



UNIVERSITY OF PRETORIA

**PASTORAL CARE FOR NIGERIAN MIGRANTS
IN SOUTH AFRICA**

THESIS

By

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DECLARATION

I Joel Uju Olisa hereby declare that this dissertation on “Pastoral care for Nigerian Migrants in South Africa” which I submit for Doctor of Philosophy in Trauma Counselling is a product of my original work, and has never been submitted by me for a degree at this or any other University. As far as I am aware, all the sources I used or quoted, have been indicated and acknowledged by means of complete references.

Date:

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Prof. Maake J. Masango (Supervisor)

DEDICATION

To the Almighty God, the Father of my Lord and Saviour Jesus Christ I dedicate this work, for helping me by the power of the Holy Spirit to start and finish this work. Because never in my wildest dreams had I ever thought that I would be able to start and complete a PhD course. I will forever be grateful to God for His grace.

I dedicate this work to the affectionate memory of my departed father and mother, “Chief Daniel and Mrs. Ada Olisa” through whom God brought me to life.

Finally, this study is dedicated to migrants all over the world who are struggling to gain acceptance, be integrated, and lead dignified lives free of abuse, marginalisation and social-economic exclusion wherever they are across the globe. Remembering the assertion of a contributor who alluded that, “Migrants are not the issue; it is the mind-set of the people that is the main issue”.

ABSTRACT

This thesis analyses the different forms and levels of marginalisation of migrants in South African Society. African migrants who face abuse, marginalisation and social-economic exclusion through rowdy practices of public officials and institutionalized prejudice revealed that, most South African citizens have the perception that all Nigerians are drug dealers and criminals. Whereas, Nigerian are of the perception that all South African are xenophobic and hate African migrants. Nigerian migrants believe that they are worst hated at community and individual level by South African citizens and other migrants. In some instances, Nigerian migrants often participate in their own abuse, marginalisation and even the culture of killing each other as they are divided along regional and ethnic lines. More so now that Nigerians from the South Eastern part of Nigeria are strongly agitating for the actualization of their own country called Biafra.

The study proposes an analytical framework for understanding the social exclusion of Nigerian migrants emphasizing on how abuse, marginalisation and devaluation of migrants identity narrows the existing structure of opportunity, which often lead to numerous surviving devices; some of which are deviant. Moral and pragmatic views were proposed through this study to assist in the understanding of the abuses, marginalisation and social-economic exclusion of migrants from a multicultural perspective where migrants are citizens of a global village. Pastoral care and counselling models were also proposed to assist migrants who suffered post-traumatic stress disorder to help them regain wholeness again. Using a qualitative methodology the research provides an in-depth analysis of thirty (30) 'documented' and 'undocumented' Nigerian migrants, men and women, twelve (12) South African

indigenes, six (6) Clergy men and women who are South Africans and foreign nationals. Five (5) workers of different Organizations within East London, Eastern Cape, South Africa. The research was carried out from 2017 to 2018.

Part of the findings is that all the people living in South Africa are immigrants who migrated from somewhere to settle here either as 'earlier alien settlers' or as 'new alien settlers'. The Koi-san people are known to be the 'original dwellers' in South Africa. Earlier settlers who are black Bantu migrants from East Africa, central Africa; the whites from Europe; and the Asians from Asia do not want Nigerians and other Africans who happen to be 'New alien settlers' to have their space in South Africa any longer. Whereas, white 'New alien settlers' are welcome to settle here with ease. Afrophobic treatment of this nature seems to be responsible for the negative effect of hardening Nigerians and other African migrants, which has driven some of them further underground where they may even engage in bad behaviour to survive. Most of these migrants already see death in South Africa as part of what they have to deal with on a daily basis. They view it as part of the calculated risks of being an unwelcomed alien in a foreign land. Therefore, death is not deterring them from doing anything good or bad to survive in South Africa.

Based on the responses of the participants, the study found that Nigerians are not born criminals, but their main problem is the inability to renew their legal permits coupled with abuse, marginalisation and social-economic exclusion suffered by African migrants and this is responsible for crime committed by some Nigerians. It should be noted that, the study did not find enough evidence to suggest that only Nigerians are responsible for the drug business and crime committed in South Africa.

Although, some very desperate Nigerians are seen hawking drugs which were imported into the country by also people of different nationals as revealed by some contributors: Indians, whites, Chinese, Pakistanis, Bangladesh, Tanzanians, South Africans, etc. in collaboration with some top politicians, and law enforcement agents. Therefore, the campaign and fight against the drug business and criminality should not be targeted only at Nigerians. It should be broadened to other nationals as well if the battle must be won. Such a fight should be carried out across all nationalities including South African drug dealers too.

In line with the above findings, the study has recommended a model of having, “Pastoral care givers and counsellors’ collaboration with relevant organs of the states to tackle the issues affecting immigrants/immigration in the land”. My University, the University of Pretoria under the supervision of Professor Maake Masango and other Academicians could well assist with teams of well-trained pastoral care providers and counsellors. They should build a network with all stakeholders: comprising of The South African government, governments of sister nations via their Embassies, representatives of migrants in South Africa, the Clergy, CEO’s, NGO’s and representatives of business communities, community leaders and well-meaning citizens to address these issues.

Government should avoid only being punitive to foreign nationals but should rather be developmental in the way they are dealing with them. Therefore, I am advocating for a radical approach in dealing with immigrants/immigration issues in South Africa, because despite too many studies done on these subjects, academicians in confronting these issues head on have done little or nothing. I think it is time for intellectuals to start advocating for practical implementation of all the

different models recommended in numerous research findings on this subject lying on the shelves of our institutions of higher learning. If Nelson Mandela viewed and called apartheid a “Moral Genocide” I as the author view Afrophobia to be a “Moral Genocide” too, which must be dismantled in the same way apartheid, was dismantled. Discoveries about Nigerian migrants, their conditions and how they are treated in East London, South Africa should not only be viewed as Nigerian migration phenomenon as similar occurrences can as well apply to migrants from other African countries.

KEY WORDS: Marginalisation; Nigerians; Migrants; Permit; Church; Abuse; Asylum; Social Exclusion; Trauma, Victimization, Network; Xenophobia, Afrophobia, Biafra, Discrimination, Family, Smugglers, Traffickers, Citizens, Perception.

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ACRONYMS:

ANC – African National Congress

AIDS – Acquired Immune Deficiency Syndrome

ATM – Automated Teller Machine

AU – Africa Union

BBBEE – Broad Based Black Economic Empowerment

BMET – Bureau of Man Power Employment and Training

BTA – Basic Travelers allowance

DHA – Department of Home Affairs

FNB – First National Bank

HIV – Human Immunodeficiency Virus

HRW – Human Right Watch

ID – Identity Document

ILO – International Labour Organization

IOM – International Organization for Migrants

IPOB – Independent People of Biafra

NAN – News Agency of Nigeria

NGO – Non-Governmental Organisation

NUSA – Nigerian Union in South Africa

PTSD – Post Traumatic Stress Dis-order

RDP – Reconstruction and Development Programme

SADC – Southern African Development Community

SAMP – South African Migration Project

SARS – South African Revenue Services

SATU – South African Trade Unions

TRC – Truth and Reconciliation Commission

UN – United Nation

UNHCR – United Nation High Commission for Refugees

VAT – Value Added Tax

VFS Global – Outsourcing the Handling of Immigration applications

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CHAPTER ONE

ORIENTATION

1.1 INTRODUCTION:

Migrants are persons from other countries who enter or stay in a country legally or illegally. Those who have valid documents are termed to be legal migrants but those without a valid or lawful documentation as required by the immigration laws of that country are dubbed illegal, as it was with Solo a Nigerian national who remained in South Africa without a valid permit. This term “illegal migrants encompasses a vast range of human experience, from people who are also smuggled or trafficked across international borders to students and tourists whose visas have expired” (McDonald, 2000: 826). Several regional regulations and conventions have always tried to address the definition and conditions of immigrants in legal or illegal situations.

In Africa, as promulgated during one of the very important conventions, is the 1969 resolution that governs the precise part of undocumented immigrants in Africa, agreed upon by previous (OAU) Organization of African Unity (D’ORSI, 2012). Illegal immigrants are, therefore, at risk of being deported when the countries immigration or Police officers catch them. “The issues of ‘illegal immigrants’ are increasingly being studied from a more holistic perspective that take into consideration the political, social, historical, cultural and economic dimension,” (Shelley 2010: 25).

The author tends to agree with Shelley’s views of taking into consideration the political, social, historical, cultural elements and economic dimension as it affects Nigerian immigrants residing in South Africa. Although, African immigrants within South Africa seem to have

found themselves in similar conditions and they all appear to be receiving the same treatment, but this study will be focusing majorly on issues concerning Nigerian immigrants within South Africa as their host country. Therefore, Shelley's recommendations are deemed suitable in seeking ways of tackling the issues affecting Nigerian immigrants in South Africa.

1.1.1 Case Study One:

I came across certain narratives of vulnerable migrants, which prompted me to research on the issues around the condition of Nigerian migrants in relation to crime and discrimination within East London in Eastern Cape, South Africa. Some of the narratives include the story of Solo (pseudo name), a foreign national from Nigeria. Solo's strong resolve and determination of wanting to make money at all cost, even if it will require him committing crime, was something of great concern to me. With a stern look on his face and very strong voice, he reiterated what his mother often talked to him about, not to think of returning to his home country Nigeria without bringing a lot of money, as it is a typical expectation of people returning from abroad. According to his mother, "you should always remember that everybody in the family is looking up to you as the only hope they have, so you must not fail us by coming back home empty handed". In order to survive in South Africa and remit money home to his family, Solo decided to avail himself for recruitment as a drug hawker for a drug lord who was also a Nigerian from the same tribe and region.

The way and manner Solo easily slipped into the illicit drug business broke my heart, and this made me to start wondering how best innocent but vulnerable Nigerian migrants, especially from the Eastern part of

Nigeria can be helped and prevented from coming to risk their lives in dealing with drugs in South Africa.

1.1.2 Case Study Two:

Peshi's case was another pathetic narrative that frightened me greatly. After his graduation from the university with a degree in mathematics, he got a well-paid banking job in Nigeria, but he was enticed to quit his banking job and relocate to South Africa due to the way and manner he saw his uneducated cosine brother who resided in South Africa spending a lot of money whenever he visited Nigeria. When Peshi arrived in South Africa, he got the shock of his life, because he had to know that this cousin was a drug dealer, and the only way Peshi could make money was to risk the hawking of drugs on the streets of East London, South Africa. Although, hawking hard drugs on East London streets and clubs was not what Peshi expected when he left his banking job in Nigeria for South Africa, but he felt there was no other way to earn a living other than to hawk drugs.

The same cousin's brother started giving him some grams of drugs to hawk in order for him to earn some commission but to return the principal money. He regretted finding himself in such a horrible condition, but he felt there was nothing he could do to survive, as a foreigner in a strange land without a legal permit, other than to sell hard drugs, which he knew was an act of criminality in South Africa as well as in other countries of the world. Presently, Peshi is doing his master's degree in mathematics in one of the South African universities, although, as painful as it may seem, he is holding a fraudulently obtained asylum permit, and is still selling drugs to foot his University bills. With him, life seems to be tough in a foreign land but he wants to return to Nigeria with

higher University degrees not considering the danger of rotting in jail if he is caught.

Peshi's narrative left me disappointed with the way and manner criminals are celebrated in Nigerian families and society due to how they lavishly spend the proceeds of crime for show. Allowing such behaviour in families and society was not only misguiding the innocent young folks like Peshi, but it is unscriptural, and morally incorrect. This used to provoke anxiety among the youth which tended to destabilise them in their life plans and decisions concerning what to do, where to settle and when to act.

1.1.3 Case Study Three:

There are young men who were recruited from Nigeria to South Africa for training by drug lords and cyber-crime practitioners. After training, they are supposed to serve their masters for three to five years depending on the period agreement reached with the young men and their parents. Some of them shared their stories of how they stopped furthering their education after passing out from the secondary school because their master came to recruit them from their homes in Nigeria to serve them for a better life in South Africa and to uplift their poverty-stricken families when they started making their own money. On arrival in East London, South Africa, one of the young men in his narrative expressed how unhappy he felt when the reality of what he was brought to South Africa for by his master who financed part of his trip stared him in his face. He thought of going back to Nigeria but his major problem was how his family would pay back the borrowed money, which was part of the money spent for his trip, with over 50% monthly interest. Unfortunate, when the police boosted their residences and found some

drugs, they were put in jail awaiting trial for over a year plus. Their drug lord master spent hundreds of thousands of rand to hire lawyers for their release. Now with a criminal record, their master was no longer willing to use them for his illicit drug business because of the negative effect of them being jailed if caught with drugs again would have between his family and the families of the young men. Therefore, he decided to settle them with one million naira each, which is about forty thousand Rand, at that time of exchange rate. In addition, the young men had to go back to Nigeria. However, the young men objected to their master's decision, instead, they negotiated to be paid a hundred thousand Rand each. They were avoiding not to be forced to return to Nigeria. The reader needs to note that money was paid to them in Rands, and through the negotiators, the young men were mandated to notify their families that their master had settled with them, and that they were now on their own. Therefore, their master should not be held responsible for what so ever happened to them from then on. Scenarios of this kind seem to be the general plight of many young traumatised, wounded and broken Nigerians in different parts of South Africa who need pastoral care.

1.2 BACKGROUND OF THE STUDY:

This research examines the socio-economic situation that Nigerian migrants are confronted with on a daily basis in South Africa. Coupled with the unnecessary pressure for money by relatives back home in Nigeria, as well as the challenge of being deprived from getting the permit to stay legally in the host country. In order to understand the extent of marginalization and socio-economic exclusion of Nigerian migrants in South Africa it is imperative to highlight some of the grave consequences. This often make it difficult for Nigerian migrants to access appropriate jobs to enable them to earn a good salary, receive

adequate hospital care, and protection by the law enforcement agents, due to lack of access to legal permits. This study explores the coping devices employed by Nigerian immigrants as means of survival in their host country because Nigerian Migrants are barred from the labour market and South African society. This must be considered as the premise from where the deviant behaviour of most Nigerians starts. The surviving devices are perceived to have necessitated the different forms of marginalisation suffered by these migrants, which also explores their participation in the country's economy, in both the formal and informal sectors.

To realize every anticipated aim of discovering and understanding the factors militating against the progress of Nigerian migrants in South Africa, in this research. The author decided to incorporate both 'documented' i.e. those who are legal Nigerian migrants and 'undocumented' who happened to be illegal Nigerian immigrants. To enable him investigate how differences, such as the status of immigration, their gender, the migrants age, employment and business sectors, residential areas, how long these migrants have been resident in this country South Africa. As well as how the structuring of the different networks look, and how the ethnic background of the stakeholders have emotional impact, the degree of annexation into the host country and marginalisation from South African labour and the business segment and society in general. This work tends to search the different dimensions of how Nigerian migrants In East London are marginalized. Then the core task of this study is to investigate the survival strategies of Nigerians within South Africa in relation to crime, which is believed to have provoked their behaviour:

- The arbitrary changing of official immigration policies targeted towards Nigerians and black migrants in general. Even high level of unemployment and poverty among the citizens of South African is so obvious, similar to the observations of Alkire who highlighted the “High global multidimensional poverty index, (MPI) in an International measure of acute poverty covering over one hundred developing countries” (Alkire, S. 2007:88).

- Nigerians are often blamed by the citizens; as people who are grabbing their space, women and opportunities (Kalitanyi and Visser 2010:13). Because of the general perception that all Nigerians are drug dealers and criminals, and have so much money. Every crime committed in South Africa is believed to have been provoked by the activities of Nigerians, but these claims are yet to be backed up with facts.

- High level of violence and crime in South Africa as a result of Nigerian involvement in the drug business still need to be validated, (Harris 2001:31).

- The Frustration and level of xenophobia suffered by most African migrants within South Africa should be verified, (Adepoju 2006:25-26; Crush and Tawodzera 2011) Xenophobia is articulated to Africa migrants regardless of whether they are undocumented or documented.

There is this general belief that the influx of Nigerians into South Africa constitutes social disorder which tends to endanger the peaceful co-existence of the South African society as a result of drug abuse which they claim is responsible for about eighty percent of crime committed in the communities, (Harris 2001 volume 5; Muzondidya 2008; Polzer 2009). These assumptions need to be verified through this study.

- To ensure that dynamic input of some governmental sections and the authority of local governments in determining who gets integrated into the South African communities does not promote xenophobia among the locals. This is portrayed by the unwillingness to assist African migrants by some personnel of the government departments who often speak the South African local language to foreigners whether they understand the language or not, (Human Rights Watch, 2006; Vigneswaran et al, 2010:110).

- In South Africa migrants are exposed to the threat of human rights violations. Generally, they exist in a situation that is so fragile to the point that migration seems to be associated with migrants' physical integrity and dignity being violated.(Kaytaz 2009:175; Vigneswaran et al 2010:112). The significance of this research is that it is being done in a period when the global economy, and even that of South Africa, is under severe pressure. Issues such as increase in poverty due to unemployment, deindustrialisation, increasing number of foreign undocumented migrants, and the search for skilful workers, this also includes the increasing involvement of South African political leader in the politics of other African countries. My worry is, how do Nigerians handle rejection and marginalization coupled with socio-economic exclusion in their host country South Africa?

As revealed in existing literature, most Nigerians are generally of the view that they are temporary migrants who came in search of greener pasture in South Africa, but ended up overstaying their visa period or in some instances permanently. Although, the majority of Nigerians intend going back to Nigeria the moment they are lucky to 'gbuozu' (That means making money my all means), whether legitimately or otherwise. Some Nigerians with legal permits, who can be viewed as tans-migrants,

often desire establishing homes for themselves in Nigeria and in South Africa as well. In most cases, they usually spend their lives travelling across the two countries' borders, although, most of their time is spent in South Africa, (Maphosa 2010:345), but some of the Nigerians would like to settle here. In general, migrants can be naturally considered foreigners from outside South Africa, that is, if citizenship is defined by one's place of birth. Therefore, the following questions must be attended to as a matter of urgency:

- 1) How can Nigerian migrants who are 'New alien settlers' enjoy acceptability and be fully incorporated into the host country's society?
- 2) What criteria should be used in order for African migrants who are termed to be outsiders to enjoy inclusiveness, and be integrated into the local communities?
- 3) Over time, should these criteria remain the same or should they continue to change without consultation?
- 4) Do these criteria change by academic qualification, by gender or social class?
- 5) As Nigerian migrants who are staying in South Africa for a long period, do they have the opportunity to participate fully, both economically, socially and to lead dignified existences as members of the community?
- 6) In what way can Nigerian migrants navigate through a marginalised and unwelcome environment?

1.3 PROBLEM STATEMENT:

I the author is disturbed by the way, Nigerians are branded as criminals in South Africa, and the level of discrimination, disrespect, hatred and abuse which Nigerian migrants are subjected to on a daily basis in South Africa in contrast with their white counterparts. McDonald's assertion in his work that "white migrants legal or illegal in South Africa do not seem to get the same hostile treatment as African migrants, they are treated with very high respect because of the general belief that they are coming into the host country with skills and money to invest," (McDonald, 2000: 814). The author's argument is why Nigerian immigrants who are investors are and employers of labour just as their white counterparts are feeling they are being discriminated against and marginalized in South Africa?

The following questions will help guide the research problems:

1. Are all Nigerian immigrants criminals, and why do legal or illegal Nigerian migrants resort to crime in South Africa?
2. What sorts of crime do legal or illegal Nigerian migrants perpetrate against their host country, and what usually causes these criminal inclinations in some of them?
3. What are the generators of the discrimination, frequent abuse and violence meted out to these migrants by their host country and local communities?
4. What causes normal South Africans to exhibit this xenophobic attitude?
5. What sort of Pastoral model will be adequate in attending to the victims of migrant abuse and crime on both sides?

The surviving devices of Nigerians in South African society and the labour market with the magnitude of their marginalisation as well their

annexation will be evaluated in this study. It attempts to investigate the possibility that the mainstream of Nigerian migrants are suffering and often get caught up in different poverty cycles in South Africa, in such a way that the majority are struggling to fend for themselves and cannot afford to remit money back home to their families in Nigeria. (Worby 2010, Mosala 2008). Consequently, their families and their country of origin do not benefit from these migrants due to the unfavourable situation they found themselves in coupled with the hurtful lifestyles they lead in South Africa. Chapter four tends to discuss how these issues, demonstrate how that majority of these migrants scramble to make meagre income to enable them to survive in the host country and still manage to remit small amounts of money to family back home in Nigeria. The reality is that “Migration may not necessarily make the migrants better off as individuals may find themselves faced with difficult circumstances in a strange area,” (Worby, 2010)

Immigrants like Peshi are often forced to take up low-paying jobs that are beneath their qualification levels. Some may be without a job, which often makes them consider doing crime to earn some income. Evidently, educated and skilful Nigerians who are redundant in South Africa can be classified as the embodiment of underutilised skilful Africans in an African country, which should be viewed as ‘brain waste’. Some Nigerian migrants are believed to be indulging in dangerous behaviours due to frustration. Doing crimes such as human trafficking, brothels, drug deals, cyber-crime, credit card fraud, dealing in stolen items and the sponsoring of criminal to do crime, forgery.

Although, behaviours of that nature are detrimental to their safety as well as their health within the South African communities, most undocumented migrants felt that the fast lane for making money in

whichever means is the only way to survive in South Africa. From observations, there are indications, which seem to suggest that legality is negotiable between migrants who are usually desperate, and corrupt government officers who act as their agents. As articulated by Vigneswaran et al when they alluded that, “Migrants’ legality can be negotiated on agreeable terms depending on the migrants’ desperation level”, (Vigneswaran et al, 2010:465). Behaviours of this nature have the effect of weakening the legal system of a country, thereby generating failures of government bureaucracy. Negotiations like these might well lead to migrants being exposed to harassment, rape, and exploitation. In any case, migrants from Nigeria tend to be a combination of the skilful and educated people, as well as some others who are unskilful and uneducated. An exploration of how diverse groups of migrants usually fare is very necessary in order to understand the subtleties of the marginalisation commonly experienced by them in the South African labour market.

Due to the procedures of marginalisation from the official labour market, some human resources may not be utilised fully to the detriment of both the receiving and sending countries. The government of South Africa may not be benefiting that much from migrants’ investments since they do not have access to banking facilities because of lack of opportunities for employment. South Africa may be missing the benefits from the investments of migrants, because they may have little or no access to financial services and limited or no employment opportunities. Furthermore, Nigerians might have limited or no access to healthcare services, resulting in poor health outcomes regarding the contacting and spreading of communicable diseases, (Crush and Tawodzera, 2011:54).

Research on migrants' networks have underlined tension, confusion, frustrations and lack of ability to help people as expected by members of same tribe as they meet in foreign land. In some cases, tension and confusion have been so severe leading they have resulted in the severing of ties between new and established migrants Is this correctly copied? (Worby 2010:418). In most case, instead of assisting members to settle in a new country, some migrants have redirected would-be migrants elsewhere, providing them with useful information, but not willing to have them come to their station. The modification in the roles of migrants' networks is facilitated by the "structure of opportunity" in the receiving country (Van, 2007). In my opinion, I View the structure of opportunity as a condition in the host country, assisting or restricting migrants from helping themselves and their members of the same ethnic group.

1.4 RESEARCH GAP:

A number of research studies have been done by sociologists, psychologists, historians, theologians on migrants and their impacts on nations and the people involved; however, the criminal connotation often ascribed to these Nigerian migrants have not been investigated. The condition of Nigerian migrants, the way they are treated differently from how European migrants are treated in the same country will be interrogated critically. Migrant abuse has always been a subject of discourse playing out predominantly in the public domain. Who are the abusers of these migrants and how do they carry out these abuses against these immigrants is an important question yet to be answered which will be dealt with in this research.

Fontana observed that the plight of African immigrants who are targeted for marginalisation and socio-economic exclusion in South Africa seems

to pose a serious danger to President Mbeki's ideals of the African Renaissance, (Fontana, 1997:15). Therefore, to ensure that these ideals are achieved, the author is of the opinion that barriers which tend to hinder unity among the Africans are dictated and dismantled, so that Nigerian immigrants are treated with respect the same way and manner their European counterparts are treated in South Africa. This study will as well focus its concern with bringing a Christian and specifically a pastoral care perspective to migration, by providing a unique approach in order to address the lack of counselling and pastoral care skills of the clergy who seldom pay attention to the marginalised and suffering Nigerian migrants that attend their churches in South Africa.

1.5 SIGNIFICANCE OF RESEARCH:

The significance of this research is more pronounced in its effort in exposing the targeted abuses and oppressions suffered by Nigerian migrants in the hands of their host communities in South Africa wherever they exist. It will also be evident in the effort made in highlighting the propensity of Nigerian immigrants who were normal people and of good behaviour becoming abnormal and criminals in South Africa. This study will as well seek ways of recommending suitable models of collaboration among all stakeholders saddled with immigration related issues in South Africa as well as relevant African states, which is key in tackling the overwhelming problem of migration in South Africa.

1.5.1. To ascertain if migrant abuse is a recipe for crime:

Furthermore, this research tends to bring into light answers to the fundamental question, whether the abuse of migrants is a trigger-factor for horrendous crimes. Such as bribery, terrorism, armed robbery, kidnapping, human trafficking, dealing in hard drugs, credit card fraud, and fraud in general by some Nigerian immigrants in South Africa.

Pastorally, the author tends using the outcome of this study to ring a danger alarm bell prophetically as an alert warning to leaders in authority.

The Prophetic alert warning to the governments of South Africa and other countries that play host to legal or illegal migrants over the passive and indifferent attitude played out towards children born in host countries where they are marginalised and excluded from economic programs. I think it is very dangerous not giving a legal permit to children born in South Africa by undocumented immigrants or refugees who have lived in South Africa for many years. The author intends using this study to advocate for amnesty to undocumented African migrants who are without criminal record and those who have repented of their criminality.

1.5.2 It will seek ways of tackling the problems faced by Migrants:

The findings of this research are expected to make a significant contribution to planning and policy issues, which can be of help in tackling the problems that provoke the indulgence of migrants in crime within South Africa. It might inform planners and policy makers in their efforts to express and implement policies that can address the issues affecting marginalised migrants.

1.5.3 The need of developing pastoral care models:

In addition to the above-mentioned points, in dealing with pastoral challenges of Nigerian migration in South Africa, this study will make use of the principles of significance of studies in developing pastoral care models. These models will be useful in empowering the Clergy to play an important role in the teaching of godly principles to these migrants and ministering healing to the abused and emotionally bruised among them. Those who are wounded, depressed, and are in pain due to the

disappointments and pressure from their families, home government and rejection from their host government and communities will also benefit from these pastoral models.

The recommendations of this study; its guiding godly principles, and the emanating results, shall be packaged and used to bring hope to many. Especially people like Solo whose parents and families have invested high hopes in him. Reason being that they spent a lot of money to sponsor him to South Africa with borrowed money, which has been accumulating interest on a monthly basis, and are eagerly waiting on him to return with wealth and to repay the loan. His family sent him abroad with the intention of having him become their Messiah, as it is customary with most families in Nigeria who see South Africa as the economic powerhouse of Africa.

1.6 AIMS AND OBJECTIVES:

The primary aims and objectives of this research is to discover and understand the issues militating against these Nigerian immigrants from becoming who they are supposed to be and finding the correct models necessary to assist them navigate through their challenges.

1.6.1 Aims of the Study:

- To investigate the pressure, marginalisation, socio-economic exclusion, abuses and crimes affecting these Nigerian immigrants living in South Africa.
- To also investigate crimes perpetrated by the Nigerian immigrants in their host country and trace the reasons why these migrants indulge in such crimes.

1.6.2 Objective of the study:

The main objective of this study include:

- Ascertaining the reasons behind the migrations from Nigeria to South Africa, and to verify the socio-economic impact of these migrations on the South African economy.
- To examine the facts and fallacies behind the criminalisation of Nigerian migrants in this country.
- To develop a pastoral care and counselling model that will be adequate to care for migrants who are victims of discrimination and abuse.
- To assess the patterns and establish the extent of abuse and marginalisation suffered by Nigerian migrants in South Africa.
- The characteristics, causes and consequences of xenophobic attitude meted towards Nigerian migrants by government officials and general citizens of South African will be addressed.
- To identify the dominant migratory groups based on tribe, age, gender, marital status and educational standards and other socio-economic variables of migrants of research area.

In response to South African migrants related issues, the author intends using pastoral care and counselling models, which will provide an opportunity for Nigerians and African migrants, local indigenes and stakeholders saddled with immigrants' matters to contribute to building a just society, built on the very values which South Africa longed and for which it fought. This will, as well, make available a moral framework out of which the Clergy, pastoral care providers, social workers etc., can understand their roles towards vulnerable immigrants. This will be a mission to establish a moral foundation for the development of a truly humane society (Muller, 1999:69).

The pastoral care response to the problem of illegal Nigerian migrants in South Africa will help in empowering distressed victims of abuse and

marginalisation. It will as well bring about the long awaited transformation of our society and the attitude of the local people in many ways. Pastoral care and counselling ethics are proven and trusted approaches to interpreting and giving meaning to a human condition that is difficult and oppressive.

1.7 METHODOLOGY: The methodology employed in this research study is qualitative method of data collection. On the other hand, Wimberly's model of mentoring, Gerkin's model of pastoral care of shepherding and Pollard's model of evangelism called positive deconstruction are applied to pastorally care for traumatized migrants. Wimberly proposed inner healing through mentoring for relational refugees, whereas Gerkin in his work points our attention to the scripture, (John 10:14) where Jesus Christ who is the role model of the pastoral caregivers is depicted as the good shepherd who knows his sheep and is known by His sheep. Gerkin says that this painted a meaningful, normative portrait of the pastor of the people of God. Reflection on the actions and words of Jesus as He relate to people at levels of social life gives us the model sine que non for pastoral relationship with those immediately within our care and those strangers we meet along the way in life, (Gerkin, 1997: 80).

The author will be guided by Gerkin's shepherding model of adopting a prophetic role by pointing victims who were in pain to a hopeful future; playing a priestly role of caring for them and in wisdom guiding them on how to apply the knowledge they have about the Lord correctly. According to Masango's assertion, pastoral care providers should journey with depressed migrants in deplorable conditions and pain due to abuse and neglect meted out against them by their own families, countries and embassies. They should also journey with the migrants

who suffered ill-treatment and rejection in the hands of government agencies as well as the indigenes of their host country with the intention of helping them find inner healing and self-worth again (Masango 2015).

In journeying with migrants as prescribed by Masango, using Gerkin's shepherding model, Pollard's method of positive deconstruction will help pastoral caregivers gain entry into the innermost being through the Holy Spirit power. By so doing, migrants in unpleasant conditions because of ill-treatment will find inner healing. Nick Pollard's positive deconstruction is the process, which seeks to help people in deconstructing what they believe in (that is taking apart). So that they can carefully examine their beliefs and analyse them. The process is "positive" in that this deconstruction is done in a positive way with the aim of replacing it with something better. This method is in contrast with branch literacy criticism known as deconstructionism, which has negative connotations. "It is a positive search for truth" (Pollard, 1997: 44)

Consider Pollard's analogy of taking apart two cars of which one is old with good chassis but worn out parts; and the other was involved in an accident and written off, but still has new parts. In the process of dismantling, both cars and evaluating parts – good parts were kept and poor ones discarded. After reassembling, the result would be a very good car, which is far better than any of the initial two. This model will be used to guide those who are depressed, damaged and in pain to discover and develop the good gifting in them, to discard the failures, disappointments of the past and put their faith in God through Christ's suffering, pain and death on the cross in order to recover themselves and regain their self-worth again.

The method of collecting qualitative data on migrants will also help the government to make more coherent and targeted policies aimed at

including legal or illegal African migrants in the receiving country's economy in a way that could be beneficial to both the host country and the migrants. Indeed, the lowering of barriers to human capital development and ultimately labour mobility would enhance the productivity of Nigerians and other African legal or illegal migrants and thus increase domestic output and growth. "Efficiency gained from the elimination of global restrictions on labour mobility can in a way assist in eradicating poverty in the receiving nation" (Iregui, 2005: 211-240).

The author will employ a qualitative method of research. According to Swinton, "Qualitative research is a process of conducting a careful and rigorous inquiry into aspects of the social world. Which produces formal statements or conceptual frameworks that provide new ways of understanding the world. Which therefore, comprises knowledge that is practically useful for those who work with issues around learning and adjustment to the pressure and demands of the social world" (Swinton et al, 2006: 118-138). Based on the above definitions, this study intends undertaking the phenomena that are being studied which is; 'pastoral care with legal or illegal migrants within South Africa.' According to Rubin et al, "understanding and explanation of the use of qualitative research include participants' observation, direct observation, intensive interviewing, questionnaires and experiences" (Rubin et al, 2016: 358).

The impact and effect of abuses meted out against presumed "unwelcome migrants" will be investigated through observations, questionnaires, experiences and oral interviews.

1.8 LITERATURE REVIEW:

The author will explore the literature surrounding the concept of legal and illegal migrants. Several themes and theories shall be discussed,

mainly on the plight of immigrants and the treatments they are receiving in the host country. The psychological, sociological effects of the abuse and marginalisation of migrants will be unpacked in this subject literature review.

1.8.1 Charles V. Gerkin (1997)

An Introduction to Pastoral Care:

Explores the world of Pastoral care and counselling which considered the caring task of the Pastor in relation to individuals and communities.

1.8.2. Nick Pollard (1997)

Evangelism made slightly less difficult: Remains fundamentally convinced that the message of the bible is more dynamic, life changing and relevant than anything else one has ever heard or read.

1.8.3. Edward P. Wimberly (2000) In *Relational Refugees*: Expresses concern with those who have been unfortunately deceived by the society into thinking that secluding themselves from family, community, and past generations will lead them to growth and life enhancement. In Wimberly's term, "relational refugees refer to those who have become homeless primarily because they have cut themselves off from community, the community of the living and of the ancestors". His proposed need of identifying means of healing through mentoring for relational refugees and restore them to nurturing relationships that will enable them to regain wholeness again, liberated selves will be relevant for this work, (Wimberly, 2000: 20-21).

The author will seek ways of addressing the plight of Nigerian migrants who alienated themselves from their family, community and leaving ancestors to live as illegal migrants or refugees in a foreign land like South Africa. The hope is that this work will help ill-treated and traumatised legal or illegal Nigerian migrants identify a means of finding

inner healing in order to join forces in transforming the society, which they find themselves.

1.8.4. Anne E. Streaty Wimberly (2004):

Nurturing Faith and Hope: A spirited spiritual “homes” of worship is where one sought, met and communed with God and those with whom he or she worshipped in ways quite difficult to put into words. It comes with a kind of care, of nourishment from which new meanings, purpose, and strength for Christian living comes, though not without a struggle, but will come indeed in the lives of sincere seekers.

1.9. OUTLINE OF CHAPTERS

The research work will be presented as a dissertation sub-divided into seven chapters. Chapter one will deal with the introduction and the background of the study, problem statement, research gap, significance of research, aims and objectives, methodology, literature review, outline of chapters and preliminary bibliography. This chapter will provide the reader the insight on the perspective from where the researcher approaches the topic and what is to be expected in the study.

Chapter two will highlight the review of some relevant literatures in more detail. Biblical history on immigration and migration will be utilised in drawing a comparison between the present day migration to South Africa and elsewhere if need be.

Chapter three will consider the methodology and the research design. Appropriate research skills will be used with selected criteria, appropriate samples and the method of data analysis.

Chapter four will deal with Nigerian migrants, their conditions and treatment in relation to crime and the implications of the discrimination, abuse and oppression of Nigerian immigrants by their families, Embassies, home countries, South African authority, local people towards African immigrants. The issues of immigrants in relation to crime in South Africa will be in the spotlight as well.

Chapter five of this work will present the results of interviews and questionnaires as gathered from the respondents with data analysis.

Chapter six will measure therapeutic models of healing as contained in Wimberly's books on, "Relational Refugee and how human beings learn to live in a healthy, wholesome manner by seeing such practices demonstrated by others whom they trust, imitating these patterns and rehearsing their own ways of living. Such experiences form internalized scenarios that govern how people interpret subsequent experiences. Also, "Nurturing Faith and Hope in God, in Jesus Christ, in the Holy Spirit and in a value self" (Wimberly, 2000: 23, 2004), will be applied in an attempt to therapeutically assist displaced and hurting Nigerians and other African immigrants to find emotional healing and meaning in their lives again. Chapter seven will present the findings of this research work, recommendations based on the outcome of the study and conclusion. Thereafter will be the References.

1.10 PRELIMINARY CONCLUSION:

In this chapter, the roadmap of the study has been set out through the outlining of the research questions, aims and objectives. The relevance of the study as well as the background with the problem statement are clearly outlined. It also stated clearly, why the condition of Nigerian migrants, and the way they are treated in South Africa need to be

studied. The chapter discusses how the thesis is structured in the chapters that follow. Given the xenophobic attitudes that South Africans have towards African foreigners, the studying of the marginalisation and the socio-economic exclusion of Nigerians in South Africa becomes relevant.

In order to seek ways of finding a lasting solution to the many challenges that go along with playing host to unexpected Nigerian immigrants in South Africa. In addition, because the desire by Nigerians to live for longer periods in South Africa, coupled with the influx of immigrants, driven by the force of globalisation, over which South Africa has no control. I hope that the outcome of a study of this nature can be of assistance in tackling migration related issues in the host country.

Chapter two of this study will deal with the literature review of the research, based on immigration.

CHAPTER TWO

THE LITERATURE REVIEW

2.1 INTRODUCTION:

This chapter seeks to explore the literature surrounding the concept of migrants' neglect, abuse, social exclusion and rejection in South Africa. Perspectives shall be discussed and substantiated. Information about the numerous theories and themes on the historical, sociological, psychological and socio-economic impact on immigrants from Nigeria into South Africa, with respect to the abuse, crime, xenophobia, social security, skills, infrastructure and services associated with them shall be provided through this study. Also, the historical, sociological, psychological and theological overview of the influx of economic immigrants into South Africa, the extent of illegal migration into the

country, reasons why many Nigerian migrants prefer South Africa will be examined. The impact of neglect, abuse, social exclusion and Xenophobia on these migrants and the measure taken by the South African government to deal with the challenges shall also be discussed in detail. The supportive roles played by the Clergy and non-governmental organisations towards the well-being of immigrants shall be brought to light as well.

2.2 HISTORICAL OVERVIEW OF MIGRATION:

The early history of South Africa 'before 1652' outlined the pre-historical records which reflect the discoveries made by Scientists that carried out research within the periods before written historical records were made. These records did establish that the territory of what is now referred to generically as one of the important centres of human evolution were inhabited by 'Australopithecines' since about 2.5 million years ago, (Waterman, 1996: 33). Dakes' explained in his work by saying that: "evolution is that form of life derived by gradual modification from earlier and simpler forms or from one rudimentary form. It teaches a process in which something complex is developed by itself from a simple beginning" (Dakes Bible, 1980:55).

It is believed that modern human settlement occurred around 125,000 years ago in the Middle Stone Age, as shown by archaeological discoveries at *Klasies Ca-ves* in which the human habitations were associated with a DNA group originating in a North Western area of Southern Africa and still prevalent in the indigenous *Khoisan (Khoi and San)*. Southern Africa was reached later by the migration of the ethnically different, dark-skinned, Bantu-speaking or African people

originating from the North Western region of Southern Africa during the early centuries AD, (Waterman, 1996: 34).

Although, the author does not subscribe to the theory of “human evolution” due to his belief in the scriptural facts that “God made man and woman in His own image according to His likeness for them to have dominion over all that He created on the earth” (Genesis1:26). Nevertheless, his arguments are, in as much as South Africans are taking pride in the scientific discovery that have established that the “territory of generically established important centres of human evolution” (Waterman 1996:34), they are supposed to have as well taken pride in the homecoming of immigrants from wherever they were coming from into South Africa. The meaning of these assertions by Scientists is that human beings originated from South Africa before migrating to different parts of the globe, according to what the evolutionists tend to make us believe through various discoveries. Therefore, no constructed borders restricting migrations between countries should have been necessary in the first place.

2.2.1 Paleontological Discoveries:

According to Funk and Wagnalls Standard Encyclopaedic Dictionary, “palaeontology is the science that deals with ancient forms of life or of fossil organisms,” (Funk and Wagnalls 1966: 470). Scientifically, Professor Raymond Dart discovered the skull of a 2.51-million-year-old Taung Child in 1924 at the Blombos cave, which was believed to be the first example of *Australopithecus Africanus* ever found. Following in Dart’s footsteps, Robert Broom, discovered a new more robust hominid in 1938 at Kromdraai called *Paranthropus robustus*, and in 1947 uncovered several more examples of *Australopithecus africanus* at Sterkfontein. In further research at the Blombos cave in 2002, stones

were discovered with engraved grid or crosshatch patterns, dated to some 70,000 years ago (www.maropeng.co.za). This has been interpreted as the earliest example ever discovered of abstract art or symbolic art created by *Homo sapiens*.

In recent decades, many more species of early hominid have become known. The oldest is little Foot, a collection of the foot bones of an unknown hominid between 2.2 and 3.3 million years old, discovered at Sterkfontein by Ronald J. Clarke. An important recent finding was that of 1.9-million-years-old *Australopithecus sediba*, discovered in 2008. In 2015, the discovery near Johannesburg of a previously unknown species of *Homo* was announced named *Homo Naledi*. This has been described as one of the most important paleontological discoveries in modern times. (Berger Lee, 2017) Despite the many scientific discoveries about the *Homo* combined form of human life that tend to suggest to the black race in South Africa, Australia, America and African nations that all black people are the same from creation, some black people are still finding it very difficult to accept each other. It would have been understandable if the whites, the way they did to the black South African during the apartheid era, were discriminating against Nigerians and black Africans in South Africa, but it beats the imagination of the author and every black African when they are discriminated against, abused and oppressed by their fellow blacks in South Africa.

These discoveries are sharing that we are all migrants, no one can claim place of origin. South African blacks and whites should not forget that they migrated from somewhere to settle in South Africa where human beings are believed to have originated.



Figure 2.1: Khoisan men demonstrating how to start a fire by rubbing sticks together. (Accessed 17 June 2017).

(<http://www.krugerpark.co.za/images/san-bushmen-gl-590a.jpg>)

2.2.2 San and Khoikhoi the Indigenous owners of South Africa:

The descendants of the Middle Palaeolithic populations are thought to be the San and Khoikhoi tribes. The settlement in Southern Africa by the ancestors of the Khoisan corresponds to the earliest separations of the extant Homo Sapiens populations and is associated in genetic science with matrilineal haplogroup LO (mtDNA) and patrilineal haplogroup A (Y-DNA), originating in a north western region of Southern Africa (Berger et al, 2017). The indigenous owners of South African land are believed to be the Khoisans. However, they do not seem to be enjoying the resources of their nation the same way as the people the author of this study called the “earlier alien settlers” the Bantus, British, Europeans and Asians. The Khoisans did not create boundaries to stop the earlier alien settlers from coming to stay in South Africa. Until this date, they are

not discriminating against any human race or aliens settling in their land of origin, but what seem to be playing out as observed is that the earlier alien settlers appear to be the ones creating boundaries, oppressing, killing each other over the resources that should have been controlled by the Khoisans in South Africa.

The author is of the opinion that the present day South African citizens who are “earlier alien settlers” should remember that their ancestral fathers and mothers migrated from somewhere to settle in a country that has now become their home in the same way the “new alien settlers” migrated to either stay or settle in South Africa. The author is of the opinion that criminals should be arrested, prosecuted, and punished but law abiding Nigerians living in South Africa should be protected and supported towards the building of a united South Africa. By so doing, the South Africans will be living out Nelson Mandela’s assertion that “South Africa belongs to all who live in it both black and white,” (Mandela, 1994).

2.2.3 Bantu People Migrations:

Further information about the migrations of the Bantu people is critical in this study, because of the pastoral care with migrants within South Africa. “The Bantu expansion was one of the major demographic movements in human pre-history, sweeping much of the African continent during the 1st and 2nd millennia BC,” (Hromnik et al, 1999). Bantu speaking communities would have reached southern Africa from the Congo Basin by the early centuries AD. The advancing Bantu encroaching on the Khoikhoi territory. Forcing movement into more arid areas. Some of the migrant groups were ancestral to today’s Nguni people (the Zulu, Xhosa, Ndebele and Swazi), and preferred to live near the eastern coast of what is present-day South Africa. Others now

known as the Sotho-Tswana people (Tswana, Pedi, and Sotho), settled in the interior on the plateau known as the Highveld, while today's Venda, Lemba, and Shangaan-Tsonga people made their homes in north-eastern areas of present-day South Africa, (Hromnik et al 1999).

Most of the earlier alien settlers in South Africa seem to give little or no attention to their family historical background account. Just as the advancing Bantu encroached on the Khoikhoi territory, forcing movement into more arid areas, the same way the people of Israel encroached into the land and the coast of the Amorites when they came out of Egypt, (Judges 11:20-22). It is vital for the present day South African citizens to find out some basic facts about their ancestral family background. The author is of the belief that knowledge about their ancestral family history could make them to be considerate in the way they treat the new alien settlers on this same land that is believed to belong to the Khoisan people originally.



Figure 2.2: Looking out over the floodplains of the Luvuvhu River (right) and the Limpopo River (far distance and left). (www.wikipedia.org). (Accessed on 3 October 2018).

Present day South African settlers and dwellers: whites, Indians and blacks migrated from other countries to settle as either “Earlier alien

settlers” or “New alien settlers” in this land. There were specific contacts between Bantu-speaking and the indigenous Khoisan ethnic group, although there was the existence of some assimilation of linguistic proofs, as several southern Bantu languages (notably Xhosa and Zulu) incorporated many click consonants of the Khoisans languages. The assimilated is not unrelated to that of the European settlers, who adapted and assimilated the Dutch, Flemish, German and Malay languages into the Dutch patois Afrikaans, (Hromnik et al, 2017). (Accessed 3 October 2018).

Early relations between the European settlers and the Xhosas, (the first Bantu people they met when they ventured inward) were peaceful. However, there was competition for land, and this tension led to scuffles in the form of cattle raids from 1779. The British explorers, David Livingstone and William Oswell, setting out from a mission station in the Northern Cape Colony, are believed to have been the first white men to cross the Kalahari Desert in 1849. The Royal Geographical Society later awarded Livingstone a gold medal for his discovery of Lake Ngami on the desert. Just as the Khoisans accommodated the earlier alien settlers who are Xhosas, Zulus, Ndebeles, Ngunis, Swanas, Indians, the white British and Boers. The same way one would have expected that the present day South African citizens who are “earlier alien settlers” to be kind and receptive the way they relate with “new alien settlers” who happen to be Nigerians and other nationals who are in this rainbow nation either as economic migrants or refugees.

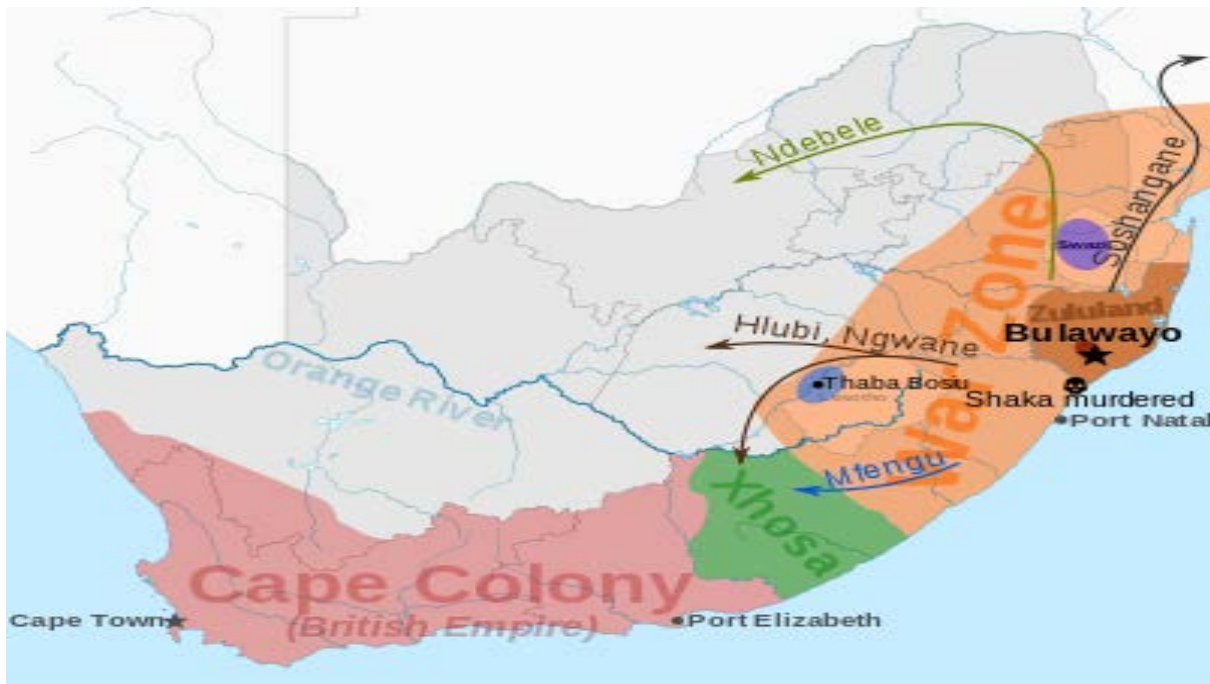


Figure 2.3: This map illustrates the rise of the Zulu Empire under Shaka (1816-1828) in present day South Africa. The rise of the Zulu Empire under Shaka forced other chiefdoms and clans to flee across a wide area of Southern Africa. Clans fleeing the Zulu war zone include the Soshangane, Ndebele, Zwangendaba, Hlubi, and Mfengu Ngwane. A number of clans were caught between the Zulu Empire and advancing Voortrekkers and British Empire such as the Xhosa. (www.wikipedia.org). (Accessed 3 Oct. 2017).

