emotional effects:** Experiencing physical and verbal abuse, or simply feeling unwelcome in the country, leaves people feeling afraid, confused, angry and traumatised. Given the difficulties that many have faced in reaching South Africa,

it is difficult to face xenophobia, and people often find it difficult to understand why so many South Africans reject them. This is illustrated by Fortune's story.

### **The impact of violence on children: Fortune's story**

Ten-year-old Fortune watched a man being shot dead in front of him as he accompanied his mother to the grocer's store. Another 10-year-old saw men armed with clubs and guns preparing for an attack. "I was scared," he says, "so I prayed."

Both children have been receiving counselling after a wave of anti-immigrant attacks in South Africa last month. Their school called in art therapist Michelle Booth when teachers realised that many pupils had been traumatised by violence - which they had either suffered directly or witnessed.

When Ms Booth asked the children to depict what they had experienced, she was shocked by their disturbed drawings. "This was war," she told the BBC at Troyeville Primary in central Johannesburg. "There was fighting on the streets - and that's something that happens in other countries, not in South Africa. Some of the children had come from conflict zones already and they've been re-traumatised."

"Some have seen ugly things that no adult should have to witness. We've had people burned out of their homes. I don't think the students will get over their experiences easily." One child drew a man in a burning house, screaming for help. Another wrote: "I am hated. I am hated. I am hated... What did we do to deserve this?" The picture showed broken hearts. In another drawing, a speech bubble comes from a stick man, saying: "U will die, u people." A Congolese boy told Ms Booth, the art therapist, that he now runs to school, rather than walking, because he is scared that the violence will resume and that he will be targeted. Twelve-year-old Carmel, whose uncle was shot during the violence, says: "We are not safe any more even in our own houses. We just don't know what to do. When you hear a noise, you think that maybe they are coming for you."

But many of the children who came forward for counselling were South Africans, ashamed by the violence perpetrated by adults. "It was totally unfair what happened," says Fortune. "Because what is South Africa without Africa? Foreigners too have blood and minds and hearts." Another boy wrote that he "felt guilty" and "disappointed" at what had happened, although he had originally "almost agreed" with the attacks. "Then I put myself in the shoes of the foreign people," he says, adding that he missed his "refugee friends".

But Ms Booth suspects that some pupils' parents may have supported the attacks. "I don't know for sure," she says, "but I've heard that there are some children who tease the foreigners and say that they are 'going to get you again'." "I feel sad because I know that many South Africans were hosted in other African countries during the anti-apartheid struggle. They were welcomed with open arms. And the people who were attacked had sought refuge here."

Source: Caroline Hawley, 2008. Children terrified by SA xenophobia, BBC News.

### **Cynthia's story: An economic migrant from Zimbabwe**

Never in Zimbabwe did we dream that our country would be in a situation like we have today.

We had the best of everything until one day, without expecting it, we found ourselves in an economic situation that is difficult to endure. After much deliberation we decided to come here to South Africa because we needed help with our situation.

Every person who left Zimbabwe left for reasons best known to them, and why they chose wherever they went is a long story. Most of us left because we did not agree with the policies in our home country, and there was nothing we could do to change them. Some of us even got into trouble for voicing concerns or disagreeing with those policies. All I know is that it is never easy for anyone to leave home without any plan or a thing to your name to go and start your life all over again.

It is even harder when you are rejected because you are a foreigner. What foreigner? I am an African. From a distance I look like one of the black South Africans. It's only when the locals speak to me and I answer back either in the same language or in English that they pick it up that I am a 'foreigner' and the reaction thereafter leaves one stunned to say the least.

The reaction ranges from a rude insult or mockery, to silence. Imagine you are on the train or taxi and the journey becomes quite unbearable. You are afraid to ask for directions because they will go out of their way to make you lose your way. This is not all of them. There are a few saints who love and respect other people and who are helpful and friendly. But it is always a nine out of ten chance. They will make it worse for you if at work the employer prefers you because you are educated and you understand common sense. Because of where our nation has been, Zimbabweans will work anywhere, regardless of education, just to better our lives and for that fellow Africans here in South Africa get very jealous.

We have stuck it out here in South Africa with all the hostility that we have to tolerate. But never in my wildest imagination did I ever think that it would get to xenophobia/afro-phobia attacks. Blacks against blacks. As I am writing this I am very emotional. I cannot stop crying. I can not believe it is happening. I have been displaced, and I find it very hard to trust anyone.