With the facts on the ground, one would have expected all the people of South Africa to proudly and joyfully accept their fellow black Africans the same way the indigenous Khoisans received the dark-skinned, Bantu-speaking people who originated from the Northwest region of Southern Africa, and came to settle in South Africa. Just as it was in the case of the Jews who were displaced from their land, but later returned back to Israel their original habitat, (Exodus 3:7-8). It would have been proper for South Africans to receive African migrants with respect in the same way

as their white counterparts from the western part of the world. My argument is whether it is acceptable that white European immigrants are more original and can be allowed to settle in South Africa with ease, but black African immigrants are not welcomed. The author is of the opinion that treatment meted towards blacks and white immigrants in South Africa should be based on the content of the migrants' character, not on the colour of their skins, to avoid subjecting their fellow African brothers and sisters to similar experiences, which black South Africans were subjected to during the past dark age of apartheid.

2.3 THE NEED FOR RENAISSANCE NOT A REPEAT OF APARTHEID:

Based on many more species of early hominid, which have become known in recent decades, of which the oldest is little feet a collection of foot bones of an unknown hominid between 2.2 and 3.3 million years old, discovered in 2008. In 2015, the discovery near Johannesburg of a previously unknown species of Homo was announced, named '*Homo naledi*'. It has been described as one of the most important palaeontological discoveries in modern time, (Waterman, 1996:34-35).

From the paleontological discoveries, which are of great importance to those who share similar views and the scriptural facts which the author strongly subscribes to, we are made to know that all human beings originated from same source. Then, if that is the case, the international and local boundaries, which tend to separate us, are fabricated and are superficial. These views are the same as the visions shared by Africa Union which includes, "Eliminating colonial borders and frontiers, but also eradicating the differences' arising from ethnic, racial or linguistic pluralism" (www.african-union.org). Such views happen to be in line with the sentiments shared by Ex-President of South Africa Thabo Mbeki on

the ideals of African Renaissance. These facts made the author to come up with the view that Africans are of one parental origin, therefore, they are supposed to seek ways of promoting renaissance in order to achieve the rebirth of African consciousness, which will enable them correct the wrongs of the past.

2.3.1 Post-Apartheid Migration to South Africa:

Migration issues are not new in South Africa dates back to the 1860's with the discovery of gold in the Witwatersrand and diamonds in the Orange Free State. The discovery of these minerals led to the increase in demand and recruitment of cheap labour, from countries like Botswana, Lesotho, Malawi, Mozambique, Namibia; Swaziland, Zimbabwe, among others from different countries in Africa (McDonald 2000:814, Simelane 1999:11, IOM 2005:1). With the collapse of apartheid in 1994, South Africa got entrenched as a focal point for travelling and trading in the continent of Africa, (Landau 2007:63). This led to the influx of Nigerians into South Africa (McDonald, 2000:1-2).

From general observations, migrants from Nigeria to South Africa are predominantly males looking for greener pastures. This can be attributed to the belief in Nigeria that it is the duty of the man to provide for his family and South Africa seem the right place to make some money. The collapse of apartheid and positive changes in South Africa that is now the leading economy in Africa have led to a high migration of foreigners into the country. According to Crush's assertion, (Crush et al, 2005:1-2). "Migration patterns have changed in the last two decades; and this was informed by: (i) the demise of apartheid and integration of South Africa within the SADC region; (ii) the reconnection of the region with the global economy; (iii) the growing economic challenges of poverty.

Unemployment problems in most African nations have led to the growing number of illegal migrants cross-border flows. Although the need for contract labour in the 1990's declined but that did not result in a decrease of people coming into South Africa, instead the country has seen an increase, especially in illegal migration" (ILO 1998:45).

The increasing political instability in Nigeria and the growing economic problems because of the global fall in the crude oil price are presently part of the main factors pushing many young Nigerian men and few women out to South Africa and other nations of the world in search of a better life. Nigerians who migrated to South Africa do not find themselves to be fully integrated into the communities and society due to fear, because of the way and manner they are targeted for attacks whenever there are protests for whatever reason. White immigrants seem not to suffer the same fate of discrimination as it is with black African immigrants in the hands of South African indigenes. There is a need for an advocacy aimed at drawing the attention of the South African state and African union to understand the importance of building a united Africa through strong identity formation as articulated in the Bible.

2.3.2 Biblical examples of migrants:

The migration of Jacob and his household from Canaan to Egypt as a result of the famine in the land at that time; The way and manner they were warmly received by the then Pharaoh (under whom Joseph the son of Jacob served), are relevant case scenarios for this study. God multiplied the Israelites greatly in Egypt, which made Pharaoh constantly worried that others might usurp his power. He felt his security was threatened by the gifts, clout, or growing numbers of the Israelites in Egypt, and consequently sabotaged his own leadership when he rolled

out wrong policies in an attempt to punish the people of Israel who became slaves and unwanted migrants in Egypt, (Genesis 47:1-31, Exodus 1:1-22, 3:7-10).

The emotional deficits of this Pharaoh made him, unfortunately, subject the Israelites to hardship, suffering, rejection, abuse, oppression, trauma and pain after the death of Jacob, Joseph and the Pharaohs that knew Joseph. The ways and manner the almighty God intervened in ensuring that Israel was delivered from Egypt are main highlights in trying to deal with the plight of economic migrants through this study. In recent times, “South Africa is increasingly playing host to a truly Pan-African and global constituency of legal and illegal migrants” as alluded by Crush in his work, (Crush 2002:4). The democratization of South Africa in 1994 attracted refugees and other immigrants from different continents fleeing war, economic hardship, political and cultural persecution like it was with Jacob who fled with his family to Egypt. The typical character of these new migrants whom the author calls ‘new alien settlers’ is that many of them want to reside in South Africa permanently. However, stringent measures have been adopted by the state to ensure that they remain temporary residents. This has resulted in too many Nigerian migrants in South Africa hiding from the law enforcement agencies or using fraudulently obtained residential permits in order to prolong or perpetuate their stay in South Africa. Morris’ assertion reveals that “most African migrants are feeling the verbal and sometimes physical sting of rampant anti-foreigners’ sentiment”, (Morris, 1998:21). Situations of this nature hardly encourage immigrants’ integration into the local communities. Although, “few immigrants express interest in long term permanent residence or South African citizenship, but across a wide range of indicators, migrants strongly prefer life in their home countries

(had it been that things were alright there). Visits to South Africa are generally strategic and temporary”, (Crush, 2002: 7).

2.3.3 Conceptual Framework:

In developing African countries, one can consider migration as an important feature of livelihood, with people migrating in pursuit of better living standards. The traditional push-pull factors is central to the understanding of migration flow from developing countries to the developed ones. “Push factors” refer to circumstances in the home country that drive migrants to search for a better life elsewhere. Examples of these factors include famine, drought, and poor agricultural output, unemployment, and lifestyle hardships. In contrast, “pull factors” refer to features of other countries that attract migrants like Solo to migrate to South Africa. There are many factors, which used to cause Nigerians to migrate to South Africa. They usually migrated in search of a better life, such as hope of job opportunities, better income opportunities, and the feeling of inner fulfilment from travelling abroad which has become the pride of every Nigerian family. There is no doubt that, apart from these factors, most Nigerians believe that South Africa offers the possibility of a better lifestyle.

Since South Africa is better developed than Nigeria, with better infrastructure, the provision of services such as well-maintained roads, electricity, piped water and various public services makes South Africa attractive to most Nigerians. While the drivers of migration are important, the means of movement are of great importance too. Improvement in the transport system and increasingly the awareness of developed infrastructures in South Africa through the media, which are helped by improved educational standards, are equally important factors to be

taken into account when dealing with Nigerians migrating to South Africa.

Seeing and hearing the success stories about few people that left Nigeria and migrated to South Africa or other parts of Europe acts as incentives for emigration. Incentives for migration may be distorted, thereby creating excessive pressure on the receiving nations. Therefore, instead of targeting migration itself, it is preferable to focus on its causes and consequences.

(A) The Push Factors:

The centripetal and centrifugal forces otherwise known as push-pull are factors that could either attract or discourage people to migrate, (Lefko-Everett, 2007: 14). His remark was that “the push factors are those that compel a person due to different reasons to leave that place and go to some other place. For instance, low productivity, unemployment and underdevelopment, poor economic conditions, lack of opportunities for advancement, exhaustion of natural resources and natural calamities may compel people to leave their native place in search of better economic opportunities,” (Lefko-Everett, 2007:15-16). Due to the population explosion in most developed countries, land-man ratio has declined resulting in a significant increase in unemployment and underemployment. Globalisation seems to have resulted in making the push factor stronger and people tend to migrate in large numbers to South Africa because of those factors, (Tsheola 2008:39-49).

(B) The Pull Factors:

The pull factors refer to those factors which tend to attract migrants to a country where there are brighter opportunities for better paid employment, facilities, political stability, better working conditions and social amenities, (Lefko-Everett 2007:14-16). De Haas observed, “There

is generally migration into countries where rapid growth of industry, commerce and business take place. Sometimes the people are also attracted to nations in search of better cultural and entertainment activities thus, pull factors operate not only in the rural-urban migration within a country, but also in other types of domestic as well as international migration” (De Haas, 2007:13). Those who were pushed into migration are at the same time pulled by the expectation of finding something better elsewhere. De Haas described this migration theory as the most comprehensive attempt at integrating both endogenous and exogenous factors together. Similarly, the situation of economic migration in South Africa follows the same pattern as assumed by Todaro that “labour migration has been centred on the economic differences among nations,” (Todaro, 1976:40). Whereas in developing African countries like Nigeria, Ghana, one can consider migration as an important feature of livelihood, with people migrating to places like South Africa, Canada in pursuit of better living standards. The conceptual framework for migration from underdeveloped countries to developed countries can rightly be attributed to push and pull factors.

Conceptually, pull factors have dominated studies on migration for years now; urban environments offer better employment opportunities with higher incomes. Recently, it would appear that push factors are becoming increasingly powerful.

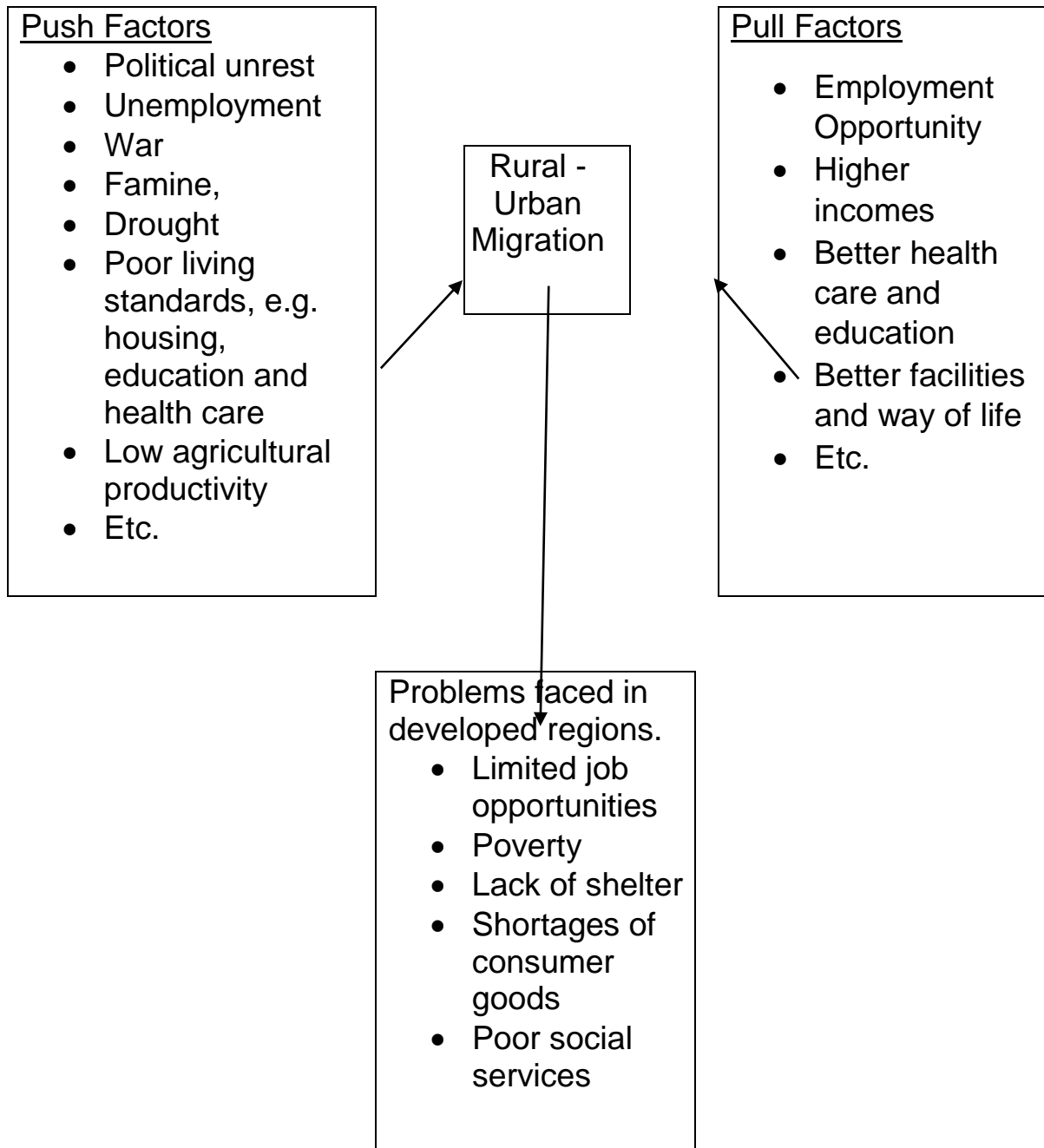


Figure 2.4: The conceptual framework for the analysis of migration from underdeveloped countries to developed countries.

2.4 THEORETICAL VIEWPOINTS:

For some periods, different disciplinary and multi-disciplinary methods have been trying to analyse and make available vital appreciative phenomenon of migration. There are scores of empirical as well as theoretical studies that are worried about the impact of migration, with special reference to the movement of Nigerians migrating to South Africa, which is generally believed to be a more developed country with some similarities to the context of migration in some other countries.

2.4.1 Migration Laws by Ravenstein:

In the 1880s, Ravenstein did the pioneering work in the field of migration at a time when the laws of migration were devised (Ravenstein, 1885: 167). Rhoda also articulates, "These laws comprise of set migration generalisation, with characteristics of migrants, their patterns and motives of migration," (Rhoda, 1979:12). In view of these assertions, I am of the opinion that most migrants usually travel short distances due to a lack of possibility of getting to their desired destinations. Stringent policies of receiving countries often lead to the decrease in the number of migrants traveling to long distance countries like South Africa. Migrants proceeding long distances generally go by preference to one of the great centres of commerce and industry, because they are of the belief that migration, which occurs in phases, will ultimately help them get to Europe.

Because of the stringent immigration laws promulgated to deter the influx of migrants into most immigration receiving countries, intending Nigerian migrants, no longer find it easy getting visas to travel to South Africa, America, or Europe because of the general perception that average Nigerians have an incriminating tendency, which is not

generally true. Most Nigerians must now travel to different West African countries in order to “enrich” the travel profile as will be shown in their new Nigerian green international passport with different countries’ immigration stamps before presenting it for European or American visas. Many Nigerians do not feel welcome to migrate to countries of their interest any more. In trying to beat the exclusive measures and policies put in place to deter them from obtaining a visa, they adopted the method of mapping out their trips in phases. Most Nigerian who planned travelling to America or Europe use South Africa, Libya, and some other African countries as their transit point, but many of them end up settling in their transiting countries either legally or illegally until their original plan of travelling outside Africa materialises.

There is a common belief that, Nigerians with South African visas in their green passports stand a chance of getting an American visa when they apply for it in the American Embassy within Nigeria, but the same policies do not apply to non-African travellers, which is of great concern to the author. Commonly, migrants often proceed to their preferred country with great centres of commerce and industry where they hope to work or do business in order to make some money with which they can meet their needs and solve the financial problem of family members who are faced with severe hardship.

Due to the hardship, many Nigerians are confronted with, because of Barbarossa military type of operation in their country. “German Unternehmen Barbarossa is the code name for the German Military invasion of Soviet Union during World War II,” (Weber, 2000: 30). The South East and South Southern indigenes of Nigeria are seen migrating from their indigenous homes to all over the Northern and Western part of

Nigeria before seeking ways of migrating to either South Africa or Europe in search of a better life. The Northern indigenes of Nigeria are less migratory than those from the Southern part of the country. According to Adepaju “the volume of females migrating to South Africa and Europe appears to be growing in recent times, unlike how it was previously when ladies were used to only short journey migration within the country in search of job opportunities,” (Adepaju, 2006:25). Civilization and gender equality seems to be other factors responsible for more women traveling out in recent time.

Human traffickers bring some Nigerians into South Africa. The traffickers often extort money from their victims who are desperate to travel abroad with the hope of having a better life in a foreign land. Those who are trafficked into the country are often used as drug hawkers or moles. The way and manner victims of human trafficking are treated in South Africa by their slave masters is what the author views as “modern day slavery”. Their slave masters are drug dealers and fraudsters who use their victims for illicit businesses. Predominantly, economic motives are among the push and pull factors of migration. Generally, the basic immigration laws of Ravenstein have subsequently been systemised, and expanded upon. Moreover, the importance of the economic motive is the decision to immigrate in spite of the risks posed. The process of step-migration and the negative influence of distance have been supported by experiential evidence, at least with countries such as South Africa, to which many Nigerians love immigrating when their plan of immigrating to America or Europe fails.

2.4.2 Migration Theory by Lee:

Lee reviewed the basic push-pull concept in the year 1966. He advanced a “general schema into which a variety of spatial movements can be placed” (Lee, 1996:49). He also smoothed ways of figuring out the sum of conclusions concerning the factors in the performance of migration, the dimensions of migration, the development of streams and counter streams and the characteristics of migrations. About the factors in the performance of migration, he categorised triggers of migration into push and pull factors; “push” factors (factors associated with migrants’ area of origin), “pull” factors (factors associated with migrants’ destination), intervening obstacles and personal factors (Lee, 1966:50). Lee hypothesized that both areas of origin and destination have positive forces, which hold people within an area or pull others to an area of interest. However, there are negative forces, which repel or push people from the area from which they are migrating. He also theorized that factors, which can be linked with conditions in origin areas, would be more significant than those associated with would be destination areas. These factors associated with the areas of origin and destinations are ruled by personal factors “which affects individual starting point which either facilitates or retards migration” (Lee, 1966:51).

The final component of Lee’s model is the concept of “intervening obstacles” which interfere between the places of origin and destination of migrants. These cause “friction” in the migration process (transport costs, migration controls and required documents such as passport, visa, BTA, etc.) Migration can be prevented or all together reduced if an intending migrant is not able to meet up with all immigration requirements. Lee’s conclusion about volumes of migration, the improvement of streams and counter streams, and the attributes of migrants could be summarised as follows:

- The volume of migration within a given terrain differs directly with the degree of variety of areas included in that terrain.
- The volume of migration is contrariwise allied to the struggle of incapacitating intervening obstacles.
- The volume and rate of migration escalated over time.
- Migration tends to occur within well-defined streams (that is, from underdeveloped regions or countries to more developed regions and countries, in other words step-migration).
- The magnitude of net migration (stream minus counter stream) will be directly related to the strength of “push” factors in the place of origin.
- Migrants are carefully selective, that is, they are not an accidental sample of the population at place of origin. They are choosy as to their destination of migration.
- Primarily, Migrants who usually respond to the “pull” factors at destination they want to migrate to tend to be positively selective. Most host countries want highly educated or skilled persons, whereas migrants responded primarily to the “push” factors at place of origin tend to be selected negatively. They may no longer be too selective as to where to migrate to as observed with many Nigerians migrating to other African countries Libya whose economies are not as buoyant as their country Nigeria.

- In general, the push-pull theory can be seen as an offspring of the neo-classical economic concept, and fundamentally allied with 19th century, European economic advancement (Monstead et al, 1978:131-132). Although, the theoretical formulation of this concept has been applied to migration within the already developed countries of the world, but it seems to have little or no application to underdeveloped regions around the world (Mabogunje, 1975:210). The push-pull model is attractively simple; it is a very useful foundation for categorising a range of factors, which encourages migration (Gmelch et al, 1996:190).

2.4.3 Migration Model by Harris-Todaro:

A large body of literature has developed in recent years addressing the topic in contemporary underdeveloped countries. In this chapter, emphasis is placed on Todaro's particular influential theoretical works, that of Todaro (1969) and Harris-Todaro (1970). In the 1950s, economists addressed problems of population growth and economic development in underdeveloped countries. It was thus natural to think that policies emphasizing industrialization would increase national incomes and relieve overpopulation of the countryside. However, during the 1960s, this view was increasingly challenged, when it became apparent that inequality and poverty had persisted despite respectable growth in GNP. This challenge resulted in a new orthodoxy in which migration from underdeveloped countries to developed countries is viewed as "a symptom of or a contributing factor to underdevelopment". The new orthodoxy can be largely attributed to Todaro (1969) and (1970) whose model has provided a widely accepted theoretical structure for explaining unemployment problems in underdeveloped countries.

Smith et al alluded to the fact that “presumptuous potential migrants indeed respond to the urban employment probability by treating cross cultural migration primarily as an economic phenomenon,” (Smith et al, 2003:96). The Harris-Todaro model then establishes that in certain parametric ranges an increase in the influx of economic migrants into a country may result in higher levels of unemployment in the receiving nation. In the Harris-Todaro model, migration was seen as an adjustment mechanism by which migrants distribute themselves among labour markets, some of which are in urban areas and some in rural areas, while attempting to maximize their incomes (Harris-Todaro, 1970:86).

In general, these mentioned models in this study underlined that migrants would reach the decision to migrate by taking into account the probability of unemployment in the destination area. Most migrants do emigrate, although their income in country of origin may be higher than in the destination country. This is the case of most Nigerian migrants in South Africa, who left their better life condition, business and jobs; to migrate to the country, where they are now experiencing bitterness. This bitterness stems from the expectation for a better wage and living condition, which these migrants anticipated would be able to compensate past, losses in the end, which now seems unattainable in present day South Africa. In 1977, Brown and Neuberger as cited in Kasahun (2000:11) hypothesized that some migrants are primarily “pushed” out of a place of residence or country of origin by a combination of negative forces that make remaining undesirable. Others are induced to leave their residence or country (“pulled” out) by circumstances in other locations or countries.

Similarly, Bekure stated that, “Migration took place when conditions in the area of origin became intolerable or when the destination appeared attractive” (Bekure, 1984:608). Many Nigerians migrated to South Africa because they felt that the situation in their country of origin had become intolerable. Most of them set out with Europe in mind as their preferred destination. However, they opted to settle in South Africa when their expectations of migrating to Europe or America failed.

2.4.4 The Dynamics of Todaro’s Theory on Labour Migration:

The principal motive behind Todaro’s Theory of Labour Migration has been centred on the wage differential among regions and nations, (Todaro, 1976). This is well established in migratory studies, which explained that as long as there are differences in lifestyle and wages earned; labourers would migrate from a low wage region or country to a higher wage area. This is the driving force behind international migration since there are social inequality and wage rates between nations. The decision for Nigerians to migrate is often based on the contrast between the value of a country’s currency, job or business opportunities and wage rates in the manufacturing and service sectors of different countries’ economies. In addition, the availability of social amenities and political stabilities are often considered as well when they are thinking of migrating to a place. A larger wage gap between nations and areas results in a greater incentive for people to migrate to different countries of the world. Moreover, the standard of living in developed countries generates opportunity for underdeveloped labour to migrate into the more developed and stable countries. Desperate migrants do not often border to investigate about the hidden problems and the risk of being trafficked or smuggled to countries of interest.

(A) Hidden Problems:

In the authors view, the sustainability of intending migrants who would have loved to remain in their country of origin, depends on many factors, and it includes those push factors which initially motivated the individual plan to migrate. These push factors in Nigeria and other African countries seem to be strongly related to poverty, unemployment, political tension, marginalisation of certain ethnic groups, and dilapidated infrastructures. Despite the restrictive policies of the European Union to stop migrants from embarking on such a deadly journey, desperate Nigerian nationals, still risk travelling to Europe on lifeboats even when they are aware that many Africans are dying on this most dangerous trip in our era.

Hidden problems as articulated by Lefko-Everett are related to the underdevelopment of developing countries, and to push factors of migration, affecting those in sub Saharan Africa who migrate to Libya and take the risk of crossing irregularly to Europe by sea. Long if such push factors remain, it is not clear how the European Union expects to solve the problem of irregular migration from sub Saharan Africa to Europe, which especially affects the Southern Mediterranean region in particular.

(B) Human Trafficking and Smuggling Problems:

In most cases, migrants being smuggled or trafficked across borders has become a global concern, with a huge number of nations affected by it as the origin, transit or destination points. Profit-seeking criminals usually smuggle migrants across borders and between continents. Smuggled migrants are vulnerable to exploitation and abuse. Their lives and safety are often put at risk when they are being moved to their destination countries. Just as it was recently published in “PREMIUM

TIMES” of 15 August 2017, which reported how 26 girls were found dead on a Spanish ship and eventually buried in Italy by authorities there after an autopsy. The autopsy found that the victims died of drowning. According to the autopsy carried out in Salerno in southern Italy, 25 of the females died of asphyxiation in the water, when the inflatable dinghy they were travelling on sank.

Reports further revealed that one female suffered a wound to her liver, two of the dead were pregnant and the autopsies found no recent trace of physical or sexual violence. The bodies of the victims were found on a Spanish military ship, and brought to Italy on November 3 after two separate rescue operations. In both cases, dozens of other migrants, mostly men, were also rescued after they tried to cross to Europe from Libya. The federal government of Nigeria has set up a ministerial committee to examine the circumstances surrounding the death of these 26 teenage Nigerian migrant girls found dead in the Mediterranean in early November. They are "expected to also examine the reports of incidents of the sale of Nigerian citizens through slavery and report to the Federal Executive Council within weeks." (Iroanusi, 2017) (allafrica.com) (Accessed 17 November 2017). Let us hope that the setting up of a ministerial committee does not become another political gimmick often played by military juntas, turned political leaders, which have never worked for the good of the poor masses of Nigerians.

Migrants are smuggled by profit-seeking criminals who treat them as goods as shown in the diagram bellow:



Figure 2.5: The smuggling of migrants, The Harsh Search for a Better life:<http://www.unodc.org/toc/en/crimes/migrant-smuggling.html> (Retrieved 18 Feb 2017).

Iroanusi's report on the "Mediterranean Tragedy" speaks volumes of what most Nigerian young folks suffer, even dying as they try escaping from the horror of staying at their home country without any hope for the future. As they risk migrating to South Africa and different countries of the world, some of them suffocate in containers, others perish in the sea while some perish in deserts.

The global problem of Human smuggling and trafficking crime is a concealed one, accurate global figures are difficult to come by. Nevertheless, it is estimated that two of the principle smuggling routes-leading from East, North and West Africa to Europe and from South America to North America-generated about \$6.75 billion a year for criminals.(www.unodc.org/toc/en/crimes/migrant-smuggling). (Accessed 18 Feb 2017).

Most Nigerians migrate to South Africa in order to escape from the unpleasant political and economic situation in their home country as well as unforeseen natural and social events. The decision to migrate could be spontaneous and strongly related to the disruption of the economy in the country of origin.

Such spontaneous decisions as noted by Adewale could be as a result of “natural disaster like flood, drought, land slide, erosion, earthquake, insect and pest infestation, escape from political instability, human rights abuses, communal clashes, family disputes, outbreak of war and other adversities,” (Adewale, 2005: 14-15). A case in point in Nigeria is the activities of Boko Haram and the militants’ insurgency where many Nigerians have been displaced and turned refugees in their own country. To this effect, many have migrated to South Africa and other nations of the world.

2.4.5 Lewis Dual’s Economic Development Model on Migration:

The Sector model of Lewis Dual has two main sectors: One is the agricultural/rural sector categorized by zero marginal output of labour, and an urban/industrial sector, which has high demand for labour and offers wages that are higher than the rural areas. However, the agricultural sector was assumed by Lewis to be purely subsistence characterized by surplus labour, low productivity, low income, and considerable underemployment. Nevertheless, some portions of the rural labour force were assumed surplus by nature or redundant, contributing nothing to output. There is an assumption that the industrial sectors are technologically advanced, with high levels of investment operating in urban environments (McCatty, 2004).

The Lewis Dual Sector model states that excess labour exists in the agricultural sector, as it is prevalent in South Africa; therefore, people tend to migrate to the industrial sector in order to obtain employment (McCatty, 2004). Besides, the urban manufacturing sector demands labour transfers to increase productivity. In modern sectors, the migrants are thought to be attracted due to higher wage levels. According to Todaro, high levels of migration from underdeveloped regions to developed regions can continue even when unemployment rates are high in the developed region. Migrants all the same will move even if that migrant ends up by being unemployed or receives a lower wage in the more developed region than the underdeveloped region. (Todaro, 1976:31).

2.4.6 Economic Migration Provoked by Economic Inequalities:

Within the SADC regions as well, economic inequalities have led to the very high increase of immigrants, migrating from neighbouring countries into South Africa. For African migrants, “South Africa is viewed as the most preferred destination place and also a transit route” (Tsheola 2008:45-46). Throughout the period of apartheid, recruiting companies were used to source labour from manual labour supplying nations and most of the migrations involved unlawful border crossing. Hence, many families in the SADC region have an inter-generational history of migration to South Africa, (ILO, 1998:8-9).

From available clues, illegal immigrants are divided into two categories i.e.; “those who enter through official entry points but overstay after their visa expires, and those who do not have authorised documents and do not use official entry or exit points” (Tevera and Zinyama, 2002:19, Ranchod 2005:16 Maharaj 2004:4). On the other hand, Crush

et al differentiates between three streams of illegal migrants' scenarios: "(i) legal entrants/illegal stayers. (ii) Illegal entrants/ legal stayers and (iii) illegal entrants/illegal stayers" (Crush et al, 2000: 19). An additional report was made by the Secretary-General of United Nation in a United Nations General Assembly of 2006, that, "Tourists who have no permit to work, but got involved in any kind of work. Or those who fail to renew their work permits and asylum seekers who fail to secure asylum status are regarded as illegal immigrants in their host country", (UN Journal 2006:43).

Because of these immigration policies adopted by the South African government, it has become a criminal offence for non-South Africans to reside in this country without legal documents. The way things stand presently, it is becoming extremely difficult and impossible for Nigerians or whose visas have expired, but desire to reside in the country as new alien settlers to obtain a new resident permit or renew an existing temporary residence permit. "It is easier for a Camel to go through the eye of a needle than for a Nigerian illegal immigrant to regularise their permits these days", (Matthew 19:24).

It becomes necessary for government to review the issue of resident permits for credible African immigrants that have been in South Africa for many years now. This the author believes will be the right step in the right direction, because most Nigerian illegal immigrants tend to put up an argument that "which legal business can an illegal entity like me do in this country that does not have respect for fellow Africans. I am viewed in the eyes of the law as undocumented criminal that must be hunted down and deported, so whatever I can do to feed myself I must do, it does not matter to me whether it is incriminating to do so or not." With

this kind of mind-set, every right thinking individual will view this as a hindrance to checking and stopping horrendous crime in South Africa.

2.5 THE EMPIRICAL FRAMEWORK:

Despite discrepancies in the theories of cross boarder migration, the flow of migrants from underdeveloped regions to developed ones is still happening in many developing countries. In this and the next sub-sections, some of the common causes and observed consequences of cross boarder migration will be outlined in the light of empirical results from different literature.

2.5.1 Causes of Migration:

Most previous studies found that the choice to migrate was usually made by the individual or household making the move (Clarke, 1986:195). Nonetheless, in most cases, migrants, especially wives and children, do not really make the decision. The decision to migrate is the result of a wide range of influences according to Gmlech et al, (Gmlech and Zenner, 1996:190). The continued flow of migrants from underdeveloped regions to more developed ones has generated considerable interest in the study of those factors (Oberai, 1978:229). However, it is not easy to assess the influence of the complex factors affecting the decision to migrate and the choice of destinations, because of migration and direction (UN, 1984:29). Despite their complexity, the factors, which result in the decision to migrate, are generally grouped into what Todaro called 'push' or 'pull' factors. These factors of migration can be economic, i.e. demographic, natural, social, and political. Drought, war, flood, erosion and other catastrophes can force people to migrate.

Nevertheless, in the Nigerian context, young folks from the South Eastern part of Nigeria are deceived into believing that their fellow citizens who are prospering in criminal activities within South Africa can pick gold on the streets of South Africa. These innocent young men are brought down to do the crimes of defrauding ignorant people and selling of drugs in the Streets of South Africa. The victims of these criminals get disappointed on arrival in the country. Although, the poverty that is presently prevalent in Nigeria because of land degradation, deforestation, low incomes from agriculture, low productivity and under employment, due to drastic falls in the global crude oil price. Also, the strain of farm work is pushing many migrants out of Nigeria to South Africa where the majority of the migrants think that gold is everywhere on the streets with greater employment opportunities. Which in reality is not the case.

2.5.2 Dark Age of Nigeria History That Provokes Migration:

According to Adejare who cited Hans Frank (A Nazi Lawyer and Governor of Poland): “A thousand years will pass and the guilt of Germany will not be erased” (Weber, 2000: 25, Adejare, 2010). The reality is that Nigerian youths have never known and may never know what true democracy is since Nigeria secured independence from British Colonial Rule on October 1, 1960. There was a Federal and Regional government, inaugurated by the vacating colonial power pursuant to the 1959 Federal Elections which ushered in Dr. Nnamdi Azikiwe as the first President of Nigerian while Abubaka Tafawa Balewa became the Prime Minister, (Amayo 2017: 8).

The political crisis experienced in post-colonial Nigeria, precipitated into a breakdown of law and order in some areas of the national provinces.

The inability of the then Prime Minister, Tafawa Balewa to quell the situation did incite the military, led by General Johnson Aguiyi Ironsi, an Igbo man to terminate civilian rule in a very bloody coup d'état, which led to the removal of Azikiwe and his civilian colleagues from power on January 15, 1966. "Ironsi then rose from the ashes of the first Republic to become the country's first military head of state when acting President Nwafor Orizu officially surrendered power to the military. He was overthrown and killed on July 29, 1966 by a group of Northern army officers who revolted," (Amayo 2917: 9-10).

2.5.3 Nigeria Operation Barbarossa Style:

Ibrahim Babangida, Aliyu Gusau and Muhammadu Buhari were prominent actors of the dark age of Nigerian History and have always portrayed themselves as actors wanting to hijack Nigeria's Democracy. Just as "Operation Barbarossa," (German: Unternehmen Barbarossa) is the code name for the German Military invasion of Soviet Union during World War 11. It is the largest Military campaign in the World History in which the mobilized resources as well as the ultimate casualties remain the greatest in any battle anytime anywhere in the annals of war history. Barbarossa commenced on June 22. 1941, at 03:00 hours with over three million German troops, it also involved 600,000 motor vehicles and 750,000 horses. It opened up the Eastern front to which more forces were committed than in any other theatre of war in world history. The operation and the areas that fell under it became the site of some of the largest battles, deadliest atrocities, highest casualties, and most horrific conditions for Soviets and Germans alike, all of which influenced both the course of world war 11 and 20th century wars, (Weber, 2000: 30).

By the insistence of the ex-army Generals to contest Presidential power, the Nigerian military has now arrayed themselves against the Nigerian people in an electoral hostility that promises to be as enormous and catastrophic as Barbarossa was, in terms of casualties and other consequences. To claim that Army Generals are exercising human rights as Nigerian citizens is incomprehensible in my view. These are not ordinary Nigerians but Public Officers with a record of past transgressions i.e. Insubordination, coup plotting. After the five-year period that followed Babangida forceful ousting, General Olusegun Obasanjo ruled as Democratic President from 1999-2007. Civilians have never been allowed to rule for 5 years since after independence in 1960.

It has been 57 Years down the line now, but Nigeria is yet to figure out a solution to military incursion into political leadership. Civilians have ruled for a bare eight years. The baton of leadership has often been passed from one Military Dictator to another even when Nigeria went through a painful transition to democratic rule in 1999. The outcome of the first Presidential Election saw the emergence of a former Military dictator, but now retired from service. Military dictatorship was an unmitigated disaster, which tends to create situations that provoke the migration of vulnerable Nigerians from the country to South Africa and other parts of the world. Without any doubt, Soldiers had no clue to governance and failed woefully in the area of conflict resolution in a multi-cultural society as it has been generally observed. Their gross incompetence in managing simple conflicts resulted in a three-year civil war in which over three million Nigerians lost their lives. Thereafter they began a new era in which the motto was: destroy, pillage, plunder, rape and loot. The wealth from the natural resources of the country including petroleum was mismanaged and looted, making its people poorer than they were at

independence in 1960. Nigeria, the great black hope as at October 1, 1960 had become a disappointment to the black race, with her citizens scattered all over South Africa and the face of the earth as economic refugees. This is sad, considering the human resources, massive wealth in Africa and in this great nation Nigeria.

In reality, people cannot live by bread alone; rather they must have political freedom as well. These days, at least in principle, good governance is becoming the concern of many governments. In the absence of popular democracy, rule of law and political security, people may feel insecure. Thus, in most cases they prefer to migrate across the border, where the political consciousness may be better in relative terms. "Political factors such as the prevalence of civil war, conflicts among ethnic groups, discriminatory government laws etc. are important factors producing much cross boarder migration in the third world," (Aklilu and Tadesse, 1993:29).

Moreover, people of South Africa seem to be living in a more relatively peaceful region than it is presently in Nigeria. Migrants from Zimbabwe, Congo, Burundi, Nigeria and other politically strategic places usually flood to South Africa which is a more peaceful region compared to the frequent war and unrest in these other regions where people are migrating from. Likewise, Kebede argued that land scarcity due to increasing population pressure. This often leads to an unfavourable land-tenure system and low agricultural output, orchestrated by inadequate government policies, unemployment, poverty; environmental crises and their resulting famines and numerous other factors have in isolation or in combination have provoked migration, (Kebede, 1994: 10).

Nigerians are attracted to migrate to South Africa and many other parts of the world because of some desirables like favourable climate, better food supply, and freedom, among others. Some experts put up an argument that a developed environment provides better jobs and income opportunities. In addition, the supply of services such as piped water, electricity and various public services usually make the developed regions in Africa like South Africa to be attractive to Nigerians. People who are better off in their income could also migrate to a better social infrastructure such as education, health better amenities, and life style, (Worku, 2006). Rhoda as well articulated in her work that migrations in Latin America and Asia are motivated by a strong desire for education opportunities offered in more developed regions, (Rhoda, 1978:23). Similarly, in Ghana and perhaps in tropical Africa education is a powerful determinant of migration from underdeveloped to developed regions (Caldwell, 1969:84).

In the case of the migration of Nigerians, schooling is believed to increase their expectations of a new and modern life in the regions they are migrating to. Therefore, educated people who are not able to find a job in Nigeria are more prone to migration. The role of education is not absolute as long provided unschooled Nigerians, Ghanaians, and other African migrants often migrate to South Africa and other parts of the world with their ill qualification to secure employment and a better means of livelihood. Similarly, according to Fadayomi, et al., people migrate to improve their living standards, when they are unable to satisfy their aspirations in their existing localities (Fadayomi et al, 1992:87). From all indications, income differential is a highly relevant factor for the migration of Nigerians to South Africa. Despite the very high cost of travelling to South Africa, coupled with difficulties of settling, yet it is still

attractive because, most Nigerians are of the belief that there are opportunities for year-round employment in South Africa as against seasonal unemployment and lack of opportunities in Nigeria. The role of information in facilitating cross border migration is also worth mentioning. Thus, access to information pertaining to migration from relatives in foreign lands, returnee migrants or through mass media play a catalytic role in cross border migration (Kinfе, 2003).

2.5.4 Difficulties in Collecting Accurate Information about illegal Migrants:

ILO mentions that: “visa over stayers are detected through the computerised National Movement System of the Department of Home Affairs. It records people entering legally and their date of exit. It thus becomes easy to detect visa over stayers,” (ILO 1998: 15-17). In South Africa the economic immigrant population is estimated to be around 100 000 each year. However, there are no reliable statistics available about the number of illegal immigrants in South Africa.

Difficulties in determining the accurate number of illegal immigrants in South Africa is exacerbated by the secret nature of entry into the country coupled with the fraudulent patterns illegal immigrants employ in sourcing permits to stay in South Africa. They always try to avoid being detected for fear of been arrested and deported (Oucho 2007:1). Statistics mentioned about the number of foreigners in the country are based on HSRC research which is said to be flawed, hence its withdrawal in 2001 (Crush et al 2005:12).

Estimates about the number of illegal immigrants in the country are said to be based on the number of repatriations, the number of immigrants

overstaying their tourist and study visas and information supplied by the Department of Home Affairs, South African Police and South African National Defence Force (Crush and Williams 2005:12, Tevera and Zinyama 2002:20). The fact that there is no coordinated effort of collecting data in all the regions makes it difficult to collect precise information about illegal immigrants in South Africa, (ILO, 1998: 8).

According to Solomon and McDonald et al, estimates of illegal immigrants in the country do not reflect individuals who have been deported several times, (Solomon 2000:2, McDonald et al, 2000: 824). ILO referred to it as “the revolving door” migrancy, (ILO, 1998: 15-17), which denotes the type of migrancy where immigrants that have been deported return to South Africa to face repeated deportation. Vigneswaran mentions that the “migration of illegal immigrants is circular and seasonal.” (Vigneswaran, 2007: 4).

Immigrants enter the country either as Tourists, some to buy goods for resale back at their country of origin while others are here to school and for employment in the agricultural sector, as petty traders or as unskilled labourers. From information gathered from some foreign nationals, in most cases, human traffickers are mainly the ones responsible for the sponsoring of many illegal immigrants from Nigeria into South Africa to front for them in illicit businesses such as hawking of hard drugs, Child prostitution, dealing in human body parts, fraud, credit card syndicates, car hijacking, robbery, and other horrendous crimes. Lack of employment Opportunity was making Nigerians and other Africans to migrate to South Africa and different countries of the world.

2.5.5 The Scope of the Influx of Economic Migrants:

In recent times, the terrific increase in the number of immigrants from Nigeria into South Africa through “legal port of entry or Illegal border crossing is not a new phenomenon”, (McDonald et al 2000:817, Solomon 2000:1, Crush et al 2005:12, IOM 2005:1). Due to the marginalisation of Southerners by Northern Moslems in Nigeria, who are of the belief that it is their birthright to rule in Nigeria, very many young men and women from the Southern part of Nigeria are pressured to travel out of the country in search of a better life. The unfavourable political, economic situations in Nigeria and war in other African countries are also exacerbating the problem. South Africa being the leading economy in Africa at present happens to be the best destination place in Africa when the intending migrant aspiration of travelling to America, Europe or Asian countries does not materialise.

Desperate illegal migrants from Nigeria, Zimbabwe, and other African countries who cannot bear the cost of obtaining all the necessary documents (International Passport visa etc.) for them to enter the country legally used to travel with the aid of migrant smugglers. They are usually guided by these criminals to jump through porous borders at Zimbabwe, Botswana, Lesotho, Swazi and Mozambique borders into South Africa in search of a better life. Some of these migrants became vulnerable to robbery, slavery sexual abuse and some killed by wild animals.



Figure 2.6: A woman climbs through a hole in the border fence between Zimbabwe and South Africa. Photograph: John Moore/Getty Images

<http://www.iupui.edu/~anthkb/a104/Kenya/africanmigration>. (Accessed: 18 Feb. 2017).

2.5.6 Social Dynamics of Migrants in South Africa:

The current wave of influx of Nigerians into South Africa legally or illegally can only be attributed to the quest for better condition of living, better employment opportunities and better wage conditions. This has significantly affected the socio-economic and political lives of the people. In fact, it is acknowledgeable to reiterate the fact that the wave has also affected South Africa as a receiving nation both positively and negatively

Thus, in consonance with Todaro's perspective, it can be concluded that people migrate due to compelling circumstances, which pushed them out of their places of origin, or traffickers or smugglers with fascinating but deceptive narrative of better condition of life lure them. They are also enticed by the returnees' flamboyant ways of spending whenever they

visit home. Unknown to the intending migrants, these returnees may be criminals who indulge in drug dealing or fraudulent activities in South Africa. They often come to their home countries to recruit fellow citizen men and women they can use for illicit businesses. Many Nigerians who migrated to reside in South Africa in recent years are stranded and suffering but they do not want to go back to their home countries because of shame and the hopeless situation back home.

From general observation, the social life of most vulnerable Nigerian immigrants in South Africa is such that make them to be on their toes most of the time. Due to the desperation to make money, these migrants indulge in legal and illegal ventures not withstanding their imminent arrest and deportation. The economic and political conditions in Nigeria pull and push factors and the conditions in post-apartheid South Africa, which often make desperate Nigerian immigrants to dam the consequence to migrate to South Africa. According to the assertion of Mello, "globalisation has led to porous borders due to growth in trade, communication and technology," (Mello, 2008: 20).

In reality, increases in the population of Nigerians migrating into South Africa puts pressure on available and under-resourced public utilities. Health services and residential facilities have been particularly burdened with a huge demand. The most visible impact of growing foreign population is probably the rise in squatter settlements in main urban centres. There are cases of unsafe and overcrowded downtown settlement areas where exposure to pollution and diseases are high. In general, the increasing foreign population has also brought increasing problems in the host country.

2.6 CONSEQUENCES OF MIGRATION:

Studies of consequences of migration are of equal importance as those concerning causes of migration. The effects of migration may be viewed from two perspectives. On the one hand, migration causes excessive urbanization, unemployment, income inequalities, ecological stress and population mal-distribution. On the other hand, migration is a necessary part of economic growth, equilibrating tendencies, facilitating industrialization, improving income distribution and introducing technological change in business sectors and in agriculture. Lewis is of the view that “migration grants the migrants the right of choosing their destination to improve welfare and economic benefit,” (Lewis, 2015:1). Generally, cross-border migration has a number of economic, social, cultural, mental and demographic impacts on both receiving and sending nations.

2.6.1 Economic impact:

In many cases, economic gain is the primary aim of migration. The economic gain acquired by migrants coming from underdeveloped countries to developed countries has an important value that can be transferred to their home countries in the form of capital, technology, learning awareness, knowledge, trade, goods, and services. The survey for Jakarta showed that “almost two-thirds of the male and female migrants reported to be better off after migration than before; and their success increased with the duration of their stay outside their home countries,” (Sethurman, 1976:94). This might be the reason Tiffen described the “positive value of migration as any work outside migrants’ home country which brings in capital and information as well as investment into the economy of the sending country which in turn can facilitate economic growth,” (Tiffen 1995: 48).

There are usually positive effects of migration in the immigrant's country of origin. One aspect is remittances that migrants send home (Adepoju, 2005:324; Oucho, 1998:109). Hence, the migration of a family member is a means of income diversification and reduction of risks. According to Brière et al, female migrants make remittances to their parents' households if the latter experience income crises; men insure parents only if there is no other migrant in the household (De la Brière et al, 2002). In general, migrants do all sorts of jobs mostly in the service and informal sectors in South Africa. They are mainly engaged in what can be termed, dangerous dirty and difficult jobs. In most cases, the local citizens do not want these jobs because they view such jobs to be too hard, disgracing or risky.

2.6.2 Demographic impact:

Migration has a significant influence on the population size of both receiving and sending countries. As Haas pointed out, an increase in migration is expected to reduce the population growth of the sending country while the population of the receiving country can increase drastically (Hein de Haas 2007:38). Moreover, because the majority of migrants are young men and women of reproductive age, there can be a predominance of older age groups with lower productive and fertility rates in the sending countries. The UN reported that migration, which is caused by population pressure, becomes age and sex selective. The result is a rejuvenation of the population structure of the receiving countries, leaving the sending countries with unproductive old men and women, (UN, 1991: 15). Moreover, some studies demonstrated that the age-selective nature of cross-border migration supplies receiving countries with more young adults, which in turn increase crude birth rates in those countries leaving their homes without hope of having

descendants who were supposed to maintain their family names, (Montgomery et al, 2003:118).

In South Africa, the age selectiveness of migrants from Nigeria made the country to be more conducive to higher productive and fertility rates than the sending countries. However, the unfortunate side of things is the non-inclusiveness of foreign nationals in the sectors of the country's economy building no matter how important their contribution may seem. The policy of the South African authority and her citizens, which excludes African immigrants from the opportunities of contributing meaningfully towards the building of the country, is tantamount to brain waist of migrants.

2.6.3 Impacts on basic facilities in Receiving Nations:

Migration has not only affected the demographic and economic profiles of receiving nations, but has also had different impacts on basic facilities in the country where migrants rushed into. The consequences of migration are numerous in the receiving country, among which are overcrowding and congestion, strain on the countries social services, rising food costs, worsening air and water quality and increasing violence, crime, illicit businesses, prostitution and disease are important elements to be considered (Adepoju 2006:29). The most visible impact of increasing the population of the receiving country is probably the rise in accommodation related issues and squatter settlements in the main urban centres within the host countries. This made Zhao to advocate for the removal of the artificial barriers that include high housing costs and regulations making it harder for migrants to rent houses in the cities, pushing them to suburban areas in their host country where lack of social services and police protection is pervasive, (Zhao 1999: 778).