All I want is to go back home but after three years where do I start? My whole life and those of my children is now part of South Africa, and through every trial and

struggle, we had hoped that it would get better. I have never experienced this cruelty at home, and I am in a dilemma as to what to do. I am lucky because I am staying in an old flat that is being renovated, and I have had a lot of support from friends here in Cape Town. What if it gets worse? The emotional trauma makes one sick.

Cynthia Chitongo, *We Have Done Nothing to Them*, posted on [www.xenophobia.org.za/citizenship.htm](http://www.xenophobia.org.za/citizenship.htm)?

## The Impact of Xenophobia on Communities

Content:	<p>This section:</p> <ul style="list-style-type: none"> <li>• Explores the impact of xenophobia on communities and South Africa</li> <li>• Fosters an awareness of Human Rights</li> <li>• Explores the universality of human rights</li> </ul>
Related training module:	<ul style="list-style-type: none"> <li>• Module 6: The Impact of Xenophobia on Communities</li> </ul>

### How does xenophobia impact communities?

Xenophobia impacts on communities in many different ways. As noted in Session 3, non-South Africans often make an important contribution to the communities in which they live. They bring knowledge and skills and help to support local economies. Chasing people out deprives communities of these assets and contributions. Violence against any community member, irrespective of whether they are non-South Africans or South Africans, also contributes to a culture of violence that touches everyone. In some cases xenophobic attacks can also spill over to affect directly other community members. When buildings are set alight, for example, the fires can spread to others. Similarly, property can be damaged and stolen and people injured by angry mobs.

The social impact of xenophobia is particularly important, although it is often difficult to see. In South Africa, democracy and the rule of law are central to the way we live; discrimination on the basis of sex, race or nationality goes against everything South Africa stands for, and everything leaders like Nelson Mandela fought for. As long as there exists discrimination it will be difficult for our country to progress to its fullest potential. As one commentator argues:

Xenophobia undermines democratic structures and values along with principles of equality, fairness and social justice. It erodes

universally accepted human rights standards and creates [an environment] in which discrimination against, and ill-treatment, of non-citizens becomes acceptable and tolerated.

Xenophobia also impacts on the way people view South Africa as a whole. The media coverage on the xenophobic violence in 2008 created a very negative picture of South Africa internationally, for example. Now, when people from other countries think about South Africa, they often think about xenophobia and not all the good things.



### **The value of diversity**

Diversity means difference. This can be any kind of difference: racial, cultural, gendered, due to disabilities and more, including where we were born. Honouring and respecting these differences allows us to harvest the benefits and value of our differences. Some of the most successful societies, including countries like America, have built on the creative contributions of migrants from around the world. Taking positive advantage of the differences between individuals and working against discrimination involves:

- Accepting that everyone is on the same level and has fundamental human rights that need to be respected
- Getting to know each other better, engaging in discussion and learning about other people's stories and cultures
- Doing things together, including different people in our activities and helping each other
- Comparing and exchanging ideas, cultures and viewpoints

Encouraging diversity can help to build a tolerant, welcoming and humane society. Even more importantly, given South Africa's history, is that appreciating diversity is essential to living out the values and principles in South Africa's Bill of Rights and continuing the legacy of all those who fought for South Africa's freedom from oppression.

Creating diverse schools requires a planned, systematic and comprehensive managerial process for developing a school environment in which all people, whatever their similarities and differences, can contribute the school and where no one is excluded on the basis of factors unrelated to productivity.

*Everyone has inherent dignity and the right to have their dignity respected and*

*protected. The Bill of Rights means everyone, South African citizen or foreign national.*

Charles Nqakula, Minister for Safety and Security, speaking at the national tribute in remembrance of the victims of attacks on foreign nationals and South Africans, 3<sup>rd</sup> July 2008.

### **Key components of the South African Bill of Rights**

- Everyone is equal before the law and has the right to equal protection and benefit of the law.
- Everyone has inherent dignity and the right to have their dignity respected and protected.
- Everyone has the right to life.
- Everyone has the right to freedom and security of the person
- Everyone has the right to have access to health care services
- Everyone has the right to a basic education
- Everyone has the right to use the language and to participate in the cultural life of their choice
- Everyone has the right to judicial action that is lawful, reasonable and procedurally fair.