In most cases, Nigerians migrants in East London do not reside in squatter settlements because of the language problem and fear of Xenophobia. They used to live in different parts of the city in houses situated in Quigney, Cambridge, Amalinda, but they often converge on communities within the city centres where they feel safe to do their businesses of buying and selling of all kinds of commodities. Those in the property business love renting out their properties to Nigerians, believing that they are hardworking people and that they can afford to pay their rent regularly. Migrants from Zimbabwe, Zambia, Mozambique, Congo, Ethiopia, Somalia, Kenya, and some other nationals can feel safe settling at squatter settlement areas because they can understand some of the South African languages.

2.6.4 Change of Culture:

According to Anderson, when people migrate cross-culturally to a country different from theirs, they tend to adjust their habits and belief systems, within a generation or two, if not immediately. These include changes in religion, clothing, ceremonies, and sexual behaviour (Anderson, 2002). However, Nigerians in East London, South Africa seem not to have been influenced by the culture of the people of their host country. The reason could be Nigerians living together and doing things together within their communities where they sell their raw foodstuff, holding their meetings, social gatherings, and ceremonies together. Although, Some Nigerian men are getting married to South African women, but due to what the author called “cultural lash” some of them are finding it difficult to maintain their relationship with the local ladies, but it seems to be working for a few of them. South African men and women are very strong cultural people as well as the Nigerians too.

Both nationals as black Africans have some cultural similarities such as lobola practice in marriage, but still have some cultural differences too.

2.6.5 Social Networks:

Kok et al defines migrant networks as sets of “interpersonal ties that connect migrants, former migrants, and non-migrants in area of origin and destination areas through ties of kinship, friendship and shared community of origin. They involve the flow of new migrants from their area of origin to the destination area and contrary flow of previous migrants returning home,” (Kok et al 2006: 227-234).

These types of networks are said to have functions such as stimulating migration, facilitating migration, discouraging migration and channelling migration.

(i) Motivating migration: The flagrant display of wealth by these migrants in their home country kindles the desire in their fellow citizens especially women and the youth to emigrate without taken time to find out the source of the wealth these returnee migrants are displaying. This underscores Hornby’s view of “motivation as being the reason why people behave in a particular way, especially that which involves hard work and effort,” (Hornby 2015:1009). At the end of the year or during the Christmas period, many Nigerians and other African nationals normally travel to their countries of origin to enjoy the festive season with their family. The Zambians, Zimbabweans, Malawians, and others within SADC region often cross the border with vehicles full of goods bought in South Africa, and that gives an impression that foreigners in South Africa are all successful. Nevertheless, this is not always the case, therefore, people outside South Africa should be told the risks and dangers of borrowing money on interest and leaving their schooling, business or

jobs to come and stay in this country illegally. I do not think it is a risk worth taking by any reasonable person these days.

(ii) *Expediting migration:* To expedite, according to Hornby means to speed up a process by making a process happen more quickly, (Hornby, 2015: 538). Networking is used to expedite migration by providing information about accommodation, job, and business opportunities in areas of destination to intending migrants. Networks make it easy for poor people to migrate, because human trafficking agents, drug lords, and fraudster syndicates do pay for migrants travelling to destination areas where they often find themselves being used for illicit businesses. They often do crime in their host country to be able to settle the amount of money owed to the human traffickers or smugglers. Although, their families, who believe that the migrants' success will help liberate the entire family from the crutches of pain, used to risk spending all that they have to sponsor some immigrants. Those who have been in the country before through networking can provide money to bribe officials and for agents to smuggle immigrants across borders in the case of those coming into South Africa from neighbouring countries within the SADC region. Social networks also provide emotional support, friendship and opportunities, where necessary, in order to help reduce the psychological impact of migration. If they are concentrated in one area, they create a cultural milieu in their place of origin.

(iii) *Discouraging migration:* Those who experienced very harsh and hostile conditions coupled with ill treatment usually disseminate information about the difficulty of getting jobs and about the extent of Xenophobia in destination areas. Such information will ultimately make those who are not yet in South Africa to view it differently. The terrible

conditions and ill treatment being meted out to legal or illegal Nigerian immigrants in South Africa should be broadcasted through the Embassies to Nigerians back home and to other African countries via the African union platforms. I am of the opinion that by so doing; many intending African immigrants will be discouraged from wanting to come and stay to suffer discrimination in South Africa as unwanted entities. Some contributors to this study claimed that most foreigners who often get killed by indigenes never get justice, they never get prosecuted and sentenced for killing a foreign national, but if a foreign national happen to kill an indigene in self-defence, he or she gets killed by a mob or rots in jail when arrested by the law enforcement agents. The author is of the view that a serious campaign should be made involving different stakeholders to discourage unprotected migrations into South Africa.

(iv) Channelling migration: Those who normally direct immigrants often direct the flow of migration to certain destination areas, hence the fact that migrants from a particular area of origin, as is commonly seen among the Igbos from South Eastern Nigeria, tend to cluster in specific neighbourhoods. Networks also help in channelling migrants into particular businesses, occupations or companies in the area of destination. According to McDonald et al and Solomon, “shared history, culture and kinship ties are responsible for tying people across borders. They share social identities, language and even political solidarity despite the borders,” (McDonald et al, 1999: 13; Solomon, 1996: 3).

Cross et al shared the view that “the majority of illegal immigrants have contacts in the destination areas,” (Cross et al 2002:13). The above mentioned observation was confirmed by the study undertaken by Klopper on the Southern Mozambique and South African borders where

social networks were seen to play a role in the migration of illegal immigrants, (Klopper 2006: 155).

From the general observations and views of previous authors on the social dynamics of immigrants in foreign countries it can be deduced that these dynamics are similar to what the author observed among Nigerian and other African migrants whose history, culture and kinship ties are responsible for tying them across borders, as they share social identities, language and political solidarity. As are the case scenarios of the Nigeria Igbos and Yoruba's in South Africa as well as other nations of the world, who continue to drum for solidarity supporting their quest for the actualization of Biafra and Oduduwa as sovereign states to be carved out from the nation Nigeria.

2.7 PSYCHOLOGICAL WELLBEING OF MIGRANTS:

The psychological wellbeing of traumatised Nigerian migrants in South Africa became critically important, in the view of the author, due to the general observations and the stories of some participants in this study. The difficulties they faced in the country have left some of them with emotional problem. According to Wilhelm Wundt, a physiologist and a philosopher, who founded the first psychological laboratory at Germany's university of Leipzig, whom Myers cited as defining psychology as a "science that seeks to answer all sorts of questions about us all that borders on, how we think, feel, and act" Myers also noted that in establishing his psychological laboratory. Wilhelm Wundt focused on the inner (covert) experiences of consciousness-sensations, feelings, and thoughts, introspection, the examination of one's own emotional states and mental processes (Myers, 1989: 4). Whereas, in 1920 to 1960, American psychologists led by John Watson redefined psychology as the science of behaviour. Their philosophy is that though,

science is rooted in observation, but you cannot observe a sensation, a feeling, or a thought; you have to observe how people's' outer behaviours are affected by external stimuli.

Therefore, with empathy, Psychological counsellors and Pastoral care givers will do better if by so doing, they will be able to assist emotionally wounded Nigerian migrants in South Africa to discover what they are deficit of within themselves, so that they can deal with issues affecting them spiritually, emotionally and physically. Having a settled mind is critical if they must advance progressively in their endeavours.

2.7.1 Sjaastad's Advance Human Investment Theory of Migration:

An advanced human investment theory of migration by Sjaastad treats the decision to migrate as an investment decision involving an individual, anticipated costs and returns over time. Returns comprise both financial and non-financial components. The latter include changes in "psychological benefits" caused by location preferences (Sjaastad 1962: 92). Similarly, costs include both financial and non-financial costs.

2.7.2 Financial Cost of Travelling to South Africa:

Financial costs include costs of getting a visa to enable the migrant to travel to South Africa. Some participants alluded to the fact that intending migrants often pay as much one thousand dollars (\$1000) to dubious migration agents to obtain a visa, before raising the transportation money, which is about a thousand dollars (\$1000) to fly to South Africa. Other expenses can amount up to additional one thousand five hundred dollars. The reality is that it is not easy raising such money, therefore most intending migrants have to dispose of their properties or family landed properties with the mind of replacing them if things turn out well for them in their journey to South Africa. Migrants who had jobs in

Nigeria before migrating to South Africa often forfeit their wages while in transit and such people used to feel very bad when faced with financial hardship along the way.

2.7.3 Psychological Impact of Nigerian Migrants in South Africa:

Psychological costs include leaving familiar surroundings, adopting new dietary habits and social customs, and so on. Since these are difficult to measure, empirical tests in general have been limited to the income and other quantifiable variables. Sjaastad's approach assumes that people desire to maximize their net real incomes over their productive life and can at least compute their net real income streams in the present place of residence as well as in all possible destinations; again the realism of these assumptions can be questioned since "perfect information" is not always the case, by any means.

Psychologically, the impacts of trauma experienced by Nigerian migrants in South Africa prior to resettlement is really damaging. It revealed that migrants' exposure to trauma might lead to a range of psychological reactions, which include Post-traumatic Stress Disorder (PTSD). Nigerian migrants experiencing the psychological effects of trauma may report feelings of fear of the unknown and sadness because of the bitter experiences they are confronted with on arrival in South Africa. The guilt of not listening to the true story they were told about Nigerians in South Africa do impact on them negatively, and for not paying heed to those who tried discourage them from migrating to South Africa.

Many Nigerians lamented over selling off their businesses and properties to migrate to South Africa. They alluded to the fact that some good spirited people tried advising them to discourage them from selling

up their businesses and migrating to South Africa, but they failed to listen; now they are regretting their foolish decisions according to them. Some Nigerian migrants are angry because of the ugly and bitter experience they find themselves having to deal with in South Africa.

The psychological effects on most Nigerian migrants to South Africa include stress, depression; worry and anxiety, confusion that often lead to some to substance misuse. Trauma related syndromes include significant distress or impaired functioning, often-involving intrusive thoughts and emotions about the traumatic events, avoidance, emotional numbing and hyper-arousal. Consistent and strong links have been made between pre-migration trauma and mental health in resettlement (Steel et al, 2002:188). Nevertheless, while acknowledging the importance of specific services for people from illegal or refugee backgrounds who have experienced torture and other traumatic events, effort should be made in order to assist them to cope with their (PTSD) condition.

2.7.4 Pre-Migration and Post-Migration Factors:

Research into the relation between pre-migration trauma and post-migration mental health suggests a dose-response association where the “severity of PTSD symptoms increases as migrants who became refugees’ get exposed to traumatic experiences,” (Fawzi et al., 1997:10). There are different types of traumatic experiences that impact negatively on Nigerian migrants in South Africa, such as human rights violations, shock of enslavement by fellow countrymen who use them for illicit businesses, threats to life, difficulty in obtaining legal documents, traumatic loss, fear of arrest and deportation, dispossession of personal belongings and evictions. Such experiences have been found to have

differential impacts on the emotional and mental health of some immigrants. One study by Steel et al on a migrants' refugee sample came up with the finding that "threat to life was a significant predictor of PTSD status, while threat to life coupled with traumatic loss can as well contribute to symptom severity and disability associated with PTSD," (Steel et al, 2002: 58). Additionally, co-morbidity plays a role, where individuals with co-morbid PTSD and MDD have worse long-term outcomes than migrant refugees with either depression or PTSD (Steel et al, 2006:64).

Depressive symptoms are pronounced among Nigerian migrants and often degenerate to migrants having mental health problem as they seek ways of resettlement within South Africa. In general, it is a common belief that time is a powerful healer when it comes to the issues affecting migrants in their resettlement process. According to Steel et al. who views, "the prevalence of depression and mental health problems drops significantly over the course of resettlement," (Steel et al. 2002: 360). However, the general observations were that most Nigerian and other African migrants who had experienced high levels of pre-migration trauma seem to have remained at higher risk throughout their period of staying in South Africa due to the perception, which suggests to them that they are not welcomed in this African country.

2.7.5 Effects of Psychological Symptomatology:

Taking into account the population-based study of Vietnamese refugees in New South Wales, "individuals who were exposed to higher levels of trauma remained at higher risk of mental illness after 10 years as compared to Vietnamese with no history of trauma exposure" (Steel et al., 2002: 1056). Although some other researchers have suggested a

curvilinear pattern, whereby vulnerable migrants, some of which could be refugees, have increasing levels of symptoms in the early stages of settlement, given the demands placed on resources, and then a subsequent decrease in symptoms when those initial stressors have passed. But Tran et al. in their work found depressive symptoms amongst adult Vietnamese American refugees increased over the first 10-to12 years of resettlement and subsequently decreased, (Tran et al. 2007:53). While others like Beiser have suggested different periods for experiencing greater levels of distress, including peaks around months 10 to 12 after resettlement (Beiser, 1988:145).

The differences in findings across studies seems to suggest that the relationship between early and later psychological symptomatology as it affects most Nigerians migrants in South Africa are not necessarily straightforward. There can be similar variations in the impact of traumatic incidents on the migrants when systematically examining individuals' specific clinical disorders. Greater psychological disturbance experienced by most Nigerians in South Africa because of the abuse, denial of legal permits and social exclusion policies targeted at Nigerian migrants. Because of the considerable inconsistency in reporting of PTSD conditions of migrants, the high levels of torture, torment, trouble and trauma they are facing on daily bases tend to influence them negatively.

Porter and Haslam found out that illegal immigrants and refugees had worse outcomes than their legal migrants and non-refugee counterparts. (Porter and Haslam, 2005: 294). They also found that illegal immigrants and refugees, within countries where migration is better managed, are kept in institutional accommodation with restricted economic

opportunities. Such migrants experience more distress than those who are allowed to participate in free economic opportunities within the host country.

Although Nigerian migrants within South Africa are allowed to do legitimate business freely, the issue of not giving legal permits to the majority of African migrants, and them being targeted for attack by indigenes whenever they are protesting for whatever reason, appears to be their main sources of distress and psychological problems. Realistically, the outlining of observed causes and consequences of cross boarder migration, in the light of empirical findings in different literatures, remains critical for this study.

2.8 THEOLOGICAL REFLECTION OF MIGRATION:

Theological reflection based on a mentoring relationship model is required to assist migrants who share the common characteristics of “being uprooted, homeless, and landless, seeking shelter in another place, and losing the protection of one’s rights, imprisonment, and deportation.” Archie Smith cited by Wimberly calls these persons Refugees, (Wimberly, 2000: 22). About 80% of about thirty thousand of Nigerians residing in South Africa are using an asylum document called “aduro” (Meaning, “to wait” in Yoruba Nigerian language). Many of them have become what Edward P. Wimberly calls “Relational Refugees” that need positive relationships with one or more individuals whose attitudes they can internalise in order to help them become full participants in life and to achieve liberated selfhood. (Wimberly, 2000: 23).

2.8.1 Relational Refugees:

According to Wimberly's view, "relational refugees are persons not grounded in nurturing and liberating relationships. They are detached and without significant connections with others who promote self-development. They lack a warm relational environment in which to define and nurture their self-identity," (Wimberly, 2000: 20).

Wimberly also articulated Peter Berger's and his colleagues' discussion about those who suffer from a "homeless mind." Their interest bordered on the ways people use images from social and economic life to shape their self-identity, people whose dominant self-image is that of a computer construct virtual worlds, (Berger, 2011: 70) Nigerian migrants in South Africa seem to have found themselves in a similar situation as described by Wimberly and Berger. Although they were not forced into becoming relational refugees, but they should be helped to recognise their emotional homelessness, which made them, withdraw into destructive relationships that exacerbated their predicament instead of alleviating it. Caregivers are expected to journey with them, and counsel them to see the need of restoring for themselves nurturing relationships that can address their emotional needs.

2.8.2 Mentoring as Mimetic Activity:

Wimberly described mentoring as a relational style of teaching where mentors avail themselves to help mentees develop the skills for living in a relationship harmoniously. Among relational refugees, mentors help those who feel homeless and alienated find an emotional, relational, spiritual, and cognitive home in this hostile world, (Wimberly, 2000: 33). He stated that to be a mentor is to teach by example while to be a mentee is to follow an example (i.e. that is to imitate). The word imitate is derived from the older term mimesis.

As cited in their work, black practical theologians, such as Romney Moseley and Archie Smith, engage in what they call mimetic theory to describe this process of social formation. They discuss ministry as “repeating acts of love.” They also highlighted ministry repetition or re-enactment of specific acts of caring, as well as the basic theory of mimesis, as being a form of relational practical rationality. Which did explain that “in a strong relationship with a skilled mentor or mentors, relational refugees are drawn back into nurturing community and are enabled to develop a healthy sense of self in the context of others,” (Wimberly, 2000: 31-32).

Alienation is what most Nigerians nationals living in East London and different parts of South Africa seem to be feeling within the country. The pressure from family members back home in Nigeria, oppression from their illicit business Bosses, the feeling of alienation because of the exclusive attitudes of host country government authorities towards them and the derogatory nametag ‘Amah-kwerekwere’ with abuse traumatises them and causes them great inner pain. Worthy, skilful, and compassionate mentors needed to journey with migrants as their shepherds, according to Gerkin for their deconstruction and reconstruction to happen according to Nick Pollard. This will enable emotionally damaged Nigerians and other migrants who have become relational refugees in South Africa to find new stories, scenes, roles, and attitudes to replace the negative life stories and experiences that are the fundamental causes of their alienation.

2.8.3 Christ’s model of True Faith:

Bearing in mind that the majority of the Nigeria migrants in South Africa are church going people who believe in the Lordship of Jesus Christ,

even though the way some of them live their lives does not depict what is expected of true followers of Christ. Christ modelled the life of true faith in Jehovah God here on earth, leaving His followers an example to follow. His instruction to them was that, "If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. I have given you an example, that you should do as I have done to you...If you know these things, happy are you if you do them," (John 13:14-17). Paul in his book to the Hebrew Christians portrayed Christ as "the author and finishers of our faith, who for the joy that was set before Him endured the cross, despising the shame, he admonished them to keep looking unto Jesus," (Hebrews 12:1-3).

It was believed that Anne E. Wimberly's received her inspiration from the above mentioned scriptures which made her to come up with this assertion that "nurturing faith and hope in God. Evocative nurture focused on Jesus continues to function in worship in ways that pose and answer queries about him that surface in the midst of the messiness. We sometimes experience life to be the evocative thrust of the method and content is to affirm or reaffirm our faith in the relational Jesus, by stimulating our recall of him as the Friend and Protector when all others have forsaken you." This could be the reason why Tacke cited by Louw came up with the view that "care of souls in terms of an involvement of our total being, with the Gospel acting as the mediating agent. This involvement occurs as an open dialogue, which should represent the care of God. The purpose of the care of souls is therefore to offer faith care in such a way and manner that the solution of existential problems should prove that faith care is in life care," (Wimberly, 2004: 2; Louw, 2005: 38, Tacke, 1975:32).

It became obvious that people follow mentors primarily because they see a life they believe they can trust and one they want to emulate. By faith, Pastoral care givers who are saddled with the responsibilities of rendering care to the emotionally bruised migrants within South Africa or elsewhere in the world, should first welcome God's discipline and thereafter respond with self-discipline. Once caregivers become willing to yield both to God's discipline and respond with self-discipline, they will definitely produce a life worth following. This will definitely prevent pastoral care providers from becoming merely psychotherapist, thereby neglecting the task of witnessing the true gospel of faith to traumatised and hurting migrants.

2.9 PRELIMINARY CONCLUSION:

The migration theories discussed in this chapter originated from a variety of disciplines. Different disciplines approach migration in different ways. A major criticism applicable to most migration theories is that no single theory offers a complete explanation for all migration phenomena (Viljoen, 2005). The above migration theories considered the historical, sociological, psychological and theological aspects of economic and other features applicable to migration, based on mainly western experiences. Regardless of this, the theories noted so far were used as a basic theoretical framework for this research and they will be evaluated based on empirical observations whether the western model of migration is applicable to this study or not. The next chapter deals with methodology and research design.

CHAPTER THREE

RESEARCH METHODOLOGY AND DESIGN

3.1 INTRODUCTION.

In this chapter, the important elements that are necessary when undertaking a research work are clearly outlined. It focuses specifically on the research design and methods employed for this study in order to answer critical questions, which ought to investigate the condition of migrants from Nigeria in South Africa, and how they are treated, to ascertain what could be responsible for the horrendous crimes they are accused of committing in their host country. A positive approach was adopted in this work because it advocated the application of the methods of the natural sciences to the study of social reality and beyond. Bryman and Bell are of the view that, “consistency is ensured by the strategy of dependability,” (Bryman and Bell, 2011:15).

Part of the complexity of migration research is a function of traditional methods of data gathering being seen as inappropriate, offensive and insensitive. This means that the research methods in such a study need to ensure sensitivity and sometimes creativity on the part of the researcher in order to access research participants who may be unwilling to be heard or known. This justifies recent calls by Berriene and de Haas for innovative context-based research methods specific to the circumstances confronting migration researchers, particularly in Africa (Berriene and de Haas, 2012).

The studying of social and psychological processes and people's attitudes requires the use of in-depth qualitative research methods. In order to establish consistent and dependable emigration policies and rules within South Africa. Qualitative method was sourced and developed to unravel the quest for a solution to migration related issues. Among Nigerians within their host country especially in East London, in the Eastern Cape Province of South Africa. This research, therefore, follows a qualitative approach in order to analyse, understand and describe in detail how the lives of Nigerian migrants are affected by the perceived abuse and social exclusion within South Africa.

Therefore, the purpose of this chapter is to outline and justify the research approach, delimitations, research methods, sampling methods and research design. The merits of qualitative research are explained in terms of developing an in-depth understanding. It was equally important to appreciate the weaknesses of qualitative research in due inability to offer generalisations to the whole Nigerian migrant population in South Africa. This can be used as a function of a small sample size.

3.2 RESEARCH APPROACH:

The research approach of the study was about the methodology or the underlying logic of the work. Castles in his work highlighted that methodology and methods are not the same thing. "Methods are the specific techniques used to collect and analyse data such as interviews, life-histories while methodology is about the underlying logic of the research" (Castles, 2012:15-31). His view seeks to answer epistemological questions such as: "What is knowledge? How is knowledge acquired? How can we know something to be true?" (Castles 2012:18). Since the selection of a particular methodology implies a

particular type of logic, the type of reasoning used in this research was inductive with an effort to come up with clarifications for the Nigerian migrants' perceptions concerning their lives in South Africa. "Inductive method acknowledges the researcher's background and subjective involvement with the research. Researchers are aware of their own mind-set and are conscious of their perspective," (Palmer, 2014:37).

The assumption of this approach was that no one objective reality was waiting to be discovered but that participants make and interpret their multiple realities as they interact in everyday life. Therefore, the way to uncover truth is to be close to research participants and spend quality time with them in order to gain an empathetic understanding of their lives. This way of viewing reality stems from the interpretive paradigm that relies much on Max Weber's argument on "*verstehen*" (which means empathetic understanding) and *hermeneutics* (that means interpretation).

From all indications, the choice of any research approach or methodology shows the author's worldview, aims and assumptions about the world and phenomena under research. According to Morgan and Smircich who elaborated that, "the case for any research method whether qualitative or quantitative cannot be considered or presented in the abstract. Because the choice and adequacy of a method embodies a variety of assumptions regarding the nature of knowledge and the methods through which that knowledge can be obtained, as well as a set of root assumptions about the nature of phenomena to be investigated" (Morgan and Smircich, 1980: 49). Therefore, due to the interpretive perspective, that heavily underlies this research; the author uses research methods that aim to understand how migrants perceive their

conditions and treatment in South Africa which frame their lives in the context of their plight. The other aim was to describe fully the lives of Nigerian migrants in part of East London, South Africa. Denzin and Yin maintain that interpretive research is best for answering the 'how' question (Denzin 2002: 349; Yin 2009). In this circumstance, the major 'how' question is: How do Nigerian nationals perceive their lives in South Africa given the largely presumed abusive and exclusionary socio-economic environment they find themselves in? The other one was: How do they survive in this environment? This research uses a small sample of 30 participants of migrant men and women who were studied in-depth. An in-depth study allows the author to understand the participants' perspectives and their lives in detail. It allows the author to move away from superficial explanations about phenomena to a deeper understanding of events. This type of logic varies from the deductive way of thinking; where the main aim is to experiment with existing theories or formulae in order to falsify them. It is also different in that the aim of the research work is to understand rather than to measure participants. According to Creswell, there are generally five qualitative approaches identified by qualitative researchers. They are as follows: ethnographic, phenomenological, case study; grounded theory and narrative research (Creswell 2007).

The above-mentioned approaches tend to study phenomena differently emphasising certain research methods. For example, ethnographic research emphasizes participant observation and understanding culture, while narrative research emphasises interviewing. Nonetheless, the methods are not wholly exclusive and may sometimes overlap, (Punch 2005). This particular study is placed within the framework of a case study where the aim was to understand Nigerian migrants as a case that

was holistic and bounded. This research can be termed as an intrinsic case study. Punch cited Stake who defined intrinsic a case study as a “Study undertaken to gain a better understanding of a particular case or a single case,” (Punch, 2005:144). Whereas, Yan in his work defined a case study as “an empirical inquiry that investigates a contemporary phenomenon in depth and within its life context, especially when the boundaries between phenomenon and context are not clearly evident,” (Yan, 2009: 18).

For this study, the methodology employed by the author was a qualitative research method. In which preparatory investigations and interviews were conducted using questionnaires in face-to-face situations. Interviews of this sort brought into the limelight ways in which abuse and socio-exclusion of Nigerian migrants precipitated their inclination to incriminating activities in South Africa. It is generally believed by about 95% of Nigerians and others who participated in this study that, the unreceptive attitude of South Africans towards black migrants and lack of will power of most corrupt law enforcement agents to fight crime was majorly responsible for the escalation of crime committed by foreign nationals within the country. High rate of crime and corruption impacts negatively on the economy and the social life of people in the society. Marshall et al cited by Patrick M stated that, “in carrying out investigations to find out what the key issues are in a research, informal interviews with people is key,” (Patrick M, 1990:22). Qualitative research aims at bringing an understanding to a research problem using the view of the local population involved in the research. According to Rubin and Babbie’s who explained, “Qualitative research method includes participant observation, direct observation and intensive interviewing,” (Rubin and Babbie, 2016:358). In line with the

above stated facts, the research method in this work was dealt with in three phases as stated below:

3.2.1 Exploring the Effects of Abuse and Socio-Economic Exclusion:

To explore is an act of searching thoroughly with the intention to discover something. By searching out and unveiling how Nigerian migrants are abused and discriminated against and its impact on the societies within South African communities, especially in the case study of East London in the Eastern Cape Province, progress was made towards finding meaningful solutions. Adequate attention was paid to the abuse, discrimination and socio-economic exclusion of Nigerian migrants and the effects in relation to their social behaviour. Just like Patrick M who cited Mead and Malinowski that lived among people they were studying; observed their behaviour as participants in the society; and combined this with some informal interviewing of members of the tribes that they studied closely, (Patrick M, 1990:65). The same way the author lived and worked among the South African people as a foreign missionary, in East London for the period of seventeen years. He visited and interacted with the South Africans and Nigerian migrants on a day-to-day basis. Through these interactions, he has been able to observe, learn and understand the behaviour of the indigenes towards African migrants. He has, as well, observed and experienced the condition most Nigerians find themselves in within South Africa and the unbecoming behaviour of the foreigners. That prompted the author to pay attention to what appeared to be migrant abuse, discrimination and social exclusion of migrants, in order to develop pastoral care models, which could be used to help those who were traumatised and were in pain to find inner healing.

3.2.2 *The Scope of Abuse on Nigerians:*

Based on the facts available, this research work on pastoral care for migrants from Nigeria in South Africa is thorough, in the sense that the author combined what he has observed, and experienced about their conditions and the way they are treated as foreigners in the land. The number of years the author spent among the South Africans in their communities, coupled with formal and informal interviews conducted among the indigenes that have different experiences and opinions about Nigerians will give us the real picture of how African migrants are treated in South Africa.

Such a situation must have prompted Brand's discussion on how a nation may choose to respond to emigration by creating different national narratives "ranging from complete exclusion to a full embrace of the development of a Diaspora," (Brand, 2010: 80). Variables that determine whether migrants from Nigeria are embraced or ignored depend strongly on the extent to which they represent a threat or challenge in the country of South Africa or elsewhere. Brand further argues, "If emigration evolved as part of the colonial relationship, the bitter memory of this experience alone may underpin a leadership disinclination to incorporate the emigrants in the national policies and story," (Brand, 2010: 85). The bitter experience of the apartheid regime, which the South Africans went through, coupled with the current high level of unemployment and poverty in the land, seems to have made the majority of the indigenes to be unwilling to embrace new alien settlers from Nigeria and other African countries. They are viewed as parasites that did not suffer the oppression of the apartheid regime, but are

trooping into South Africa now to experience the benefits of their freedom with them.

3.3 RESEARCH DESIGN

Shukla came up with the view that, “research design, in its actual sense, is the planned methods and procedures that are generally used by researchers to collect and analyse data which are needed for specific studies,” (Shukla, 2008:29). Through a qualitative approach, endogenous, explorative, descriptive, and contextual research, pastoral care and a counselling model will be designed to assist Nigerians as well as other migrants who are emotionally wounded and bruised to find healing. Those who are hurting and in dire need of a solution to the problem of neglect by their country’s embassy, and the government of the host country can be listened to and assisted. Through:

3.3.1 Qualitative Approach:

This research follows a qualitative approach, undergirded by a hermeneutical method. The understanding of hermeneutical simply means giving the victims of migrant abuse the opportunity to relate their interpreted experience of social and economic exclusions within South Africa through interviews so that many Nigerian migrants who were in pain walking around with uncontrolled anger and unresolved embarrassment in shame can be helped. Concerning issues of a certain nature, Glesne came up with the opinion that, “former subjects of colonization not only have critiqued what was written about their cultures, but also have revealed the assumptions of the gaze from outside, bringing attention to issues of interpretation and representation,” (Glesne, 2015: 19).

This piece of information with other information from previously discussed literature are crucial for the credibility of this research. The interpretations related by the represented victims will be vitally important for readers to understand the damage migrant abuse and socio-economic exclusion causes in people's lives. Wilson in his work also articulated, "Qualitative research relies on first-hand knowledge under natural conditions and on unstructured data collection methods in which the investigator is the primary instrument or tool for data collection. "It is also useful for research work in order to unveil, explore, describe and explain social psychology processes, themes and patterns, or a social world, culture or setting and to interpret life experiences in their natural context" (Wilson, 1993:217, 239). It became imperative to note that Qualitative research also gives us an insight and understanding into some aspect of social life. It does not generate numbers like quantitative research, but generates words as data for analysis through open-ended questions. Qualitative research aims at bringing an understanding to a research problem using the view of the local population it involves. Rubin and Babbie also added, "Qualitative research method includes participant's observation, direct observation and intensive interviewing," (Rubin and Babbie, 1993:358).

Based on the above mentioned facts, due considerations were made to ensure the components of research for this study were carefully selected bearing in mind the goal of the research questions, aims and objective being to explain how the author intended using the methods highlighted to go about this work. This also included the research tools to be used and appropriate research skills, the selection criteria, appropriate sample size for the study and the method of data analysis. The effect of abuse and social exclusion targeted at Nigerian migrants in South Africa were

examined critically in order to ascertain whether such treatment and the suffering condition could be responsible for some of the criminal activities many of the Nigerian migrants indulged in.

3.3.2 Social Construction:

Using qualitative research methodology in this study enabled the author to understand the social construction of the folks in the Nigerian communities in East London, South Africa. It also provided a good knowledge of the experiences of Nigerian migrants who were abused and the effects of being lured into criminal activities as a way of survival in South Africa. Wilson submitted, “Qualitative research relies on facts and knowledge under natural conditions. He viewed qualitative methods as being useful for a study in order to address certain purposes,” (Wilson, 1993:239). Wilson also believes that “a qualitative research design is used in order to explore, describe and explain a social psychological process, themes and patterns, social world, culture or setting. It also interprets life experiences in their natural context,” (Wilson, 1993:217).

3.3.3 Empirical Research:

Colaizzi quoted by Reata Tesch, argued that a distinction should be made between researchers who often use their own experience (reflexive form of phenomenology) and those who on the other hand use descriptive protocols from many subjects (empirical form of phenomenology). Her argument was that “An empirical phenomenological psychologist who indeed is open to all perceivable dimensions and profiles of the phenomenon that is being researched. Hence the experience of the subjects as well as those of the researcher is acknowledged as informative,” (Tesch, 2013: 40).

Nevertheless, from the authors understanding, all perceivable dimensions of migrants related issues and profiles of the phenomenon will be clearer when one-on-one in-depth interviews are done with the participants. Through that process, it will be possible for the author to observe participant's facial expressions, eye contact, body language and listen to regrets, surprises, deep pain suffered by those who were traumatised. In short, the interviewing process of empirical work refers to the fieldwork, the context in which the researcher interacts with the participants who are being interviewed.

3.3.4 Epistemology:

The author will be taking a post-modernist stance. According to the views of Glesne, "post-modernism argues that there are no universal truths to be discovered because all human investigators are grounded in human society and can only produce partial, locally and historical specific insights." She continues with the articulation, "Postmodernism is marked by globalization, the spread of information technology and the fragmentation of nation, states, whilst modernity is marked by a belief in science and technology as a means to solve problems. Under postmodernism, the grand theories which have been relied upon as explaining how societies work and how people develop and interact are subject to critique and distrust." (Glesne, 2015: 12).

The author is of the opinion that there is no such thing as neutrality in inquiry. He is of the notion that virtually all researchers often enter the research process with his or her own prejudices, strengths, shortcomings, pre-occupations, beliefs, social context, etc. whoever receives the produced knowledge is free to be sceptical, critical and analytical towards the produced knowledge, it can be appreciated, but

then be creative in contextualising the received knowledge. To create meaning from the produced knowledge, one has to deconstruct what one has received, but then be prophetic and contextual in the interpreted reproduction of it.

3.3.5 Unveiling the Effects of Migrants Abuse and Social Exclusion:

Interviews were conducted within the ambits of the selection criteria. Adult Nigerian migrants, staff of independent organizations handling migrants' related issues, local indigenes, men and women selected from various South Africa communities within the Buffalo City Metropolitan Municipality were also engaged in critical discussions to unveil the effects of migrant abuse and their social exclusion from the administrative policies of governance in the country. However, there was a need to also investigate the effects of abuse, discrimination and social exclusions in comparison with the way South African blacks were treated under the apartheid regime, in order to determine whether the level the migrant is involved in crime has anything to do with the way they are treated within South Africa. Most authors distinguished between some types of research designs, which were exploratory, explanatory and descriptive, (Smith and Albaum, 2010:23).

In this work the author observed, investigated, verified, and dialogued with the research participants in East London, Eastern Cape, within South Africa. Through interviews and observations, the research revealed if the way migrants were treated could be responsible for migrant's involvement in horrendous crime. The effect of migrant abuse and social exclusion among the research participants was verified. The present study is in line with the above- stated ideas. After exploring the life experiences of victims of migrant abuse and discrimination in South

Africa, meaning was given to their experiences and the guidelines to support those who were victims, was developed. This will guide pastoral care givers on how to render help to the traumatized migrants.

3.3.6 Descriptive design

Descriptive design was used to describe what was discovered while conducting the research interviews to investigate the condition of Nigerian migrants and how they are treated in South Africa. The experience of those whose intentions of getting a better life in their host country were adversely impacted by the current social exclusion pattern of treatment was examined to find out if such systems were responsible for migrant's indulgence in criminal activities. Basson & Uys assertion that "Collecting the accurate data on the phenomenon that is being studied is the most important consideration of descriptive studies," (Basson & Uys, 1991:38). Whereas DePoy & Gilpin's sentiment was that "individual research that yields descriptive knowledge of population parameters most often do have relationships among those parameters," (De Poy & Gilpin, 1998:305). Based on these articulated facts, the author was motivated to focus this study on the plight of those affected by migrant related issues in South Africa. A very clear description with models to guide the Clergy and caregivers who are in the position to help those who were emotionally bruised because of emigration related issues was provided.

3.3.7 Contextualization:

Findings of qualitative research should be contextualized in order to achieve the placement of data into a local area where data was collected. De Poy & Gilpin argued that "context specific is one of the central features of naturalistic inquiry that refers to the specific

environment or field where the information derived is based on the study which is conducted,” (De Poy Gilpin,1998:304). To ensure the contextualization of this study the author decided to explore the impact of abuse and social exclusion of Nigerian migrants by government and indigenes within South Africa. He also described the guidelines for supporting folks who were suffering and were in pain due to emigration related issues.

3.4 FIELD WORK:

The origins of modern ethnography are to be found in the late nineteenth century, when men like Verdon and Boas studied the ways of life of a variety of tribes that were included in the British Empire. These men were aware of the importance of recognizing that these so-called ‘primitive people’ had complex and elaborate cultures, which could be destroyed by the supposedly civilizing influences of the European powers, (Verdon, 2007: 433-451). The author who lived in East London for about eighteen years was able to do first-hand fieldwork in this study. Being a Nigerian who learned the life style of the South Africans, ate their food, also noted, and recorded his observations and the contributions of different participants about the condition of migrants in various South African communities.

In this study, the author explored the experiences of the Nigerian migrants in relation to the difficulties, stress and pains they underwent in attempt to source means of livelihood and permit issues. He got very close to the Nigerians in their communities and interacted with the indigenes that he sees as very hospitable and friendly people when things are normal, but become very hostile and brutal during bad times. As he embarked on a therapeutic journey with the migrants who

participated in this study, in a variety of situations the researcher was able to discover:

- Their predicaments and problems;
- Observed how they handled them.
- Participated in conversations with them;
- He watched their way of life as it flowed along with them.

This enabled the author to arrive with a pastoral care perspective that identified abuse, refusal of Home affairs to validate their permits and socio-economic exclusion of Nigerian migrants, which seems to be responsible for most the horrendous crime migrants indulge in within South Africa. In the fieldwork of this study, investigation was focused on finding out the level of abuse and the extent of socio-economic exclusion of Nigerians in governance within South Africa. Moreover, the side lining of Africans affected the concept of African renaissance negatively. To ensure the success of this study, the author followed the fieldwork stages as indicated below.

3.4.1 Gaining access into fieldwork

Fieldwork starts by first clearing the initial obstacles of being accepted into the selected setting or situation so that one can observe and talk to people about research questions, (Wilson, 1993:218). In this study, the author negotiated with Nigerian migrants in their communities including the indigenes, men and women who interact with each other on a daily basis to get permission to conduct this research. The clergy and NGO officials were also consulted to get their perspective of the subject under discussion. Access from outside and inside was negotiated to enable the researcher to recruit participants who were the respondents to his questionnaire during the study.

3.4.2 Moral and Ethical Stance:

In order for a researcher to pay strong attention to ethical issues bordering strongly around the research, according to Beauchamp T.L, “the principles of Autonomy, Beneficence, Non-maleficence, Justice, full disclosure of study purpose, informed consents, voluntary participation, and ensured confidentiality of all information obtained are all essential in a research study,” (Beauchamp, 2001:80). Without doubt, virtually all qualitative researchers are unanimous in promoting “good practice in research,” (Creswell, 2007: 69). For ethical reasons, the author decided subscribing to the point of good practice promoted by Creswell in this study.

- **Autonomy:** Autonomy implies the power or right of self-government. Philosophically, there is a common belief that “human will carry its guiding principle within itself.” Bearing this in mind, the author ensured that the rights of all participants in this research were upheld. In ensuring that ethical values were upheld, none of the participants was coerced into being part of the study. All participants, Nigerian migrants, indigene, Clergy, NGO officials accepted willingly to be part in this research work and no undue advantage was taken against any of the participants, because the paramount concern in this type of research is to protect those who had participated from unwelcome publicity and attention.
- **Beneficence:** Steven P. states that beneficence is action that is done for the benefit of others, which can help prevent or remove harms, or to simply improve the situation of others, (Steven, 2015:25). The result of this study will be beneficial to the victims of emigration related issues. Models, which were developed in this study, would be of immense help to migrants who were

emotionally disturbed because of unpleasant treatment in the host country. This was accomplished through the various ways that were found in this study to provide pastoral care and counselling for the victims of socio-economic exclusion of migrants in South Africa. The Clergy who were working among the migrants were empowered with useful information that would position them better in playing a priestly and prophetic role ministering and caring for side lined and neglected migrants.

- **Non- maleficence:** According to Steven, non – maleficence means to “do no harm.” Physicians and other professionals should refrain from providing ineffective treatments or acting with malice toward patients or clients, (Steven 2015:30). It is believed that this research on pastoral care with migrants within South Africa posed no threat to anyone’s life, as it did not make use of any therapy. The study involves interviews only and adequate measures were put in place to ensure confidentiality.
- **Justice:** Justice can be correctly viewed as the “quality of being just or impartial.” The principle of equity was upheld in this study. There was no segregation or discrimination in the selection of participants.

In carrying out the interviews, care was taken in the presentation of questions to the respondents. Although, migrant issues are very sensitive subjects of discussion in South Africa also in the whole world, but questions were structured and presented in a manner that would not provoke discomfort, fright, or anxiety in the respondent. Every care was taken to keep the respondent relaxed during the interview. For all the participants, informed consent was obtained and the principle of confidentiality upheld.

- **Disclosure of study purpose:** Behnke in his work came up with the suggestion that “instant disclosure be limited to achieve the purpose of appropriate professional consultations,” (Behnke, 2004:78). With this view, the author got inspired to share the purpose of the study with Nigerian migrants, indigenes, clergy, and NGO officials. Men and women who were aware of migrants’ related issues were invited to participate in this study. The types of interviews, observations and other types of data collection procedures, which were used in this study, were clearly disclosed to all the participants who were interviewed. The scope and nature of their involvement in the research project were also made known to them.
- **Informed consent:** For consent to treatment or required commitment to be meaningful, a person must be able to understand the information he is given, which must be sufficient to enable him to evaluate the available choices. He or she must also be given the free hand to make that choice. All the participants in this study freely consented to participation. None of the participants was coerced or unfairly pressurized to be part of this work. All of them were well informed about what was expected of them and at the same time were reassured that declining the invitation would not put them at a disadvantage. The consent to participate in this study was duly obtained from the participants. The migrants who are in South Africa legally or illegally, indigenes, Clergy, and other stakeholders who are saddled with matters that concerns migrants who were respondents in this study were notified that their participation was strictly voluntary and that they reserved the right to turn down their role to participate without any punitive measure taken against them. Participants had to fill in a

consent form (see appendix.....) understand the content of the consent form and then sign, if he/she agrees. Relevant principles that apply to this study reflected clearly in the consent form, and were thoroughly explained to the participants.

- **Confidentiality of all information obtained:** This implies being trusted to keep secrets, (Hawkins, 1996:94). Interviews were conducted confidentially where so desired and the interviewer at each given time took each of the respondents to respond to the set of questions outlined in the interview guide. The responses that were provided by the respondents as well as the notes taken during the interview were kept under restricted access. In addition, the names of the respondents were not included in the notes in order to protect the identity of the respondents. The interviewer maintained a neutral opinion during the interview and no attempt was made to influence any of the respondents to give a particular answer. The selection criteria for this study included Nigerians of different ethnic groups, Indigenes, Clergy and NGO officials, men and women of various age. Participants were of different academic qualifications, which to some extent influenced their reasoning during the study.

3.4.3 Population sampling:

In trying to make the correct decisions in choosing the group of people to select for research interviews, Mason intelligently articulated that, “the key question to ask is whether your sample provides access to enough data and with the right focus, to enable the researcher address the research questions,” (Manson, 2002: 134).

This appears to be in line with Flick’s view who rightly pointed out that qualitative approach is focused on persons or groups of people in order

to observe behaviour, gauge experience, and the like. He cited an example of interviewing people who have experience in living with chronic conditions. He reckons that the qualitative researcher will have “to go out looking for people who have made it in different intensity, for a longer or shorter time or with different types of chronic conditions,” (Flick, 1998: 27).

Although what Pearson found in common with previous studies of ethnic minorities in Britain, was that it proved difficult finding a suitable sampling frame for electoral registers. A sample was finally constructed by using the files of a local vicar and a list of West Indian parents, which was obtained, from a local junior school, (Pearson, 1981: 47).

However, the authors’ argument was that, the aim of selecting a sample that will be representative of the population about which he aims to draw the conclusions of this study would have to involve decisions about the group of Nigerian migrants, indigenes of South Africa, Clergy, Organisations saddled with emigration matters. The behaviours as well the social process through observation and interviewing of Nigerians in East London, Eastern Cape, South Africa were in the spotlight. In trying to ensure the trustworthiness of this research. The population that participated in the work consisted of migrants from Nigeria, indigenes and other stakeholders, men and women of different categories and cultures. The author clearly specified the criteria to determine which participant qualified to participate in this research.

3.4.4 The criteria for inclusion in the population:

According to Pollit and Hungler, when identifying a population, it is critically important to be specific about the criteria for inclusion in the

population. These criteria are referred to as eligibility criteria, (Pollit and Hungler, 1995). For this study, the eligibility criteria were as follows:

- Participants had to be migrants from Nigeria, men and women who are in South Africa legally or illegally. Those who do legitimate or illegitimate business in the host country.
- Indigenes of South African, men and women who are in support or against the presence of Nigerians and other African nationals in the country.
- The Clergy who are believed to be pastors responsible for the spiritual and pastoral care of Nigerian migrants.
- Non-government officials who are saddled with migrant issues. Those of them with an excellent understanding of the condition of Nigerians in South Africa.

3.4.5 Sampling Techniques: In this study, a purposive sampling technique and non-probability technique were used. Morse submitted “to obtain a purposeful sample, the researcher should select participants according to the needs of the study in a place known to be of the type that is wanted,” (Morse, 1995:149). This is the reason that the author drew his research population from the Nigerian migrants and indigenes of South Africa while limiting his scope to East London otherwise known as the Buffalo City Metro Municipality area. On the technique, Burns & Grove stated that, “the non-probability technique involves non-random sampling” (Burns & Grove, 1999: 147). The number of research subjects who participated in this study was determined through saturation of data as reflected by repeated themes.

3.4.6 Data Collection:

As far as this study is concerned, the methods of in-depth phenomenological focus on face-to-face interview, collection of field notes and collected information from field observations were used in carrying out this research. Occasionally, some questionnaires were administered telephonically. These methods are briefly described as follows:

In- depth phenomenological focus interviews. Polit et al refers to this method “as an individual or more persons having face to face interactions between an interviewer and those being interviewed in order to understand their life experiences or situations as expressed through their own words,” (Polit et al, 1995:201). In order to facilitate communication during interviews, the author presented his respondents who were participating in this study with some probing questions that were relevant for this work. Face to face, interactions with the research participants enabled the author to understand their experiences, which were expressed in their own words, and to seek how those in pain because of emigration related issues could be helped.

Field notes: Gilpin et al. stated that field notes are nationalistic recordings written by the investigator, which are composed of two basic components, known as:

(i) Observation, Recording, and Occurrences of events.

(ii) The recordings of the personal feelings, impressions and expectations of an investigator toward events, (Gilpin et al, 1998:201).

Wilson identified observational notes, methodological notes, and personal notes as types of field notes (Wilson, 1993:306). These field notes are explained briefly as follows:

Observation notes: The notes collected from observations made during fieldwork are a description of events experienced through watching and listening. These contain, who – who are the people in the situation, what

– what is the situation all about, how – how the situation affects the communities.

Methodological notes: Notes such as these are instructions to oneself, a critique of one’s methods and reminders about approaches that might be useful for research.

Personal notes: These are notes on an individual researcher’s own reactions and thoughts. Just as was in this project work, the author recorded all the experiences of Nigerian migrants, men and women who were affected by the abuse and socio-economic exclusion meted against them as new alien settlers in East London, Eastern Cape, South Africa.

3.4.7 Data analysis:

Brink refers to data analysis as in reality describing the data in meaningful terms. “Data analysis in its true sense requires researchers to be comfortable with developing categories of information and making of lists based on facts. A researcher should be open to the possibility of seeing contradictory or alternative explanations,” (Brink, 1990:155). According to Creswell quoted by Brink, “The recorded interviews should be transcribed verbatim,” (Brink, 1990:155). Creswell introduced the concept of eight-steps of descriptive methods, which the author deemed suitable for this study on pastoral care for Nigerian migrants in South Africa were applied. The eight-step method patterns were followed as shown below:

- **To have a sense of the whole gist:** The author ensured that all transcriptions were read through very carefully and ideas jotted down as they came to mind while reading to ensure that the lists of information in this study were based on facts.

- **Picking an interview:** The shortest and interesting interviews were selected after the author went through the information lists asking this overwhelming question, “What are these really all about”? Thinking critically about the underlying meaning and writing down any thoughts in the margin of the pages as he progresses before deciding on the final data.
- **Making a list of topics:** After the task of collecting data from the respondents had been completed, lists of all the topics were made. These topics were formed into columns that were arranged as major and sub topics.
- **Forming of codes:** This implies taking the list of topics back to the collected data; abbreviating the topics and codes before writing the codes next to the appropriate segment of the text.
- **Categorizing descriptive words:** In this work, the most descriptive wordings were discovered and converted into categories; and then total lists of categories were reduced by grouping related topics together.
- **Arranging abbreviations alphabetically:** After the final decision was made on the abbreviation for each category and the sorting of these codes alphabetically, data was then properly arranged in this study.
- **To analyze:** The data material belonging to each category was assembled together and preliminary analysis performed.

- **Recording existing data:** All existing data was recorded where necessary in order to ensure that the lists of information contained in this study were based on facts.

3.5 STRATEGIES FOR ENSURING TRUSTWORTHINESS:

Guba's model for trustworthiness namely truth-value, applicability, consistency and neutrality was employed in this research work to ensure the validity and reliability of this study, (Guba & Lincoln, 1985:89).

3.5.1 Truth-value:

According to Strydom et al, "truth-value seeks to measure the level of confidence the researcher has been able to establish in the truth of the findings from the informants in the context in which the study was undertaken," (Strydom et al, 2004:349). The author believed that truth-value could be established as far as this study is concerned through face-to-face contact interviews with relevant people who were adversely affected by the side-lining of migrants; from social economic benefits and stakeholders who were saddled with the responsibility of handling migration related matters in communities within East London, in Eastern Cape Province, South Africa. This method assisted the author to get the first-hand information relating to the experiences of those who were adversely affected because of immigration related issues.

The confidence the author have concerning the truth-value of this study is because all the informants are in one way or the other familiar with immigration related issues that affects migrants of different ethnic groups in South Africa.

3.5.2 Credibility:

Hawkins defined credibility as “being able to be believed or convincing, that is making a person feel certain that something is true,” (Hawkins 1996:107). He also believed that, “Credibility is an alternative to internal validity which has the main aim of displaying that the study was identified accurately and properly described.” On the other hand, De Vos et al arrived at a conclusion that, “applying the strategy of credibility will ensure the truth-value of a research work,” (De Vos et al, 2004:331, 351). They also observed that the “strength of a qualitative study is determined by its validity which explores a problem or describes a setting with a pattern of interaction in social groups.” This validity strategy was determined by the following criteria:

- ***Prolonged and varied field of research:*** The author had experience relating to the plight of African migrants in South Africa as an African migrant himself who happened to have traveled to different countries of the world. In this research work, he spent quality time with the respondents until data saturation was reached as reflected by repeated themes until no further information emerged.
- ***Triangulation:*** Erlandson is of the opinion that, “in triangulation, researchers should consult various types of sources for data collection in a study,” (Erlandson, 1993:115). In this research work, the sources consulted included various pieces of literature which provided insights into the topic under study; Phenomenological focused interviews of Nigerian migrants, South African indigenes, Clergy and NGO’s dealing with issues that affect migrants as well as field notes from which key information needed for this research work were gathered. Articles, information journals, internet searches were also the sources of information that guided the author in carrying out this study. The credibility of

this work and its findings are because the sources of information are from participants who happen to be aware of the condition of Nigerians and how they are treated in South Africa. Articles from proven writers on the subject under study were also cited and referenced.

- **Interview technique:** Face to face, interviews, which were used in gathering information for this study, have long been the dominant interview technique in the field of qualitative research. Kvale defined the qualitative research interview as an interview, whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena, (Kvale, 1983:174). Interviewing the Nigerian migrants who were in the center of ill treatment within South Africa makes this study authentic. The technique of meeting participants on a one on one basis and some within groups within communities added more strength to the credibility of this research work. The author also interviewed some of the participants telephonically.
- **Member checking:** In qualitative research, Creswel understands member check (also known as informant feedback) to be “A technique used by researchers to help improve the accuracy, credibility, validity and applicability of a study,” (Creswel, 2007). The researcher held follow-up interviews with the Nigerians and South Africans who were participants in this study after studying the identified themes. Having these sessions with those who gave information about migrant related issues in this study assisted in confirming the validity of the study, its findings and the interpretation.

3.5.3 Validity Issues:

Despite the fact that qualitative researchers agree that qualitative research must be valid, they argue that the criteria for qualitative validation are unlike those used in quantitative research. In the place of such terms as internal 'and' external validity, qualitative research is tested against the criteria of 'authenticity', 'transferability' and 'credibility' (Denzin 2002). However, Maxwell's argument was that validity is not typical of a research method but of research reports that are "reached by using that specific method in a specific context for a specific purpose," (Maxwell, 2002:42). He postulated three types of validity in qualitative research. Which are:

- Descriptive (concerned with giving an accurate account of what is studied).
- Interpretive validity (having the ability to provide the proper meaning of events as perceived by participants, i.e., providing an emic perspective).
- Theoretical validity (refers to categories identified, the relationships existing between these categories and explanations the researcher advances from the interpretations and descriptions given).

Adjudicating the validity of qualitative research is often a difficult task since the research is mainly based on the interpretations of the researcher's view of the participants' interpretations of their lives, in which the researcher's story tends to be an interpretation of interpretations of participants. Furthermore, every research report is written from a specific philosophical, racial, gender and class viewpoint informed by certain values. This made Riessman to warn that "all participants' stories gathered by researchers tend to be selective and perspectival, reflecting the power of memory to remember, forget,

neglect and amplify moments in the stream of experience,” (Riessman, 2008:29).

Undeniably, qualitative research has been sharply criticised for failing to guarantee validity, reliability and other criteria for judging the objectivity and scientific nature of research. Hammersley argued that “qualitative researchers must not accept what participants say at face value because sometimes what people say in interviews is not necessarily what they do neither does, it sometimes reflect their true feelings.” He further argues that, “In everyday life while people tell us their stories, we tend to accept what they say in confidence unless it conflicts with what we already believe, or unless we have some reason to doubt their narrative. By contrast, the researcher must be less ‘charitable’ in this sense; in other words, he/she must adopt a more sceptical attitude towards the information provided by informants. This is not just a matter of taking precautions against deliberate misrepresentations, though that is certainly part of it, but also recognising that people do not necessarily know what they think they know, that interpreting what they say is not always straightforward, and so on. Above all we need to recognise how both informants’ accounts and researchers’ interpretations of those accounts always depends on assumptions, some of which may turn out to be false” (Hammersley 2008: 99).

These sentiments expressed by Hammersley were clearly replicated in the case of one migrant who expressed his unhappiness with the people of South Africa when he could not win tenders from the government departments as a businessperson. He was murmuring and complaining bitterly of how Xenophobic the South African were, but the same migrant was heard singing the praises of the South African people the other time

he won a tender. Another example was that of a man who initially said he was tired of life in South Africa, he planned relocating to another country or back to Nigeria, the same man changed his mind and language when he got a decent South African woman he fell in love with.

3.5.4 Applicability:

Applicability refers to the level to which the “findings in a fieldwork are suitable to be applied unto other contexts and settings or other groups. These findings as well refer to the ability of generalizing the findings to larger populations,” (Lincoln, 1985:12). This made the author of this study, who correctly and distinctly presented the experiences of the Nigerian migrants, men and women who were negatively affected by emigration related issues for comparison, between the findings of this research and another situation. There is a common notion that, in qualitative research, applicability is believed to be favourably ensured by the strategy of transferability.

3.5.5 Transferability:

According to Lincoln, “transferability in a qualitative research is showing that the findings have applicability in other contexts,” (Lincoln, 1998:18). Davis also noted, “Transferability is the responsibility of the person seeking to apply the result of the study to a new context. In this way, the responsibility of the original investigator ends in providing sufficient descriptive data to make such similarity judgments possible,” (Davis, 2007:606). Due to these facts, the author was then persuaded to use the methodology of transcription of interviews, data collection and analysis, with literature review to ensure the credibility of this study. This ensured the usefulness of the study findings for other settings; meaning

that the findings were applicable in other settings. In order for the author to achieve transferability, the criteria below were followed:

- **Dense description:** Dense can be described as the proportion of bulk and compacted data collected in any study, This motivated the author to purposefully utilize the sample of Nigerian migrants and Indigene of the host country, men and women in East London within the Eastern Cape Province of South Africa to gather data on their experiences regarding immigrants' related issues. To a certain extent, the author of this study was able to comprehensively describe the methods that were used when dealing with different informants.
- **Consistency:** De Vos et al is of the opinion that the consistency concept in ensuring trustworthiness of a research seeks to establish whether "the same findings discovered in a research work would emerge to be same in another similar study with the same informants," (De Vos et al, 2005:331). They also believed that consistency is ensured by the strategy of dependability. While dependability is an alternative to reliability, which compelled the author to feel himself accountable for the changing conditions taking place in the phenomenon under investigation. This strategy enhanced the possibility of similar results if it happened that the study on pastoral care for migrants is repeated.
- **Neutrality:** Diebel stated that, the term neutrality implies that an inquiry is free of bias or is separated from the researcher's perspectives, background, position, or conditioning circumstances, (Diebel 2008). To ensure that neutrality was maintained in this work, the author resolved to remain connected to his experiences and emotions by allowing the Nigerian migrants and South African participants that were interviewed to share their experiences in

relation to the plight of Nigerian migrants without being influenced by him. The author constantly observed that the findings reflected the experience or views of the research participants on emigrant related issues within South Africa.

- **Conformability:** Lincoln & Guba viewed conformability as the degree to which the findings are the product of the focus of the inquiry and not of the biases of the researcher, (Lincoln & Guba, 1985). This in reality is about the concept of objectivity that stresses the need to enquire whether another study would confirm the findings of the research work done. The author is of the conviction that this work on pastoral care for Nigerian migrants in South Africa will in no doubt pass the conformability test.

3.6 PASTORAL CARE AND COUNSELING METHODS:

The author employed Gerkin's method of pastoral care of shepherding and Pollard's method of evangelism of positive deconstruction as guidelines for counselling, supporting and caring for those who were traumatized and emotionally bruised due to migrant abuses by families and indigenes of the host country, also the social exclusion through unruly practices of public officials and institutionalised bias. At individual and community level, Nigerians and other African migrants are devalued and stigmatised by most local South Africans and even by some people of the same nationality. To a certain degree, many Nigerian migrants participate in their own marginalization as they are divided along regional, ethnic and business lines.

3.6.1 Pastoral care of shepherding:

Gerkin in his grafted opinions directed our attention to the scripture, (John 10:14) where Jesus Christ, who is the role model of pastoral

caregivers, is portrayed as the good shepherd who knows his sheep and is known by his sheep. Gerkin's assertion as mentioned in chapter one was that, "this had painted a meaningful, normative portrait of the pastor of God's people. Reflection on the actions and words of Jesus as he related to people at various levels of social life gives us the model sine qua non for pastoral relationships with those immediately within our care and those strangers we meet along the way in life," (Gerkin, 1997:80). The author was guided by Gerkin's shepherding model of the prophetic role by pointing migrant abuse victims who were in pain to a hopeful future and playing the priestly role of caring for them. Wisdom was applied in guiding the victims who suffered abuse and social exclusion on how to apply the knowledge they had about Christ our good shepherd correctly. This was accomplished by taking a journey with those that were depressed and in pain due to migrant, related issues with a view to helping; them find inner healing and self-worth again. These were the pastoral perspectives, which were convincingly lauded in this work. However, where Gerkin is not able to journey deeply in reconstructing their lives, Pollard was employed to help with his pastoral care model of positive deconstruction:

3.6.2 Positive Deconstruction:

Pollard's method of evangelism of positive deconstruction was used in gaining entry into the lives of those who were emotionally wounded and damaged due to migrants' related issues. Nick Pollard's positive deconstruction is the process, which seeks to help people to deconstruct (take apart) what they believe in, so that they can carefully examine the belief and analyse it. "The process is 'positive' because this deconstruction is done in a positive way in order to replace it with something better. This method is contrasted with branch literacy criticism

known as deconstructionism, which has negative connotations. It is a positive search for truth,” (Pollard, 1997: 44).

This Pollard’s model of positive deconstruction was used to guide those who were depressed, damaged and in pain due to abuse and social exclusion to discover and develop the good gifting in them, discard their failures and the disappointments of the past. This helped them to put their faith in God through Christ’s suffering, pain and death on the cross in order to recover themselves and regain their self-worth again. This process led the author to interview those whom Wimberly Edward P called relational Refugees, who were affected by abuses and social exclusion to seek ways of helping them embark on a journey towards inner healing. Thereby fulfilling the manifesto articulate by Jesus Christ in (Luke 4:18); when He proclaimed that, “The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor. He has sent me to heal the broken-hearted, to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” Even when Christ’s audience didn’t like what He had to say or do, He moved on to the next town to continue His work (Luke 4:28-29, 43). He would not let anything drain His anointing or distract Him from His mission of liberating the likes of people Wimberly called relational refugees.

3.6 3 Identifying Means to Inner Healing:

In Wimberly’s term, “relational refugees refer to those who have become homeless primarily because they have cut themselves off from community, the community of the living and of the ancestors.” His proposed need of identifying means of mentoring to heal relational refugees and restore them to nurturing relationships that will enable

them regain wholeness again, liberated selves will be relevant for this work,” (Wimberly, 2000: 20-21). Possibly, this can be achieved through what Anne E. Streaty Wimberly termed the nurturing faith and hope which are spirited spiritual “homes” of worship where one sought, met and communed with God and those with whom he or she worshipped in ways quite difficult to put into words. It comes with a kind of care, of nourishment from which new meanings, purpose, and strength for Christian living comes, though not without a struggle, but will come indeed in the lives of sincere seekers. (Wimberly, 2004).

In an attempt to address the plight of migrants whom the author called ‘new alien settlers’ who happened to have alienated themselves from their family, community and leaving ancestors to live as either legal, illegal migrants or refugees in foreign lands like South Africa. Nurturing faith and hope in spirited worship that connects the sincere worshiper to his or her God is critical. The author expresses concern with these under privileged migrants who have been unfortunately deceived by the society into thinking that secluding themselves from family, community, and past generations will lead them into growth and life enhancement. As they get delivered from erroneous beliefs, to reconnect with the creator whose creative power is ever able to rearrange, reconnect, repair, revive and restore alienated souls back to the creators original plan for humanity, that will mean having them live their lives in dominion here on earth as intended by the creator, (Genesis 1:27-31).

3.7 PRELIMINARY CONCLUSION:

This chapter outlined the qualitative research methodology followed in this research and presented the justification for such an investigation approach. A qualitative research methodology is justified by the investigator's quest to comprehend, describe and explore in detail the lives of a sample of 30 migrants from Nigeria living in East London, Eastern Cape, South Africa. The essential for flexibility has been emphasised because the route of the research constantly changed as the investigation progressed. The need to capture the respondents' narratives also justifies the deliberate strategy to give them the space to express their views and feelings on abuse and social exclusion from South African society and their various strategies of surviving or dealing with marginalisation in their quest to live with dignity in a foreign land.

A qualitative approach is suited to answering questions such as, how do Nigerian migrants evaluate the quality of their lives within South Africa. Alternatively, how do they interpret the kind of treatment they receive from nurses or local South African property owners and neighbours? Such questions cannot be answered using a quantitative research approach as the deeper insights and interpretation may not be the focus of such research. This study can be viewed as a sample of how Nigerian migrants are treated in South Africa, through detailed rich in-depth appreciation of the lives of the 30 migrants from Nigeria being studied, the true conditions of Black African migrants within South Africa were ascertained as highlighted in chapter four of this study.

CHAPTER FOUR

NIGERIAN MIGRANTS: THEIR CONDITIONS AND HOW THEY ARE TREATED

4.1 INTRODUCTION:

This chapter presents descriptions of Nigerian migrants; the way and manner in which they are treated and their living conditions in South Africa. I will use Nigerians staying in East London as a case note. I will be tracing why and how they came to settle in East London, how long they have been residing in Southernwood, Quigney, Cambridge, Amalinda, and precisely the condition under which Nigerians migrants live within these areas of East London. It traces the origins of the migrants and shows the role of non-migrants, in this case, human smugglers or traffickers, siblings, partners, and parents, in the expedition of the routes of migration.

According to the current Chairman of Nigerian union East London chapter, there are approximately 1000 young Nigerians living in East London, while approximately 30,000 Nigerians are believed to be living in South Africa, from the report of statistic South Africa 2016 community survey. Whereas, the President of the Nigerian union in South Africa (NUSA), Ikechukwu Anyene, told President Goodluck Jonathan during his state visit to South Africa that more than 250,000 Nigerians are living in South Africa and that about 400 of them are in jail, according to the report given by Debo Oshundun/NAN of Premium Time, (Oshundun, 2013). The chairmen bemoaned the living condition of Nigerians in South Africa, which he tagged 'life of uncertainty' due to the fact that even officials of Home affairs no longer want to renew the asylum documents or temporary residence permits of Nigerians legal or illegal without cogent reasons.

4.2 Some Realities about Nigerian Migrants:

Nigerian migrants in South African streets and at different places where they hang around doing their businesses can be seen to be very emotional to people of other cultures, but their shows of emotion in public does not diminish their zeal to lay hands on something they can do to earn a living in their host country. Just as Smith alluded to the fact that “presumptuous potential migrants indeed respond to the urban employment probability by treating cross cultural migration primarily as an economic phenomenon,” (Smith 2002:427-450). Which in my view could be a reason why Nigerians prefer migrating to a far country like South Africa instead of urban areas within Nigeria or neighbouring West African countries.

Nigerians are people who migrated from the Republic of Nigeria, which is a country in West Africa that shares borders with The Republic of Benin in the west, Niger in the north, and Cameroon and Chad in the east. Nigeria is the most populous country in Africa, as well as one of the strongest economically, but her citizens are being pushed out to different parts of the world because of social-economic hardship due to bad governance. Nigeria is also a founding member of many international organisations, including the Commonwealth of Nations, the African Union, The United Nations and OPEC, although some argue that Nigeria seems to have lost her glory of the past. The population of Nigeria is approximately 188.5 million, its Capital is Abuja and their major religions are Christianity, Islam and African religion. The main languages in Nigeria are Hausa, Igbo, and Yoruba. In most cases, different tribes within ethnic regions have various dialects within these languages as explain by Aduwo who shared the view that the unity of bigger Nigeria is far better than divided and fragmented Nigeria.

(<http://www.inigerian.com>) (Accessed on the 22nd may 2018). The author also subscribe to a similar sentiment.

The majority of Nigerians, learned or unlearned, do understand pigeon language (which is a broken English) which migrants also speak when they migrate to other countries of the world.



Figure 4:1 Map of Nigeria: (www.nairaland.com). Accessed 18 March 2018. Nigeria has 36 States and a Federal Capital Territory.

It is possible to identify the ethnicity of Nigerians based on their physical appearance alone. Altogether, the ethnic groups of most Nigerians are not that different 'geographically speaking'. Nigerians are all 'negroes' and most of them are forest dwelling. Most of Nigerians share 'or at least supposedly share' a common ancestral ethnic group, and thus 'for the most part' they share similar facial structure etc. due to the part of West Africa they reside in. This could be the reason why most migrants from

West Africa see themselves as brothers and sisters in South Africa as migrants. Even when it happens that, they are people of different ethnic groups from the country Nigeria.

4.2.1 Ethnic groups and core Values that Influence Migration:

Ethnicity and cultural values coupled with networks do influence the decision of Nigerians who migrate either to South Africa or somewhere else. Nigerians are people from an extremely diverse state, with well over 1000 different ethnic groups residing within its territory. The four largest of these groups are the Hausa, the Fulani, the Igbo and the Yoruba. The cultural practice of Nigerians in South Africa is, therefore, every bit as diverse as one would expect from a country, which is a melting pot of people from so many different backgrounds. (Aduwo 2007). (www.inigerian.com) (Accessed 15-3-2018).

However, although it is not possible to guess ethnicity based on physical attributes 'since there aren't many that distinguish them', there are a few attributes found in certain Nigerians. For example, Fulani people 'and I mean real Fulani not the Hausa' are said to be almost 'North African-like', they are predominantly practicing Muslims. They do not normally migrate to South Africa like people from other parts of Nigeria who feel marginalised by the Hausa Fulani Muslims in Nigeria. Young people from South Eastern Nigeria claimed to be most marginalised group of Nigerians who like migrating to South Africa in search of greener pasture. The ethnicity of Nigerian migrants in South Africa can be identified by their attire and speech accents. Although, Nigerians in South Africa often complained about xenophobic treatment they are subjected to as they go about their daily activities, but they do not seem to be returning to Nigeria in a hurry. The increase in migration of people

from South East, South-South and South West of Nigeria to South Africa can be due to migration patterns, which have changed in the last two decades. Informed by: (i) the demise of apartheid and integration of South Africa within the SADC region; (ii) the reconnection of the region with the global economy; (iii) the growing economic challenges of poverty and unemployment problems in most African nations has led to the growing number of illegal migrants cross-border flows, (ILO 1998:45).

The migration of some ethnic groups of young Nigerians to South Africa in recent time is something of great concern. More so in a situation where we have the push and pull factors causing them to migrate from Nigeria to South Africa where they cannot get jobs nor are able to further their education. The great danger this poses is that the majority of these young migrants who were stranded in South African ended up doing crime to survive the harsh reality of life in the host country.

4.2.2 Concrete Background of Nigerians Migration to South Africa:

Migration of young Nigerians to South Africa can be a significant feature of livelihood in an economically depressed African country in search of improved living conditions. Vital to the understanding of the migration flow of Nigerians from an underdeveloped country to a more developed South Africa is premised on the traditional push-pull factors, which Lee described as “General schema into which a variety of spatial movements can be placed” (Lee, 1966:49). Push factors in Nigeria context refers to circumstances that repel young migrants from Southern parts of Nigeria in search of a better life elsewhere due to bad governance, corruption, insecurity, high rate of unemployment, low agricultural productivity, hardship, victimization, and marginalization. Whereas pull factor talk

about those conditions found in South Africa which attract migrants like Solo, Azu, Obia, Ola and many other Nigerians to migrate and settle in South Africa. Nigerians are in pursuit of a better life, such as hope of job opportunities, better income opportunities, the feeling of inner fulfilment from travelling abroad which has become the pride of every Nigerian family. There is no doubt that, apart from these factors, most Nigerians believe that South Africa will also offer them a chance to enjoy an improved lifestyle, which is not often the case for most migrants.

Without reservation South Africa, infrastructure wise is more developed than Nigeria, with a government system that is accountable; provision of services such as piped water supply, electricity, good road network and public services makes South Africa attractive to most young Nigerians. Even though the motives for migration are important in themselves, the means of movement are also of great importance. Improvements in transport systems and increasingly the awareness of developed infrastructures in South Africa through the media, was helped by improved educational standards, and are equally important factors to be taken into consideration when dealing with Nigerians migrating to South Africa. Seeing and hearing the superficial success stories about few people who were pushed from Nigeria, and pulled by a presumed better life in South Africa acts as motivations for migration to South Africa. When the motivation for out migration is one-sided, it usually creates excessive pressure on the receiving nations. Therefore, rather than targeting the migration itself, I am of the view that focusing on the contributing factors and its consequences will be better.

4.2.3 Patterns and Motives of Migration:

Due to the hardship many Nigerians are confronted with as a result of Barbarossa code type of military operation in their country Nigeria which Weber described as, “German Unternehmen Barbarossa code name for the German Military invasion of Soviet Union during World War II,” (Weber, 2000: 30). This must have prompted Adepaju who articulated that, “The volume of ladies migrating to South Africa and Europe appears to be growing in recent time, unlike how it was previously, when ladies were used to only short journey migration within the country in search of job opportunities,” (Adepaju, 2006:25). Even though the motive to migrate may be justifiable, Nigerian migrants appear to be okay with any patterns of migration in search of a better life for the migrants and their families no matter the risk.

4.2.4.1 Patterns: Nigerian migrants in South Africa most often engaged in step migration. Once they leave the shores of Nigeria and land at OR Tambo airport in Johannesburg, the first challenge that confronts them is security to a place of safety in a South African City or town. Many new migrants do not usually have any known person to pick them up from the airport, wrong taxi operators, or fellow Nigerians who are criminally minded often rob some of them of their belongings. Some victims are still struggling to recover from such ugly experiences. Affected migrants need pastoral care and counselling to heal. As some new migrants who tried settling down in South Africa, usually, they find it difficult coming to terms with the very high cost of living in Johannesburg, Pretoria, Durban or Cape Town.

If it happens that they are not able to cope with the fast and very expensive lifestyle in South Africa’s bigger cities, some migrants often resort to relocating to smaller cities like East London, Port Elizabeth and

other towns and cities in different provinces. East London and some other cities in Eastern Cape happen to be a place most Nigerian migrants believe are more cost effective and peaceful in comparison to above mentioned towns and cities in South Africa. Although, East London may not have as many socio-economic opportunities as other bigger cities, but these Nigerians preferred settling there, which tends to validate Barke et al views that “migration occurs in phases”, (Rossi et al 1993: 1239). These phases of migration can as well be likened to the stages the Israelites went through before they finally got to Canaan their promised land, (Exodus 3:7-9, Joshua 21:43-45). The above stated sentiments appears to be similar to how Nigerian migrants move from Johannesburg, Cape Town, and Bloemfontein to East London on their own or by their human smuggling or trafficking masters’ decisions.

4.2.4.2 Motives: In most cases, it is the South Eastern and South Southern indigenes of Nigeria that are often seen migrating from their indigenous homes to all over the Northern and Western part of Nigeria, before seeking ways of migrating to South Africa in search of a better life if the first option to migrating to Europe fails. According to Ravenstein’s conceived idea in 1880s, which was considered as a pioneer work in the field of migration when Ravenstein advocated that migration law was a “Tendency that most of the migrants move short distances whereas, few go long distances. The tendency is known as distance decay”, (Ravenstein, 1885: 167). This might have prompted people like Rhoda who articulated that, “These laws comprise of set of migration generalisation, with characteristics of migrants, their patterns that motives migration,” (Rhoda, 1979:12). One can see sense in the sentiments shared by both author as we observe the rate at which young Nigerians migrate to Europe or America, and South Africa, where they

believe they can make so much money. From the look of things, Northern indigenes of Nigeria are less migratory; it is mainly those from the Southern part of the country that are leaving in droves.

Nigerians who migrated viewed South Africa as their preferred migration destination in Africa with great centres of commerce and industry where they hoped to work or do business in order to make some money with which they could meet their needs and solve the financial problem of family members who are experiencing severe hardship. From all indications, economic reasons are predominant among the push and pull factors of young Nigerians migrating to South Africa. Generally, Ravenstein's basic immigration laws cited by Humgwe have since been systematised and expanded by many investigators and the importance of the economic motive in the decision to migrate in spite of the risks involved. The negative influence of distance and the process of step-migration was supported generally by experiential evidence, at least in some countries like South Africa where many Nigerians love migrating to when their plan of migrating to America or Europe fails.

4.2.4 Networks of Nigerians in Migration:

There are always connections and networks between migrants and non-migrants, which according to Kok et al who defined migrant networks as, "sets of Interpersonal ties that connect migrants, former migrants, and non-migrants in area of origin and destination areas through ties of kinship, friendship and shared community of origin" (Kok et al 2006: 227-234). Similar networking is evident in the demographic profiles of Nigerian migrants in South Africa, which revealed that the majority of them are young males more than females who are below the age of 50 years. This tends to demonstrate what Montgomery et al alluded to in that, "Age selectivity nature of cross border migration supplies receiving

countries with more young productive adults that can contribute towards the growing of the economy of the host country”, (Montgomery et al, 2003:118). The roles of modern day slave masters who are human smugglers and traffickers extend to where newcomers are assisted with food and accommodation, through tribal and family networks. In addition, business connections cannot be underestimated, because the network or cliques new migrants affiliate with on arrival in South Africa do influence how they live in their new terrain.

There are also skilful young Nigerian migrants who feel excluded from social economic activities from when they arrived in South Africa. For them to seek ways of survival in the host country, some of them ended up joining wrong networks of drug dealers, cyber-fraud stars, and other deviant behaviours. Pastoral care providers and counsellors are required to guide desperate but confused migrants against joining bad networks; this can be in the good interest of South Africa and the continent of Africa. If wrong associations and networks are allowed to thrive unchecked, this can lead to the danger of strengthening the acts of wickedness and wrong networks among angry migrants. I am of the view that the government authority appoints coordinators who can relate with migrants in order to build strong networks of skilful and experienced African migrants in collaboration with citizens of South Africa for nation building and growth in the South African economy.

Most young Nigerian migrants in South Africa are in networks of some sort. Some of the networks that promote good ethical behaviour should be encouraged, such as religious networks that instil good moral values in migrants, Ohaneze that promotes peoples culture, home state meetings that encourages ethnic unity, and legitimate business

association. But other networks which are bad and dangerous to the state, such as drug dealers' networks, cyber-crime, armed robbery, Gangsterism, IPOB indigenous people of Biafra, etc. should be investigated and put on check or dismantled. Deserving migrants in South Africa should be shown acceptance and recognised for receiving permits. A detailed record of migrants should be taken, where they live and what they do to earn a living should be filed. The Monitoring of various networks of migrants in South Africa can go a long way in assisting the government authority to checkmate their activities in communities. The idea of government authorities being passive as if these young African migrants do not exist seems to be complicating the issues and making them feel excluded and isolated.

4.2.5 New Trends in Migration of young Nigerians to South Africa:

The trend in the migration of Nigerians to South Africa has changed. This recent interest is the Trafficking and smuggling of young men and women who are uneducated or high school leavers sponsored for the drugs business. Those that are trafficked under an apprenticeship arrangement as drug mules and hawkers in South Africa. These masters pay their bills; thereafter subject them to involuntary servitude. Their passports and other immigration documents are withheld all through the period they are supposed to serve. This period can be up to two or three years, depending on the arrangement with the young enslaved migrants' family. On the other hand, those who were smuggled are people imported into South Africa in ways, which involve the deliberate evasion of immigration laws. This offence includes falsification of travelling documents, bringing illegal aliens into the country, as well as, the unlawful transportation and harbouring of aliens already in the country for outrageous fees. (McDonald, David, ed. 2000).

For the purpose of this research, the trends in the migration of Nigerians focused on the following aspects, i.e. migration of both Nigerian men and women of a certain age from different ethnic groups, their involvement in illegitimate business, residence permits with asylum seeking, human trafficking or smuggling. Due to political instability and socio-economic meltdown because of a fall in the international oil price, coupled with many years of military misrule as highlighted in chapter two of the study some young Nigerians were pushed to migrate to South Africa as asylum seeking refugees. Whereas, some others were smuggled or trafficked into the country by human trafficking. This tends to validate Aklilu et al conclusions that, “Factors such as war, ethnic conflicts, and discriminatory government laws produces much cross border migration in the third world,” (Aklilu, 1993:29). Without doubt, desperate Nigerian young women and men who were pushed out of their country do not relent in travelling out once any one comes with the promise of wanting to take them abroad without them bothering to investigate the condition of earlier migrants.

4.2.6 Horrible Experiences of Trafficked or Smuggled Migrants:

Human traffickers and smugglers that bring young Nigerians into South Africa usually deal with them horribly as if they were their slaves. The traffickers often extort money from their victims who are desperate to travel abroad with the hope of having a better life in a foreign land.

Smuggling and trafficking are not interchangeable terms. Smuggling is transportation-based and involves movement. Trafficking is exploitation-based. (dailyworld.com/story/opinion/columnists/2017/09/06) (Accessed on 19-9-2018). Those who are trafficked into South Africa are in most

cases used as drug mules and hawkers, cyber-crime, prostitution. The way and manner Nigerians who are victims of human trafficking are treated in South Africa by their slave masters is what the author views as “modern day slavery”. Their slave masters are drug dealers and fraudsters who use them for illicit businesses that often lead to some of them ending up in jail or being killed. Smuggling is a crime against the integrity of South Africa’s borders. Smuggling of people from Nigeria to South Africa requires movement within and around borders.

The bitter experiences of slavery which human traffickers or smugglers usually subject new Nigerian migrants to, coupled with pressure for money from family members back home could be a contributing factor that often lures Nigerian migrants into the act of criminality. Most Nigerians reason for migrating to South Africa is given as mainly economic, particularly for males while the few Nigerian women often migrate to combine studies with business and others to join their husbands who had migrated earlier. Due to the high rental charges by property owners, coupled with high cost of living and the pressures they face every day in South Africa, this could help us understand why some who were ordinarily good people resorting to crime and deviance behaviour to cope in difficult situations. The majority of migrants who remit money at least once a year, often do so as a result of pressure from family members back home in Nigeria even when they are still struggling financially in South Africa. This shows how the survival of the migrants’ household in Nigeria is connected to remittances, which is in most cases a household coping mechanism. It also explains reasons why most migrants are under pressure from family members to remit money home.

By exploring coping mechanisms of Nigerians beyond their quest for a means of livelihood, one can understand how the specific coping mechanisms such as; church membership, business network and tribal meetings could either decrease or increase the level of discrimination, and stigmatisation in the marginalisation of individual migrants. The reality is that Nigerians and other African migrants are aware of the devalued black migrant identity as '*Grigamba or Makwerekwere.*' Such tend to validate Morris' assertion which reveals that "most African migrants are feeling the verbal and sometimes physical sting of rampant anti-foreigners' sentiment", (Morris, 1998:21). These situations hardly encourage immigrants' integration into the local communities from my observations.

Although, notwithstanding the derogatory language of the citizens toward Nigerians, they are known for displaying a bold and brave character in declaring their Nigerian-ness. For security reasons, Nigerians do not bother to live within the local communities. They live and do their business within their own formed communities at California, Oxford, Southernwood and Quigney. Usually, Nigerians do not bother themselves looking for a job in the South African labour market; because they have the notion that there are no jobs for black migrants most especially Nigerians in the public sectors. Although, some migrants from SADC region can be lucky to find a job by camouflaging to behave as if he or she is a South Africa through speaking of the local language. Such people can stand a better chance of getting a job in an organised set up or Businesses establishment.

There are two coping mechanisms, which tend to demonstrate how some migrants have given up trying to gain acceptance from both their

migrant linkages and the local citizens. These approaches are by them: 'keeping to themselves' and 'living within their means in their formed communities'. These devices reflect the level of isolation and substance abuse most Nigerian migrants indulge in because of their traumatic experiences due to the unpleasant situation they unfortunately found themselves in South Africa. Some ordinarily good Nigerian migrants end up being introduced into the drug business and other illicit businesses.

From my observations, the assessment of the migrants' perceptions of their present circumstances and their future is part of understanding the extent of migrants' abuse that incorporates discrimination, stigmatisation and marginalisation. In this respect, as Atkinson cited by Hungwe argued, "if people's current way of life does not ensure better future prospects then they can be regarded as excluded entities," (Atkinson et al, 1998, Hungwe, 2012). I tend to share the same sentiment as I view how most frustrated and hurting Nigerian migrants are when their current ways of life do not ensure better future prospects. Couldn't this be the rationale behind most of the unlawful activities, which Nigerians whom I call new alien settlers indulge in within South Africa?

4.3 PERFORMANCE OF MIGRATION:

There are elements in the performance of migration according to Lee who divided what triggers migration into push and pull dynamics. "Push" element as (elements that associated with migrants' area of origin), "Pull" factors as (factors that associated with migrants' area of destination), intervening obstacles and personal factors (Lee, 1966:50). Following afterwards is how these migration performance factors influence migration of Nigerians to South Africa;

4.3.1 The Dynamics in Nigerians Migration to South Africa:

There are push factors associated with Nigerian migrants' areas of origin responsible for the act of migration happening among people of South East, and South Southern Nigeria. Migration of these Nigerians can be considered as an important feature of livelihood within economic crisis ridden Nigeria in pursuit of better living standards in a country like South Africa. Central to the understanding of migration of Nigerians to South Africa is that the flow is based on the belief that South Africa is better developed than Nigeria. This often reflects on the traditional push-pull factors, which are negative forces, which repel or push Nigerians from their country to South Africa where they believe that gold is picked on the streets.

In a situation where Nigerians are migrating to South Africa in droves, push factors then refer to circumstances in their country that repel them from home in search of a better life in South Africa. For example: Political uncertainty; Insecurity; Marginalisation of people from the Southern part of Nigeria; economic meltdown due to fall in crude oil price; Terrorist attacks by Delta militant group and Boko Haram; Republic of Biafra agitation by Igbos; low agricultural productivity, unemployment, hardship, family problems. The condition of most Nigerian migrants in South Africa seems to be worse than the condition under which some of them were in Nigeria. One can understand why the majority of those complaining about the hostile treatment meted to them in the host country, are not in a hurry to go back to Nigeria. One will always see Nigerian migrants without valid permits running to escape an arrest whenever the police and immigration officers are in operation to check for those who are in the country illegally.

4.3.2 Conditions that Attract Nigerians Migration to South Africa:

Those conditions found in South Africa, which attract Nigerian migrants like Solo to migrate to South Africa. Most Nigerians migrate to South Africa in search of a better life such as: Safety and security; hope of job opportunities; better income opportunities; schooling, pride of inner fulfilment for travelling to a foreign land. Most Nigerians believe that South Africa will similarly afford them the opportunity of an improved standard of living and provide them with enough money to solve the financial problems of their families.

Since South Africa is better developed than Nigeria with better infrastructures, the delivery of better services such as piped water supply, electricity, a good road network as well as good municipal amenities made South Africa to be more attractive to Nigerians. It is good to know that the means of movement as well as the motives for migration are in themselves very essential. Media reports about the developments of infrastructures, transportation systems in South Africa, and how such developments are helped by an improved standard of education, are as well essential elements to consider as one tries to deal with issues of Nigerians migrating to South Africa. Some Nigerians get tempted to leave whatsoever they are doing in Nigeria to migrate to South Africa, due to them hearing the success stories about a few people that left Nigeria and migrated to South Africa. The thoughts that there are positive forces that either hold people in their area of origin or pull others to an area of interest can be noticed by how individuals react or respond to their conditions in life.

In some cases, the factors that are associated with a person's area of origin that are different from his or her destinations are often "Ruled by personal factors, which affect an individuals' starting point which either facilitates or retards migration" (Lee, 1966: 51). Just like the case of a

young Nigerian who was doing very well in his technical business in Nigeria, he was able to build an upstairs house at his home from the proceeds of his business. He decided to sell off his well-paid business of fixing injector engines to migrate to South Africa, because he heard fake success stories of some Nigerians that came to South Africa. Since he migrated to South Africa, life had been very tough for him, until he died on fifth of September 2018 and his body was repatriated back to Nigeria in a coffin.

Migration was regarded as an adjustment mechanism in the Harris-Todaro model, through which migrants normally distribute themselves amongst diverse labour marketplaces, most of which are often situated in city areas and some in the countryside as they try to maximize their income flow (Harris-Todaro, 1976:86). In reality, Harris-Todaro's above-mentioned model highlighted that decisions to migrate would be arrived at by migrants taking the likelihood of joblessness or envisaged business challenges in the destination areas. Just as if the late Nigerian migrant migrated even though his income in Nigeria was more certain than the life of uncertainty he found himself in in South Africa. Unfortunately, such has become the case of most Nigerian migrants in South Africa who left their better life conditions, businesses and jobs in Nigeria to migrate to South Africa where they are now experiencing bitterness.

This tends to validate the ideas of Neuberger and Brown quoted in Kasahun (2000:11) which assumed primarily, that, most migrants are "pushed or pulled out of a place of residence or country of origin by a combination of unfavourable forces to a more developed area. These forces often make continued residence undesirable or uncomfortable. Most Nigerians are induced to leave Nigeria for South Africa (pushed & pulled") by the believed attractive situations in South Africa despite

media reports on xenophobic attacks and the struggles in getting legal residence permits. From time to time, as the enticement to migrate is distorted, it often creates excessive pressure on the receiving nations. Consequently, it is preferable to focus on the factors that cause migration in African countries and its consequences, rather than targeting only on migration as an issue.

4.3.3 Hidden Factors in the Migration of Nigerians:

The hidden factors in Nigeria that tend to push young people to migrate to South Africa seem to be strongly related to poverty, unemployment, political tension, marginalisation of certain ethnic groups, and dilapidated infrastructures. Despite the restrictive immigration policies put in place by the South African Embassies in Nigeria and Department of Home Affairs in South Africa. Also in American and European Embassies to stop Nigerians from migrating to their countries, desperate Nigerian nationals, still risk travelling to South Africa by road, air and to Europe on lifeboats even when they are aware that many Africans are drowning in the Mediterranean Sea. Some also die on the way where crocodiles on this most dangerous trip eat others up.

According to Smith et al who alluded that “Presumptuous potential migrants indeed respond to the urban employment probability by treating cross cultural migration primarily as an economic phenomenon,” (Smith 2002:427-450). In an attempt to tackle the economic problem in some families in Nigeria, there is a common practise of family members agreeing together to sponsor a family member to travel abroad. They either sell the family properties to finance the trip, or hire the service of human smugglers or traffickers. They usually do this with the hope that

he or she sponsored will bail the family members out of poverty. Some migrants or their families do borrow money with interest to send family members abroad to make money.

Imagine the pressure those sponsored migrants will be under in trying to meet up with the challenge of bearing the financial burden of his or her whole family. Could this be part of the reasons why some Nigerians who are stranded and suffering in South Africa do not want to go back home, because of the fear of not having the expected money to solve the family poverty problem? Some other migrants become victims of human trafficking when desperation to travel abroad sets in.

Most human traffickers and smugglers mode of operando is to get into ritual blood covenants secretly with their victims in order for them not to abscond until the amount of money spent on them is paid up three to four fold. For some, until the number of years assigned to them is completed. (Such rituals can be performed by hired witch doctors for a fee). Most Nigerian migrants usually abide by the terms of these rituals in fear; due to their superstitious belief that whosoever violates the terms of such a covenant will die. Holy Spirit filled care givers are desperately needed in tackling issues of this nature. Migration has truly become a universal worry; more so now that many countries are adversely affected either as derivation, destination or transit points. The mafia groups of Profit-seeking criminals who are human smugglers and traffickers that are in the business of moving migrants across borders and between continents are a very dangerous and deadly set of people who use magical powers, charms and diabolical powers. They are willing to bribe their way through or kill who so ever tries standing in their ways.

These criminals have networks of corrupt officials at Embassies and Home Affairs, Border Posts, police, political leaders and witchdoctors. Smuggled or trafficked migrants are vulnerable to exploitation and abuse and exploitation as they perform their duties of robbery, drug trafficking, prostitution, cyber-crime, hired assassins, working as artisans, etc. for their slave masters. These migrants are expected to do whatsoever their masters instruct them to do, no matter the risk involved. If it happens that these victims die at the point of duty, these slave masters do not care, when victims are arrested, part of the oath is that they must not reveal the smugglers or trafficking masters to the security authorities.

The problem of having some Nigerian drug dealers and others who became criminals due to pressure for money to pay the traffickers or smuggler should be tackled. Some of these migrants are in jail, some sick, depressed and emotionally destroyed, this should be something of great concern to skilful pastoral care givers and counsellors in South Africa. The safety and even the lives of these vulnerable Nigerian migrants are often put at risk when they are being moved to their destination countries by sea, road and air or become illegal immigrants in the host countries as it is in the case of many Nigerians in South Africa these days. It has become difficult to determine the accurate number of illegal immigrants in South Africa, which is exacerbated by the secret nature of entry into the country coupled with the fraudulent patterns illegal immigrants employ in sourcing permits to stay in South Africa. Because of fear of being arrested and deported, they always avoid being detected. I am of the view that Illegality in migration seems to thrive in South Africa due to very stringent and restrictive immigration policies targeted only at African migrants, and not the same way as their white counterparts as generally expressed by most participants.

4.3.4 Frictions in Migration Process:

Various incidents often lead to the development of frictions in the migration process. To deal with these frictions, one needs to understand the concluding component in Lee's model, which is the concept of "intervening obstacles that interfere between place of origin and destination of migrants, (Lee, 1966:51). According to Lee's concept of intervening obstacles in the migration process that constitute frictions such as transportation costs, immigration controls, and as well as required travelling documents like passport, visa, and a Basic Travelling Allowance. Human connections can delay or hinder migration totally, if what causes frictions in migration is not urgently dealt with. Migration is reduced and even altogether prevented, if an intending migrant is not able to meet up with all immigration requirements.

The volume of migration from Nigeria to South Africa has reduced drastically and even been prevented due to stringent immigration policies, which have formed friction in Migration and permitting process. With the degree of the variety of requirements needed for visas, money for air ticket, difficulty in getting a temporary or permanent permit, most Nigerian intending migrants have resorted to hiring the services of agents who normally charge outrageous amounts of money to process a visa or permit for their clients. The pull or push model seems to be simple in attractive terms; seemingly, it appears to be a very useful foundation for categorising the variety of elements, which encourage immigration (Gmelch et al, 1996:190). Although, Migrants are carefully choosy. It means that immigrants should not be viewed as an accidental sample of their place of origin. Most immigrants are choosy as to where to migrate to; some that are already in South Africa are relocating from

bigger cities to smaller cities because of trying to join friends, relatives, work related or network group. It can as well be due to various reasons. The issue of being legal or illegal in South Africa is always a source of worry for Nigerian migrants who cannot speak the local language. Security of migrants' lives and property are of great importance to every migrant and what to do in order to earn some money for living gives them concern.

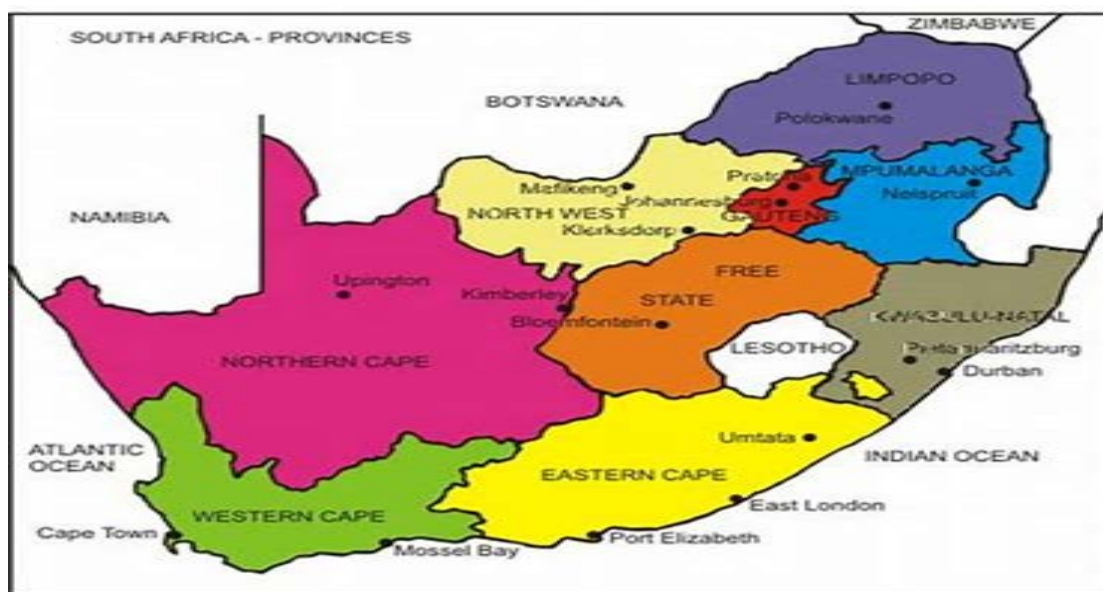


Figure 4:2 South African Map with the Provinces and Main Cities.
www.Southafricamap.blogspot.com (Accessed on 10 September 2018).

4.4. ISSUES OF LEGAL AND ILLEGAL MIGRANTS:

From available clues, undocumented migrants are most of the time divided into two categories, e.g. “Those who enter through official entry points with a visa but overstay after their visa expires, and those who do not have authorised documents and do not use official entry or exit points” (Tevera and Zinyama, 2002:19, Maharaj 2004:4, Ranchod 2005:16). From the statistical analysis of thirty (30) Nigerian migrants

who participated in these studies, 98% of them entered South Africa with either visitor, study or business visas from 1989 to 2014. Discoveries through research did reveal that most migrants from Nigeria usually enter South Africa through neighbouring states legally, with documents, and through established border posts. The issue then is that once they arrive, however, some overstay their visas expiratory date, Some of these migrants were able to change their visitor's visa to a temporary work permit or accompany of spouse. Others changed to life partner's permit and those who were using asylum pepper before the new Immigration Act of 2014 could as well change their status. However, when the new Regulations of 26 May 2014 was promulgated by the Department of Home Affairs, migrants were no longer allow the changing of their initial visa purposes. (<http://immigrationsa.com/2014/05/>) (Accessed on 11 September 2018).

4.4.1 What the new 2014 Immigration Policies Stipulates:

- A)** Applicants are not allowed anymore to change from a visitor permit to any other form of permit from within South Africa.
- B)** For all first applications for work visa and others, the place of submission must be the missions abroad and it must be in person.
- C)** The only exemptions would be that the accompanying spouse or child of a work and business visa holder might be allowed to change to a work or study visa.
- D)** Enlargement of processing time for visa extensions from 30 days to 60 days before the expiry date of the current visa

Spousal Visas:

- E)** Spouses or life partners have to be together for at least 2 years and have settled with each other's families prior to an application for permanent or temporary residency permit.

F) Authenticity of the existence of relationship will be checked during an interview on the same date and time. Life partners will also be interviewed separately.

Business Visas:

G) Businesses will need to get a recommendation letter from the Department of Trade (DTI) and Industry

H) Business visas will be issued for NOT longer than 3 years at a time new minimum investment amount has not been published. The old 2.5 million Rand limit will probably be applicable.

I) Accountants can now verify the availability of funds for Business visa.

Critical Skills Visa:

J) Exceptional Skills visa and Quota work visa have been combined to Critical Skills visa

K) List for Critical Skills visa is not published yet

Intra Company Transfer Visas:

L) Employees will need to be employed with the foreign office for no shorter than 6 months before being eligible for transfer to South Africa. The visa will now be available for a duration of 4 years. (<http://immigrationsa.com/2014/05>) (Accessed on 11 September 2018).