The Bill of Rights can be downloaded from the South African Government's web portal, at [www.info.gov.za/documents/constitution/1996/96cons2.htm#7](http://www.info.gov.za/documents/constitution/1996/96cons2.htm#7)

## **Addressing Xenophobia in Your School**

Content:	This section: <ul style="list-style-type: none"><li>• Explore ways of addressing xenophobia in the school environment</li><li>• Identifies the next steps in tackling xenophobia in your school</li></ul>
Related training module:	<ul style="list-style-type: none"><li>• Module 6: Addressing Xenophobia in Your School</li></ul>

### **Addressing xenophobia in schools**

Adopting a multi-cultural approach can help to address xenophobia in schools. This approach aims to create a school environment in which people understand, accept, respect, tolerate and explore their differences. It entails learning about the different people in a school and promotes positive images of the range of cultures.

This might involve, for example, exploring cultural differences in food and clothing, using national holidays to raise awareness about diversity, visiting places of worship or arranging talks by key members of the local non-South African community.

Managing diversity is not limited to one department or a specific management level of the school. It is an overall approach or philosophy which seeks the commitment of the whole school if success is to be achieved. In this regard, we argue that there is no one specific policy which necessarily ensures that it will be easy to create a school environment for the effective management of cultural diversity. Measures to encourage and protect diversity must operate at both the school-level and individual level. Common elements of the multi-cultural approach include:

- Helping to ensure that parents, principals and teachers become aware of how current practices can discriminate against non-South Africans, and putting in place measures to correct imbalances
- Introducing learners to the local cultures and, as part of this, encouraging the idea that diversity is natural, desirable and enriching and that everyone should be respected
- Educating children about the dangers of stereotyping, as well as Identifying, discussing openly and addressing common stereotypes
- The need for the whole curriculum to reflect the reality of our multi-cultural society and that all students are empowered by the curriculum to challenge their own xenophobic attitudes and practices and those they experience in their schools and communities
- Ensuring that policies across the whole school are in line with a 'respect for all' curriculum policy, and encourage young people to feel that they can achieve their full potential in society irrespective of their background

The process of building more diverse schools is often be complicated by communication problems. Effective communication skills and processes are essential in building multi-cultural schools, but there is often a language barrier that prevents engagement between children, parents and school staff and structures. One way of addressing this problem is to ensure that there is at least one educator in the school that is able to speak relevant languages. Another is to invite parents who speak these languages to help with written and verbal communication between the school and the affected learners and their parents.

### **Next steps**

There are several steps your school can take to address xenophobia by creating a more multi-cultural, tolerant school that protects all children's rights.

- **Step 1: Assess the problem.** The first step in addressing xenophobia in schools is to identify whether xenophobia is a problem in your school, how big a problem it is and how it plays out in the school environment. Just as your school collected information on the experience of crime by learners and teachers, you will need to speak to learners and educators to better understand the xenophobia issue. The **Educator and Learner questionnaires** in Appendix 2 and 3 will help you to do this.
- **Step 2: Identify action areas.** You should identify where action can be taken to address xenophobia and put in place the measures to do so. This should include a review of school policies, school governance structures, approaches to teaching and communication and the core values of the school.
- **Step 3: Incorporate xenophobia issues into the School Safety Plan.** Addressing xenophobia should become a safety issue. The measures to address xenophobia should become objectives in your school's Safety Plan, along with notes on who is responsible for implementation and how the process will be monitored.
- **Step 4: Educate children about xenophobia and how to address it.** Any strategy to address xenophobia should include an education component. Efforts should be made to raise children's awareness of xenophobia and how to address it. Hlayiseka's "**Everyone is a Foreigner Somewhere**" training module for children provides one tool to help teachers engage children on the xenophobia issue. Content on xenophobia can also be incorporated into relevant lesson plans, while platforms such as outings, talks and activity days can provide fun ways of exploring other cultures.