Because of these new immigration regulations that were implemented on 1 April 2014, which restricts migrants from obtaining a work permit. Oke said that, for immigrants like me, it looks anti-African, but looking at it from a South African perspective, it is understandable that they are protecting their region. However, what would be sensible for me would be for the minister of Home Affairs to say that immigrants who have stayed here for more than ten years should automatically get permanent residence, since they have already contributed to the growth of the

South African economy. Not issuing permits to skilful and educated Nigerians due to a stereotype perception that Nigerians are criminals has led to very serious brain waste in Africa. The idea of denying deserving Nigerians the legal permit to stay freely in an African country in my view is sad. Harassing black migrants for paper in the streets looks strange to Nigerians in South Africa, knowing fully well that no foreigner gets harassed or troubled for paper permit along the streets in Nigeria. I am of the opinion that migration issues affecting African migrants in South Africa can be tackled through a multinational disciplinary collaboration of all stakeholders.

4.4.1.1 The New Refugee Policy: Tends to care for a Refugee who is a person that has been granted asylum status and protection in terms of section 24 of The Refugee Act No 130 of 1998. An asylum Seeker is a person who has fled his or her country of origin and is seeking recognition and protection as a refugee in the Republic of South Africa, and whose application is still under consideration. In case of a negative decision on his application, he has to leave the country voluntarily or will be deported. (www.dha.gov.za/index.php/reugee.st...) (Accessed 12 Sept 2018). Refugees were not recognized in South Africa until 1993, the transition to democracy was only being followed when the country became a signatory to the UN and African Unity (AU) that was previously known as Organisation of African Union (OAU) conventions on refugees. Since 1990, the numbers of refugees coming into South Africa have continued to grow. South Africa has become a new destination for refugees from Nigeria and other African countries. It was believed that the country received 45,673 new applications in 2007 alone, according to the South African Department of Home Affairs (DHA). Asylum seekers from Somalia, the Democratic Republic of

Congo, and Angola had high rates of acceptance. (www.dha.gov.za/index.php/reugee.st...) (Accessed 12 Sept 2018).

4.4.1.2 Birth Certificate for Migrants Children born in South Africa:

Kathleen Mpofu articulated that, Eastern Cape High Court in Grahamstown recently gave a decision in *Naki v Director General Home Affairs* that ensures the “births of all children born in South Africa can be registered, regardless of the legal status of their parents” (Kathleen Mpofu 2018). (<https://allafrica.com/stories/201808290165.html>). (Accessed 11 September 2018). Before the Grahamstown High Court ruling, children born by legal or illegal immigrants and refugees were not qualified to be registered at the Home Affairs for them to have a birth certificate. This court ruling is good news, which has brought great relief to all migrant parents whose children born in South Africa were deprived of their South African citizenship and birthright. With this ruling, they can now enjoy the same opportunities and rights as other children born by parents who are earlier alien settlers that have become South African citizens.

4.4.1.3 High Court Ruling on Babies Born By Migrants:

The registration of Children, of migrant parents, Born in South Africa got a boost by this recent High Court ruling. If implemented it will go a long way in addressing the problems of these innocent but marginalized babies. It was great news that the High Court in Grahamstown ordered *Naki* via Director General of Home Affairs to ensure that births of all children born in South Africa can be registered, regardless of the legal status of their parents, ((Kathleen Mpofu 2018).

Reason being that the failure of parents, citizens or migrants to register the birth of a child has important consequences for the child. Without a birth certificate, a child will not have citizenship, will not be able to register and attend school, apply for government grants, apply for an identity document, or secure employment. All of this constitutes a violation of the rights of the child as enshrined in the Constitution. The decision in this case has made it easier to register the births of children born of a South African parent and an immigrant parent, and of children who have absent mothers. Some of these children do not know any other country other than South Africa. This was damaging them emotionally because they could not understand why they were often driven out of school because they did not have a study permit and so on. There were even cases of children born of a Nigerian father who nationalized and is a citizen and a South Africa mother. When this innocent child was to apply for an ID for the first time in her life, the department of Home Affairs would refuse to give her a smart ID card like all her mates born by white Earlier Alien settler parents who were also citizens. This child born of a New Alien Settler who happened to be a Nigerian was oppressed and marginalized just because of her having a father who although he was a South African but born in Nigeria.

When the child started crying, her South African mother became angry with the Home Affairs officials and the ugly system. She was taken to the corner only to be told that if her child were to be bearing her mother's South African surname, she would have qualified for the smart ID card. However, because she is bearing her father's Nigerian surname, she cannot qualify. Both parents became very angrily and decided to relocate with their four children to Canada. I do not think this kind of treatment is enshrined in the South Africa constitution; I am of the view

that human rights ideals, as enshrined in our constitution, should be upheld, especially in the government sectors. This will go a long way in helping the marginalized.

4.4.2 Marginalized by New South African Immigration Policies:

Because of these new immigration laws of 2014, those who had been on permits are adversely affected, in the sense that those who have been on permit before these changes can no longer renew their permits. They are now termed to be illegal Aliens in South Africa, and should pack their belongings and leave the country. Some contributors made allusion that the new immigration law is uncalled for and it shows the highest rate of racism and xenophobia. In disappointment, a migrant lamented that, one thing South Africa as a nation forgot is that the same people they do not want now, helped them many years back. I think they need to be taught history. South Africa will one day realize that forcing foreigners back to their home countries is bringing down the economy.

As a Pastoral care provider, I am advocating that the Department of Home Affairs should expedite the renewal of the permit of those that had been on a permit before the new policy was rolled out, and the deserving migrants who although did not have a permit but were not doing crime could be screened and considered for a permit. Reason being that leaving these migrants in a state of uncertainty is very dangerous for human wellbeing. Some migrants cannot visit their home when they have bereavements because they cannot return back since they do not have a valid permit. Not having a permit can lead to desperation which often causes migrants to do silly things in order to get money to pay agents to corrupt Home Affairs officials as much as thirty to a hundred thousand Rand for permits. Some spend so much money to get a permit

from some of the fake agents who end up giving them fake permits. Some migrants complain that none of them can get their permit or asylum paper by just paying the normal home affairs levy these days.

Some Migrants in East London informed me that a Nigerian migrant must spend as much as four thousand Rand (R4000) every three months through an agent to renew his or her refugee paper in Marabastad in Pretoria. For those that want to renew their permits, some have applied for renewal since 2013 but they have not been given a permit. The majority of Nigerian migrants shared the same complaint. There were desperate illegal Nigerians living in South Africa that usually travel back and forth from Nigeria through porous borders with the assistance of human smugglers when they become home sick. They used to pay as much as fifty thousand Rand (R50000) for such journeys, which were supposed to have to cost just ten thousand Rand (R10000) for a person with a legal permit. I discovered that it is only those that are making a lot of money through illicit business that can afford such a journey, and that is one of the main reason why some Nigerians have been in South Africa for up to fifteen years but have not been able to visit home. That usually stresses most Nigerians and causes them emotional pain. If it happens that such people ran out of luck and were arrested, they were taken to Lindela and banished to Nigeria without being allowed to take any of their belongings in South African. I am of the opinion that vulnerable and poor African migrants deserve better treatment even when they are to be deported from South Africa as human being created in God's image.

4.4.2.1 Avoidable Struggle and Stress for Legal permit:

The case of Chi seems to be one of great concern for the author and to who so ever is interested. She had the desire of doing what was right as a foreigner in South Africa, but the difficulty in getting a legal permit to stay peacefully in South African was stressing her badly and causing her deep pain. She came into South Africa in the year 2008 for medical treatment, although with a visiting visa. According to her, she decided to stay in South Africa after her visa expired, so that she could continue her medical treatment, because she and her family were not able to foot the bills of her going back to Nigeria and coming again to South Africa as she was expected to keep her appointment with her doctor.

During the period of her stay in South Africa, she started a business of selling Nigerian foodstuff in which she employed three South African citizens whom she paid a monthly salary. Nevertheless, her greatest worry and nightmare was the inability to get a temporary residence permit. In her desperation for a permit, Chi has spent over two hundred and fifty thousand rand (R250000) as money charged by immigration agents and officials, but up until this point, she had not been able to have an authentic valid residential permit, and this situation is stressing her badly.

Chi claimed that the idea of making foreign nationals travel from East London every month to Pretoria for asylum paper renewal or to Port Elizabeth for VFS submission is very expensive and stressful for migrants. “How can these boys afford such expenses without selling drugs and doing crime in order to make enough money with which they can survive in this country that does not want us Nigerians”? Not having a valid permit has led to some migrants’ money being trapped in South African Banks.

4.4.2.2 Fake Residence Permits: Some Nigerian migrants out rightly agreed that they obtained their permit fraudulently, because it is virtually impossible these days for Nigerians to obtain any type of permit from the Home Affairs directly. According to information from most participants, they accused fraudulent Nigerians of teaching South African DHA officials how to extort money from fellow Nigerians who need permits. These Nigerian agents work as representatives for corrupt Home Affairs officials when it comes to the issuance of permits. Some are fake, while few may be fraudulently authentic, but very expensive. Many Nigerians who wanted proper permits or wanted to extend their existing permits found it impossible to do so; as a result, those who have the money often resort to using illegal agents who claim to be having connections with top Home Affairs officials to get their permits.

For first time asylum applicants (Aduro means waiting in Yoruba language), five thousand rand is charged, for the renewal of an asylum document, agents normally charge three thousand five hundred rands, whereas it is supposed to be issued to refugees for free, if you are bold enough to go directly to the DHA offices. Legal migrants in South Africa are term to be those who have valid passport with accompany of spouse permit, work permits, Refugee paper and other permits. Most of these permits can be obtained personally by going to the (DHA), either in Pretoria or by using an agent, which is quicker. Migrants that want to apply for their permits at DHA directly should be ready to wait in the queue the whole day and after submitting his or her forms to wait up to three to four years to receive the outcome of their application when you are a Nigerian. However, if you have twenty five thousand rand to renew your already existing permit or thirty to forty thousand rand to obtain a

new permit through a Nigerian agent, you can get it in two to three months. Ife argued that: “We were ill-treated”, they often threatened to phone the police to come and take us to Lindela whenever we go renew our asylum paper.

Those without passports and valid permit were actually taken to Lindela for deportation. We were told that we were making noise and they would phone the police”. Middle class migrants like Vero, Magi and Oke used agents to access work permits. These agents are expensive. Vero alluded that: “When you use an agent you pay more – R25000 to R35000 for the whole process. If you go directly, you pay R3000 so the R22000 or R32000 is for the agent and corrupt officials at the DHA. However, the agents often involve a whole chain of other people; somebody in the department (DHA), and maybe five more people. They share the money”. My point of argument is, how can these marginalized and oppressed migrants survive in South Africa without doing crime? This is one of the direst conditions Nigerian migrants are faced with in South Africa. Something needs to be done urgently to address this problem of the issuing of permits to deserving Nigerian migrants.

About twenty Nigerian participants used as the sample for this study still use asylum papers. Most Nigerian migrants in South Africa are using the asylum papers. The author is advocating for a similar Documentation Project for Nigerian migrants as was done for Zimbabweans in 2010. The majority of Nigerian migrants that have passports are without valid permits. These are currently illegal; their movements are restricted as they seek ways of dodging police arrest. In most cases, if it happens that they were arrested, some usually bribed the law enforcement agent to be released. The majority of these migrants claimed that they have no

legitimate business to do which can give them enough money to meet their most pressing needs by spending a fortune on a permit and rent before other expenses. Therefore, no other way is open to them other than involving themselves in criminal activities, such as dealing in drugs.

Vigneswaran argues that the reason why undocumented immigrants are associated with crime in their host country is, because they lack residency rights and due to their illegality, they engage in undetected movements and activities (Vigneswaran, 2007:6). Danso & McDonald also indicate that illegal foreigners are involved in crime and that since 1994 the rate of crime in South Africa had increased (Danso & McDonald, 2000:16-17). However, even some of the documented migrants disguise their identity because legality does not necessarily translate into social acceptance.

Although, there are no more work permits for foreigners in South Africa, some agents, who are also Nigerians, still charge ignorant migrants as much as eighteen thousand rand for a fake work permit. For a life partner or accompany of spouse permits, agents normally charge their victims twenty-five thousand rands for renewal and thirty five thousand rand for a new one. These agents do claim they can even get you a permanent residence permit, which can only be through fraudulent means. Although, in most cases, such permits are fake, but desperate Nigerians still fall prey to these crooks.

4.4.2.3 Lack of Access to Own Bank Account and Trapped Money:

About 33.3% of the 30 Nigerian migrants, who participated in this study, said their bank accounts did not bear their names, and the money of a few others was trapped in blocked bank accounts. Undocumented

immigrants or those who are holders of asylum papers are often refused by banks when they want to open an account in any South African bank. When an immigrant says to you that he or she does not have a bank account that does not mean that they do not have banking facilities. Some undocumented migrants can still access banking facilities using the documents of other migrants or friendly indigenes and spouses to open an account and use ATM cards mainly for his or her transactions.

A Nigerian migrant, called Ola, expressed his pain as he was narrating how his hard-earned money was trapped in the Bank account, which he opened with an asylum paper. When his asylum paper expired, he was no longer allowed to operate the account, for that reason his money was trapped in the bank. This has made the majority of Nigerian migrants to still favor informal ways of remitting money to their bank accounts or the accounts of relatives in Nigeria through agents that usually remit money outside the normal government approved banking system. Which have a tendency to undermine the legal banking system of the country. Wade et al warnings on the effects of informal remittances in migration, (Wade et al, 2006). These informal ways of remittance by undocumented migrants tend to impact negatively on the South Africa economy, but since undocumented migrants and asylum paper holders are excluded from the South African banking system, how best can migrants keep or remit money to their home countries.

4.5 NIGERIAN MIGRANTS ENGAGEMENT IN STEP MIGRATION:

According to Barke et al who articulated that, “Most migrants travel short distances, and with increasing distance often lead to general schema, into which a variety of spatial movements can be placed. This made them to conclude that migration occurs in phases,” (Barke et al, 1993:

111). Nigerian migrants are mainly from the Southern parts of the country, they proceeded from West Africa to South Africa, and their general belief was that, life would be better for them if only they could migrate to South Africa, which is viewed to be the greatest centre of commerce and industry in Africa. Unfortunately, some of these migrants ended up being stranded and are suffering in South Africa.

As a result, they usually move from one city or province to another in search of safety, jobs or business opportunities. That often led to some Nigerian migrants finding their ways to places like East London, Port Elizabeth, and other smaller cities and towns different from the notable major cities like Johannesburg, Cape Town, Durban, etc. where they are termed to be relatively quiet when it comes to the issues of crime and xenophobic attacks. This seems to be in line with Crush et al regarding historic realities and the negotiating of free Movement in Southern Africa, in relation to their work on Migration Without Borders, (Crush et al, 2007).

4.5.1 How Migrants got attracted to Present Day East London: Apart from the early British and German migrants whom I see as being ‘earlier alien settlers’. South Africa became a country of opportunity to other Europeans, Asians, Chinese, Nigerians and other nationals from different continents of the world. They became ‘new alien settlers’ who are now establishing homes and businesses in East London and other parts of South Africa. If one considers the assertions of Bekure that “Migration took place when conditions in the area of origin became intolerable or when the destination appeared attractive” (Bekure, 1984:608). It is argued that, Nigerians got pushed to migrate due to intolerable conditions in their country of origin. Whereas; Europeans are believed to have been pulled to South Africa as an attractive destination

for business exploitation. Couldn't that be the reason why the Europeans although as new alien settlers like Nigerians seem to be enjoying more preferential treatment than their African counterpart who got pushed out of their impoverished countries?

Therefore, the conveying of investment into South Africa by migrants then made it possible for more opportunities to be offered to its own native people that were once impoverished. This can be termed to be in line with Harris-Todaro's assertion that, "economists turned their attention to the problems of population growth and economic development in the underdeveloped countries, as it was thus natural to think that policies which emphasized industrialization would not only increase national incomes, but also relieve the overpopulation of the countryside" (Harris-Todaro 1970:86). This could be responsible for the movement of more Nigerian migrants and others into East London from different over congested and troublesome cities in South Africa and beyond. A majority of Nigerians who were settled in East London might have lived in other South African cities on arrival from Nigeria before relocating finally to East London. Thereby fulfilling the Barke et al view that, "migration occurs in phases," (Barke et al, 1993: 111). From observation, since the 1800s, East London has grown incredibly and is now a city with a diverse economic base, with industrial and agricultural activities in operation. Today, motor vehicles and component manufacturing are the primary trades alongside local and provincial government state sectors. However, the cry of Nigerians in East London and South Africa as a whole, which is also a concern to the author. It is in regards to the unfair treatment and the marginalisation as complained by Nigerians and other African, new alien settlers different from the nice

and respectable treatment given to white European new alien settlers in this same country, South Africa.



Figure 4:3 The Map of East London in South Africa.

4.5.2 Alien Settlers in East London: Looking at history that is more recent and modern than, as we know it today, East London is believed to have been originally inhabited by the Khoisan tribe who are “earlier dwellers”. Although, some South Africans are contesting it, but this is the historical documented fact for now. The Khoisans were later followed by the amaXhosa, Zulus, Swazi, Sotho people who became, “The earlier alien settlers”. “The Bantu expansion was one of the major demographic movements in human pre-history, sweeping much of the African continent during the 1st and 2nd millennia BC,” (www.wikipedia.org) (3

October 2017). Bantu-speaking communities would have reached southern Africa from the Congo Basin by the early centuries AD. The advancing Bantu encroached on the Khoikhoi territory, forcing movement into more arid areas. Some of the migrant groups, were ancestral to today's Nguni people (the Zulu, Xhosa, Swazi, and Ndebele), and preferred to live near the eastern coast of what is present-day South Africa. Others are now known as the Sotho-Tswana people (Tswana, Pedi, and Sotho).

4.5.3 Migrants in Informal Trading:

The role of African migrants' involvement in the informal entrepreneurial sector can be seen to be playing a very positive role in the formal and informal sectors of the South African economy, because Nigerian immigrants, as well as others, employ and train local indigenes and thus invigorate the sector. This is said to be a priority in governmental economic plans (Cross et al 2006:27). They are said to be contributing to the economy by paying for value added tax on the goods they purchase and sell to the public (Vigneswaran 2007:5; Peberdy & Crush 1998:2). Nevertheless, foreign informal traders are of the view that the law enforcement agents in South Africa do not protect them. This made most Nigerian informal traders, who are street hawkers, to argue that the South African government only rolls out new policies, which exclude them from participating in legitimate businesses. Nigerians that do illicit businesses such as selling of hard drugs, cyber-crime, credit card fraud, buying and selling of stolen items often see themselves as traders too, like every other trader in South Africa.

However, other Nigerians who are employed in South Africa as professionals, some of whom are doctors, nurses, teachers, and

engineers, those doing legitimate businesses are quick in criticising those Nigerians who deal in drugs and other unlawful businesses. Azu's argument was that, "These Nigerian professionals who are making noise that people like us are destroying the name and image of Nigeria. His question was that, what would they have us do to survive in South Africa if there are no jobs for Nigerian migrants? The Nigerian professionals should not only talk evil of unemployed Nigerians on the streets, they should better do something to assist those of us in the streets as fellow citizens. It will be great for them to attend our meetings and invite us to theirs. They can become a voice for Nigerian migrants suffering in the streets of South Africa. Concerned caregivers in collaboration with Nigerian Embassy officials are needed to mediate between the different parties involved.

4.6 RELATIONSHIPS BETWEEN MIGRANTS AND INDIGINES:

As I listened to the narratives of Nigerian migrants in East London, I sensed that the majority of them shared the same sentiment that some black South Africans treat fellow blacks who are migrants very badly. Treatment, which involves discrimination, accusations, attacks when they move alone in local communities and many other vices. They claimed to be experiencing all these miss-happenings during their interaction with local citizens who happened to be 'earlier alien settlers' in the streets, shops, taxis, schools, and work place. The anger, heartbroken condition and bitterness of Nigerian immigrants also stems from the kinds of unfriendly treatment they usually receive from some black officials in government establishments who treat them as if they were, "Prohibited and unwanted persons" according to Kenneth Roth et al of human rights watch (Roth et al, 1998). In reality, things are not generally as terrible as some foreign nationals seem to portray South

Africans. On the positive side, however, there has been an increase in marriage between Nigerian migrants and South Africans who are in love, but for some, they use marriage with the locals as a means of getting a legal permit to stay in the country. I am of the opinion that, in broader terms, education and social cohesion of stakeholders would help in the building of the needed vibrant tomorrow for all South Africans.

4.6.1 Contract Marriage of Convenience:

In some cases, marriage between black South Africans and Nigerian migrants in South Africa to certain extent has become an act of profit and interest. Mutual love, respect and the upbringing of children do not seem to be important because, some couples do not want to have children in these marriages. Other local women may be paid 250 to 1000 rand monthly for her ID to be used for contract marriage with a Nigerian man when it was possible for foreign nationals to obtain a partnership and accompany of spouse permit with this method. Now many foreigners can no longer renew such permits since they are not truly married to these women, now that Home Affairs have changed the policy. From the look of things, contract marriage of convenience with the locals does not last because, when one partner discovers that his or her aspiration has been accomplished, he or she leaves the marriage without informing the other partner for the legal process of instituting a divorce. The fascinating aspect of these marriages is the fact that it is male African immigrants or migrants who contract marriages with female black South Africans not the opposite. At this junction, I deem it necessary to investigate the rationale and motivation behind these marriages. From my observation, those locals and Nigerian migrants who are in these kind of marriages did not want interviews taking place where they lived together with their spouses for fear of having their

hidden agendas being revealed to their partners. For ethical reasons and respect, I had no problem conducting interviews with them far away from their houses.

Some Nigerian immigrants still tried entering into romantic relationships with the citizens of South Africa even getting into a marriage agreement with them, despite the stereotype reports of one standing the risk of being infected with HIV and Aids if he or she sleeps with a South African. “Nigerian migrants sometimes use marriage to gain citizenship, accommodation, and business connections” (Lancee, 2012; Van Nieuwenhuyze 2009). Two men who once married South African women but the marriage did not work out well participated in this research. About 25% of the contributors are in a relationship with local women or had once been in a relationship with local girls, and are willing to get married to a South African if they find the right one for them. In general, South African women are regarded as sexually appealing to Nigerian male migrants. Nonetheless, Nigerian migrants who are female do not regard South African males as favourable potential life partners. Jolly had this to say about South African men, “I know of foreign ladies who dated South African men. They claimed that the local men don’t know love”, but I do not think it is generally true.

The assertion of some foreign ladies was that, South African men are too rough for their liking, and they consume too much alcohol. I will rather prefer getting married to a Nigerian or Ghanaian man here, or to better go back home to marry when such opportunity comes”. In reality, due to what the author views to be ‘cultural clash’ some foreign nationals are finding it difficult to maintain their romantic relationship with the local ladies. Marriage between Nigerian men and South African women

seems to be working for few, but some others are not finding it easy at all. In any case, therefore, carrying out a research on the state of marriages between South African citizens with foreign nationals could be an interesting project.

4.6.2 Secret Marriage with dual women:

From general observations, the private lives of migrants appear to be very sensitive; hence, there was not much openness on the side of some respondents. Tobe is a young man of about 45 years old from Nigeria; he had a wife in Nigeria with four children before migrating to South Africa in 2006. He said that when he first landed in South Africa, he never thought of falling in love with a black South African woman for numerous reasons, which remain confidential to him, alone. However, as time went on, when he saw that he could not accomplish his life dreams, Tobe resorted to a 'short cut' of marrying another wife in South Africa. He decided to travel down to South Africa in order to look for work and get money to help his family in Nigeria. Due to how he suffered without a steady income for the period of three years because of him not having a permit to move about freely. He agreed to the advice of other migrants to marry a local lady and through her, he could get a permit and find something to do.

In Xhosa, language *mfazi* means wife. Some Nigerians who do not have problem with polygamy, have a wife and children back home in Nigeria, and still have a wife here. Some migrants did not want to be interviewed at home in the presence of their South African wife in a situation where she does not know that he is married back home in his country. Most migrants constantly articulate to their South African wife that she is their only beloved wife for life. Although, there are some migrants that are

bold enough to reveal to their South African Spouses that they have a wife back home in Nigeria. Some South African wives do not mind if there is enough money to care for both wives, but for some it is a big issue.

Openness and frank dialogue is mostly lacking in these marriages and romantic relationships between foreign nationals and the local citizens. Most of them often engage in unprotected sex, and such an act is dangerous for societal wellbeing. Those who are HIV positive do not often disclose their status to their partners before having unprotected sex with them, and because of this; HIV and Aids seem to be spreading fast among the foreign nationals and local citizens. In spite of all these risks, the majority of desperate partners often enter into this kind of marriage relationships with a hidden agenda, and once the agenda has been fulfilled; he or she walks out of the marriage without taking legal steps for a divorce.

Some local ladies contracted marriage with Nigerian men because they were told that Nigerian immigrants have a lot of money. They flew into South Africa and the fact of using an airplane means they are very rich, but in reality, this is not always the case. Some Nigerians sleep in clubs, and they only go to friends' houses, where they keep their bags, to have their bath and wash their changed clothes. This is the condition of those who cannot afford to rent a room in East London. Other local ladies married Nigerians or other African immigrants because they heard that foreigners are very good lovers, who don't fight their girlfriends or wives and they take good care of their women and their children, they are respectful and kind compared to South African men, which is not always the case.

4.6.3 Black South African Ladies Scouting for Nigerian Boyfriends:

Despite the stereotype negative narratives about Nigerians in relation to hard drugs business and crime in South Africa, some local women still solicit for Nigerian boyfriends or husbands from anyone that could assist them achieve their aspirations. From general observation, there is negative sentiment shared by a majority of South Africans concerning Nigerians, which is based on hearsay and negative media reports, not based on personal experiences or proven facts. Even though the locals view Nigerians in a bad light, they are still preferred and searched after for romantic relationships by South African women. The assertion of somebody like Noni was that: “I was told that Nigerian men are stable, loving and caring towards their girlfriends and wives.” These were the reasons that pushed Noni to marry Oshe a Nigerian man from South Western part of Nigeria. She also had a friend who happened to have been married to a foreigner. Initially, Noni could not imagine why her friend got married to a non-South African.

As the days rolled by, Noni decided to ask her friend what really attracted her to marry an African migrant. To Noni’s amazement, her friend told her how loving and caring her foreign husband was: “My husband never beat me and whenever he returns home from work he shows me genuine love, gives nice things, money, and food. According to Noni, every time she visits her friend, she never heard her friend speaking wrong of her husband. Noni came to believe that African male migrants could be good husbands. Right from that moment, Noni opted to find a foreign boyfriend. Her friend advised her to increase her visiting with the intention of meeting the friends of her husband hoping that one of them may become interested in her. As God will have it, Noni met

Oshe and they started up a relationship that led to marriage. Noni has this to say: “Since I got married to Oshe, I never regretted it because what my friend was telling me about African males, I now live it. Oshe is a wonderful husband, he loves me dearly and I love him too. We have four children together; his family warmly received me when he took me to his family in Nigeria. I can even visit Nigeria alone and have a nice time with my in-laws.”

Most marriages, which were contracted between male Nigeria migrants and female black South Africans in East London, were for various reasons and motivations. It will not be wrong for one to query these kinds of contract marriages; they are not just for convenience by those who want to help themselves solve economic and social problems. Azu, a Nigerian man who does illicit businesses in the streets complaint was that; “The South African ladies do not really love us Nigerian men. They only come to us because of the money they can get from us, if your girlfriend asks for money once or twice and you fail to give her something, off she goes for another Nigerian man. Even if you are married to them, they do not see anything wrong in still keeping their love affairs with their local South African men who speaks same language with them, right in your presence without you understanding what they are discussing, they may be plotting to eliminate you without you knowing. We are not save in this country, it is only God that is keeping us alive in this land, and our condition is terrible here.” Azu’s view does not represent the general behaviour of all South Africans.

4.6.4 Strong Traditional Influences:

According to Anderson, when people migrate cross-culturally to a country different from their own, they have a tendency to adjust their belief system and habit, if not instantly, then over a longer period to

come. Such transition can comprise of religious belief, ceremony, romantic behaviour, etc. as articulated by (Anderson, 2002). However, one could see the strong social influences Nigerian migrants have in the areas where they have formed their communities when one travels to Gauteng, Mpumalanga, Kwazulu Natal, Free State, and Northern Cape. In Cape Town, I noticed that the way Nigerians live their lives in East London is not different from how Nigerians in other parts of South African Provinces live their day-to-day lives.

Listening to Oghadi a Nigerian migrant talk about the strong Nigerian cultural persuasion in the city Centre was fascinating. He alluded to the point that, “Nigerians in Cape Town as it is in other parts of South Africa still stick to their own code of dress and way of life which has been passed down from the ancestors and that some indigenes are attracted to buying and wearing Nigeria attire.” He reiterated his point by affirming that, “We do not just eat, but we eat real nutritious African food prepared with quality organic ingredients. This is why our staple food Egusi is popular among South Africans.” Although, South Africans have the notion that Nigerians are very heavy eaters, some of them are not comfortable with their eating habit, but some others are of the belief that Nigerians are hard workers because they are very heavy eaters. Oghadi also expressed how he is proud of achievements of some Nigerians in Cape Town. “Here in the city Centre only, without counting the suburbs, we have five Nigerian shops selling Nigerian products,” (Oghadi 2018).

Even in East London, Mthata, Port Elizabeth, in Eastern Cape and most other cities and towns in South Africa, one can see that Nigerians have very strong cultural persuasion that reflects their typical Nigerianess by their dress code during ceremonies and the food they eat. There are

about ten shops selling Nigerian products in East London alone, apart from those Centre is where nutritious African food prepared with quality organic ingredients are sold. Nigerians are a group of people that carry their traditional food along with them wherever they are travelling to across the globe. This could be the reason why the “staple food Egusi, Ogbono, garri has become popular” among those indigenes who relate with Nigerians. Although, some Nigerians now enjoy eating South African prepared meals such as *fat cooks and escort (amaguya and polony)*, *Mfenor*, *Mphokoqo*, *Mngqusho* etc. these South African Xhosa dishes are cheaper to buy in the South African open markets or Restaurants. Nigerians who got married to South African women now eat these local foods, but typical Nigerians still prefer their cultural Nigerian dish, which are costlier than the local dishes. The popular Nigerian home videos and strong traditional influences of Nigerians can be visibly noticed among those who are in friendship with them despite the negative perceptions about them. There are also some positive transferences of resilience and entrepreneurial skills by Nigerians to the locals.

4.6.5 Police and Bribery Allegations:

It was discovered that from the narrative of the contributors to this research, that involves giving and taking of bribes, it is the South African police officers who often initiates that bribes should be given to them. There are days when police officers and women go all out on raids for illegal immigrants in areas where Nigerians normally stay to do their businesses. Many migrants often are arrested, but bribes of R300, R200 or R100 are paid as bribes to the police for the migrants’ release. Chisom said he had been arrested about five times since he came to South Africa, but he has always been bribing his way out of the hands of

the police. Ojeh gave a narrative of his encounter with the law enforcement agent: “The police first asked him for his identity book and when he stammered, they told him he was under arrest for loitering and in the process solicited the bribe.” The majority of the arrests of migrants are based on an absence of permits to be in the country. Usually the individual either has an expired permit, asylum paper, passport, and other immigration document or does not have any of these documents at all. This is understandable, given the fact that more than half of the participants have been unable to renew their permits for some years now, although they may have entered the country legally the first time they migrated. The disturbing scenario is that the crimes and the charges against migrants do not seem to tally most times. All the cases have to do with either lack of documents or were charged with loitering in big cities, which is a term that means something different. Both male and female migrants were charged with this crime of loitering. The arrests were mainly done in Quigney, Buffalo and Oxford streets in East London and other central parts of South Africa.

As one analyses the role of the police as observed by Nigerian migrants, it is clear that the police act with impunity and are the only arm of the government as far as migration control is concerned. However, this ought not to be the case as far as migration control is outlined in the Immigration Act of 2002. The practice of migration control has left so much power and authority in the hands of the police, who seem to interpret the law in ways that suit them. There is no consistency in the handling of migrants in South Africa. That is why migrants maintain that being arrested is just a matter of being unfortunate and that every police officer has a price; they only need to name it. There is rampant corruption in as far as migrants are concerned, such that Vigneswaran et

al argued that, there is informal immigration law enforcement. They further went on to argue how such informality weakens state power (Vigneswaran et al 2010).

One migrant, Oke argued that: “The police are a problem with or without identity documents. When they want a bribe, they will tell you that your identity documents are fake. Because you are rushing and cannot afford to spend a night in police cells, you just give them a bribe and go away. The bribe can be R100, R200 R300... My friend was put in a cell and he paid R1000 to get out after 7 days.... Nowadays’ police do not deport arrested immigrants as before, they just put them in detention until you can pay the bribe. The police officers’ love for bribes is also replicated in Worby who highlights how black migrants in South Africa have drastically adjusted their lifestyles to avoid police by limiting their activities in the city centres or by changing the times that they are seen outdoors (Worby 2010:417).

Police seem to be notoriously busy during their lunch hour in East London and most City centres in the country. There was a case of a police officer, who is a drug addict, that whenever he needs drugs, he usually come to harass Nigerians for money or for free drugs. Some of the boys asked him why he does not go to South Africans who deal in drugs as well. That is why, among participants in my research, police officials were accused of extorting money from them. Whereas, those who could not pay a bribe are arrested in South African streets. By dominating the public spaces police eventually force migrants into hiding where they live in fear. This does not only refer to undocumented migrants, but to documented migrants too who will tend to avoid certain areas for fear of being embarrassed by the police demanding identity

books where police institute 'border performances' at any given public place and time. Overzealous application of the law by the police perpetuates the social exclusion of migrants. It also increases the internalisation of the security gaze such that migrants end up policing themselves (McDowell and Wonders 2010:54).

Generally, migrants do not view the police as a source of protection for them. They actually fear reporting cases to the police, as they believe that they might be arrested for something concerning their legality. A study by Monson and Misago also revealed how the police drag their feet in cases concerning the protection of migrants (Misago et al, 2009:28). There were cases of harassment reported by migrants. There was a common perception that the police were always after bribes and were not genuinely carrying out their duties as government officials. One Akinjole a Nigerian refugee hawker told Human Rights Watch: How he was beaten to a stupor by a group of police officers whom he requested they should identify themselves before he can show them his Refugee paper and this made them mad which led to him being abused badly.” (Roth et al, 1998:120).

Some credible Nigerian migrants complained that some police officials who use drugs and are friends of those dealing in drugs; cyber fraud, credit card cloning, and dealing in stolen items do not get them arrested. If at all, they are arrested, next day they are back in the streets doing the same unlawful businesses. Some Nigerian migrants who participated in this study felt they were badly treated by the government of South Africa, their law enforcement agents, and indigenes who have xenophobic tendencies. In some cases, there are Nigerians who connive with the

police, immigration officers and area boys to extort money from vulnerable Nigerians or even mastermind their being jailed or killed.

4.7 XENOPHOBIA IN SOUTH AFRICA:

South Africans are generally seen as being xenophobic, with immigration policies based on control measures, which are said to be “cruel and unsuccessful” (Crush and Dodson, 2007:436-454). The influx of Nigerians and other Africans into South Africa has led to humanitarian concerns where South Africa is accused of violating human rights rules. According to McDonald & Jacobs, xenophobia refers to a “deep dislike of foreigners” (McDonald and Jacobs 2005:295-325). Behaviour manifests itself in government, public and the media within South Africa. According to Crush, xenophobic prejudice is subtle, blunt and even violent. It is generally viewed to be dehumanizing and damaging as well as irritating to those who are more reasonable. The xenophobic violence that erupted in May 2008 in the South African areas of Alexandra and Soshanguve is an example of how violent it can get. Xenophobia is believed to thrive where there is competition for scarce resources and employment (Maharaj 2004:7; Mello 2008:22). It is also caused by accessible stereotypes, which help justify the behaviour. Nevertheless, divine love of God in human heart, and mutual love for fellow human being will go a long way in arresting the problem of xenophobia and its related consequences in our world.

In 1996, a HRSC survey indicated that individuals from the lower end of the spectrum were the ones who showed more xenophobic tendencies. What is said to be interesting about the attitudes of South Africans is that most of them have had little or no contact with foreigners and yet they are xenophobic. The attitude is said to be passed on from secondary

sources and accepted as fact, (McDonald & Jacobs 2005:302). In my view, the reason for xenophobic attitudes in South Africa could be a lack of international travel by a majority of the indigenes. South Africans feel that foreigners bring diseases, steal jobs and commit crime in their country.

The anger of most indigenes is that, by 2014, around 47% of mostly black South Africans continued to live in poverty, making it one of the most unequal countries in the world. Widespread dissatisfaction with the slow pace of socio-economic transformation, government incompetence and maladministration, and other public grievances in the post-apartheid era, precipitated many violent protest demonstrations. In 2007, less than half the protests were associated with some form of violence, compared with 2014, when almost 80% of protests involved violence on the part of the participants or the authorities. The slow pace of transformation also fomented tensions within the tripartite alliance between the ANC, the Communist Party and the Congress of South African Trade Unions.

The ANC had risen to power on the strength of a socialist agenda embodied in a Freedom Charter, which was intended to form the basis of ANC social, economic and political policies. The Charter decreed that, "the national wealth of our country, the heritage of South Africans, shall be restored to the people. The mineral wealth beneath the soil; the banks and monopoly industry shall be transferred to the ownership of the people". ANC icon Nelson Mandela, asserted in a statement released on 25 January 1990: "The nationalisation of the mines, banks and monopoly industries is the policy of the ANC, and a change or modification of our views in this regard is inconceivable" (<http://www.africannews.com>).

Nevertheless, after the ANC's electoral victory in 1994, the eradication of mass poverty through nationalisation was never implemented. The ANC-led government, in a historic reversal of policy, adopted neoliberalism instead. A wealth tax on the super-rich to fund developmental projects was set aside, while domestic and international corporations, enriched by apartheid, were excused from any financial reparations. Large corporations were allowed to shift their main listings abroad. According to a leading South African economics expert, the government's concessions to big business represented "treacherous decisions that [will] haunt South Africa for generations to come" (<http://www.africannews.com>) (Accessed on 2 March 2018). Therefore, I do not think it is proper for South African indigenes to view Nigerians and other African migrants as the major source of the country's problem.

4.7.1 Impact of Migration on the South African Economy:

South Africa is said to be stereotyped into thinking that Nigerians and other foreigners, whether legal or illegal are a threat to the economy and security of the country, contrary to Maharaj's perspective on the positive effect of migration on global economy, (Maharaj 2004:7). Some immigrants enter from the neighbouring African countries to trade i.e. buy goods for resale back at their place of origin, however the benefits of the trade in terms of export earnings is unknown since there is limited research on the impact of undocumented immigrants on the South African economy (Tevera & Zinyama 2002:3940).

However, immigrants are said to be contributing to economic development of host countries according to the international studies, (ILO 1998:19). In South Africa, there is an improvement or indirect

impact on the economy especially in the informal and formal businesses such as hair salons, supermarkets, crafts, taxis, upholstery and other artisans' work. They were perceived to be contributing via purchasing of goods, subsistence, and other living expenses where they are charged VAT (McDonald et al 1999:25, Maharaj 2004:12). Studies carried out by the South African Migration Project (SAMP) indicate that immigrants in the informal sector bring new skills, capital and competitive services needed by ordinary South Africans. They thus benefit local labour markets as they create jobs (Danso & McDonald 2000:14). In my view, I think it is necessary for South African masses to be educated concerning the perception, which left them with a stereotype, belief that Nigerian migrants and other African migrants are not in any way contributing positively to the economy of South Africa.

Considering Sriskandarajah indication that countries which have a shortage of manpower benefit from the labour supply from sending countries, and in turn labour sending countries also benefit through remittances and that boosts economic development in both sending and receiving countries (Sriskandarajah 2005:4). This in my view can only be achieved if South African authorities are able to manage immigration more appropriately, rather than just picking migrants from the streets and deporting them. Some shared the sentiment that the costs of maintaining or deporting undocumented immigrants are high and is said to be a wasting of taxpayers' money. There are Nigerians, as well as other groups of undocumented Immigrants such as Lesotho's, Ethiopians, Zimbabweans, Zambians and Swazi nationals, who are likely to have been deported previously. This is indicated as a waste of taxpayer's money and the capacity of the Department of Home Affairs and the South African Police Services according to (Ngomane, 2010:66).

The majority of Nigerian immigrants especially the Igbos are said to have not more than three years of education and no skills, except in subsistence agriculture which Nigerians don't often involve themselves in, hence their inability to contribute positively to the economy of South Africa.

However, some Nigerian immigrants have high educational levels, and if properly managed they have a potential of having a positive impact and benefit to South Africa, but instead they are excluded from the main economic stream. Other authors, such as Stern and Szalontai, argue that the impact of migration was thought to be positive on receiving countries, as immigrants were skilled and less likely to depend on state welfare (Stern and Szalontai, 2006:134-135). However, Christie argues that the threat posed by undocumented immigrants on the country's economy appears to be real, (Christie 1997:3). Sebola who contends that the negative impact of immigrants on South African resources cannot be ignored supports this. Illegal immigrants are said to have a negative impact on the productivity of the South African workforce through the diseases they are said to bring into the country, those diseases include cholera, yellow fever, HIV and other subtropical diseases, (Sebola et al 2008:112, Solomon 2000:14).

I tend to differ from the above stated views, in the sense that the main issue of making migrants, who were once legal in the country becoming illegal by refusing to renew their permits, thereby excluding them from contributing meaningfully to the growth of the economy, is a major issue that destabilises and stresses the migrants. Such cases should be critically looked into. It should be made clear that there were Nigerians and other African migrants who came into South Africa in a very good

health condition, but were infected with HIV and Aids and died here. Being fair in judgment requires that the plight of foreign nationals who are also victims should be acknowledged and highlighted as well.

4.7.2 Impact of Migration on Social Services:

The negative perception about the impact of migration on social services and domestic employment levels seems to be superficial because migrants are excluded from South African employment plans, and all migrants normally pay for the services rendered to them. What are the contested issues? It is whether to deny access to resources to those who have turned illegal migrants because of newly promulgated exclusive policies. Although South Africans who were in exile during the apartheid era were given access to the very same resources. (McDonald et al 1999:24). It was as well argued that since illegal immigrants do not stay for long periods, they do not cause substantial damage (Kloppers 2006:159). Because the number of those who have become illegal immigrants by targeted policies in the country is unknown, the cost in terms of impact cannot be estimated (IOM 2005:1).

According to Cross et al, US research confirms that the impact of illegal immigrants on host countries is not positive. It is only positive on migrants, their networks, communities and countries. The only positive impact is from highly qualified migrants (Cross et al 2006:8). However, the way Nigerians and other African immigrants are discriminated against in South Africa, even the highly qualified migrants amongst them seems not to be given the opportunity to positively contribute towards nation building. Such Africans; were often told to go and build their own countries and leave South Africa alone, which to me is unafrikan. On the other hand, same people warmly receive the whites, Chinese, and

Indians. Such treatment lacks the Ubuntu culture and concept, which Africans are known for. In my view, therefore, something needs to be done to address these acts of hatred towards African migrants in South Africa.

4.7.3 Afrophobia:

According to Tshaka's assertions that, "Afrophobia is a manifestation of distrust and envy towards black foreigners." (www.france24.com: Accessed 6 March 2018). Nigerians and other Africans are seen as a menace, simply because they can easily sneak undetected into the black community and thus possibly steal the job opportunities and the ladies of the local black South African men as often accused. Concerning those indigenes who have been disappointed by the South African liberation unfulfilled promises, this suspicion seems to validate their resentment towards people from Nigeria and other African countries. The main disturbing element of this kind of philosophy is that it ignites the attitude that whites are the sponsors of projects and potential employers while black Nigerians and other African nationals are regarded as the parasites. "The Bulgarian, Hungarian, Chinese or any other white foreigner are seen as potential employers of labour by virtue of their skin colour and ,therefore, they are not subjected to the acrimony that is reserved for those who are seen as competing for the scarce resources" (Tshaka 2015). (www.france24.com: Accessed 6 March 2018)

Many contributors among whom are South Africans looked at the attacks on enterprising African immigrants from Nigeria, Somalia, the Democratic Republic of Congo, Mozambique, Ghana, Ethiopia and Malawi often running shops, stalls and other businesses in the informal

economy and resolve that the current attacks on foreigners is more Afrophobia, than Xenophobia. Just as the incident of Afrophobic, attacks in Gauteng on 27 Feb 2017 appeared to be anti-migrant march in Tshwane. Meanwhile, Johannesburg Mayor Herman Mashaba, whose comments linking undocumented foreigners to crime preceded the attacks, (<https://enca.com/South-Africa>) (Accessed 18/9/2018). If African people at the grassroots can be influenced to hate fellow Africans, they can equally be taught or influenced to love one another because self-hate often leads to anti migrant sentiment.

4.7.4 Anti-foreigner Sentiments:

Due to the scarcity of resources and prioritizing of locals in policy, this “breeds hostility, exclusivist behaviour and anti-foreigners’ sentiment.” Such hostility was primarily targeted against Nigerians and other Black foreigners at its initial stages,” but later the resentment turned to other institutions, those seen as the cause of poverty and unemployment are discriminated against. Hostility and resentment are gradually shifting to include the corporate sector and white South Africans over the issue of appropriation of land without compensation, even though these were the backbone of the South African economy, No one seems to notice that poor white South Africans increasingly find themselves in the same basket of hostility as the foreign undocumented black immigrants.

Ideally, when professionals leave their country of origin to work outside, within certain period, they are supposed to be expatriates, irrespective of their skin colour or country. However, in reality, such is not the case in South Africa. Expatriates, investors and tourists are terms exclusively reserved for western white people. Most Nigerians complained that African migrants are viewed and treated as unwelcomed immigrants by

most South African indigenes. Whereas, white immigrants are highly respected and well treated in South Africa unlike how Nigerians and other African migrants are treated. Similar sentiment was expressed in an article in guardian publication, which quantified “Africans to be immigrants. Arabs are immigrants. Asians are immigrants. Europeans are expatriates because they cannot be at the same level as other ethnicities. They are superior. Immigrants is a term set aside for ‘inferior races’.” (<https://www.theguardian.com/global-development-professionals-network/2015/mar/13/>). (Accessed 15th 2018).

Although, most white people often deny that they enjoy the privilege of skin colour white, either because they are not close to the black indigenes or black migrants for them to feel the discrimination Africa migrants suffer in South African, at Home Affairs in particular. However, there is political deconstruction of this kind of outdated worldview, which if upheld at all level will assist migrant in gaining emotional fitness.

Because there is clear evidence that Nigerians still receive inhuman, disrespectful and degrading treatment that suggest negative social profiling in this country among the indigenes, within the South Africa Police Service as well other government departments, especially the Home Affairs. Weekly Nigerians are believed to be killed in South Africa by the police or other South Africans, with no recompense to justice” (According to City Press, Published 09-03-2015). (Accesses 02-02-2018). Although, fellow Nigerians in mafia groups masterminded some of these killings which if properly investigated can reveal the secret activities of the people of the underworld in South Africa

From all indications, South Africa's history of apartheid meant that people faced institutionalized exclusion, so "xenophobia has become an unanticipated consequence of national development efforts. South Africans are said to be intolerant of foreigners from Nigeria and support restrictive policies (Crush & Williams 2005:16, Landau 2007:63-65), unlike people from Swaziland, Zimbabwe and Mozambique who are said to be having a more relaxed attitude (McDonald & Jacobs 2005:5). From a study done by SAMP in 1998, one in every five South Africans felt that all foreigners from African countries in South Africa, legally or not should be sent home. South Africans feel that the government should put more effort into policing like turning the electric fence to lethal mode (the fences were erected during the apartheid Era to deter ANC guerrillas and Mozambican refugees), increasing border patrols, foreigners to carry identity documents and penalising those who employ undocumented immigrants (Crush 2001:13-16).

The use of the stigmatising name 'makwerekwere' or 'Grigamba', as locals often call African migrants is emotionally damaging. Destructive classification of black migrants in South Africa devalues and stigmatises them despite whether they are legal or illegal in the country. Calling African migrants derogatory names is insulting and demeaning. Such behaviour by the locals can prevent foreigners from participating freely in public events. Once African migrants start feeling unaccepted and unwelcomed, while white migrants feel accepted and welcome, this kind of behaviour will make our society to become a breeding ground for hostility and violence towards certain groups. Which can lead to some migrants leaving in fear of being too conspicuous and becoming too conscious of self-protection. According to Reidpath et al who alluded that, "Devaluing migrants in such ways represent them as undeserving

of humane treatment”. (Reidpath et al, 2005:468). Other authors also shared similar sentiments, which Hungwe cited in her work, “Being called *makwerekwere* or *Grigamba* has the effect of setting the foreigners apart, as the ‘other’. (Monson and Misago 2009:29, Landau and Freemantle 2010:385; Hungwe 2012:132). Such defamation has led to xenophobic attacks and murders of foreigners in general and Nigerians in particular, especially in the poor areas of South Africa. This stigmatisation is what motivates most Nigerian migrants to avoid living at the locations where we have less privileged South Africans.

4.7.5 Migrants Marginalised at Health Sectors:

Findings reveal that Hospitals in South Africa seem to have become institutions of social exclusion where black African immigrants are discriminated against and marginalised. In actual sense, discrimination as it is meted out against some African migrants as they visit the clinics and public hospitals. Narratives of how some migrants who visited the health facilities were discriminated against is demoralising. Nonetheless, Nigerian migrants who have the means normally use private doctors, instead of the general clinics and hospital facilities. It will be wrong for anyone to view this as a display of riches but it should rather be viewed as just a way of escape from fear of discrimination and xenophobic attitude towards them for being black migrants in South Africa. Since migrants are a closely interwoven group, if an episode of mistreatment occurs to an individual, to one, the news quickly spreads to others, such that even if they have not experienced ill-treatment in hospitals, they become aware of it and avoid such public facilities. The use of foreign documents appears to exacerbate the marginalisation of Nigerian migrants at public healthcare facilities.

Hospitals are viewed as institutions where migrants are discriminated against as stated in Crush et al work, (Crush and Tawodzera 2011), especially for those holding passport and temporary residence permits. Migrants say that a nurse would angrily claim that they do not know what asylum is. A participant shared his story of going to a public hospital twice. The first time he was received well. The second time: "...the nurse asked, what is an asylum? They (nurses) started talking about Nigerians and crime in South Africa. They talked to me in Xhosa, but I could not respond. They said I am rude and they threatened me saying since I am going to theatre I should behave myself. I became so scared if they will not inject poison into my body the way they were really discriminatory."

Migrants highlighted that they were shouted at while being attended, denied medicines (being simply given painkillers when one expected more specific forms of treatment) or sometimes the nurses did not create a personal file for them. This meant that each time they went there they were treated as new patients, without a treatment record or history. That jeopardized their chances of getting good treatment. Dorah was a teacher in a private high school in East London. She narrated how she was treated when she sought medical attention at a local clinic: "The treatment was ok, but the nurses told me that they don't open a file (for medical history) for foreigners because it's against the law. If you do not have a medical history, it is difficult to be treated well. But I know of other foreigners who have files...I didn't complain because in the end they will chase you away". There are incidents where some migrant are deprived from seeing a doctor.

The views of maltreatment could be justified neither by the proportion using private doctors (35%) and those using public hospitals nor to

private doctors (18%). Among those, avoiding hospitals were individuals who said that, when they got sick, they would simply buy the medicines they thought would heal them. Alternatively, they would describe their symptoms to a pharmacist and get medicines over the counter. To some migrants, they seem to accept the shunning of public healthcare facilities to be far better than facing the horror of ill-treatment in addition to the pain from the sickness they are battling with. Because there is, no information about the health status it becomes difficult to investigate the relationship between migration and the spread of diseases. Since undocumented immigrants enter the country illegally, while some are staying in the country without a valid permit. This made Maharaj to disclose that it is only when migrants are detained that diseases with epidemic potential like cholera, HIV and Aids, yellow fever and other subtropical diseases are identified (Maharaj 2004:12), so serious attention needs to be paid to address this issue. However, Solomon argued that immigrants do bring diseases. Since they come from “strife and poverty-ravaged areas”, they indicated that they are in need of more medical attention than South Africans are, and thus put a burden on the health system. Recipient countries are said to be at risk of being open to unfamiliar infectious agents (Kok et al 2006:121). Although, people assume that it is normal for migrants to involve themselves in cross-border movement to receiving countries, or to overstay in such countries that seem to have better facilities where they can obtain better health care services. The perception that undocumented migrants are putting a strain on the South African health sector may be true due to the collapse of the health system in countries like Nigeria and other African countries from where most undocumented migrants came from.

The concentration of immigrants in some places has a potential to affect health service delivery and other social services. Illegal immigrants were barred from receiving health care and harassed by officials, thus few of them use the health care services (Landau 2007:67-68). Although, there is a general perception by the indigenes that migrants want access to all basic services in South Africa free of charge, but they also want to pay for receiving services from those facilities as it is in most African countries where they came from. According to Kok et al, the decreased access to health facilities may cause poor health for migrants (Kok et al 2006:123). In order to avert such crises, the National Department of Health of South Africa passed a directive in September 2007 that asylum seekers and refugees, including illegal immigrants, should have access to public health facilities. Legal or Illegal migrants who cannot afford to a medical aid rely on hospitals and clinics in South Africa are seen as placing a burden on the South African health system (Maharaj 2004:7). This made the Frere Hospital management to deport a Nigerian who had kidney problems and was on dialysis back to Nigeria some years back. He died in Nigeria three months after he was deported because of very poor medical facilities in his own country. There was another incident of a Nigerian woman who was on dialysis in the Port Elizabeth public Hospital when ANC was in power in that Metro, but she was thrown out of the public hospital medical service when DA took over government from ANC, because she had no ID book being a foreign national. From the look of things, there is need for public servants to be oriented into dealing with black foreign nationals same way they normally deal with white foreign nationals.

Migrants were easily identified and stigmatised by their inability to speak local languages. Nurses address black migrants in local languages like

Pedi, Xhosa and Zulu depending on the part of the country you are in, and the moment an individual expressed inability to speak these languages (by preferring to speak in English) they became targets of abuse and insults. Vero explained: “They like to speak their own languages. Someone would speak to you in Venda and you cannot continue with your English. They will tell you that there are 11 official languages in South Africa you should be able to speak at least two of the languages.” The same people behave very well when attending to white and Indian migrants when they come to the same clinic or Hospital and other public establishments. Incidents like these should not be used to generalise the general behaviour of all South African civil service staff.

4.7.6 Marginalisation in the Education Sector:

According to the Buckland report, which reveals that, due to lack of documentation, children of undocumented migrants are not allowed to attend schools, as a result, there are relatively very few illegal migrants using public facilities such as schools and medical Health care centres in South African schools (Buckland 2011:369). However, the issues of Home affairs officials, trotting the public and private learning institutions to fish out children of black immigrants whose residence or study permits are still being processed or for renewal being threatened and arrested is worrisome. It is Home affairs that delays the issuing of these permits and it is the same Home affairs that moves from schools to schools harassing these innocent children of black migrants, the reality is that these children are being tortured mentally. The other issue is the idea of the South African authorities refusing to issue a barcoded birth certificate to babies born of Nigerian mothers who do not have a South African ID book.

A Nigerian mother of two with a study permit that gave birth to her children in South Africa cried out bitterly as she was expressing her painful experiences of how her children were driven out of a private school because she could not get a study permit for them. They were born in South Africa and are of the ages of five and seven years old. In some other countries of the world, children born by foreign parents have the privilege of enjoying the same benefits as children born by indigenes of same countries, but the South African case is different. As this woman narrated, the pain she had over the challenge of not being able to send her innocent children, born in South Africa, to school because they expected them to have their study permits. The same rule applies to all children born by black foreigners living in South Africa.

Nigerian students in tertiary institutions in South Africa also lamented how they were subjected to pay school fees three times higher than what students from SADC Regions did pay. Their cry is that, asking them to pay the same fees as European students who come into South Africa with foreign currency that has more value than South African Rand and being Africans is ridiculous. Non SADC African students are compelled to pay twenty thousand rand as registration and a foreign student's levy in Nelson Mandela University before paying tuition and boarding fees.

The comment of some students was that: "The South African government seems to forget that Nigeria is in Africa, and that there are poor Nigerians like they have poor people in their country and countries in the SADC Region. We are asking to be allowed to pay the same school fees as SADC region students normally pay, not same as people from developed Western countries which is outrageous for us who are

poor Nigerians from Africa. It will be proper if Grahamstown High Court Ruling that children born by legal or illegal migrants in South Africa be registered is upheld. For Nigerian students in tertiary institutions, South African policy makers should kindly review the idea of having other African students paying a tax before paying their fees, whereas some other African countries do enjoy exemptions.

4.7.7 Migrants Life of Uncertainty and Harsh Conditions:

For thousands of Nigerians and other African migrants, rather than aiming for Europe, they usually head to South Africa, one of the continent's largest economies, in a way of seeking for how to fulfil their dream of having a better life. Once these migrants get to South Africa, either legally or illegally, they are often confronted with the realities and difficulties of becoming an immigrant in a foreign land like South Africa that is certainly unfavorable to black African migrants in recent time due to the countries harsh economic realities. The majority of these migrants end up not having a valid residence permit and are living the life of uncertainty; Which is the state of being doubtful, not to be depended upon, and one not being sure of the expected result. From all indications, Nigerians in South Africa are not sure of what will become of them in the next hour or the next day. There can be an outbreak of xenophobic attacks any time. The unfortunate illegal immigrants can be picked up from the street, by the law enforcement agents, for paper related issues, and deported back to their country of origin.

Most Nigerians and other African migrants, who find themselves in nasty conditions in South Africa, usually hide themselves from the police, because they are undocumented and are termed to be illegal in the country. Some migrants who are staying in extremely terrible living

condition in some of these areas in East London, Cape Town, Durban and Johannesburg can be found in abandoned vehicles and buildings lacking electricity or running water. They are often seen hanging around at designated hot spots in the cities. Seeing them in some of these buildings and abandoned vehicles, one can be left with the sense of a claustrophobic feeling of living that is worse than urban poverty any person can ever see anywhere else in the world.

The majority of occupants at these abandoned buildings and hot spots are men from neighboring African countries, i.e., Zimbabwe Tanzania Malawi, Tanzania and Zimbabwe, though other nations like Nigeria, Ghana, Kenya are represented as well. Their main goal in South Africa is to lay hands on whatsoever will give money to send back home to their families or to bring their relatives into the country. No doubt, these migrants come with the hope and thought that they can really do something meaningful with their lives, but many of them I met in fact did not have any work, they were just hanging around looking for what to eat, by doing something either incriminating or otherwise and wasting most of their nights in clubs. It is really quite sad to see these migrants leaving their families, leaving everything they had and coming to this horrible condition. To most of them, their dreams seem shattered.

Meanwhile, these migrants also have to face the boiling anger some South Africans have for African immigrants. In recent years, there has been a series of violence towards the foreign nationals coupled with xenophobic attacks. Some South Africans are of the perception that African migrants are coming in and taking jobs and all the ladies away from them often leading them to attack the foreign nationals. Some terrible foreign nationals used to vent their anger on the innocent citizens as well. No one seems safe and secure in our world these days. This led

to various waves of attacks in April 2015; targeting migrants resulted in seven deaths, with thousands of people fleeing the country. (time.com/3828398/xenophobia) (Accessed 18-9-2018). Because of growing inequality, paired with restrictive policies, the vast majority of Nigerian migrants in South Africa feel marginalized and are in a state of uncertainty and living in fear.

4.7.8 Fear of Arrest and Horror of Deportation:

The theories of anxiety and fear as declared by Louw, who articulated that, worry and anxiety are frequently accompanied by the fear of loneliness, isolation and rejection, (Mosotho et al, 2011:446). It can be serious to the point that, the traumatic situation of some migrants could degenerate to the point of them getting depressed and even going as far as committing suicide. In most cases, hopelessness and fear often leave undocumented or documented African migrants with the feeling of being unwelcome prohibited human beings in South Africa, (Human right watch, 1998).

Human rights groups, including the South African Human Rights Commission have widely criticized the arrest on the streets of African migrants and the deportation system. Most criticisms focus on the methods of arrest and removal, which these groups say are no different from those deployed to control black South Africans during the apartheid era. In late 2002, a new Immigration Act 13 "Has standardised systems relating to the detection, detention and deportation of illegal foreign nationals in South Africa". (allafrica.com/stories/201701250624.html). (Accessed on 18-9-2018).

Although, a more immigration friendly framework, which focuses only on attracting skilful migrants, this research, discovered that some well-educated and qualified Nigerian migrants who have permanent residence permits or citizenship, but are never given the opportunity to work in any government establishment because they are Nigerians according to the complaints of some who participated in this study. The same new act also mandated the government authority to root out xenophobia from the society, although, it did not specify how all these could be accomplished. In reality, none of these new policies tends to address the plight of African migrants, it rather included more draconian methods to regulate the lives of undocumented migrants through what was indirectly called "community policing" (that is, expecting South Africans to spy on African migrants, and report their suspicions to the authorities). In addition, the government framed immigration policy reform, primarily as an issue of regulation and marginalisation, similar to that inherited from the apartheid era.

The department said it is through Migration Services and its inspectorate that the section implements relevant immigration rules, manages all migration schemes and effects deportation of illegal immigrants, in terms of the Immigration Act 13 of 2002 and rules. The inspectorate has a responsibility to make sure that persons in South Africa are properly documented, live in the country on a legal basis and obtain documents and status legally. One of the important difficulties confronting Home Affairs in implementing a development-oriented immigration rule is a public that remains antagonistic to immigration as a principle and to immigrants in general. The horrific events of May 2008 in which over 70 migrants were killed and tens of thousands chased out of their communities by South Africans are the tip of the iceberg. A nationally

representative survey of South African attitudes that SAMP conducted in 2006 showed very high levels of intolerance across the entire population. The study showed that South Africans are still among the most hostile to outsiders in the world, (allafrica.com/stories/201701250624.html). (Accessed on 18-9-2018)

In reality, Xenophobia is a deep and prevalent occurrence that the South African government has not, until now, fully acknowledged and talked more of addressing. The introduction of the 2002 Immigration Act upheld that xenophobia required to be argued. Nonetheless, the act laid out no specific measures, as noted earlier, and there is no evidence that the act itself has made any difference to South African's attitudes towards Nigerians and other African migrants. Notwithstanding how President Thabo Mbeki blamed the May 2008 attacks on criminality rather than xenophobia, as he endeavoured to assure the rest of Africa and the world that South Africans were not, in fact, xenophobic at all, (allafrica.com/stories). I am of the opinion that, unless the government of South Africa acknowledges and addresses the realities of xenophobia, it will be extremely problematic trying to move forward with new development-oriented guiding principle and programs.

4.7.9 Migrants Aspiration of going back Home some day:

It would be appropriated for the South African government authorities and citizens to understand that, without doubt, most Nigerians in South Africa want to retire back to Nigeria someday. Some Nigerians do use South Africa as a transit point, before relocating to Europe or somewhere else to work for money. Just like Azu who disclosed his unhappiness with the illicit business, he does in the street and how long

he has been dealing on drugs. 'His response was that, it is obvious that we are abusing the people of this country, but because we are pushed to the wall, there is nothing else to survive with, other than what we are doing in the streets. He said that he has been living in South Africa since thirteen years. He now has a son with a South African woman, but he is no longer in a relationship with her, because she cannot be trusted. Although I am taking care of my son, I hope to take my son with me when I go back to Nigeria.

He as well disclosed that, when he was in Johannesburg, he got his accompany of spouse permit through a woman whom he is still supporting financially. His problem is that home affairs officials are delaying to renew this permit for about two years now. Azu affirmed, "I am still in love with her partially, because she gave me the permit I have been using, but she does not have a child for me". The issue of lack of trust that Azu alluded to is not peculiar to South African ladies, because there are Nigerian men and ladies that cannot be trusted as well. Concerning his plan of taking his son along with him when retiring finally to Nigeria, the Child's mother must be allowed to give her consent.

Despite the bitter, complaints of most Nigerian migrants about the unfair treatment they received in South Africa and the horrible condition they found themselves in they are not ready to leave South Africa to return to their home country any time soon. Reason being that they do not have enough money yet, with which they can establish their businesses back home. There is a common belief among black migrants in South Africa that, white immigrants love living in this country as long as they want because they do enjoy more friendliness from citizens of South African.

In Eastern Cape, one can observe how tourism thrives in the region, which comprises of trips to traditional villages to taste the food, watch local dancers perform and sample local brewed beer. This is culturally immersed in history and an absolute necessity for anybody visiting the Eastern Cape. It is believed to be home to a cultural fusion of fascinating people towards the whites, but antagonistic towards African Black Migrants. I tend to defer with such claims, in the sense that traditional home dwellers in Eastern Cape often feel happy to welcome guests no matter their race. Although, the fact of the matter is that black migrants seldom travel, as tourists in the same way as their white counterparts, and I think cultural beliefs play a great role in such a case.

4.8. PRELIMINARY CONCLUSION:

In rounding up this chapter, which presented the description of Nigerian migrants/migration and the way, and manner they were treated, and their living conditions in South Africa, the following is of relevance: Nigerians staying in East London, South Africa were used as a case note for the kind of treatment Nigerians in South Africa are subjected to. The study looked to trace the origins of the migrants and to show the roles of non-migrants. In this case, human smugglers or traffickers, parents, siblings, partners, in the expediting of the migration routes, were meticulously investigated through my discussions with the contributors. The reasons why and how they came to settle in East London was traced, how long they have been residing in different parts of South Africa, and precisely the conditions under which they live in their host country was highlighted.

The main sources of abuse and marginalisation as identified and disclosed by migrants were outlined. The claims of victimisation and

xenophobia as part of the everyday lives of Nigerian migrants as they navigate through in hospitals, schools, taxis, schools, work places, and in the streets were also noted. According to the information gathered from migrants and others who contributed to the study, this chapter highlighted how, in most cases, there were deliberate attempts by bank workers, nurses, teachers, police officers and other ordinary local citizens to stigmatise and deny migrants access to essential services just because they were black migrants, legal or illegal, in the country. The above discussion revealed that, while the police may be regarded, as agents of marginalisation, there are cases where some officers do go out of their way to help migrants. Moreover, other cases have shown employers, teachers and house-owners aiding rather than victimising immigrants. This contradicts the generalisation that all South Africans are xenophobic, which is not always the case. In some instances, extreme work pressure, especially for nurses in public healthcare sector, may result in some staff being fatigued which can lead to them displaying negative attitudes towards anybody, not only towards foreign nationals. This may be interpreted as xenophobia and victimisation, but it could also be psychological, so there is need for all humans to be coherent and fair in the way they judge others.

There are instances where migrants themselves are facilitators of victimisation, when they perpetuate jealousies, tribalism, and regionalism. Migrants who suffer abuse in the hands of human smugglers and traffickers end up marginalising other migrants as well. Although, some migrants are members of churches in South Africa it is unfortunate that the majority of our church pastors and leaders are not skilful in pastoral care service. Some church leaders are only good at collecting money from vulnerable migrants, subjecting them to only

dogmatic brain washing, and bogus prophecies, instead of teaching them the complete scriptural truth as commanded by the Lord.

Ministers should deem it necessary to encourage immigrants to be documented or desist from doing crime, which often leads to the stresses and life struggles experienced by most migrants in South Africa. In the next chapter, I will be dealing with the participants' responses to questionnaires, as well as an analysis of this research.

CHAPTER FIVE

RESPONSES TO RESEARCH QUESTIONNAIRES WITH DATA ANALYSIS

5.1 INTRODUCTION:

Four sets of questionnaires were issued to four different groups of people that were connected to this research namely: the migrants, the indigenes, the clergy and some other institutions like the South African Human Rights among others. All the groups were required to give their views on the condition of migrants and ways of ameliorating their plight. Generally, missing data in the questionnaires were negligible and will have no serious adverse effect on the outcome of the research. Respondents demonstrated a reasonable level of understanding of the questions asked and provided responses accordingly.

5.2 MIGRANTS:

The migrant questionnaire were analysed thematically under the following themes:

Questionnaires were issued to 30 migrant respondents – 23 males and 7 females. Mean and median age of migrants was 40.5 years with a range of 38 years respectively. The ages 39, 43 and 48 were the recurring ages among the group with a frequency of 3 migrants respectively.

5.2.1 Purpose of Migration:

M2 to M31 were the migrants that participated in this study. These migrants entered South Africa between 1989 and 2014. Out of this lot, 50% entered South Africa for economic reasons, 16% sought for safety, 10% came to join their spouses, and 13% came for study related purposes while the rest came for issues ranging from staying with parents, medical treatment to missionary work.

According to M4, he came to South Africa because he needed a change of scenery and a better life enhancement. M13 and M22 left Nigeria because of poverty and political oppression. In his own words, M22 stated his purpose for leaving Nigeria as *“To avoid military persecution and start new life”*. In addition to economic opportunities, M14 and M19 left Nigeria for safety reasons. For M15, his was a journey to acquire skills. M16 also left his country, Nigeria, because of absence of order. M25 was in South Africa to stay with her parents. M29 came to South Africa in search of freedom. M31 and M9 were married and relocated to South Africa to join their husbands to *“start a new family”*. M3, M8, M16 and M29 all came to study in South Africa.

5.2.2 Residential Status:

At the time of their entering South Africa, 90% of these migrants entered on a Visitor's Visa, 6.7% entered on Study Visas while the remaining 3.3% entered as Asylum seekers.

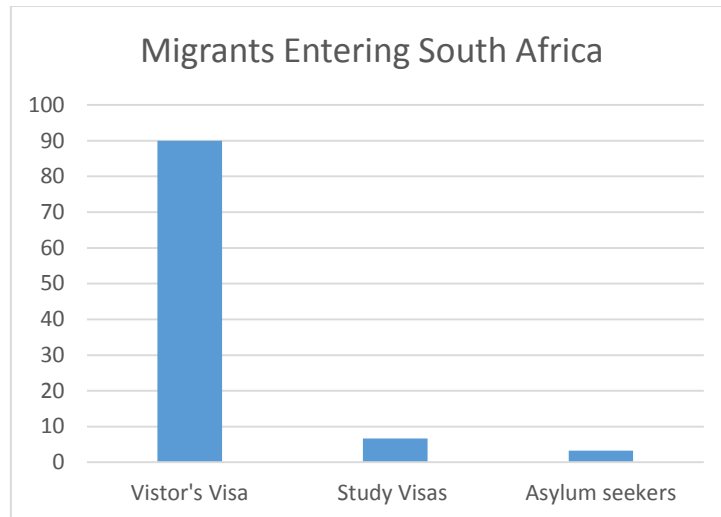


Figure 5.1: A graphical illustration showing the percentage of Nigerian migrants under study entering South Africa.

Currently, 20% of the migrants under study are using Asylum papers, 13% are citizens, 16% are permanent residence holders, 10% are accompanying spouses, 10% on work permits, 15% have other forms of permits, and 16% migrants are currently without permits presently. The 16% of migrants have either applied for an Accompanying Spouse/Life Partner permit or seeking to renew it. None of these 16% of migrants came to South Africa with the intention of accompanying their spouses. This is an indication of an increasing intensity at the Home Affairs to clamp down on marriages with intent to acquire documentation. Regarding application made for residential permits, only those that applied for Accompanying Spouse/Life Partner permit have their permits pending or stalled and are, therefore, without permits.

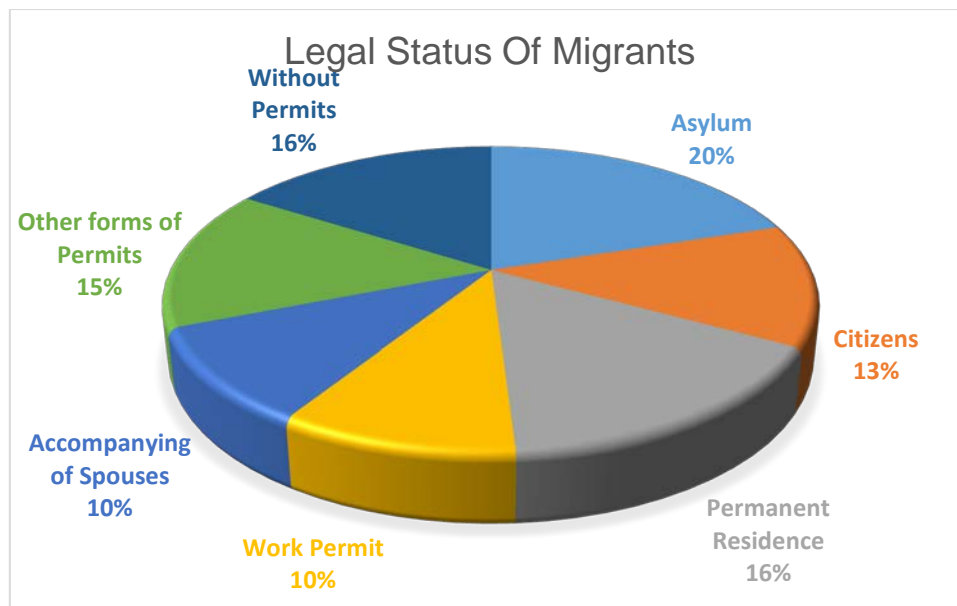


Figure 5.2: A graphical illustration showing the percentage of the legal status of Nigerian migrants under study.

M28 had a Life-Partner permit that he is currently finding difficult to renew. M12 stated, “I am using accompany Spouse permit but cannot get the renewal since 2012”. Also M3 wrote, “since 2013 I have applied for life partner and work permit...I am still waiting for the outcome since 2013” M2 also stated that he is using Accompany Spouse which has expired but “ I am finding it difficult to renew since 2013”. M2 and M3 represent an indication that these migrants have a willingness to comply with the immigration laws of South Africa but have found themselves illegal migrants for no fault of theirs

Of all the migrants that responded to the questionnaire, only 27% of them have a clear timeline of when to leave South Africa. This statistic is a pointer that not issuing permits to migrants will not make these migrants to leave South Africa but rather will continue to widen the pool of illegal and undocumented migrants in South Africa; and such a situation can only be described as a disaster that is waiting to happen. For the migrants who have defined timelines for their exit of South

Africa, their timelines range from 2 to 10 years from now. One migrant is already preparing to go while about 73% of migrants are not certain or sure, when they will be leaving South Africa. The statistics highlight that an expectation that these migrants if frustrated will leave the country may not materialize as most of them have no plan when to leave, especially those that migrated for economic reasons. Most of them are willing to rather live and die in South Africa than go back empty handed.

According to M3, he will be leaving only when he is tired. M4 and M27 have no intention of leaving. According to them, they will be staying forever. M6 has planned to leave South Africa in the next 10 years while M7 has adopted a wait and see approach. In his own words, he stated, *“It depends on how things goes”*. Some other migrants indicated their willingness to return to their country if certain changes happen. M11 in her own words answered, *“If the state of Biafra is created in Nigeria, I will go back home”* Other answers received from these migrants include, *“when I am ready” “Not sure yet” “As the LORD leads”* and *“As long as God wills”*.

5.3 Age, Gender Disparity and Origin of Migrants:

In most cases, desperate young Nigerian men are the main category of people still travelling down to South Africa where the majority of them are confronted with a life of uncertainty, but currently, more are still coming in. Regarding the expressions of the ages of thirty contributors (30), majority of them (77.6%) happen to be in the economically active age group of 20 to 45 while 7 of them (23.4%) fall above forty- five age group but lower than sixty. In this sample, there are no Nigerian migrants above the age of sixty staying out of desperation. The table below illustrates these percentages. There are approximately 67% of Igbo

speaking Nigerians, 13% Yoruba speakers and 20% of other minority Nigerian language speakers such as Edo, Ishan, etc. in East London, South Africa.

Figure 5:3 Age of Participants:

	Frequency	Percentage	Cumulative percentage
20-35	8	26.7%	26.7%
36-40	7	23.3%	50%
41-45	7	23.3%	73.3%
46-60	8	26.7%	100%
Total	30	100%	

Most Nigerian migrants were still in the prime age of their lives at the time they migrated to South Africa. However, they were above eighteen years of age already. This is different from what Maphosa (2011) found when he discovered that most migrants migrated when they were younger than eighteen years old. Out of the (30) participants, twenty-four (24) were male while six (6) were female. There were twenty (20) Igbo speaking participants who are the majority (16 males and 4 female) and eighteen (10) Yoruba's, Edo, Ishans and other Nigerian language speakers who are in their minority as well as twenty-two Citizens (22) divided into (10 males and 12 female). The current state of migrants in terms of ethnicity seems to depict the extent of marginalisation of people from the southern and western parts of Nigeria, where most of the Nigerian migrants migrated from to South Africa. The above statistics of the data collected for this study show that among the Nigerian participants, males are dominant while among the South Africa participants, the numbers are almost the same, although women (05) are more than men (07). Others are clergymen and women while other

contributors are officials of various organisations. There are approximately 100 Nigerian women in East London, which is just 10% of the total population of Nigerians who are residing in East London. About 80% of the Nigerian women here are with their husbands. There are more Nigerian men than women in East London South Africa, but there are cases where some very mature women have to travel back to Nigeria with the hope of getting a serious minded man that will get married to them. Some of these women fear the risk of passing the age of bearing children if they happen to get married while living their realities.

5.3.1 Methods and Costs of Obtaining Permits:

On how these migrants applied for their permits, 86% of them made their application at the Home Affairs or the VFS centre. The rest applied through an agent. Payments made for these applications ranges from R 0.00 to R 80,000. Those that did not pay applied at the Home Affairs before the advent of the VFS and those that paid exorbitantly either applied through an agent or through the VFS but paid a bribe to secure their permits.

M30 applied for his documentation at the Home Affairs and indicated that he did not pay for the residence permit. However, in his own words, *"...I paid R 2,000.00 to a Nigerian agent to extend my visa, but he ate my money without giving me a visa"* M25 and M27 indicated that they paid R 4,000.00 each for their permits. M13 has an Asylum seeker permit and he paid R 3,500.00 for it. He spends R 2,000.00 every month to travel from East London to Pretoria to renew his paper. M11 at most times has used agents for her permits and stated that she has spent about R

80,000.00 on her permits to no avail. According to M7, he paid *a lot of money* for his documentation.

5.3.2 Have you paid a Bribe?

About 20% of these migrants have paid bribes in South Africa. It is important to state that these 20% that paid bribes did so to acquire residential permits to stay in South Africa. Those that paid bribes did so out of frustration and desperation. M4 has been experiencing constant delay and apparent misplacement of files at the home affairs. In order to get this sorted out, he had to pay some couple of rands in bribes. M7 was arrested and taken to Lindela for deportation. He had to pay "*a lot of money*" in bribes to secure his freedom. M13 also paid a bribe of R 8,000.00 to secure his release from the Lindela deportation camp. Still on the bribes that he paid, M13 has this to say, "*Yes, because the way the Home Affairs are acting, you have to pay money before going into the office. Security men often extort about R 100.00 or R 200.00 from migrants*" M14 and M15 paid bribes through their agents to obtain permits. M17 paid a bribe of R 30,000 to get his Permanent Residence. M27 paid R 4,000.00 to get his accompanying Spouse Permit. Some migrants disclosed that they paid bribes to secure their release from police arrests and detentions.

5.2.5 Previous and Current Occupation:

Previous and current occupations of the migrant respondents include Panel Beating, Motor Mechanics, Information Technology, Trading/Salesmen; Taxi driving, Teaching, Secretaries, Students, Construction workers, Business people and Medical Practice. Academic qualification for these migrants ranges from First School Leaving Certificate (Grade 6) to Post Graduate Degrees. 7% of the migrants have the equivalent of

Grade 6, 37% of migrants have matric equivalent, 20% have Diploma certificates, 23% are University Graduates, and 10% of them have Post Graduate Certificates while 3% are undergraduates.

M31 is a Doctor of Optometry who is currently writing some board examinations to qualify to practice in South Africa. M30 is a businessperson and did not indicate the area of his business. M28 deals in clothing. M25, M9 and M10 are currently studying. M24 is currently teaching and was previously an administrator. M22 is an Industrial Chemist who is currently an agent for Dunlop tyres. M21 is currently working as a secretary. M20 provides services to government departments. M18 is a taxi driver. M17 is an Information Technology specialist. M12 operates a hair salon and cuts hair. M11 is a businessperson that deals in groceries. M8 markets computer accessories. M6 is a missionary and a web developer. M4 is a contractor that is into construction work. M3 is a motor mechanic who has transferred motor mechanic skills to two South Africans. M2 is a panel beater and a technician. Many of the responding migrants indicated that they were businesspersons but did not indicate their area of business. What is more imperative is that most of these migrants are skilled and are engaged in meaningful ventures even though some others are not.

5.3.4 Criminal Offences and Activities:

Approximately 23% of the migrants admitted that they have committed one crime or the other at certain points in their life. Some of the crimes committed include buying of stolen goods, Exam Impersonation and dealing in drugs. Most of these crimes like Exam Impersonation happened outside of South Africa. Surprisingly, none of the migrants has any criminal convictions yet. M12 admitted that he might have bought

stolen goods without knowing it. M14 indicated that he had committed a crime because there was no permit to get a job. M15 also indicated that he had dealt in drugs because of the failure to get permit to work. M16 has dealt in drugs because according to him, *“...it was the only means of survival”* M23 has driven a vehicle under the influence of alcohol. According to him, *“I was only arrested and charged for drunken driving in S/A”* M26 has dealt in stolen goods and the drug’s business because *“there was no legitimate work for me to do then”* M27 could not find any legitimate work to do then so he went into *“drug business”*. M28 confessed as follows, *“Yes I was dealing on drugs, but I no longer deal on drugs because I am now a practicing Christian”*. His reason for participating in the *“drug business”* was *“because there was no job and I needed money to survive”*. The case of M28 is instructive and worthy of note in the sense that if we can bring these migrants to genuine salvation like M28, the so-called drug business will be reduced if not eradicated from our society and our law enforcement agencies will then focus on other crimes that are afflicting our society.

5.3.5 Have you Been Arrested Before?

About 37% of the migrants reported that Immigration (17%), SAPS (10%) and Traffic (10%) have arrested them at one point or the other for offences ranging from traffic offences and drug dealing to the violation of immigration law. M30 was arrested for immigration related issues by a combined team of immigration and South African Police Services SAPS officers. M28, a 33 year old Nigerian male was arrested *“... because I mistakenly bought a TV without collecting a receipt. Police arrested me because he discovered I am a Nigerian”* M28 insinuates that he would not have been arrested were it not that he is a Nigerian; however, he was not correct by not providing the receipt for the television. M26, a 42-

year-old Nigerian male was arrested by the Police for drug related crime and was granted bail through court processes. M23, a 48-year-old Nigerian was arrested for drunk driving by a Traffic officer. According to him, *“I was charged in court and I paid fine”*. M17 was arrested by a Traffic officer, taken to court and was acquitted. A traffic officer arrested M16, a 55-year-old Nigerian male, for drunk driving. According to him, *“I was taken to the court and I paid a fine of R 2,400.00”*. M15 was arrested by the SAPS and was *“released through court processes.”* The Immigration and Police officers arrested M13, a 32-year-old Nigerian male. He hired the services of a lawyer to secure his release. According to M3, a 43 year old Nigerian male *“I was arrested by immigration but I had a valid permit...They took me to the Home Affairs office to check my file. When they discovered that my paper was authentic, they left me”*. For M2 a 43 year old Nigerian male, he was arrested by an immigration officer and in his words *“I tendered my valid permit and secured my release”*. The accounts from the respondents are an indication that there is still respect for the rule of law in South Africa.

5.3.6 Have you Suffered Abuse?

Around 50% of migrants interviewed in this study confirmed that they had suffered various forms of abuse. Some of this abuse included wrongful arrest. Asked on their views on the treatment meted out to them in South Africa, 97% of migrants believed they had been inhumanely treated. M2 admitted that he had been abused in South Africa. According to him, *“I was arrested and detained while I still had a valid permit. A Police Officer who mistook me for a criminal that escaped from him slapped me. I felt so bad for been wrongly accused”*. Another migrant M3 wrote, *“Been arrested just a day after renewing my permit was hurting. I was in Jail for a week without committing any offence. I felt*

bad because white migrants are not harassed the way African migrants are harassed". M11 felt that the home affairs not giving her a visa is an abuse. She also said, "I have been abused badly by agents who have been robbing me of my money because of permits that are never given".

Another migrant M12 complained, "My right has been violated by the home affairs authority who failed to make provision for those of us who submitted our renewal documents before VFS was introduced. They should have given us an introduction letter to VFS". M13 is troubled for being looked upon as a criminal when he is not. He submitted that the stigma of been categorized with migrants who do crime causes him pain. M14 narrated that he was searched down to his pants in public on the suspicion that he had drugs on him. For M15, he suffered abuse while in Police custody when the Police refused to allow him to eat his local food. M17 explained the abuse he suffered as, "Police ransacked my car and business premises without a warrant". M23, who is a permanent resident, has been delayed unnecessarily. He was refused the right to apply for permanent residence, after being on accompanying spouse for five years. Instead, he was asked to re-apply again. For M28, "whenever there is protestation the local people used to attack us and destroy our goods". M30 has experienced much brutality from the Police who abused him physically for loitering and coming into a business premises. For M31, her respondent who she was talking to in English kept on responding to her in IsiXhosa purposely knowing well that she did not understand the language.

5.3.7 The Views about the Condition of Nigerians in South Africa:

Respondents were asked to express their views on the condition of Nigerians and other African migrants in South Africa. M31 described the

conditions as *“not favourable”*. M30 stated, *“not having a legal permit to stay in South Africa is the major ugly condition most Nigerian migrants are confronted with in S/A...”* For M29, the conditions are good. He simply put it *“Good Condition”*. According to M28, *“the way they are treating Nigerians in South Africa is not good. We have foreigners in Nigeria, but they are being treated fairly unlike how Nigerians are treated in South Africa”*. M27 observed that *“some (migrants) have nothing doing in S/A and no permit to stay in S/A”* He believed that some migrants are treated well while others are not.

M26 is much concerned about the xenophobic tendencies exhibited against African migrants. He said, *“Xenophobic tendencies and attacks toward Nigerians and African migrants which is Afrophobia are things of great concern”*. M24 believed that *“there is rejection and hatred for fellow African migrants”*. M23 regretted that *“fellow black South Africans are treating black migrants as if they are animals unlike how they are treating white migrants”*. In M22, own words, *“Nigerians in South Africa as well as other African migrants are victims of bad fate. The conditions are nothing to write home about”*. For M21, the government of South Africa is the problem. He puts it this way, *“...the way the government here are treating us is very bad”*. M20 is a migrant who at some time spent 4 years in Russia and is now staying in South Africa. He stated that *“I lived in Russia for 4 years, foreigners are better treated there than here in South Africa”*. M19 described the conditions as being full of struggles. M18 believed that the condition of the migrants depended on the individual and the type of work one was doing. M17 saw the situation as one of desperation to exist. In his view, the absence of jobs pushes Nigerians to engage in the drug business. M16 corroborated M17's views but added that it forces migrants to *“indulge in crime as a means*

of survival". M15 submitted that the *"doors are completely closed for them (migrants) to exhibit their talents...government have never done much to involve them (migrants) in nation building"*. M11 described the condition of most of these migrants as very poor. *They are being intimidated badly*. M8 puts the condition of these migrants as *"terrible and worrisome"*. For M6, *"there is a lot of discrimination, rejection, xenophobia and suspicion against the Nigerian and other African communities in South Africa"*. According to M5, the condition is *"very bad in the sense that life is not safe here"*. M4 believed that the conditions are unfavourable and it was due to the *"stringent immigration policies"* which in his views is anti-migrant. M3 observed that the way *"Nigerians are hanging around in the streets is very bad"*. He blamed the situation on not having permits and jobs. M2 noted that the locals to describe migrants use all sorts of derogatory names, and that is abusive. This in some ways influences how indigenes think about Nigerians.

5.3.8 Do you think Nigerian Migrants are treated well?

M2 believed that there has been a deliberate refusal or unwillingness to issue residential permits to migrants. M3 stated that *"they are not treating Nigerians well; they beat them when they go to renew their refugee paper..."* M4 added that ill treatment of migrants only emanates from the uninformed South Africans. According to him, *"A considerable South African indigenes are welcoming and loving"*. M6 writes, *"No, absolutely no. SA Government is indifferent to the plight of Nigerians in South Africa"*. M8 recounted, *"They (migrants) are given the worst of treatment and made them go through unimaginable things"*. M12 gave his verdict in simple terms *'no they are not treated well at all'* M16 stated that the migrants are not treated well *"because of the behaviour of some Nigerians who involved themselves in criminal activities..."*

According to M18, migrants are treated well. In addition, M20 submitted that migrants are not treated well because of the insinuation that migrants are taking the jobs of the locals. M21 recounts, “each, they treat us like nobody”. In M22’s view, “the government pay lip service with respect to Xenophobia. Foreigners are not treated with respect from authorities and the indigenes. But not all indigenes are bad”. According to M23, “...there is hatred for Nigerians by those who had an encounter with the wrong Nigerians”.M27 also stated, “Nigerians are not protected in S/A. The government seems not to pay attention to issues affecting Nigerians and other African migrants”. M29 answered that Nigerian migrants are treated well in South Africa. M31 also narrated, “The looting from Nigerian and other African migrants’ shops by South African Indigenes at any slightest opportunity is so alarming and so Xenophobic and SA government authorities have really taken more drastic measure in trying to address the issues between indigenes and African migrants”.

5.4 INDIGENES:

Exactly 12 Indigenes, 5 males and 7 females were interviewed on their views, interaction, relevance and contribution of migrants in South Africa. The age of these respondents has a range of 45 years, with a mean of 40.25 years, median of 36 years and mode of 34 years. All the indigenes who interacted with or related with Nigerians out of which 11 Indigenes representing 92% of the respondents indicated that they were enjoying or enjoyed their relationships with Nigerians.

5.4.1 Are the Black Migrants Contributing to Economic Growth?

All respondents believed that the migrants were creating jobs for the locals thereby contributing to national development. S13 admitted that black migrants “Yes, black migrants are creating jobs”. S12 added,

“Yes, too much, their businesses are creating jobs”. For S11, “it is not only that these foreign nationals have created jobs, but ...have opened our eyes to a lot of businesses and have employed many people”.

The involvement of these foreign nationals in various business ventures has made the locals see gold where they were not expecting it before. Shoe repairs, Motor mechanics, Panel beating, Street trading, Hawking and even Grocery shops are few areas where black migrants have ventured into and succeeded thereby proving to the locals that these areas are not the exclusive reserve of white South Africans as anyone can succeed in it with determination.

S10 also agreed “... most of them (black migrants) are opening businesses and employing people”. S9 and S8 also attested to the fact that these foreign nationals are creating jobs. For S8 “...small businesses that were dormant or near extinct ... black foreign nationals came and revived these small businesses and employed South Africans”. S7 indicated that apart from creating jobs, these migrants “are paying Value Added Tax whenever they buy items from the shops”. S6 testifies as follows, “I am working in the shop of a Nigerian, so I don’t go to bed with an empty stomach. My opinion is that they should pay tax”. S4 agreed that the migrants “are starting businesses and employing South Africans”. S2 also submitted, “They (migrants) are creating jobs as our people are employed by them (migrants), but they don’t all contribute in our economy as they do not pay tax in SA”.

5.4.2 Do You Know any Nigerian or Foreign National Doing Crime and what Sort of Crime is Involved?

Around 42 % of respondents indicated that they knew some Nigerians involved in crimes while 25% indicated that they did not know any

Nigerian that is involved in crime. These crimes ranged from drug laboratories, credit card fraud, drug distribution, human smuggling and trafficking, to cyber frauds. S13 indicated that “some Nigerians are committing crime in South Africa as it is with other countries and nationals,” He further categorised crime activities by nationality as “Ugandans charm and muti crime, Nigerians deal on drugs and cyber fraud. Tanzanians house breaking and drugs, Zimbabweans are armed robbers, Mozambicans car hijacking, Chinese fake goods and drugs, Pakistanis drugs and scams, etc.”

S12 knew foreign nationals dealing in drugs. S11 knew foreign nationals that were into human trafficking, selling drugs, fake currency, fake documents etc. “There are some foreign nationals with a criminal element and fraudulent schemes” wrote S10. He indicated that he knew some foreign nationals that do crime and recounted, “Though they are far from me, they are taking people’s money promising to invest it. Others are taking money from people in the church promising blessings. Others are blowing and bombing ATM machines. Many of them are involved in Human Trafficking and brothels”. S9 also knew some foreign nationals selling drugs. S8 wrote, “Personally I don’t know anyone, I only read about them in the daily newspapers”. S7 indicated she is aware of some foreign nationals doing crime and wrote, “Most of them sell drugs, recruit girls for prostitution etc.” S6 does not know of any foreign national doing crime in South Africa but “know of South Africans who rob and also kill people to rob them”. S5 knew some foreign nationals that were “selling drugs, human trafficking and money laundry”. S4 does not know of any foreign national doing crime in South Africa. According to her, “I know that they are accused of selling drugs”. According to S3, “I have witnessed foreigners engaging in drug distribution, therefore, it has

proven to me that there are foreigners that participate in criminal activities in SA”.

It appears the majority of these indigenes knew some migrants that were indulging in criminal activities but the question is “Why have they not reported them to the law enforcement agencies to deal with such bad eggs?” Maybe these law enforcement officers need to come closer to the people and work together with the communities in order to identify and apprehend these criminals.

5.4.3 What is your Mind-set towards Nigerians?

S2’s response was “Good and bad. On the one side they create jobs for South Africans but on the other side they operate and sell drugs even in churches”. S13 believes that “Nigerians are normal people the way I can see them, the only problem is that some of them commit crime”. S12 wrote, “I do not object to their staying here. It makes no stress to me. The ones I’m close to are good”. This is an indication that there are still honest and good Nigerians living in South Africa and S12 is happy affiliating with them. The view of S11, “those who are breaking the law must be held in Prison like every law breaker...” S10 has the belief that “most of them (Nigerian migrants in South Africa) are sincere people of God bringing the true gospel to this country and causing many souls to be saved, with few criminals among them”. In addition, S9 narrated, “Some of the Nigerians residing in South Africa are good and genuine people who are here for business and employment especially Christians”. Nevertheless, she added, “...some of the Nigerians are illegal immigrants, some married South Africans for permits and they sell drugs”. S8 “enjoy being with them because they have concern and care for those suffering. The first black person I first met and spoke English

with happened to be a Nigerian and he cared for me and I learnt so much from him”. S7 believed Nigerians are “doing incriminating stuff” hence, she advised them to think of doing legitimate things to make money. S6 is of the opinion that the Nigerian migrants are creating jobs thereby creating employment for the locals. S5 also corroborated the views of S6 when he said “...the good ones have been contributing to the development of SA. I love them”. S3 simply puts it in the following way, “Some are very aggressive, and however some are very kind”.

5.4.4 What are your views on the Conditions Faced by Nigerians in South Africa?

Regarding their views about the conditions of Nigerians in South Africa, 67% of the respondents believed that the conditions these migrants are in are despicable and need to be addressed. S13 believed that the migrants are not treated well. His view relates to the area of issuing residential permits to migrants. In his own words, “somebody who has been in the country for many years now should be given a residence permit to enable him or her stay in South Africa”. S12 wrote that migrants should “be treated well when applying for permits to stop illegal residence”.

S11 seems to be one of those South Africans who has learnt quite a lot from the Nigerian migrants. She wrote, “They have taught us perseverance and endurance, and they are full of skills and plans”. S10 testified, “Some are diligent, hard workers earning for their living and well-being. Most of them are prosperous business people, creating jobs and contributing to the economy of the country...” S9 revealed, “They (the migrants) always stay in fear of their lives in terms of xenophobic attacks...” S8 observed that the Nigerians and Ghanaians are

contributing to the economic development of South Africa. S7 drew attention to the discriminatory attitude towards locals that married black migrant men, which in her view should not be sustained. "...South African women that got married to Nigerians or black Africans are disrespected and stigmatized. Their husbands are called derogatory names and criminals. South African women who got married to white men are respected greatly. It is not fair". According to S5, "...most of them are treated like they matter less so they need more respect..." In the view of S4, "they (migrants) are systematically suffocated by legislative frameworks which prevent them from the rights of citizenship". According to S2, these migrants are "contributing to the disorder that is already in the country also contributing in unhealthy environment". On their expectation from Nigerians, the indigenes indicated that they would be happy to see Nigerians abstaining from selling drugs, be law abiding, stop committing crime, teach skills to the locals and be charitable. One indigene is of the view that that those migrants found committing crime should be sent home and not given the visa again. Another indigene suggested that those migrants that have stayed long without any history of crime should be given residence permits.

5.4.5 How will you want to be Treated Should you Travel out of South Africa?

All the migrants declared their expectation to be treated well when they travel to other countries. S13 would like "to be treated nicely". S12 would like to be "loved, respected, supported and accepted". S11 would like to be treated with dignity. S10 would like "to be treated in a kind and friendly manner, be provided with good accommodation as accommodation is the most problematic aspect for foreigners". S9 would like to be "treated as if I'm a citizen of that country". S8 would like to be

“welcomed with open arms by the citizen of that country”. S7 would “want to be respected unlike how African migrants are ill-treated in South Africa”. S6 will like to be treated “same way the citizens of that country are treated”. S5 would want to be treated “like a prince, and be given every moral support and opportunity like every other person”. S2 would want to be “treated with respect and given good hospitality and be welcomed and accepted”.

5.5 CLERGY:

Roughly, six (6) Clergy responded to the questionnaire. They are aged between 38 and 68 years. Four of them are male while two are females. Five of them indicated that they had foreign nationals in their churches while one does not have, although she has ministered to a foreign national previously. Four of the clergy have ministered to foreign nationals previously.

5.5.1 Challenges of Ministering to Foreign National:

The respondent C1 has no challenges in ministering to foreign nationals because he “sees him or her as other congregants”. C6, C5, C4 and C3 also had no challenges ministering to the migrants. However, C2 indicated that it is challenging ministering to migrants. According to C2, “My challenge is how the genuine undocumented migrants can be assisted to get documented”.

5.5.2 Do you normally assist African Migrants? Clergy C1 indicated that “No, we have not met such challenges yet”. C6 provides counselling and prayers to these African migrants. C5 indicates that they will be willing to offer assistance if these migrants “came seeking help”. C4 wrote, “we do not have that assistance yet as we have not come across a need for such”. C3 stated that, “the church does offer assistance as

part of the mission work to offer food, clothing and counselling where necessary". For C2, "we try assisting them on how to get accommodation and go about their documentation. Their major challenge is the inability to get a permit to stay peacefully in South Africa without being harassed as undocumented migrants".