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## Glossary

<b>Asylum-seeker</b>	A person who has lodged a formal claim for asylum with the Department of Home Affairs and is waiting for the claim to be processed and a decision to be made on their refugee status.
<b>Bias</b>	Bias describes a tendency towards a particular perspective, belief or result. It can be understood as a 'one-sided' perspective that may or may not be accurate.
<b>Discrimination</b>	Discrimination occurs when people are thought of and treated differently on the basis of traits such as gender, age, race or faith.
<b>Economic migrant</b>	Refers to a person who has come to South Africa mainly for economic reasons. Many economic migrants have legal documents to be in the country, with work permits, corporate permits, or as traders or shoppers.
<b>Foreigner</b>	A person originally from a different country.
<b>Genocide</b>	Refers to the killing of a particular racial or cultural group. In the Rwandan genocide Hutus targeted Tutsis and politically moderate Hutus.
<b>Humanitarian assistance</b>	Food, material assistance or other aid. For example, aid agencies often run refugee camps in areas where people have had to flee their homes due to violence or a natural disaster like floods or droughts, providing them with temporary shelter, food, medical care and other resources.
<b>Human Rights</b>	Human rights establish the basic standards to which everyone is entitled in order to live their life to the fullest. Respect, safety, equality and freedom are core human rights.
<b>Illegal immigrant</b>	Refers to a person who is in South Africa without legal permission according to the Immigration Act or Refugees Act. Many undocumented migrants are economic migrants and so do not qualify for asylum or do not wish to apply.

<b>Integration</b>	This is the process by which migrants and refugees are accepted in society. Integration relies on finding a balance between respecting the original cultural values and identities of migrants and refugees and a creating sense of belonging for newcomers.
<b>Kwerekwere</b>	A derogatory term used to refer to Africans from outside South Africa. It is used differently by users of different languages, and may begin with a <i>le</i> , <i>ma</i> , <i>i</i> or <i>ama</i> depending on the language and whether it is being used in the singular or plural. The origins of the word are unclear, although some have argued that it mimics the sound of the languages spoken elsewhere in Africa. The term might also originate in Zulu term “khwela’ or ‘climb’, referring to people being rounded up by the police or ‘korekore’, a cultural group in Zimbabwe.
<b>Migrant</b>	Refers to a person who currently resides at a different place from where they were born, be this a different country or part of South Africa.
<b>Prejudice</b>	Involves forming a fixed, often negative, opinion about something without examining the facts clearly.
<b>Refugee</b>	Refers to a person who has been granted asylum and given refugee status by their host state. Under South African law, this is something done only by the Department of Home Affairs.
<b>Stigma</b>	Involves holding or exhibiting negative attitudes towards others on the basis of what one believes about them or the group they belong to.
<b>Undocumented migrant</b>	Refers to a person who is in South Africa without legal documentation. Some are undocumented because they have not yet been able to lodge an application for asylum with the Department of Home Affairs, due to administrative delays at the DHA. They are not illegally in the country, since they have a right to apply for asylum. Some are in South Africa legally but have lost their documentation. Many non-South Africans lost their documents in the xenophobic violence, for example. Others are simply in South Africa illegally. It is often incorrectly assumed that all undocumented migrants are illegal migrants.

## Appendix 1: Country Profiles for Migrant-Producing Countries

### Zimbabwe



Capital city: Harare  
Currency: US\$  
Population: 11,392,629  
Official language: English

The UK annexed Southern Rhodesia from the [British] South Africa Company in 1923. A 1961 constitution was formulated that favoured whites in power. In 1965 the government unilaterally declared its independence, but the UK did not recognize the act and demanded more complete voting rights for the black African majority in the country (then called Rhodesia). UN sanctions and a guerrilla uprising finally led to free elections in 1979 and independence (as Zimbabwe) in 1980. Robert Mugabe, the nation's first prime minister, has been the country's only ruler (as president since 1987) and has dominated the country's political system since independence.

Starting in 2000, highly controversial land redistribution campaign, together with corruption and poor management largely crippled the economy, and ushered in widespread shortages of basic goods. In April 2005, Harare embarked on Operation Restore Order, which resulted in the destruction of the homes or businesses of 700,000 mostly poor supporters of the opposition. President Mugabe in June 2007 instituted price controls on all basic produce causing panic buying and leaving store shelves empty for months.

General elections held in March 2008 resulted in a ZANU-PF-led government with the opposition winning a majority of seats in parliament. MDC opposition leader Morgan Tsvangirai won the most votes in the presidential polls, but not enough to win outright. In the lead up to a run-off election in late June 2008, considerable violence enacted against opposition party members led to the withdrawal of Tsvangirai from the ballot. Evidence of vote tampering and ballot-box stuffing resulted in international condemnation of the process. Difficult negotiations over a power-sharing government, in which Mugabe remained president and Tsvangirai became prime minister, were finally settled in February 2009, although the leaders have yet failed to agree upon many key outstanding governmental issues.

This information comes from the Central Intelligence Agencies' country fact files. For more information, visit: [www.cia.gov/library/publications/the-world-factbook/geos/zi.html](http://www.cia.gov/library/publications/the-world-factbook/geos/zi.html).

## Mozambique



Capital city: Maputo  
Currency: Metecales  
Population: 21,669,278  
Official language: Portuguese

Mozambique is an ex-Portuguese colony. It obtained independence in 1975.

Large-scale emigration, economic dependence on South Africa, a severe drought, and a prolonged civil war hindered the country's development until the mid 1990's. The war began in 1977. The ruling party, the Front for Liberation of Mozambique (FRELIMO), was violently opposed from 1977 by the South African-funded Mozambique Resistance Movement (RENAMO). Over 900,000 died in fighting and from starvation, five million civilians were displaced, many were made amputees by landmines. A UN-negotiated peace agreement between FRELIMO and rebel Mozambique National Resistance (RENAMO) forces ended the fighting in 1992.

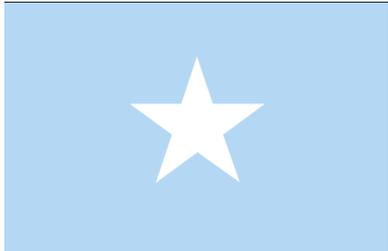
In December 2004, Mozambique underwent a delicate transition as Joaquim Chissano stepped down after 18 years in office. His elected successor, Armando Emilio Guebuza, promised to continue the sound economic policies that have encouraged foreign investment

At independence in 1975, Mozambique was one of the world's poorest countries. In 1987, the government embarked on a series of macroeconomic reforms designed to stabilize the economy. These steps, combined with donor assistance and with political stability since the multi-party elections in 1994, have led to dramatic improvements in the country's growth rate. In spite of these gains, Mozambique remains dependent upon foreign assistance for more than half of its annual budget, and the majority of the population (70%) remains below the poverty line. Subsistence agriculture continues to employ the vast majority of the country's work force.

Mozambique has a long history of migration to South Africa. Large numbers of Mozambiquans have migrated back and forth between Mozambique and South Africa for decades, with people seeking work on the mines and in the agricultural sector.

This information comes from the Central Intelligence Agencies' country fact files. For more information, visit: [www.cia.gov/library/publications/the-world-factbook/geos/mz.html](http://www.cia.gov/library/publications/the-world-factbook/geos/mz.html).

## Somalia



Capital city: Mogadishu  
Currency: Somali Shilling  
Population: 9,832,017  
Official language: Somali

Comprised of a former British protectorate and an Italian colony, Somalia was created in 1960 when the two territories merged.

In 1969, a coup headed by Mohamed Siad Barre ushered in an authoritarian socialist rule that managed to impose a degree of stability in the country for more than two decades. In 1991 President Barre was overthrown by opposing clans. But they failed to agree on a replacement and plunged the country into lawlessness and clan warfare. Since then, Somalia has been without an effective central government. In 2000 clan elders and other senior figures appointed Abdulkassim Salat Hassan president at a conference in Djibouti. A transitional government was set up, with the aim of reconciling warring militias. But as its mandate drew to a close, the administration had made little progress in uniting the country. In 2004, after protracted talks in Kenya, the main warlords and politicians signed a deal to set up a new parliament, which later appointed a president.

After the collapse of the Siad Barre regime in 1991, the north-west part of Somalia unilaterally declared itself the independent Republic of Somaliland. The territory, whose independence is not recognised by international bodies, has enjoyed relative stability.

The years of fighting and an inability to deal with famine and disease have led to the deaths of up to one million people. Development has been slow. Beginning in 1993, a two-year UN humanitarian effort was able to alleviate famine conditions, but much of the population remains dependent on international aid. Due to armed attacks on and threats to humanitarian aid workers, the World Food Programme partially suspended its operations in southern Somalia in early January 2010 pending improvement in the security situation.

This information comes from the Central Intelligence Agencies' country fact files and BBC News. For more information, visit: [www.cia.gov/library/publications/the-world-factbook/geos/mz.html](http://www.cia.gov/library/publications/the-world-factbook/geos/mz.html).