5.5.3 Do you have any system in place to take migrants away from crime?

Four of the Clergy indicated having a system in place in their churches while two do not have any system in place in their churches to assist migrants to migrate away from criminal activities. C1 submitted that, "...due to the sound gospel we preach at our church, members who are foreign nationals don't seem to be interested in doing crime". C6 "through teaching of the Word of God and counselling" have been able to keep the migrants in her church away from crime. C5 have not put any system in place yet. She indicated, "If we had such people it would be necessary to do so". C4 has a system in place to help the migrants in their church keep away from crime. For him, "through our discipleship programme, we help everyone to become the new man in Christ Jesus". C3 stated that the church "have some format by which we send them to learn electrical work, panel beating or motor mechanic and also IT training in the church". Now, C2 have not put any system in place in his church to help migrants escape from doing crime. However, concerning migrants who are victims of abuse, oppression and xenophobic or Afro phobic attacks, he said, "we counsel, encourage and pray for them. We also support them according to their individual needs".

5.5.4 What is your view on the condition of the Nigerian/African?

In the view of C1, “their condition is not nice at all. Government should seek how they can be integrated into the system. Some migrants have something they can contribute towards the building of a better S/A”. C6 described the migrants as “neglected and discriminated against”. C5 also observed, “Most are willing to live in situations that other SA citizens would not tolerate. They are however, mostly focused on working hard and making money and as such they are able to advance their own living situation”. C4 revealed, “Christian foreign nationals are prayer warriors with good work ethics and strong business minds. However, I do pick up from the media about others who embark on criminal activities. I remain opposed to all habitual criminals”. Furthermore, C3’s view was that “most African migrants suffer a lot in terms issuance of permits to legalize their stay. This has to do with financial problems and proper directive to the migrants on how to regularize their permits without hitches”. C1 offered an assessment of the commitment of members to the activities of the church and stated “Nigerians and other African members of our church are more committed in the activities of the church. I do not feel good seeing them living the life of uncertainty because of them being targeted for attacks during protests or arrests”.

5.5.5 Are Nigerian Migrants Treated well in South Africa?

All the clergies that responded to questionnaire agreed that the treatment meted out to Nigerian and African migrants was not good in terms of immigration laws and issuance of permits. On the treatment of Nigerian migrants in South Africa C1 admitted that “...not giving them permits to stay in S/A is frustrating to the foreigners”. C4 identified that “some government officials are corrupt and they extort and make demands (financial) from foreign nationals”. C3 gave an exposition when he wrote, “...South African indigenes have a misconception about

Nigerians and crime in as much as every black foreigner that commits crime is taken to be a Nigerian but not true”. C2 indicated that the Nigerians and other African migrants are not treated well “because it seems that all Nigerians are being looked at as being criminals. I was thinking like that before I travelled to Nigeria and I got one of the best treatments I least expected from Nigerians...”

5.6 ORGANISATIONS:

The researcher contacted individuals from the:

- South African Police Service,
- International Trade Administration Commission,
- South African Human Right Commission, and
- The Department of Labour.

5.6.1 Role of Organisations in Migrant Related issues:

The Department of Labour issues the benchmark certificate as a requirement for the issuing of work permits to migrants. Without this benchmark certificate, a work permit application cannot be successful. The South African Human Right Commission are saddled with the responsibility of advocacy and public education, investigation of human rights violations, and the monitoring and observance of access to socio-economic rights. They play these roles using the advocacy and research approach. The South African Police Service plays their role along the lines of combating crime and ensuring safety of lives and property. The SAPS Forensic division carry out forensic investigations after migrants and citizens have committed crime. In doing their job, they “do not discriminate whether a criminal is a foreign national or a South African citizen when a crime committed is to be investigated”. They face quite a number of challenges and constraints in doing their job. It was observed,

“Illegal migrants easily abscond from facing the full might of the law. They are sometimes not easy to trace”. They believed that “securing South African borders and proper management of migration processes is critical” in issues affecting migration and crime in South Africa.

The South African Human Right Commission is responsible for the protection of the rights of citizens and non-nationals. They are constrained by “human and financial resources” in the discharge of their duties. In addressing issues of hatred, abuses and oppression of migrants, the commission “do isolate issues affecting Nigerians as opposed to issues affecting other non-nationals. Our experience has been that Nigerians take less interest in our programmes”. The SAHRC believes that “deporting all those non-nationals who are implicated in crime irrespective of their nationality” will go a long way in solving the issues affecting immigration and crimes in South Africa.

5.6.2 Views on Condition of Nigerian and African Migrants:

Participant O1 from the South African Human Right Commission states, “African migrants are welcome to stay in the country provided that they refrain from engaging in the social ills that are currently experienced”. Participant O2 from the Department of Labour declared her hatred for Xenophobia and stated, “We are supposed to treat them as our sisters and brothers”. Participant O3 from the Department of Labour revealed “...Nigerians are the most educated immigrants’ community”. Although Participant O4’s organisation (International Trade Administration Community) are not involved in immigration issues or related crimes, he is of the view “that we all African, whether Nigerian or other nation, we just need to address our own justice and immigration system in South Africa”. O5 who is a participant from the South African Police Service is

of “the view that good governance in African countries will help reduce the suffering of Africans in general because most citizens and migrants are in dire conditions”.

5.6.3 Do you think these Migrants are treated well by the Government and Indigenes?

According to our respondent from the SAHRC, “the question should be whether the Nigerians are treating the members of the society well or not?” Couldn’t this kind of, I don’t care attitude towards the plight of Nigerians, as noticed from the response of the SAHRC official be the reason why Nigerian migrants don’t participating in SAHRC programs, which same official complained about previously? Participant O2 from the Department of Labour believed that, “the government is dealing or addressing the issue of xenophobia because the perpetrators were always put behind bars and justice served”. Participant O3 from the Department of Labour was of the view that “they are treated unfairly because they think that they only come to S.A. for illegal reasons like selling drugs”. Participant O4 of ITAC “doesn’t think Nigerians and other African migrants are treated fairly by government and some South African communities. The authorities have no proper plan or solution to both legal and illegal immigration...” Participant O5 believed that it would not be “proper for Nigerian migrants or other nationals to be singled out for a particular way of treatment. As human beings we all deserve to be treated nicely”. He put the blame on the repetition of crime in the society at the door of the South African Judicial system. The magistrates and Judges grant bail and parole to the criminals who go back to commit crime again.

5.7 PRELIMINARY CONCLUSION:

The responses to the questionnaires and interviews have shown that Nigerian migrants feel neglected and are of the notion that no one cares for them in South Africa. Those who have turned to crime, claimed that they did so because of abuses and marginalisation meted out to them in South Africa, which I do not view to be a reasonable excuse for committing crime. The general complains of migrants was that they do not know which quarter to approach in South Africa to lay a report in relation to their problems with government officials and local indigenes because of the fear of being picked up and deported. Although, the majority of them are stranded and are suffering, but they are not willing to be repatriated to their country of origin, which to them is a shameful thing.

It was also revealed, through interviews that some young men were smuggled or trafficked to South Africa to do crime in the course of serving their master. The problem of the majority of the migrants is the issue of not having a legal permit in South Africa. Most South Africans do not have problem with having Nigerians in South Africa. There is a serious need for the South African government to pay attention to the plight of migrants and for skilful pastoral care providers to take up the challenge of caring for traumatised migrants therapeutically. This leads us to the next chapter that deals with therapeutic healing model and deliverance.

CHAPTER SIX

THERAPEUTIC HEALING MODEL AND DELIVERANCE

6.1 INTRODUCTION:

From every indication, as it has been generally observed, the government of South Africa is really struggling to find the method of dealing with the problem of immigrants flocking into the country since after the collapse of apartheid. Hence, the introduction of harsh policies targeted at African migrants, which seems to have been promoting discrimination, abuse and marginalisation towards them.

As a result, documented and undocumented black migrants are crying in pain due to the unfair treatment they are subjected to by the government that excludes them from every program, and xenophobic attitude or attacks from citizens of South Africa. As things stand presently, the situation of black migrants is not pleasant at all. It became deceptive that marginalizing them will deter irregular migration, because new immigrants are still coming, and deportees are seen returning to South Africa. Reasons being that what has been pushing African migrants from their countries of origin, intensely point to desperation related issues, relative deprivation and survival.

Traumatized Nigerian migrants complained bitterly of how they still receive degrading, disrespectful and inhuman treatment, which advocates damaging social profiling within the South African Police Service and other departments of government, particularly the Home Affairs. Even documented and undocumented migrants and refugees are going about with emotional wounds and scars because of ill-treatment in their host country. The Igbos who participated in this study lamented by saying that when they ran from discrimination and marginalisation in Nigeria, little did they know that they would meet a

worst condition in South Africa. Oji said “My predicament now is that I sold my business to come into this mess I found myself in South Africa, how can I get what to do back home in Nigeria if I happen to go back home. And this wicked people are telling me that I am wicked for dealing on drugs, how I can survive if I stop selling drugs.” Exclusive government policies targeted towards African migrants has detrimental effects of added emotional pain to the migrants.

Unfortunately, the theory advanced by Sjaastad: “Which treats the decision to migrate as an investment decision involving an individual’s expected costs and returns over time. Returns comprise both monetary and non-monetary components, the latter including changes in ‘psychological benefits’ as a result of location preferences” (Sjaastad 1962). This seems to be playing out in the situation of Nigerian migrants, because the majority of them can be seen as people bearing the psychological cost of leaving familiar surroundings and benefits to a life of uncertainty, neglect, hardship and suffering here in South Africa.

Most Nigerian migrants who felt alienated in the country they have lived in for many years seem to be legitimizing the drugs business and other unlawful deals through their acceptance as the only means of survival where they cannot be offered legitimate jobs. The author is of the opinion, that crime perpetrated by migrants in a host country cannot be justified in any way, but the South Africa government should not ignore the plight of the foreign nationals who are frustrated, in pain and in dire need of assistance.

Most contributors shared this sentiment that, the violent expression of xenophobia in South Africa is meted out mainly against African immigrants. Trying to resolve the crisis, which has left many African

migrants tortured, dispossessed and homeless, will be unhelpful without caring for them pastorally. The attacks can as well be ascribed to Afrophobia sentiments, we must be willing to agree that the attacks are fueled by a sense of dislike, hatred and intimidatory fear of foreign nationals, especially Nigerian migrants, and that is xenophobia. In addition, given the fact that foreign nationals from Asia, Pakistan and Bangladesh have been profiled in this wave of attacks too, but most attacks against foreign nationals have evidence of “Afro phobia” (That is hatred towards black African migrants).

Skillful pastoral care givers and counselors are seriously needed to attend to indigenes of South Africa that need to be delivered and healed from the hangover from the past, fueled by present South Africa’s xenophobia that reflects the isolation history of the country. South Africa as a country at the southernmost tip of Africa. Her citizens are fond of referring to their continental counterparts as “Africans” or “people from Africa” as if they themselves were not Africans. News publications, many business ventures and events aimed at local audiences customarily talk about “going to Africa.” South Africans both black and white need to be delivered from myopic behaviour, which is a by-product of apartheid. For black people, apartheid was a deceptive instrument used to induce self-hate and tribalism among the same race. As for South African whites, apartheid was a false rubber-stamp which portrayed the white race as superior to the black race.

These two conceptions seem to have raised the myth that the nation South Africa is not part of the continent of Africa but a different place that just happens to be on the tip of the African continent. Long after the scourge of apartheid, there are also clear indications that prejudice is still being fueled. It is only by returning to the Lord who has the power to

deliver the human mind from its depraved state and applying godly principles that the people of South Africa can break free from these shackles, and liberate themselves of this despicable prejudice anchored in the past, but superficially fueled by the present unfulfilled promises of politicians.

Many South Africans and non-South Africans who participated in this study tended to view the attacks on enterprising African migrants from Congo, Somalia, Nigeria Mozambique and Malawi, who normally run their shops and other businesses in the informal economy as unreasonable attacks. My resolve is that attacks on non-European migrants are more Afrophobia, than xenophobia. This has made most people of interest to question, “Why is it that Ethiopians and Somalis can run a shop in a township, get raided and beaten up, while a white immigrant in town continues to run a restaurant full of patrons from the same people attacking black migrants in their businesses?”

Aghe who runs an organic restaurant in Plein Street, which caters for parliamentarians, and delivers food within the city bowl, expressed how much he is in pain. Because all Nigerians in South Africa are commonly associated with crime and drugs, with no evidence Aghe alluded that, “It is clear prejudice” and it is very painful. Aghe narrated how he moved to Cape Town in 1997 after trying Johannesburg, Durban and Pretoria. The same sentiment is shared about Nigerians anywhere you go to in this country, he lamented. Aghe articulates that South Africans must not forget that Nigerians were the first black immigrants to “stand up” under apartheid “and refuse to be exploited by whites”. White South Africans who were not happy to be challenged, he says, then painted Nigerians in a poor light. “Nigerians then established their own businesses and refused to work for someone else, especially the whites.” It is true that

some Nigerians sell drugs and do crime likewise as the Chinese, whites from the west, Ethiopians, Pakistanis, Indians, Tanzanians, even South Africans, etc. It is not then right for South Africans to view all Nigerian as being criminal. Let the police do their job well, and deal with all the criminals in South Africa, not just focusing on Nigerians alone. It is unfortunate to note that the media is not helping in the matter.

6.1.1 Situation Description One:

The recruitment of young Nigerian men into South Africa by fellow Nigerians who are drug lords and organised cyber-crime perpetrators is worrying. Drug lords who recruited them to be trained and used as errand boys to hawk or deliver hard drugs to prospective buyers sponsored these young high school leavers. These masters often give them a car; and rent a room for them to stay in. They are supposed to serve their masters for three to five years as an apprentice, depending on the period of agreement reached with the young men and their parents in Nigeria before they can be allowed to take them down to South Africa.

Some of the young men bitterly shared their stories of how they left furthering their education after passing out from the secondary school, because their master came to recruit them from their homes in Nigeria to serve them for a better life in South Africa. They promised their parents that their sons would come home with a lot of money to uplift their poverty-stricken families when they start making their own money. On arrival in East London, South Africa, one of the young men in his narrative expressed how unhappy he felt when the reality of what he was brought to South Africa for by his master who financed his trip stared him in his face. He thought of going back to Nigeria but his major

problem was how his family would be able to pay back the borrowed money.

There was an incident when some set of these boys ran out of luck when the police raided their residence and found some drugs. They were put in jail awaiting trial for about a year and six months. Their drug lord master spent hundreds of thousands of Rand to hire lawyers for their release. Now with a criminal record, their master was no longer willing to use them for his illicit drug business, because of them being jailed. If caught with drugs again, he was worried about the negative effect it would have between his family and the families of the young men. Therefore, he decided to settle them with one million naira each, which is about forty thousand Rand, at that times' exchange rate. In addition, the young men had to go back to Nigeria. However, the young men objected to their master's decision, instead, they negotiated to be paid a hundred thousand Rand each. By so doing, they tried avoiding being forced to return to Nigeria. The reader needs to note that money was given to them in Rands, by the assistance of the negotiators; the young men were mandated to notify their families that their master had settled with them, and that they were now on their own. Therefore, their master should not be held responsible for whatsoever happened to them from then on. Scenarios of this kind seem to be the general plight of many young traumatized, wounded and broken Nigerians in different parts of South Africa who need pastoral care and counselling to heal.

6.1.2 Situation Description Two:

Obia's case was that he came to South Africa in the year 2005. He wanted to travel to the USA on the invitation of his senior brother, but because he was denied a USA visa, he decided to come to South

African. When he arrived in South Africa, he stayed with the brother of his friend who he attends the same church with back home in Nigeria.

As he tried settling down in South Africa, the reality of what it takes to settle down in a foreign country, stared him in the face. The first challenge was how to get a residence permit, secondly what to do legitimately in order to earn a living, and thirdly to acquire his own accommodation. His friends' brother usually attend church services but saw nothing wrong in contravening the law, by getting a residential permit fraudulently, and to doing illicit business as long as one could make money no matter how, provided the law enforcement agents did not catch him or her.

However, because Obia was a converted Christian in Nigeria, he refused to adhere to the erroneous counsel of the likes of his friend's brother and their allies who advised him that the only business Nigerians could do without a work or business permit in South Africa was to deal in drugs or do cyber-crime (internet 419 fraud). He was advised that for him to make quick money to survive with in South Africa, and return to Nigeria fast, he had to do one illicit business or the other.

They made him to think that the only way to get a permit was to use the ID book of a local lady to get accompany of spouse permit, though not with the intention of having a true marriage relationship with her. Nigerian migrants in South Africa call this system 'arranged marriage', (which is a marriage contract for a fee). The foreigners usually pay about two hundred and fifty Rand monthly to a spouse who must be an indigene.

6.1.3 Situation Description Three:

Most Nigerian migrants to South Africa are not really well informed about what they would face when they migrated to South Africa. There is a big business in human trafficking, and apart from few professionals like doctors, nurses, teachers, engineers, and diplomats, etc. that come to work in South Africa, most Nigerians came to South Africa with the belief that Johannesburg is a place where gold is planted in the morning like carrots and harvested at sunset. Some Nigerians sell their houses, land, and their businesses, and came to South Africa only to realize that over 35% of South Africans are unemployed. According to Crush et al views that, "International migration and development have their own dynamics and challenges" (Crush et al, 2005:26). As a result, there are incidents where Some Nigerian migrants went back to Nigeria immediately they realized that they were victims of fraud, whereas some preferred to stay longer because they had lost their business, land and money to fraudulent traffickers.

In Some cases, the traffickers used to succeed in capturing their victims through their parents, by convincing their parents to raise huge amounts of money with false promises, assuring them that their children would work only few months to recover the money, which sounds astonishing. In most cases, if it happens that their children refused to succumb to the bogus promises of these traffickers, they were often subjected to emotional torture from their parents until they yielded to their request. Most of these human traffickers are lowlifes that live a false life. They are experts in packaging themselves very well; drive very expensive cars that usually intimidate their victims into believing that they are very rich, portraying themselves as people that have made so much money in South Africa.

Some Nigerians are financed to migrate into South Africa by drug lords with the intention of using them for their hard drugs trade in South Africa. Some of these drug mules and hawkers were told their mission before migrating to South Africa, while over 80% in these groups had no detailed information about the type of business they were brought to do in South Africa. This category of migrant usually become victims of manipulation in the hands of these drug lords. These innocent Nigerian immigrants get forced into the drug business and are often told to work as apprentices for some number of years, either three, four or five years as the case may be. Most drug lords do not touch drugs in order to prevent being arrested; they rather employ people or use their apprentice to do so for them.

According to participants, virtually all the drug lords have some corrupt police officials in their payroll who protect them from being arrested, and they can as well use these police officers against their apprentice if they disobey them or if threatened by them. In some cases, when it gets to the time for them to be free from their apprenticeship term, some masters can become afraid of having newly trained graduates striving to win over their customers from them within the same territory. This graduating apprentice may be forced by their masters to relocate to another city where they can start building their own customer base. If it happens that he refuses to relocate, their master can set them up for imprisonment, in collaboration with corrupt police officers in his network. A contributor lamented how that, due to the pain he suffered in the hands of his drug master in Port Elizabeth, he had to escape to East London for him not to be eliminated by hired killers sponsored by his very cruel master.

6.1.4 Situation Description Four:

Some traffickers used to exploit Nigerians with skills such as motor mechanics, panel beaters, welders, electricians, plumbers, etc. Documents of the Family lands are usually given to the trafficker as a collateral. Most human traffickers from Edo State in Nigeria usually charge about 600% interest for money spent in trafficking or smuggling young Nigerians with the above-mentioned skills into South Africa. For instance, when these traffickers spend about R12000 on their victims, they would expect over R70000 from their victims. Sometimes payments are expected to be repaid within a few years and few months more before their victims can collect their international Passports and immigration documents. Where it happens that the victims' like Omor fail to pay off the supposed amount of money within an agreed number of months, the traffickers would go back to Nigeria and sell the family land of their victims to defray the cost of trafficking them to the land of gold as believed by some Nigerians.

Omor who hailed from Edo State, in Nigeria became a slave to a human trafficker, and his father was his guarantor. Meaning that if he (the victim) defaulted in payment, he (the father) would be held liable. Omor, as his friends normally call him came to Johannesburg in search of gold, but found nothing. He came to East London and got a job that entailed having him work as a bouncer for a club. One fateful day, when Omor was at his duty post, a certain woman claimed that Omor whom she accused of picking up the money must give her a fifty-rand note (R50) which fell from her pocket. Although, she did not see him picking up the money, but because he was the only person around at that time, she insisted that he must pay the money.

Argument ensued, then the woman threatened to stab him, he jokingly moved towards the woman and asked her to gladly do the stabbing if

she so wishes. Surprisingly, she stabbed him to death instantly. She was arrested by the police, but was released on bail the next day. Participants complained was that, African migrants are treated as prohibited people who when killed by citizens of South Africa, the murderers don't get punished, but if a black African migrant happened to kill a South African citizen in self-defense, there would be xenophobic attacks against other innocent black migrants and the police would ensure that the perpetrator rotted in jail. This tends to confirm the unfriendly treatment of black migrants by South African officials as observed by human rights watch researchers through their view that, "The attitude of officials is often unfriendly...they are very aggressive and hostile towards black migrants" (Roth et al, 1998:71).

After the death of Omor, the human trafficker who financed his coming to South Africa went to Nigeria and tried compelling Omor's father to pay the complete outstanding balance payment, which Omor still owed before he was brutally killed. His father who was in pain and still grieving for the loss of his son refused to listen to the trafficker, after all, his son was already dead. I was reliably informed that Omor had already paid double the amount of money spent to traffic him down to South Africa before his death, but the trafficker still insisted that the dead man's family must pay the balance agreed amount of money he invested on him. Nigerians community in East London had a meeting and requested permission to bury Omor with dignity in South Africa.

He (the trafficker) lied to the Nigerian community that he had finalized issues with Omor's family concerning his burial, only for him to sign off Omor's' body for crimination, which is against Benin culture where Omor came from. After three months, he (the trafficker) did not report to the Nigerian community that planned organizing a decent funeral for Omor.

He never wanted Omor to have a decent funeral because his father refused to pay the balance of the money owed by Omor the dead man. It became obvious that some Nigerians could be very cruel towards fellow Nigerians as well, because of a greed for money. Despite the suffering and hardship which Nigerian migrants are confronted with in South Africa, human traffickers are still trafficking and smuggling Nigerians into South Africa unchecked through porous borders, in collaboration with corrupt police officers and Home Affairs officials, (Solomon 2000:7, Oucho 2007:2).

6.2 The Igbo's and Biafra Question:

The Igbos are one of the ethnic groups that made up Biafra in the federal republic of Nigeria. Emi one of the contributors angrily alluded that the Nigerian military troupe wanted to wipe out Biafrans in a genocide style in 1967. Biafrans fought the well-armed Nigerian army with their bare hands and very little ammunition, but could hold the Nigerian well-armed soldiers who were not able to defeat them in a war for nearly 3 years. Their resilience tends to validate Chinua Achebe's assertion in his book titled, 'There was a country' 'A personal History of Biafra': "Beyond the understandable trepidation associated with a looming war, one found a new spirit among the people, a spirit one did not know existed, a determination, in fact. The spirit was that of a people ready to put in their best and fight for their freedom" (Achebe, 2012:171).

When the war ended in 1970, Biafrans were welcomed back to Nigeria after the military juntas declared that there was no victor and no vanquished in the war, but no sooner had this declaration been made, when they started marginalizing the people of Biafran. The bank accounts the Biafrans had in all Nigerian banks were frozen. The

Nigerian government mandated the bank authorities that every Biafran account owner should be given just 20 pounds. Then the exodus of Biafrans from the South Eastern part of Nigeria started because of this act of cruelty done to them. Migration of the Igbos to different parts of the globe was based on marginalisation and poverty created by leaders in the Nigerian government.

According to the assertions of Emi and other Igbos who participated in this study, "Biafrans will continue to fight against Nigeria in a bloodless cold war until their independence is achieved. Biafra is a stateless state and could be a problem to the world; they must listen to our cry for freedom and grant us independence after a referendum. The Igbos would not stop at nothing until Nigeria is held for naught. Most of us the Igbos have sworn that we will do anything possible to destroy the name Nigeria until freedom is granted to us." These assertions seems to affirm the observations of Richard West, a British journalist who was so captivated by the meticulous nature with which Biafra conducted the affairs of state, that he wrote a widely cited article in which he lamented: "Biafra is more than a human tragedy. Its defeat, I believe, would mark the end of Africa independence. Biafra was the first place I had been in Africa where the Africans themselves were truly in charge" (Achebe, 2012:171-172).

Couldn't the quest for the actualization of the nation of Biafra be the reason why the majority of the Igbos are in their crooked and illicit deals, not caring what harm their actions does to the name and reputation of Nigeria? Although there may be very few Igbo's who do not share the same sentiment. Such Igbo's see the drug trade, cyber-crime, and Brothel businesses as opportunities to make fast money. Biafra or no Biafra it has been discovered through this research that Igbos are angry

people due to many unresolved issues of the past. Couldn't that be the reason why most of them that do crime do not seem to care what damage their activities do to other people? Is there any possibility of resolving the issues of Biafra as it affects the Nigerian Igbos?

The greatest worry and nightmare of the majority of Nigerian migrants in South Africa is the inability to get a temporary resident permit. In their desperation for a permit, a migrant lamented how she spent over two hundred and fifty thousand rand as money charged by immigration agents and officials, but up until this point, she has not been able to have an authentic valid residential permit, and this situation is stressing her to death. In her confused and sick state, she cried out in tears that she did not know what to do now. She has not been able to visit Nigeria since she migrated to South Africa ten years ago, "this is killing me inside," she lamented. Chi's experience seems to be the common dire condition most Nigerians are trapped in, within South Africa.

Discrimination, harassments by law enforcement agents for passports and permits, the xenophobic attitude in different sectors, attacks by criminals, pressure for money from family members in Nigeria, and unstable marriage relationship with indigenes, are some of the causes of the post-traumatic stress disorder problem suffered by the majority of Nigerian migrants in South Africa. Pastoral care givers and counsellors should be equipped with the required skills to enable traumatised Nigerian migrants regain self-worth again.

6.2.1 Severe Pain suffered by Traumatized and Alienated Migrants:

It was discovered throughout the research that Nigerian migrants who are in a harsh search for a better life in South Africa are angry, suffering and in severe pain. Due to ill-treatment meted out to them as they try

processing their permit documents, refugee paper, and looking for means of livelihood to survive in South Africa. The majority of these migrants are stressing and suffering severe pain due to the disappointing condition they unexpectedly found themselves in the host country. "Human existence as creation of God calls for wholeness and joy. Pain goes against this and is experienced as meaningless and "unnatural", but pain and suffering is not unnatural. It is part of human existence. All people will experience suffering and pain in the course of their lifetime" (Masango and Dreyer, 2015:23). The author is of the view that real life consists of good things and bad things at times. Honestly speaking, we do not know why God did not stop problems before they happened to us, but we have the choice of involving God in order to find meaning to life in times of adversities.

Human traffickers, poverty, hunger, sickness without access to good medical care, homelessness, being subjected to Nigerian migrants who are suffering and are in severe pain due to the life of enslavement they are experiencing, harassment from law enforcement agents, xenophobic attitude from service officials and attacks from indigenes, often leave these migrants traumatised. However, such migrants can be mentored by skilful pastoral caregivers and counsellors, who guide these alienated migrants in how they can involve God in there painful situation to regain wholeness.

Edward P. Wimberly called the likes of traumatised and suffering alienated Nigerian migrants "Relational Refugees". These are persons not grounded in nurturing and liberating relationships, (Wimberly, 2000:20). Roth et al of 'Human Rights Watch' called the abused illegal immigrants. "Asylum seekers in South Africa," coupled with Refugees are viewed as "Prohibited Persons" (Roth et al, 1998). Whereas Prof M.

Masango views those who are suffering, depressed and damaged as “Human beings Created in the Beautiful Image of God” (Masango, 2015). I, the author, see them as “Redeemable Entities Christ Died for at Calvary”. Pastoral caregivers and counsellors need to be trained as mentors who can journey with suffering migrants in order for them to regain wholeness again.

6.2.2 The Roles of Pastoral Care Givers and Trauma counsellors:

Wimberly shared the sentiment that: “Unsatisfying encounters only increased Relational Refugee’s self-loathing, shame, and alienation from others. He felt completely unlovable and despaired over the prospect of ever finding someone who could really care for him. The more despair he felt, the more he pursued anonymous destructive behaviour,” (Wimberly 2000:20). Whereas, Archie Smith articulated similar sentiment when he indicated that: “There are many people who share the common characteristic of being uprooted, homeless, and landless, seeking shelter in another place, losing the protection of ones rights, imprisonment, and deportation. He calls these persons refugees, displaced in the sense of being forcibly removed from their customary place by oppressive forces,” (Wimberly 2000:22).

From general observations, some Nigerian migrants seem to lack patience, and tend to be greedy. Out of desperation, they want to have everything too soon without any considerable long time efforts. Consequently, this practice does not work and these migrants became vulnerable and are forced to pay the harsh price of alienating themselves unnecessarily, which often leads to depression and confusion of the mind. Psychological help and support in difficult situations can help and benefit people to overcome difficulties, challenging times and other problems. Being open to discussions, to

new ideas, to new opportunities and options, people can stop thinking about committing a crime or committing suicide because they are in a state of despair and are poor. Pastoral caregivers and counsellors should understand that their responsibility is to guide traumatized migrants in developing the capacity of believing in the Lord, in themselves, in the future possibilities and in the brighter future by faith. It is surprising that some migrants who claim to be God's people also commit crimes as a way of survival in South Africa. It is supposed not to be so, as it is obvious that eventually criminals will surely pay for what they have done both now on earth and hell fire in eternity. It is important for all humans to take control of this single life we have in the fear of the almighty God who cares for all. This made David to allude, "Oh how great is your goodness, which you have laid up for those who fear you"... in (Psalm 31:19).

Some Nigerian Migrants at times used to make the mistake of considering themselves cleverer than the others, and think they are capable of changing their lives easily by harming someone else. This method, unfortunately, does not work. Being realistic and optimistic at the same time can save the situation and turn lives around for the better.

On the other hand, the assertions of Masango and Dreyer are that: "Suffering isolates, not only from others but also from one's own identity. Suffering is eased somewhat by the warmth and presence of others. To suffer alone is the suffering of death, of being cut off. Such suffering can only be experienced as meaningless. Suffering creates distance. Love creates closeness. God takes the initiative to come closer to people. Jesus is the human face of God. Jesus partakes in human suffering which creates distance. This is the distance of alienation,

misunderstandings and broken relationships among people and between God and people” (Masango and Dreyer, 2015:26).

Those articulated views tend to endorse Wimberly’s declarations that: “Relational refugees have not been forced into this situation of homelessness. Instead, they are fleeing former relationships in pursuit of what they consider higher values. Perhaps the relationships in which they were involved did not produce the kinds of rewards that they have come to expect. Whether pursuing wealth, status, or some other dream, relational refugees suddenly find himself or herself adrift in life without an anchor or life jacket. They often do not even recognize their emotional homelessness, but continue to live stoically without support from past generations and traditions” (Wimberly, 2000:21-22).

Therefore, it became imperative for caregivers to understand Daniel Louw’s crisis management theory: “Desperation develops when all coping mechanisms and reserve strength has failed or is inadequate. The feeling of inadequacy and helplessness creates a breaking point situation, which is accompanied by increasing uncertainty, anger, anxiety, dejection, despair, grief and affliction, depression, terminal condition and dying” (Louw, 2005:422-427).

I concur with Louw’s sentiment, which states that, to suffer alone is the suffering of death, of being cut off. Therefore, it becomes necessary for skillful pastoral care givers to understand that suffering can only be experienced as meaningless, if they mentor Nigerian migrants who are bruised emotionally and are in pain. They should be made to know that suffering creates distance, but love creates closeness. The reason why God takes the initiative to come closer to people through Jesus, who is the human face of God, is because Jesus partook in human suffering

which created distance in our lives. This is the distance of alienation, misunderstandings and broken relationships among us and between God and us, which have been removed.

Nigerian migrants who have become “Relational refugees” were not forced into the situation of joblessness, homelessness, abuse, and marginalisation. Instead, they fled Nigeria in pursuit of what they considered higher values. Unfortunately, most Nigerian migrants discovered that coming to become Relational Refugees did not produce the kinds of rewards that they expected for migrating to South Africa. Whether pursuing wealth, status, or some other dream, Nigerians who have made themselves relational refugees, seem to have recognized their emotional homelessness and predicament, but unfortunately, they have no concerned and skillful pastoral caregivers to consult for help.

6.2.3 Therapeutic Method of Care and Counseling for Wholeness:

Nigerian migrants that are in pain often worry about life situations, fear of now or the future, and anxieties which are likened to desperation that often develop when all surviving mechanisms and inner strength seem to be failing or insufficient. To therapeutically tackle the unfavorable and deplorable conditions of vulnerable Nigerian migrants, pastoral caregivers and counsellors should be able to educate victims of migrant abuse and marginalisation on how to apply the principles outlined in Daniel Louw’s work where he recommended. A theological design for a basic theory, anthropology, method and therapy, (Louw 2005) through which skillful caregivers can tackle the feeling of insufficiency and helplessness that generates breaking point situations that are often accompanied by increasing trauma, and emotional injury which usually lead to: Uncertainty, anger, worry, tension, stress, anxiety, fear,

dejection, depression, despair, loneliness, grief, terminal condition, and dying.

6.2.3.1 Life of Uncertainty of a Nigerian Migrant: A state of uncertainty can be described as being doubtful, not to be depended upon and not sure of the expected desired result. Because of growing inequality, paired with restrictive policies, the vast majority of Nigerian migrants in South Africa feel marginalized and are in the state of uncertainty. Migration in the Nigerian context, as it has been observed, constitutes established livelihood strategies and is perceived as a pathway to better life for most families. It is the duty of skillful pastoral care givers, and counsellors, to scripturally shepherd Nigerian migrants in pain on how to respond to restrictive policies, which affect them negatively. Also on how to find meaning in life, and hope for the future, you need to submit to God's leadings, so that Apostle Paul's Theology of: "All things work together for good to them that love God" in (Romans 8:28) to become a reality in their life situations. On the other hand, hope and uncertainty theories can as well enrich the analysis of issues affecting the lives of traumatized and confused Nigerian migrants in South Africa.

6.2.3.2 Anger and emotional response to unfavorable condition: Lindenfield understood anger as a natural emotional response, which has evolved to help us cope with threat, hurt, violation, frustration (Lindenfield, 2000:3). Although, Louw's central fact theory acknowledged that: "Anger develops as a result of unfulfilled wishes, and manifests itself in a desire to change, contest or destroy the situation, coupled with negative behaviour and less of self-control," (Louw 2005:422). He also made us to understand that there is a link between anger and frustration. As has been observed, when the desires of Nigerian migrants to obtain

legal permits and employment are thwarted, it leaves them with a feeling of powerlessness and unattainability. Such conditions often provoke the aggressive behaviour displayed by Nigerian migrants who assert themselves to the detriment and harm most of them suffer in life.

Pastoral care givers and counsellors should therapeutically encourage angry and hurting Nigerian migrants not to indulge in unwise behavior, but to adopt the coping skills recommended by Louw. Which are to: “admit anger and feelings of helplessness, abandon methods of revenge, confess destructive behaviour, change use of bad language, trust the Lord for the deliverance of your soul, make decisions about more constructive behaviour, and set a goal to find what must be done about incidents that triggers the frustration,” (Louw 2005:423). In my view, for migrants who were angry and are hurting to receive healing, they should be taught to imbibe Apostle Paul’s Theological perspective of: “Be angry and do not sin, do not let the sun go down on your wrath, nor give place to the devil” (Ephesians 4:26-27).

6.2.3.3 Anxiety and Fear: According to Daniel J Louw, anxiety is a total feeling of being threatened, insecurity, and loss of meaning, but fear is being scared of something specific which could harm one” (Louw, 2005:426). The central fact theories of anxiety and fear as declared in Louw’s work were that, anxiety is frequently accompanied by fear of loneliness, isolation and rejection. It can be serious to the point that even believers could doubt the omnipresence of God. In most cases, the feeling of God’s absence and of people who understand and care, do exacerbate the people’s anxiety.

Pastoral caregivers should help migrants who have the problem of anxiety and fear through counselling to adopt these coping skills:

- **Identifying right relationships:** Being able to identify right relationships can assist in offering you sure security. The best should be a relationship with almighty God, friendship with Christ and with those that have the fear of God in their hearts. Such people will enjoy the promises of God contained in the scriptures which are, “Fear not for I have redeemed you, I have called you by my name, and you are mine. When you pass through the water, I will be with you, and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall flame scorch you”, (Isaiah 43:1-2). There are those Wimberly called relational refugees that “need positive relationships with one or more individuals whose attitudes they can internalize” because, “people become selves by internalizing the attitudes of others” (Wimberly 2000:23). Relationship with the Lord and His people according to Prophet Isaiah’s theological perspective will guarantee the healing of displaced and suffering Nigerian migrants who are in pain.
- **Perspective of God’s faithfulness:** Theologically, having the perspective of God’s faithfulness is of great importance, because when you call upon Him in trouble, He will deliver you, in order for you to glorify Him according to His promise in (Psalm 50:15).
- **Developing trust in God:** Pastoral Care givers should mentor and teach migrants who have problems of anxiety and fear the coping skills of developing trust in the light of the knowledge of God’s caring presence and empathy. Through Christ’s sacrifice on the cross of Calvary as it is clearly stated in (Hebrews 2:10-17), wounded migrants should be advised to put their confidence in God’s power that is able to deliver them from their predicaments. Let them know that God could be merciful to vulnerable Nigerian

migrants in their humanity. The Lord could as well empathize with their temptations and deliver them from their sufferings as well.

6.2.3.4 Worry and tension: To worry is one troubling himself or herself unnecessarily, and being unduly anxious or fretting, while tension is the state of being stretched and strained; whereas, stress is force, pressure, urgency that causes distress. This is in line with Louw's central fact theory, which states that: "Tension is currently called stress, which develops within a value system in which the total emphasis is placed on achievement and success". "While worry is to torment oneself with unnecessary desires or suffer from disturbing thoughts and fret", (Louw, 2005:428).

The feeling of burnout, experienced by worrying Nigerian migrants due to the difficult condition they found themselves in South Africa, can result in emotional exhaustion and feelings of being drained. The majority of these migrants experiences too many demands and responsibilities from the South Africa authorities, property owners, and the high cost of living as well as pressure from families in Nigeria for money. Their main challenge is that they lack the ability to cope or sort out these issues, and this stresses them a lot. Emotional erosion and apathy develop because of living in a continual tension in this country that is hostile to African immigrants.

In consideration of how to cope, Wimberly mentioned: "I believe pastoral counseling is a first step in the reincorporation of relational refugees" (Wimberly 2000:25). Pastoral caregivers and counsellors should skillfully help emotionally exhausted Nigerian migrants to change priorities and values, process their permits directly at government institutions, avoid carnal competition, and remit money to family in Nigeria only when they

can. Then persuade them to embrace Christ's theological perspective of putting God first, in all their endeavors and all these things human beings worry and stress about shall be added to you, (Matthew 6:33).

6.2.3.5 Depression and Despair: Davidson's dictionary defined depression as a "dejected and abased human condition, while despair is utter hopelessness, and to be despondent. Whereas, Louw alluded that: "Depression is an emotional reaction to a severe crisis. It is an indication of an effort to adapt to an experience of failure and loss". On the other hand, the central fact theory of despair is that: "It is a form of despondency, in which the person feels that there are no alternatives that bring a feeling of bleakness and futility. Feelings of meaninglessness are dominant. (Louw 2000:425, 423).

Sincerely speaking, there are many disappointed, discouraged depressed Nigerian migrant's case histories, some of which have degenerated to a deplorable state of despair. Such people have negative patterns of thinking, which creates a negative attitude towards life that makes them feel exhausted. Completely drained, he or she becomes passive and without energy. When self-destructive patterns develop, the conviction that life is meaningless creeps into such migrants' lives. My argument is whether this could be the reason why some of the migrants could not see anything wrong in committing the crime of doing illicit businesses and indulging in substance abuse.

Pastoral care givers, which are desperately needed, must be those who can take up the responsibility of helping migrants that are depressed and are in despair, to substitute every negative thought for real positive alternatives. To also create a support system and conducive environment of empathy and sympathy where deliverance from negative

mind set and inner healing can be possible. Just as Apostle Paul's theological approach led him and those he was mentoring to receive deliverance from suffering and great death when he revealed in the scripture that: "Our trouble which came to us in Asia, that we are burdened beyond measure, above strength, so that we despaired even of life. We have the sentence of death in ourselves, ...not trusting in ourselves but in God who raised the dead, who delivered us from so great a death, and does deliver us, in whom we trust will still deliver us", (2Corinthians 1:8-10). Well-trained pastoral care givers and mentors should help Nigerian migrants who are depressed and in despair. Those that have developed negative patterns of thinking which created a negative attitude towards life should be taught how to substitute every instance of negative thinking with real positive alternatives.

6.2.3.6 Loneliness caused by rejection and oppression: Loneliness can be described as a feeling of being alone, destitute of sympathetic or friendly companionship. While Louw in his central fact theory declares that: "Loneliness is not merely being alone or single, but the experience of not being appreciated for who you are, and that nobody understands you" (Louw 2000:428). The Communication crisis between migrants and the government officials in relation to documentation, coupled with loss of supportive relationships from South African citizens due to their xenophobic attitude causes loneliness to often manifest in the lives of migrants.

Due to feelings of rejection experienced in the hands of government officials and lack of being loved or cared for by people around them, even by pastors of some of the churches they attend, who are only interested in their money no matter from which dubious or legal means they got the money. This made Wimberly to make allusion that:

“Relational refugees often find churches unsafe and unhelpful in their journey toward healing and wholeness” (Wimberly 2000:35).

As a result, some abused and traumatized migrants feel alienated, they are just left uncared for in South Africa with an intense awareness of a loss of function, with a feeling that they are “off the way” in life, and often experience strong suicidal thoughts. Such migrants, in most cases, do not care who is hurt or destroyed because of their evil activities in South Africa. These were the people Wimberly called relational refugees who: “Like all human beings, need to be connected and related significantly to others. Only by living in relationship we can discover our true identities, our roles, and the purpose and meaning of our lives” (Wimberly 2000:34).

Through the help of skillful caregivers, lonely migrants can be helped to communicate reasons for their loneliness within relationships that convey love and understanding in their healing process. Restoring nurturing relationships as recommended by Wimberly when he articulated that: “Relational refugees need positive relationships with one or more individuals whose attitudes they can internalize...People become selves by internalizing the attitudes of others” (Wimberly 2000:23). Actions and structures that can break through the problem of loneliness and alienation should be designed and adopted by internalizing positive attitudes of others. In addition, they need to develop creative tasks and set achievable goals. Similar to how King David’s theological view of his plea for deliverance and forgiveness from God helped him to navigate through his life problems with king Saul, the first king of Israel. Which made Him to mention that: “My eyes are ever toward the Lord; For He shall pluck my feet out of the net. ...For I am desolate and afflicted. The troubles of my heart have enlarged; bring me

out of distresses! Look on my affliction and my pain, and forgive all my sins". "The secret of the Lord is with those who fear Him". (Psalm 25:16-18, 14). With the fear of God in the hearts of emotionally wounded and traumatized migrants, Almighty will reveal to them the way of escape from their miseries.

6.2.3.7 Terminal conditions, dying and grieving: Palmer reiterated Elizabeth Kubler Ross's statements concerning death in his research on stoep funerals when he cited that: "Death is the final stage of growth. Death is not an enemy to be conquered or a prison to be escaped from. It is an integral part of our lives that gives meaning to human existence". (Kubler Ross, E; 1975, Palmer, 2014:58-59). Louw's central fact theory outlined the five stages of death as "Shock and denial; bargaining; anger; depression; and acceptance. Fear of death overwhelms the person's perspective on life and meaning", (Louw 2000:425).

Some Nigerian migrants used to suffer a lot before death when they got beaten up, stabbed or shot at by hit men hired by fellow Nigerians or killed by indigenes of South Africa when they were being robbed, during disputes or xenophobic attacks. Some migrants who are infected with HIV and AIDS or with other terminal illnesses used to experience intense crisis during dying.

Feelings of guilt often develop concerning lost opportunities and chances. In addition, the leaving behind of loved ones causes severe pain in the hearts of the dying migrants. Another great concern that causes intense grief in the hearts of ordinary Nigerians living in South Africa is the random killing of Nigerians in the country. From a recent report of the Publicity Secretary of Nigeria union in South Africa, Habib

Salihu who made an appeal in an interview with the News Agency of Nigeria (NAN) on telephone from Pretoria, South Africa.

Salihu's narrative was that unknown gunmen shot Ekeh, a tomato trader at Mabopane market in Pretoria, several times. The victim was killed at the same spot where another Nigerian, Victor Onazi, was shot dead less than three weeks previously to the day, Eke was killed. He reported that four other Nigerians were also shot dead in the Johannesburg area less than two months previously that time. "This means that an average of one Nigerian is gunned down every week". Salihu warned that rage and animosity by Nigerians toward South Africans might become uncontrollable if nothing was done to stop the killings.

(allafrica.com/stories/201806260592.html). (Accessed on 26 June 2018).

Some participants complained about South Africans' brutality towards Nigerians, just as Ebere was killed, and burnt in his car on January 2019 in Mdantsane, East London. Migrants are grieving and angry because of these killings, and marginalisation in South Africa, coupled with pressure for money from family members' in Nigeria. One Nigerian participant angrily said: "stop telling me shit about stopping the drug business and cyber-fraud, but nobody is doing anything about the killing of ordinary Nigerians in the streets of South Africa and the destroying of our properties during protests".

In line with African cultural practices, the repatriation of the corpses of dead Nigerian migrants back to their native home for burial usually helps to expedite the healing process of the bereaved families. They not being able to attend the funeral of their parents cause the severe pain suffered by most Nigerian migrants or very close relatives back home, because the South African government refused the renewing of their permits or

regularizing their documents to enable them to come back to South Africa after such funerals.

Pastoral care providers should help traumatized, terminally ill and dying Nigerian migrants to discover the theological perspective of Apostle Paul on life which deals victoriously with the fact of death when he articulated that, “For to me, to live is Christ, and to die is gain” (Philippians 1:21). This view will enable dying and grieving Nigerian migrants to generate the hope of resurrection, and discover the reality of reconciliation and peace with God. To have the awareness of the presence of God, and fully committing oneself in service to the Lord like Paul the Apostle did after he saw gain in dying as a Christian. Just like Edward P. Wimberly, who talked about “dying with dignity” in his book on relational refugees, (Wimberly 2000:107). For the traumatized, hurting or damaged and dying Nigerian migrants to regain wholeness again, it is imperative that skillful pastoral care providers and counselors take them through relevant therapeutic healing techniques.

6.3 THERAPEUTIC HEALING TECHNIQUES:

The application of therapeutic healing model or techniques outlined in this chapter will assist counsellors and pastoral care givers in guiding those who are brutalized and traumatized as a result of immigration related issues in order to help victims like Chi who are in pain find inner healing and meaning in their lives again. The Mentoring techniques and the Nurturing faith coupled with hope process as advocated by Wimberly was employed to provoke in victims’ lives the evocation of awareness. Assuring victims that having God with us in the person of Jesus Christ and the Holy Spirit at all times, who have not forsaking us even in the difficult wrenching trials of life, will help us recover fast.

Those who were traumatized and are in severe pain like Peshi, Chi, Azu, and others alike due to immigration related issues were guided pastorally to strengthen their faith in a never failing God with whom they have a relationship and to know that God was in relationship with them through Jesus Christ and the Holy Spirit. They should endeavor to live in hope with expectation, confidence and courage as well as in community after the model of Jesus Christ in times of triumph and in the midst of hard trials and tribulations.

Gerkin's pastoral care of shepherding was also applied in journeying with victims of migrant abuse who were wounded and in severe pain, to guide them towards recovery and total emotional healing. In order for victims to recover themselves and be perfectly made whole again. Pollard's method of positive deconstruction was also used to gain entry into the space of people like Peshi and co, who were wounded and in severe pain due to challenges caused by the abuse and marginalisation of Nigerian migrants in South Africa. The Deliverance method is put forward as being suitable for those battling with evil spirits that got access into the lives of innocent but ignorant victims when they were hurting. This concept of deliverance advocates a process that enables them to take charge of their lives as they allow God to be in control.

6.3.1 Hope and Healing for Trauma Sufferers:

According to Mitchell's view, "Trauma is an emotional wound caused by an event that is extremely upsetting to an individual. This psychological injury caused by extreme emotional assault often leaves trauma victims with a feeling of helplessness, suffering and pain", (Mitchell, 1983:187-211). In the lives of victims like Peshi, traumatic pain and suffering used to disrupt the processes, which regulate the health and optimal

functioning of a person. Unpleasant situations usually produce discomfort and a protracted malfunctioning state of mind and life. Nigerians that found themselves in a similar situation need to be assisted by skillful caregivers who can guide them on how to employ Wimberly's recommendation that: "Mentors help relational refugees cultivate a worldview that orients them in terms of their self-identity, their membership in community, and their place in the world", (Wimberly, 2000:32).