[factbook/geos/som.html](http://factbook/geos/som.html) and  
[http://news.bbc.co.uk/2/hi/africa/country\\_profiles/1072592.stm](http://news.bbc.co.uk/2/hi/africa/country_profiles/1072592.stm).

## Democratic Republic of Congo (DRC)



Capital city: Kinshasa  
Currency: Congolese Franc  
Population: 68,692,542  
Official language: French

Established as a Belgian colony in 1908, the Republic of the Congo gained its independence in 1960, but its early years were marred by political and social instability. More recently, the Democratic Republic of Congo (DR Congo) has been at the centre of what could be termed Africa's world war.

Colonel Joseph Mobutu seized power and declared himself president in a November 1965 coup. He subsequently changed his name - to Mobutu Sese Seko - as well as that of the country - to Zaire. Mobutu retained his position for 32 years through several sham elections, as well as through the use of force.

Ethnic strife and civil war, touched off by a massive inflow of refugees in 1994 from fighting in Rwanda and Burundi, led in May 1997 to the toppling of the Mobutu regime by a rebellion backed by Rwanda and Uganda and fronted by Laurent Kabila. The five-year conflict that followed pitted government forces, supported by Angola, Namibia and Zimbabwe, against rebels backed by Uganda and Rwanda. Despite a peace deal and the formation of a transitional government in 2003, the east of the country remains a site of conflict between militia and the army.

Laurent Kabila was assassinated in January 2001 and his son, Joseph Kabila, was named head of state. In October 2002, the new president was successful in negotiating the withdrawal of Rwandan forces occupying eastern Congo; two months later, the Pretoria Accord was signed by all remaining warring parties to end the fighting and establish a government of national unity. A transitional government was set up in July 2003. The transitional government held a successful constitutional referendum in December 2005 and elections for the presidency, National Assembly, and provincial legislatures in 2006. Kabila was inaugurated president in December 2006.

The conflict resulted in the deaths of more than 5 million people from violence, famine, and disease. It also created a humanitarian crisis. This has largely subsided, but the country remains deeply impoverished.

The economy is slowly recovering from two decades of decline. The DRC is endowed with vast potential wealth, including diamonds and other mineral deposits. These resources helped to fuel the fighting, with all sides taking advantage of the anarchy to plunder natural resources.

This information comes from the Central Intelligence Agencies' country fact files and BBC News. For more information, visit: [www.cia.gov/library/publications/the-world-factbook/geos/cg.html](http://www.cia.gov/library/publications/the-world-factbook/geos/cg.html) and [http://news.bbc.co.uk/2/hi/africa/country\\_profiles/1076399.stm](http://news.bbc.co.uk/2/hi/africa/country_profiles/1076399.stm)

## Malawi



Capital city: Lilongwe Currency: Kwacha Population: 15,028,757 Official language: English
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Established in 1891, the British protectorate of Nyasaland became the independent nation of Malawi in 1964.

After three decades of one-party rule under President Hastings Kamuzu Banda the country held multiparty elections in 1994, under a provisional constitution that came into full effect the following year. Current President Bingu wa Mutharika, elected in May 2004 after a failed attempt by the previous president to amend the constitution to permit another term, struggled to assert his authority against his predecessor and subsequently started his own party, the Democratic Progressive Party (DPP) in 2005. As president, Mutharika has overseen economic improvement but because of political deadlock in the legislature, his minority party has been unable to pass significant legislation, and anti-corruption measures have stalled.

Malawi ranks among the world's most densely populated and least developed countries. Population growth, increasing pressure on agricultural lands, corruption, and the spread of HIV/AIDS pose major problems for Malawi. Most Malawians rely on subsistence farming, but the food supply situation is precarious and the country is prone to natural disasters of both extremes - from drought to heavy rainfalls - putting it in constant need of thousands of tonnes of food aid every year. The economy depends on substantial inflows of economic assistance from the IMF, the World Bank, and individual donor nations.

This information comes from the Central Intelligence Agencies' country fact files and BBC News. For more information, visit: [www.cia.gov/library/publications/the-world-factbook/geos/mi.html](http://www.cia.gov/library/publications/the-world-factbook/geos/mi.html) and [http://news.bbc.co.uk/2/hi/africa/country\\_profiles/1068913.stm](http://news.bbc.co.uk/2/hi/africa/country_profiles/1068913.stm)