People like Peshi and Co, need mentors that can help them cultivate a worldview that orientates them to cope with post-traumatic stress disorder situations that caused them suffering, pain and alienation. By teaching victims to imbibe the principle of positive thinking, talking, and touch in all that, they set their hands on to do, (Joshua 1:8). Regaining wholeness is not an automatic process; it requires some effort. For one to say that he or she is successfully coping, means coming to terms with the traumatic pain and suffering. That will definitely give traumatized victims of migrant abuse like Chi a new hope that can culminate in them having the assurance of inner healing. Having the ability to gain and process new information, thereby maintaining control over one's own emotion in order to be able to move freely in the world.

6.3.2 Seeing God in Your Suffering and pain after trauma:

Human existence as a creation of God calls for wholeness and joy, but suffering and pain caused by trauma is against human wellness. Pastoral care providers should lay the truth bare to counselees by therapeutically making their clients to understand that suffering and pain are part of human existence. All people born of a woman will experience suffering and pain in the course of their lifetime. "Suffering and pain are

not experienced the same way by all people, because every person is unique, and every experience of suffering and pain is also unique”, (Masango and Dreyer, 2015:24). The suffering and pain caused because of abusive actions by officials of the South African government, indigenes, and traffickers that sponsored the victims’ trip to South Africa is very severe. Victims when properly guided by skillful pastoral care providers will see the almighty God in their suffering, pain and struggles, to draw power with which alienated migrants like Peshi can handle traumatic situations.

6.3.3 Finding Meaning in ones Suffering and Pain:

Finding a reason or an explanation for suffering will differ from person to person and from situation to situation. Care providers must assist their clients to find his or her own explanation and meaning, this is the prerequisite to emotional healing. Once people like Peshi and Co are guided through, “Probing” that is when a pastoral care giver investigates and questions to know the true state of the counselee and tries to meet them there. This helps counselees like Peshi, Chi, Azu and others to come to grips with their suffering and pain, and find acceptance and meaning in their situation, according to Louw’s statement that: “Meaning of what happened is assessed, as well as the influence of ideas, and philosophical elements on the subject or problem under review”, (Louw, 2005:263). The outcome of caring for those suffering evokes faith and hope in God for healing and wholeness of the victim’s wounds.

6.4 EVOKING FAITH AND HOPE IN GOD:

Wimberly Anne E. Streaty in her work tried to get us to understand the essence of true worship and the awesome feeling true worshipers enjoy

when they connect with God through Jesus Christ and the Holy Spirit. A happening in worship that evokes or enkindles the kind of heart and head that knows what impacts positively on a person's life is through the unfolding of the order of worship. With the symbol of the altar and the language sermons, songs, and prayers are among the intrinsic aspects of the "happening" that give food for the mind and our imagination of God's nature. In this way, "worship nurtures our conscious knowing of God"; the same sentiment was shared by Nwamaka Rhoda Olisa in her recommendation for Christians, "to seek authentic knowledge, because it is only true knowledge that builds up human", (Wimberly E.P; 2004:4; Olisa N.R, 2016:52). I as well share the same sentiments as both authors whose opinions depict genuine confidence in the creator and the giver of life and hope. Because the abuse and marginalisation metered out to Nigerian migrants does affect them negatively in such a manner that often leave the person who is emotionally assaulted, bruised, and wounded traumatized.

Those who are affected and left with the feeling of helplessness in churches within South African communities should be encouraged and comforted by caregivers. In order to evoke their faith and hope in God in true worship for them to experience comfort and nourishment that comes through knowing God and staying connected with God.

6.4.1 The Wounded Healer that Heals our Wounds

Masango and Dreyer cited Roos et al who articulated the critical need of creating an actively supportive social environment which fosters development by helping people who are stressing and struggling as a result of migrant abuse and social economic exclusion in South Africa to cope more effectively, (Masango and Dreyer, 2015:6). Nigerian migrants

who are emotionally bruised and are traumatized due to disappointments suffered at the hands of South African government officials, fellow countrymen, xenophobic attitude and attackers from indigenes, coupled with pressure for money from relatives, should be journeyed with by skillful Pastoral caregivers and counsellors, in order for them to find inner healing. Wounded migrants should be listened to as they share their stories of hurt and pain.

Counsellors who are knowledgeable in “trauma informed care service” will be in the best position to assist those that are in pain emotionally. This made Wilson to articulate that, “Trauma informed care providers see survivors as injured people, not as sick or bad people”, (Wilson 1983:201). Traumatized Nigerian migrants who are negatively affected because of abuse and marginalisation are not bad people or criminals, they should be viewed as injured people, and that Jesus Christ received 39 strokes of the cane from the Roman soldiers for their spiritual, physical and emotional healing. Exactly the way Isaiah prophetically declared that ... “He was wounded for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed” (Isaiah 53:3-5). The suffering and the wounds Christ received are for humanity to receive healing in every area of life as well as enjoying wellness and wholesomeness. Therefore, pastoral care providers’ should journey with emotionally injured migrants and encourage them to persevere in faith until the goal of complete wholeness is attained.

6.4.2 Appreciative Consciousness:

The concept of appreciative consciousness is identified by Wimberly as the formation of, “new insights or interpretation of who Jesus Christ really is and the significance of His presence and relationship with us in

our situation”, (Wimberly, 2014:23). She cited Frankly, who shares the same sentiment by acclaiming that, “I come to know Jesus Christ A little bit better. It is hard to explain, but there are times when the presence of Jesus is so real, I can hear him speaking to me. When I hear him, I get a little more inspiration to go on with my life”... (Wimberly A. 2014:23). Humanly speaking, as an author, I am fully in agreement with the sentiments shared by Wimberly and Frankly. It is hard to explain how one experiences Christ, but the reality is that there are moments when the presence of Jesus Christ becomes so tangible and real to the point that the person can hear Him speak to him or her. Jesus Christ proclaimed in (John10:27-30) that: “my sheep hear my voice, and I know them and they follow me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of my hand”. Based on these known facts, discouraged, depressed and dying migrants should be made to know that the more one hears Jesus speak into his or her life and situation, the little more the person gets inspiration and is comforted to go on with life no matter how terrible the situation may seem.

6.4.3 Nurturing faith and hope in True Worship:

Wimberly indicated, “Nurturing faith and hope in God usually happens through an evocative process that comes alive from a participative habitation. Also through the use of scriptures in delivering of sermons, singing of hymns and songs with prayers are the primary pathways through which these aspects of nurture occur in true worship that fosters relational knowing of Jesus Christ”, (Wimberly 2004:21).

A participant Obia’s narrative was that he suffered serious stress and depression when it was difficult for him to get a permit and to find a

means of livelihood in South Africa. Obia's breakthrough happened when he had the opportunity of having a discussion with a skillful pastoral caregiver after one Sunday service at a church in East London. On hearing about his frustrations and pain, the Pastor recommended him to a God fearing Nigerian in the church. This faithful member gave him some contacts of people through whom he was able to obtain his asylum permit and to start his shoe-selling business. He got his three thousand Rand initial capital with which he started his business in South Africa from his senior sister who gave the naira (Nigerian currency) equivalent to the brother of Obia's host. This brother to his host angrily left South Africa for Nigeria when he discovered that he could not cope with the life of compromises, which Nigerian migrants indulge in to survive in South Africa being a strong and faithful Christian. With his faith in God, he was able to start a legitimate business, got married to a South African woman and they are blessed with three beautiful children. In 2012, both husband and wife agreed to give their pastor a very good car. Presently, they have their houses and cars and could put their children in a very good private school in East London. They are also fully committed to the building projects of their local church and supporting the less privileged and needy South Africans.

Obia's story of how he overcame the challenges he was confronted with before he could settle down and got established in South Africa, through his trust in God will hopefully resonate fresh confidence in other Nigerian migrants when they find themselves in a similar state or dilemma. Obia's fear of reverence for God did help him to restrain himself from getting involved in the wrong things some young Nigerians do in South Africa in their quest for money to survive in the country. Pastoral caregivers and counsellors can receive inspiration from the way and manner Obia's

pastor and church members assisted him get to his present blissful and glorious position.

It is amazing what God can do in the life of a sincere and penitent worshiper like Obia whose life God transformed through the nurturing of his faith and hope in Christ Jesus. Pastoral caregivers should communicate the power of God's word and prayer to encourage people who are stressing, depressed and in pain to avail themselves unto becoming actors in a true and Holy Spirit governed worship in order for them to find meaning in life again. The other critical aspect of maintaining our focus on Jesus is to visualize Him regularly.

6.4.4 Visualization of the Relational Jesus

The dictionary meaning of visualization is to form a mental picture of something or someone. Therefore, knowing the pathway of nurture through visualizing Jesus Christ with the eyes of faith is key for the recovery of bruised and wounded souls. Pastoral caregivers should endeavor to therapeutically journey with migrants who are disappointed, discouraged, and down and damaged because of abuse and marginalisation in South Africa. This kind of journey should be in a faith nurturing manner in order for victims to see Jesus Christ whose relational character is worthy of our thanks to God because Christ does not leave us alone to move by ourselves. He promised to be with His people always that made Him to proclaim in (John14:18-19) that, "I will not leave you orphaned; I will come to you.Because I live, you will live also.you will know that I am in my Father, and you are in me, and I in you".

The scriptures also told us in (Hebrews 11:24-27) that, “By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter choosing rather to suffer affliction with people of God than to enjoy the passing pleasure of sin. Esteeming the reproach of Christ’s greater riches than the treasures in Egypt; for he looked to the reward”.

“By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible”. Just as Moses did not fear the visible king because he saw the invisible God, on the same note, having victims of migrant abuse visualize Jesus Christ with the eyes of faith, will help start the process of inner healing in their lives. In order to clearly explain the normative role Pastors of God’s people, the author decided to employ Gerkin’s method of Pastoral care.

6.5 NORMATIVE PORTRAIT OF A PASTORAL CARE PROVIDER:

Gerkin’s method of pastoral care of shepherding has gorgeously pointed our attention to the scriptural verse of, (John 10:14) which undoubtedly explained to us how Jesus Christ, who is the role model of the pastoral care workers, is portrayed as the good shepherd who knows his sheep and is known by his sheep. His sheep, who are his true disciples, do hear his voice and follow Him Anywhere He leads them, (John 10:27). Gerkin says that this has painted a meaningful, normative portrait of the pastor of God’s people. Reflection on the actions and words of Jesus as he related to people at various levels of social life gives us the model sine qua non for pastoral relationships with those immediately within our care and those strangers we meet along the way in life, (Gerkin, 1997:80).

The author was guided by Gerkin's shepherding model of the prophetic role in a normative manner to point victims like Solo, Chi, Peshi and others who are bruised and in pain to a positive future and playing a priestly role of caring for them. Pastoral caregivers and counsellors must apply wisdom in guiding the victims of migrant abuse on how to apply the knowledge they have about the Lord suitably, and without hesitation, so that traumatized victims can receive their emotional healing. To be able to accomplish such a task, caregivers should embark on a therapeutic journey with those who are depressed and in pain due to migrant abuse and marginalisation with a view to assisting such find inner healing and self-worth again. These are the pastoral perspectives, which were credibly articulated in this work. However, where it appears Gerkin is not able to journey deeply in reconstructing the lives of those who were emotionally bruised, Pollard was employed to help us with his pastoral care model of positive deconstruction with which the lives of victims can be reconstructed.

6.6 POSITIVE DECONSTRUCTION MODEL:

The evangelism of positive deconstruction is used to gain entry into the lives of those who are emotionally bruised and are broken due to migrant abuse. Nick Pollard's positive deconstruction is the process, which seeks to assist people to deconstruct (take apart) what they believe so that they can carefully scrutinize the belief and analyze it. "The process is 'positive' because this deconstruction is done in a positive way in order to replace it with something better. This method is contrasted with branch literacy criticism known as deconstructionism, which has negative connotations. It is a positive search for truth" (Pollard 1997: 44). The Analogy of taking apart of two cars, first car - good chassis and most of the body parts are in very poor condition. A second

car involved in accident – write off but contained lots of new parts in good condition. In the process of dismantling, both cars and evaluating parts – good parts are kept and poor ones discarded. After reassembling, the result will be a very good car, which will be far better than the former damaged cars.

This model can help to guide traumatized and depressed victims like Chi, Solo, Azu and others who were depressed, broken and in pain to discover and develop the good gifting in them. In addition, to discard the failures, delay disappointments of the past and put their faith in God through Christ's suffering, pain and death on the cross of Calvary in order to recover themselves and regain their self-worth again. This is similar to Apostle Paul's recommendation in the scripture that ... "one thing I do, forgetting those things which are behind and reaching forward to those thing which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus", (Philippians 4:13-14).

It became imperative for faith workers and pastoral caregivers to put into practice Pollard's evangelism of positive deconstruction. Which was also reiterated by Brown in his sermon cited by Wimberly on the human story as the point of departure which suggests that, (God's story has something to say to our story of brokenness, that can inspire our responses, decisions, beliefs, hope, and willing participation in a reconstruction story", (Wimberly 2004:47). The act of directing and communicating the gospel of Christ correctly gives salvation, deliverance and hope to the recipients who, by faith, identify with Christ's suffering on the cross for humanity.

6.6.1 Deliverance for the Reconstruction of Lives:

Jackson cited by Wimberly mentioned that Christians are called to participate in the liberation of others, for we have become heirs of the message of freedom and inheritors of the liberation agenda, (Wimberly 2004:31). She tried to explain how a person's past deeds could negatively affect his or her humanity, leaving them ridden with shame and guilt. Most notable in her highlights are the issues of modern day society being caught up in its own web of greed and abuse with the majority of the people being blind to the truth and overshadowed by ignorance of spirit. Those who are emotionally bruised and burdened due to migrant abuse need to be taken through deliverance as part of a therapeutic process necessary for the reconstruction of their lives. Deliverance is to be rescued from the dominion of the enemies of human soul i.e. the devil, his demons and their human agents. It is to be set free from every form of bondage in life and in family lives, (Olisa J. 2006:1).

When applying Pollard's evangelism of positive deconstruction in trying to therapeutically attend to victims of migrant abuse, pastoral caregivers and counsellors have a duty to apply the concept of deliverance to help victims whose lives have been invaded by evil spirits called demons in the scriptures. In (Matthew 15:22) we are told of a Canaan woman who cried to Jesus saying, have mercy on me, my daughter is severely demon-possessed. Jesus Christ solved the woman's problem by delivering her daughter. Christ provided His disciples the power to do exactly what He did to the devil and his demons, they were to cast them out and set the captives free, (Luke 10:19, Mark 16:17, John 14:12). When it seems that medical care is failing to perfect the work of healing in the lives of victims of migrant abuse, when they are taken through the therapeutic process of deliverance, as recommended by Christ in faith

evil spirits are evicted from the lives of those victims, and their healing and wholeness will become a reality.

6.6.2 Jesus Christ the True Deliverer:

Christ the deliverer manifested to liberate victims of migrant abuse from oppression and deliver them from frailties of body, mind, and soul to the end that they become instruments of God's mission of righteousness, peace and justice where they are positioned. He does it by revealing His divine nature in humanity to transform us, by inspiring those who solicited for His help and the quest to resemble Him. Jesus Christ affirmed, "and you shall know the truth and the truth shall make free...If the Son shall make you free, you shall be free indeed," (John 8:32, 36). Christ the deliverer is also the truth that can bring total liberty and sanity into human life, family and community. Broken Nigerian migrants that are hurting can get their freedom by invoking the prescience of the Holy Spirit in their lives in order to enjoy the liberty which Christ promised His faithful's, when He said that, "Where the Spirit of God is there is liberty", (2 Corinthians 3:17).

6.6.3 Actors in God's Liberation Agenda:

Those who were victims of migrant abuse but are now liberated are supposed to accept and act on God's liberation agenda of confronting the ills within social structures and corporate institutions that bind us. Jesus freed us in order for us to collaborate with Him to free whosoever acquaint themselves with us in their hurts and pain. This kind of freedom will enable one to make the choices that result in a richer, fuller life and to participate in a transformed community with other people who found liberty as well. Just because Christ initiated into the lives of those He

liberated the power to continue striving until they were able to overtake any form of oppression without giving up at all. As co-liberators, we should acknowledge that Christ set you free to take risks that go along with living as a person with faith and hope, and not in fear anymore.

6.6.4 Human Ability and Vision Liberation Process:

The welcoming of Christ and the Holy Spirit into one's life is what can bring a fresh breath of new life and sense of relief and liberty to victims of migrant abuse. Post-traumatic stress disorder (PTSD), caused by migrant abuse and marginalisation can set the stage for unfocused responses to subsequent stress which often lead to obsessive behaviour, smoking, substance abuse, self-injury, sexual promiscuity, sexual pervasion, aggression, violence, inadequate-self soothing behaviour and suicide, (Masango 2015).

Sure steps to liberty for victims of migrant abuse can be fostered by pastoral care providers embarking on a therapeutic journey with victims unto Christ, who is the redeemer and liberator of human ability to regain self-worth and dignity. Those who have obtained liberty through Christ will be able to see worth and dignity in God's children from the least to the greatest. In them, Christ has initiated the desire to attain the best quality of life for all. Jesus Christ is the one that liberates human vision to grow in the goodness and greatness of God. Christ does initiate in the lives of those who are redeemed the quest for an ever-deepening knowledge of who God is and who those liberated can become in the Lord. Apostle Paul in (Philippian3:10) acclaimed, "That I may know Him 'Christ' and the power of His resurrection". The more one knows Christ, the better his or her life will become, and easier, in obeying godly principles for abundant blessings.

6.7 PRELIMINARY CONCLUSION:

The human spiritual system requires life that can only flow and flourish through Holy Spirit filled worship; whenever ones experience is fractured in his or her sense of wholeness, it can cause one to request faith in an able God. Because of the abuse and disappointment suffered by migrants, especially Nigerians, in the hands of South African government officials and indigenes, coupled with how they are neglected by their Embassy officials. Ordinary law-abiding normal migrants who were determined to do what is right often are discriminated against in same way and manner as migrants who have turned into criminals. Such treatment can cause one's spiritual respiratory system to be out of order due to pressure all around from those who are agents of abuse and social economic exclusion in South Africa. Nevertheless, with the assistance of skillful pastoral care providers and counsellors, stakeholders who are wounded, bruised and damaged emotionally, spiritually and physically can find meaning and healing in their lives again. I now proceed to the findings, recommendations and conclusions of the study.

CHAPTER SEVEN

FINDINGS, RECOMMENDATIONS AND CONCLUSION

7.1 INTRODUCTION:

This research was undertaken to describe and explain how Nigerians in South Africa survive, especially in East London despite the unwelcoming attitude and exclusionary environment they face every day. A new trend of recruitment of young men and girls for illicit business was discovered and I deliberated on the different coping mechanisms they employed as a means of survival. The consequences of some of these strategies were also explained. In an attempt to answer, the main questions of what are push and pull factors in relation to migration of Nigerians to South Africa, and how do migrants survive abuse and marginalisation in South Africa? This research employed qualitative methodology in its bid to find an answer. The research went further than the narratives of numerous incidents in attempting to build a description of these issues by suggesting an investigative basis involving a few suggestions based on the concept of abuse and marginalisation in becoming aware of the condition of migrants from Nigeria living in this country South Africa.

The acceptance or rejection of Nigerian migrants in the host country depends on two factors: There are informed and enlightened indigenes different from the uninformed and ignorant ones. Contemporary authors in their hypothesis argued that contemporary societies are cosmopolitan. Therefore, the means for trying to deal with issues that affected migrants in the world, and most especially in South Africa, was by recognizing immigration as a perpetual feature of globalization in contemporary societies. The challenge turned out to be that of social cohesion through integrating the strangers from Africa the same way as their European counterparts. It was found that this would certainly reduce the way Nigerians and other African migrants suffered abuse, marginalisation and social-economic exclusion in South Africa.

7.2 RESEARCH FINDINGS:

Findings of this research on pastoral care for Nigerian migrants in South Africa were gained through a thorough analysis of an investigation made possible through the honesty and openness of black South Africans, and Nigerians who were documented or undocumented migrants. Those who accepted to engage in this sensitive process were vital elements in discovering the following findings:

- Migrants feel Marginalized and Excluded in South Africa. It was discovered that the majority of Nigerian migrants were crying because they felt that nobody listened to them or cared about them, they were only hunted after as criminals for imprisonment or deportation. They claimed that they did not have anywhere to receive attention concerning their issues of renewal of expired permits, and experienced attacks and problems with local citizens. Some of them alluded that, “Nigerian Embassy officials were not interested in our affairs, and they were not ready to bother themselves about our issues”. Refusing to renew the legal permit of most Nigerians in South Africa had left them in a state of uncertainty and confusion that often pushed them to indulge in various surviving tools, most of which were deviant behaviour.
- Nationalized Nigerians who became South African citizens and their children were treated as people who were not South African enough to qualify for opportunities as others who were South African ID holders. They were discriminated against by the surnames they bear, when they registered to do business with government departments and for jobs. Other local citizens were entitled to change their old ID books to smart ID, but Nigerian born

South African citizens and their children born in South Africa were deprived from having the smart ID. However, whites from Europe who nationalized in South Africa and their children were not marginalized the same way according to the statements of some contributors.

- Babies born by Nigerian migrants were refused registration with bar coded birth certificates. It was true that Grahamstown High court recently gave a decision in Naki v Director General Home Affairs that ensured the births of all children born in South Africa can be registered, regardless of the legal status of their parents. Nevertheless, babies born in South Africa by Nigerian and other African migrants were sent out of some schools for not having a study permit, whereas they were supposed to have a South African birth certificate.
- Nigerians in South Africa were mainly economic migrants in search of a better life. However, some others were deceived in their decision to migrate to South Africa thinking that gold was picked on the streets of South Africa.
- Most Nigeria migrants had a willingness to comply with the immigration laws of South Africa, but those who were legal found themselves declared illegal migrants through no fault of theirs.
- Statistics showed that only 27% of respondents had clear timelines of when to leave South Africa. This statistic was a pointer that not issuing permits to Nigerian migrants would not make these migrants leave South Africa any time soon, but rather they would continue to widen the pool of illegal and undocumented migrants in

South Africa; and such a situation could only be described as a disaster that was waiting to happen. The statistics highlighted that an expectation that these migrants if frustrated would leave the country may not materialize as most of them had no plan as to when to leave, especially those that migrated for economic reasons. Most of them were willing to live and die in South Africa rather than go back to Nigeria empty handed in shame.

- Diehard immigration agents and Human smugglers in collaboration with corrupt Home Affairs officials were responsible for the disruptions and unnecessary delays in permit acquisitions in South Africa. These cruel agents precipitated the high cost of permits from Home Affairs in South Africa.
- Bribery was unofficially legalized right from the South African high commission in Nigeria to the Home Affairs Department offices in South Africa and all law enforcement sectors in charge of immigration related matters. Migrants who were strongly connected to dubious law enforcement agents were often protected from being arrested and prosecuted.
- Most Nigerian migrants with skills normally engaged themselves in meaningful ventures even though some others did not. There were clear indications that Nigerian migrants with skills found themselves committing one crime or the other, because they didn't have a legal permit for them to get a job or settle down to do legitimate businesses in South Africa.
- Unpredicted and unstable migration policies have also been discovered that most African migrants are victimized instead of

being legitimized. Their struggle to get a legal permit and refugee paper to stay in South Africa was the major issue confronting over 90% of Nigerian migrants. Most Nigerian migrants who were once legal in South Africa were made to become illegal due to unreliable immigration policies that were rolled out arbitrarily by the government. Some of these migrants had been in the country for as long as ten to twenty years without a valid permit, either because their South African wives died or dumped them. These Nigerian migrants could not renew their refugee papers any more, and they were thrown into a state of uncertainty and most migrants viewed this as wickedness.

- Nigerians were not born criminals and were not all-committing crime in South Africa. They were not the architects of drug business and crime in their host country. About 23% of the migrants who contributed to this study admitted that they have committed one crime or the other at certain points in their lives like every ordinary human being, their nationalities notwithstanding. Surprisingly, none of these migrants had any criminal conviction yet. Nigerians who did not commit crime submitted that the stigma of been categorized with migrants who did crime traumatized them and caused them shame and pain.
- Nigerians that admitted dealing in drugs or other illicit businesses claimed they were doing so because of the failure to get a permit to work. They saw it to be very easy to go into the drug business in South Africa as the only means of survival. Not having a legal permit to stay in South Africa, was the major ugly condition most Nigerian migrants were confronted with in South Africa that often

created uncertainty that provoked deviant behaviour among most migrants. The stringent immigration policies, in their view, were anti-immigrants that have created loopholes for corrupt Home Affairs officials to extort money from vulnerable migrants. Although, as generally observed, the way Nigerians were hanging around in the streets was very bad, but many contributors blamed the situation on not having permits to get jobs or do legitimate business in South Africa.

- There were High profile officials in politics, SAPS, top business gurus of different nationalities in Drug Cartels and networks in South Africa. The shocking narratives of some key drug lords in East London was that some South African senior officials in authority that had tasted drug money could not stop drug trafficking into this country. Some alluded that Nigerians in the drug business were only selling drugs for these top ranking leaders in politics, SAPS, business gurus, and port officials in collaboration with local and foreign nationals who were part of the mafia in drugs deals.
- It was revealed that most drug related issues had greedy drug lords in collaboration with dubious and corrupt police officers in their pay roles orchestrated cases in South African courts. There were incidents where perceived rivalries in the drug business could be set up for murder by other drug lords. Such bandits also used police officers in their network to arrest and imprison their opponents in the hard drugs business.
- Some of the killings of Nigerians in South Africa were master minded by greedy, aggrieved or threatened fellow Nigerians, who

could go as far as hiring hit men to eliminate their perceived rivalries. One drug lord vowed that he was going to kill a fellow Nigerian who robbed him and other dealers their money. They gave him drugs worth R500000 to sell and return the money through his connection, but he ran away to an unknown destination. A drug dealers' cartel comprising of drug lords, dubious political leaders and corrupt police officers was rife but hidden in modern day South Africa. This was obviously making it very difficult to win the fight against the drug business, which was the most horrendous crime anchor in South Africa.

- Most smuggled or trafficked Nigerian migrants were suffering in pain, in the hands of fellow Nigerian slave masters who smuggled or trafficked them into South Africa for illicit businesses. In most cases, those migrants who were accused of defaulting in their agreements often ended up rotting in jail or even being murdered by fellow Nigerians, who paid hit men to gun down their perceived rivalries or enemies. I was informed about an incident where a Nigerian hired killer, that operated in Johannesburg was paid R80000 to kill a Nigerian IT specialist that networked with the Hawks in East London. The IT man could track Nigerian drug dealers' cell phone conversations and interpret the criminals' discussions during investigations. Police friends who were part of a drug cartel revealed this IT man to drug lords. It took a just man who happened to be one of the Nigerian leaders in East London whom the killer phoned to ask about the man he was paid to kill. The Nigerian leader discouraged him from killing an innocent man. Who knows how many innocent people have been killed or will be killed by some brutal heartless criminals that have placed South

Africa under a drug siege? As it has been observed, the suffering that Nigerians go through in the hands of fellow Nigerians surpassed the abuses and killings that Nigerians suffered in the hands of South African government officials and indigenes.

- Some migrants were stranded and suffering because of banks closing their accounts with their money trapped in those banks. The state of uncertainty of some Nigerians in South Africa had led to them not bothering about what they did to make money, whether good or bad. Moreover, any money that came their way was remitted straight away to Nigeria unofficially; because they were afraid, they could be arrested and deported any time. The author discovered that the state of life of uncertainty Nigerian migrants found themselves in within South Africa was a very big issue, because it seemed to be promoting avoidable crime, which migrants' committed in the country.
- Migrants who became truly converted and practicing Christians that were dealing in drugs and doing fraud no longer dealt in drugs or illicit businesses, because of the fear of God in their hearts and faith in His word as contained in the Holy Bible.
- Migrant abuse and the worst of treatment meted out against black migrants in South Africa was the recipe for deviant behaviour observed among them. Migrants were pressured to go through doing unimaginable things to survive. It was evidenced by 50% of those who participated in the study who confirmed that Nigerian migrants suffered various abuse in the hands of government

officials and local indigenes; whereas 97% of them believed that black migrants were inhumanely treated in South Africa.

- It was discovered that pressure for payback and remittance from parents, relatives, human smugglers and traffickers on Nigerian migrants in South Africa had reached an abusive and oppressive level, which often lead to them doing unimaginable things to survive.
- Xenophobia in South Africa was Afrophobia. African migrants were victims of abuse and attacks. Most contributors believed that there was rejection and hatred for fellow African migrants. They regretted that fellow black South Africans were treating black migrants as if they were animals, unlike how they were treating white migrants. The following were well-known as agents of abuse and social-economic marginalization of Nigerian immigrants in South Africa: the government through its economic policies such as the BBBEE; schools, hospitals, employers of labour; banks; police; South African locals, especially property owners; Churches and fellow Nigerians themselves through tribalism and regionalism. More so now that Igbos from Nigeria were agitating for the republic of Biafra.
- Abuse suffered by migrants was a recipe for crimes committed by Nigerian migrants in South Africa. A lot of discrimination, rejection, xenophobia and suspicion against the Nigerians and other African communities in South Africa was tantamount to abuse. Part of abuse in their view, was the idea of indigenes calling migrants by all sorts of derogatory names, such as Makwerekwere or Grigamba. Nigerians and other Africans in South Africa do not feel

recognized, respected and protected like the European and Asian migrants in the same country.

- Negative media reporting about Nigerians was responsible for the negative sentiments about them in South Africa. About 92% of South African respondents indicated that they were enjoying or have enjoyed their relationship with Nigerians on a personal level.
- Black foreign nationals have not only created jobs for local citizens, but have also opened the eyes of the locals to many businesses too. The involvement of these foreign nationals in various business ventures had made the locals see gold where they were not expecting it before. Shoe repairs, Motor mechanic, Panel beating, Street trading, Hawking and even Grocery shops were few areas where black migrants had ventured into and succeeded thereby proving to the locals that these areas were not the exclusive reserve of white South Africans, as anyone can succeed in it with determination.
- Black foreign nationals came and revived small businesses that were dormant or near extinct and employed many South Africans. These migrants were also paying Value Added Tax whenever they bought items from the shops or paid bills.
- From every indication, it appeared the majority of indigenes knew some migrants that were indulging in criminal activities but the question is “Why had they not reported them to the law enforcement agencies to deal with such bad eggs?” Maybe these law enforcement officers needed to come closer to the people and

work together with the communities in order to identify and apprehend these criminals.

- Civilized South Africans did not object to Nigerians staying in South Africa. Indigenes who were close to some Nigerians viewed them to be good and inspirational people. Some indications were they had the belief that most Nigerian migrants in South Africa were sincere people of God bringing the true gospel to this country and causing many souls to be saved. Although, there may be few criminals among them, who were illegal immigrants, some married South Africans for permits and they sold drugs to South African children. Civilized and well-informed indigenes are of the view that those who were breaking the law must be held in Prison like every lawbreaker, and law-abiding Nigerians should be allowed to do their legitimate businesses freely.
- South African women that got married to Nigerians or black Africans were disrespected and stigmatized. Their husbands were called derogatory names and viewed as criminals. South African women who got married to white men were respected greatly. Whereas, most local women who got married to black foreigners were treated as if they mattered less so they did not deserve any respect. Legislative frameworks that prevented them from the rights of permits and even citizenship systematically suffocated some of these Black migrants.
- The majority of Black migrants were in churches in South Africa but were still involved in criminal activities, because most churches did not preach the complete gospel that could transform the lives

of their members. They only collected the proceeds of crime in the form of tithes and offerings from foreigners who did crime without pastorally caring for the salvation and deliverance of their souls.

- African Students are treated with Bias in South Africa Tertiary Institutions. Nigerian students in the Universities were crying bitterly, because they were subjected to paying higher registration fees such as an additional sixteen thousand, eight hundred foreign students levy in Nelson Mandela University, Port Elizabeth and other Universities in South Africa. Their worry and pain was that students from the SADCC region were not subjected to these charges, but only other African students, no matter how poor they were.
- Nigerian Igbo migrants agitating for Biafra in South Africa were misrepresenting and tarnishing the image of Nigeria. On a serious note, the exodus of Igbos from Nigeria to South Africa should be something of great concern to the international community. They were in the majority in South Africa and anywhere you found Nigerians in the world, majority of them no longer see themselves to be Nigerians. They claimed to have been forced to be part of the Zoo called Nigeria that they never wanted to be part of. Their argument was that, it did not make sense for Igbos to continue cohabiting in Nigeria where they were being rejected, victimized, marginalized and enslaved.
- There was conspiracy and a cold war going on to destroy the reputation of Nigeria diplomatically, not only in South Africa but also across the globe. This cold war seemed to have been master

minded by an agitation group called the “Indigenous people of Biafra” (IPOB). It shocked me to the marrow of my bones when I discovered that about 95% of the Igbos in South Africa saw themselves as people of Biafra, and they did not seem to be interested in protecting the image of Nigeria any more. Some Young Igbos angrily disclosed that, the Igbo people are ready to do anything that will destroy the reputation of Nigeria and more if that would lead to the Hausa Fulani and Yoruba people of Nigeria who think it is their birthright to rule Nigeria let go of Igbos.

- From their rhetoric, they are seriously yearning for and expecting the actualization of the republic of Biafra. Some even said they were willing to carry a gun and go to war for the actualization of Biafra if dialogue failed, because their perception was that there was no future for the enslaved people of Biafra and their children in the Zoo called Nigeria. Couldn't this be the reason why the Igbos were scattered all over the world desperately looking for how to make money?
- There are Criminals justifying the acts of criminality in South Africa. Migrants that committed cyber-crime; credit card cloning, currency counterfeiting, and drugs, appeared not to see anything bad in the crime they were committing. Their motivation was that, now is “reparation time”, meaning that it was time for the children of white Colonia masters who came to loot African resources to pay back. Others claimed that the South African government did not give them permits to enable them do legitimate business. Such perception was nonsensical. The author's argument is that, if duping the whites was a means of recovering what they and their fathers looted from Africa during the Colonial era, what would now

be their claim as reason, when they duped a poor black African. In my opinion, every act of criminality should be punished severely for crime free South African society and for us to have a peaceful life. The idea of justifying dealing in drugs, robbery, hired assassins, human trafficking, brothel business and other horrendous crimes because there are no jobs and no permit was nonsense.

- The South Africa government is too soft on crime, as it had been generally observed, especially when it had to do with a South African criminal stabbing, shooting or murdering a Nigerian or an African migrant. Migrants complained that it was only in South Africa that a murderer could be seen moving about freely in the streets just a day after committing murder, looking for who else to murder. Because he or she knew that criminals had more rights in South Africa than ordinary people who were not committing crime. The police are blaming the softness on criminals on the judicial system whereas the society was blaming the police. African migrants claimed that they were all living in fear in South Africa. Because if a South African killed a black foreigner during either a protest or robbery, there was no case, but if it happened that a black foreigner killed, a South African in self-defence, mobs would kill him or the law would be applied strictly on the African migrant. They also complained that those who looted and destroyed the properties of foreign nationals during xenophobic attacks were not prosecuted and justice served. Contributors lamented how those accused of racism in South Africa were arrested, prosecuted and jailed, but those who were xenophobic and even killed African migrants, and looted or destroyed their properties during

subsequent xenophobic attacks were not served due punishment for their horrendous offences. The growing culture of violence and vandalism during protest in South Africa in the name of democratic rights was worrisome.

- There were tribal sentiments in crimes committed by the Yoruba speaking Nigerians in South Africa who saw the Igbos as greedy people and often blamed them for damaging the good name of Nigeria through their drug business. Whereas the Igbo speaking Nigerians were accusing the Yorubas and South-South people of destroying the image of their Nigeria through fraudulent activities too. Being that they were the more educated Nigerians, there is this perception that they and those from South-Western and South-Southern part of Nigeria were responsible for 419 fraud crimes, immigration document forgery, and cyber-crime, credit card cloning and other crimes that required the application of academic knowledge. The Hausa Fulanis from Nigeria do not commonly travel out to civilized countries or Western parts of the world because many of them lack basic education.
- From all fronts, there is psychological warfare going on against ordinary and Normal Nigerian Migrants in South Africa. Most of them complained about the stress, struggle, depression and suffering they were confronted with on a daily basis. They felt being hated and called derogatory names, and subjected to too many rules and social exclusion in South Africa simply because they were blacks and Nigerians. No social welfare, no one cared, or was interested in their wellbeing, they complained of the abuse experienced from all corners. Some were in tears while narrating

their ordeals, their pain was that they did not know what to do about life any more or where to go and report their issues. Some lamented that they were not given permits to stay peaceably here. They had no job, nobody cared for them, and they were only hunted after to be jailed or thrown out of South Africa. As a result, some of them had developed post-traumatic stress disorder (PTSD), high blood pressure, depression and other stress related diseases. Care workers were desperately needed to attend to the needs of these broken people.

- The Nigerian Embassy lacked interest in issues affecting Nigerian Migrants in South Africa. The embassy officials did not seem to be interested in attending to the plight of Nigerian migrants who were suffering in South African prisons, streets and communities the same way the America, Britain, Canada etc. Embassies did in trying to reduce the struggling and suffering of their citizens in South Africa. The Nigerian ambassador to South Africa and all the diplomats at the Nigerian Embassy should know that they are here to represent the interests of Nigerian migrants in South Africa, not just to issue or renew their passports and issuing visas to non-Nigerians wanting to travel to Nigeria. Let us believe that the newly constituted organ assigned to tackle issues that concerns Nigerians in the Diaspora will bring hope to Nigerian migrants across the globe.

7.3 RECOMMENDATIONS:

Based on the discoveries of this research, the study is recommending a model, which will require “Pastoral care providers and counsellors in collaboration with relevant organs of states, and other corporate bodies

to practically network together in implementing the following suggested remedies in order to tackle immigrant/immigration issues in the land”. The recommendations will center on the significance of the findings of this research work on “pastoral care for migrants from Nigeria in South Africa”. In addition, to include other relevant available informations, coupled with the authors own experience in relation to issues affecting migrants in South Africa as ways of trying to tackle them.

7.3.1 Unproductive migrants should go back to Nigeria:

Nigerian migrants that have been in South Africa for years, but have no legal permit and no clue of what to do legitimately to survive in their host country should be assisted to go back to Nigeria. Those that are not able to feed themselves, rent a place to stay and meet up with basic needs of life should voluntarily come up to be assisted to go back to Nigeria instead of suffering in a strange land. South Africa government can collaborate with Nigerian government and the United Nations to render financial assist to migrants who were willing to return to their countries of origin and start up life all over again. A similar model was applied in Israel in 2017 to settle African migrants who were willing to go back to their countries of origin and start up life all over again.

7.3.2 To Apply TRC therapeutic healing technique:

The type of Desmond Tutu “Truth and Reconciliation Commission” (TRC) therapeutic healing model can be used in helping angry and hurting Nigerians and other Africans as a result of post-traumatic stress disorder suffered by many wounded African people in South Africa to find meaning and healing in their lives again. This model can as well work in addressing the Biafran issue among Nigerians. Platforms should be created for dialogue for emotionally wounded and hurting people in

pain to tell their stories in order for the healing process to begin in the lives of Nigerian Igbos and other traumatized migrants.

7.3.3 Referendum is necessary to tackle Biafra agitation:

A referendum should be suggested to the Nigerian government through their Embassy, African Union and United Nations. A well-organized referendum in Nigeria for the people to dialogue and decide on how they can co-exist together as one nation will help in checking the mass exodus of people from South Eastern South Southern Nigeria to South Africa. The issue of having the South Eastern Nigerians agitating for Biafra as their own country can be addressed through a referendum and dialogue. This idea of them feeling that they are being forced to belong to the Zoo called Nigeria against their will should be tackled head on through collective bargaining.

7.3.4 Harsher punishment for horrendous crime:

The South African authority should come up with harsher punishments for crimes such as targeting schoolchildren in uniform to be misled into drug usage, brothels, human trafficking, cyber-crime, murder, rape, armed robbery, kidnapping, hijacking, etc. Criminals don't seem to be deterred from committing horrendous crime in South Africa because they see the South African judiciary to be a walkover and their prisons as a refreshment center. Most foreign criminals that commit horrendous crime here in South Africa do not normally commit such crimes in their home countries because they know the severity of the punishment they will face for such crimes if convicted in their countries. South Africa is almost becoming a save heaven for criminals.

7.3.5 Treaty to be signed for jailed Criminals to serve jail terms in their countries of Origin:

The South African government should sign a treaty with sister nations concerning foreign nationals who are sentenced for drugs and other grievous offences to be deported to serve their jail terms in their countries of origin. Their permit must be revoked and they should be black listed from coming back to South Africa again for life. A referendum should be organised to decide on the view of the majority of South Africans concerning the death penalty for murderers and other grievous crime offenders, whether it should be reinstated or not. Our creator who is the giver of life gave His creatures' this instruction in (Leviticus 24:17) that: ... "If a man takes the life of any human being, he or she shall surely be put to death". However, South Africans and other nations policy makers decided to adopt the policy of saving and protecting murderers. The author is of the view that, the application of God's word should have acted as a deterrent to discourage others from committing the same horrendous crimes. There is need to promote a safe and peaceful South Africa for all.

7.3.6 Investigate Top Officials Involvement in the Drugs Business:

Investigative journalists must collaborate with other uncompromised investigatory bodies to carry out investigations to ascertain the extent of top government officials, Politicians, police, business people, celebrities and other men and women's involvement in the drug business in South Africa, if leaders in this country are honest in combatting the problem of drugs and crime in South Africa. Some top Nigerian drug lords disclosed to me during the study that it was some of those in authority that promoted and protected those in the drug business in South Africa.

“They can stop drug business in no time if they want to do so, but I don’t see them stopping it because of the money they are making from it.”

Special assignment investigators, Human rights watch and other stakeholders should be assigned to investigate the extent of top officials’ involvement in drug trafficking and business in South Africa. Not just hunting after the small drug hawkers, some of which are Nigerians and other foreign nationals in the streets. For the scourge of drug manes and crime to be arrested in South Africa, there is need for a broader search across the board, not just focusing on Nigerians in South Africa. Nigerians and other foreign nationals caught dealing in drugs in South Africa should be deported to their countries of origin and their temporary or permanent residence permits revoked. The proceeds of crime should be confiscated by the state.

7.3.7 Nigerian Embassy should oversee the activities of Nigerians:

The Ambassador and all Nigerian diplomats working at the Nigerian consulate in South Africa should make an effort in overseeing the affairs of all Nigerians in South Africa. There should be collaborations and networking with credible Nigerian community leaders in South Africa, to work towards the wellbeing of all Nigerians here, in order to redeem and maintain the good name and image of Nigeria. The Nigerian Embassy in South Africa should not only be a center for the issuing of Nigerian passports to Nigerian citizens, and visas to South Africans for a fee alone. They should as well advocate for South African media to also tell and promote a good Nigerian story, not only bad stories.

If the Ambassadors and their team were to be vigilant and diligent enough in their duties, they should have long been aware of how much

damage the activities of deviant Biafran agitators and Nigerians who are criminals does against the reputation of our great nation. It is imperative for them to seek how something can be done to redeem and protect the image of Nigeria diplomatically. As things are presently in South Africa, the name Nigeria stinks, it seems to be synonymous with crime and criminality. Our Embassy officials should strongly advocate that the South African media should tell the good stories of Nigeria to South Africans to redeem the battered name of Nigeria. Nigerians should be encouraged to work towards redeeming the name Nigeria through good behaviour. This idea of having a Nigerian Embassy being passive or indifferent towards Nigerian issues will not help in solving the reputation problem of Nigerians in South Africa and across the globe.

7.3.8 Citizenship birthright for babies born by migrants in South Africa:

As it has been from the Bible days, babies born by migrants in most countries of the world automatically becomes the citizens of those countries they were born into. It is the case in America, United Kingdom, Canada and most civilized parts of the world. Paul whose parents were Hebrews, of the seed of Abraham, but Paul the apostle alluded that “he was born a citizen of Rome”, simply because he was born in Rome, (Acts 22:27-28). Same as Barack Hussein Obama the forty-fifth president of United State of America whose father is from Kenya in Africa, he became a citizen of America because he was born there. In my view, it does not make diplomatic sense, having children born by earlier alien migrants who became South African citizens by birth, depriving babies born by migrants their citizenship birth right, just because they were born by “new alien settlers”, this is injustice of the highest order.

Something should be done for these innocent South African born children to be given their South African Citizenship birthrights without further delay. Someway the Khoisan's who were the earlier dwellers kindheartedly accommodated the present day South African earlier alien settlers. Nationalized citizens and those on permanent residence permits with a South African ID should be accorded the recognition they deserved and not discriminated against because of the surnames they bear which made earlier alien settlers to view them as not being South African enough. Nationalized migrants have equal voting rights like every other South African; same should apply to the privileges meant for all citizens.

7.3.9 Deserving Nigerians should be given a legal permit to stay:

The idea of denying eligible Nigerians and other Africans the residence permits to stay in South Africa and contribute towards the building of this beautiful African country is out of order. Since migrants are here to stay, South African policy makers should come up with proper incorporation devices for immigrants. The secret support that politicians render to locals and inciting them to attack African immigrants in their bid to force Nigerians and other African migrants to 'go back home' will not assist in solving the African political and immigration problems. These activities will only have the damaging effect of hardening Nigerians and other African migrants, which can drive them even further underground where they may engage in bad behaviour to be able to survive.

Most of these migrants already see death in South Africa as part of what they have to deal with on a daily basis as foreigners in a hostile society. They view it as part of the calculated risks of being a foreigner in a

strange land. Therefore, death cannot deter them from doing anything good or bad to survive. Very few skillful pastoral care providers are working under a very difficult condition while trying to therapeutically help undocumented migrants who are suffering post-traumatic stress disorder (PTSD). Addressing their problem of trying to regularize their legal documentation will go a long way in guaranteeing the emotional healing that they desperately need.

Immigrant entrepreneurs are a prospective source of employment even for South Africans. All the same, friendly collaborations of involving credible migrants in nation building and making it easy for foreign nationals who are in love with South African citizens to get married without serious bottlenecks, can be some of the best ways of forming social connecting ties for individual immigrants. It will assist in increasing the level of acceptability into the local communities even at schools and work places. Therefore, temporary or permanent residence permits should be given to worthy Nigerian entrepreneurs, who may not have up to R2.5 million rand required for a business permit. It would be in the interest of the government of South Africa to support commendable African migrants who are entrepreneurs with capital and other resources rather than ignoring them. Supervise them to use their trading skills in mentoring South African petty traders on how to grow their small businesses. By so doing, the South African government will be reducing the high unemployment rate in the country and growing the economy.

Because, the South African authority cannot rule out the fact that immigrants are contributing to economic development in the host countries, according to the international studies. In South Africa, there is improvement or an indirect impact on the economy, especially in the

informal and formal businesses such as hair salons, supermarkets, crafts, taxis and upholstery. They are said to be contributing to the South African economy via purchasing of goods, subsistence, and other living expenses where they are charged VAT (McDonald et al 1999:25, Maharaj 2004:12). Studies carried out by the South African Migration Project (SAMP) indicated that immigrants in the informal sector bring new skills, capital and competitive services needed by ordinary South Africans. They thus benefit local labour markets as they create jobs and empower the local indigenes.

There was a case of a Nigerian who gave a narrative of how he was blindly introduced into the drug business when he newly arrived in South Africa. The moment he got his permanent residence permit, he made up his mind to stop dealing in hard drugs in order to protect his legal status as a South Africa ID carrier, he started doing legitimate businesses. To empower young indigenes, he recently, decided to give out three cars free to the three faithful drivers who were using those cars to make money for him for some years. It is obvious that legalizing the stay of credible Nigerians will definitely prevent them from doing crime and dealing in drugs. Being aware that they can easily be caught if they do crime and run, they have nowhere to hide, because their name and profile is in the system.

7.3.9.1 Professional African migrants should be employed too:

This idea of not considering hiring African migrants who are already in South Africa with the scarce skills that the country needs for the growing of the economy is bad. Why not start with these professionals first instead of going to Europe; China, and India, etc. where outrageous salaries are paid to whites that will only use black Africans to do the

same job. Employed Migrant workers are potential sources of tax. For the use of public services by migrants in South Africa to be legitimized, there is need for the government to come up with ways of engaging migrants so that they contribute to SARS. In any case, migrants are mainly of the younger, hardworking, and self-sufficient age groups (below 50); they are not the most demanding when it comes to using public funds. Therefore, there is need for the authority to seek ways of engaging skillful African migrants who are presently living in South Africa to work hard in teaching local indigenes skills, and work ethics.

However, some Nigerian migrants are skilful and have high educational qualification, and if properly managed they have a potential of having a positive impact and benefit to South Africa, but instead they are excluded from the main economic stream (CoRMSA 2008:16). Other authors such as Stern and Szalontai argue that the impact of migration was thought to be positive on receiving countries, as immigrants were skilled and less likely to depend on state welfare (Stem and Szalontai, 2006:134-135). However, Christie argues that the threat posed by undocumented immigrants on the country's economy appears to be real, (Christie 1997:3). Sebola who contends that the negative impact of migrants on South African resources cannot be ignored supports this. Illegal immigrants are said to have a negative impact on the productivity of the South African workforce through the diseases they are said to bring into the country, those diseases include cholera, yellow fever, HIV and other subtropical diseases, (Sebola 2008:112).

Nevertheless, the author tends to differ from the above-shared sentiments, in the sense that the main issue of making migrants who were once legal in the country becoming illegal by refusing to renew

their permits, thereby excluding them from contributing meaningfully to the growth of the economy is the main big issue-stressing the majority of the Nigerian migrants. These issues should be critically looked into. It should also be made clear that there were Nigerians and other African migrants who came into South Africa in good health condition, but were infected with HIV and Aids and died here. Being fair in judgment requires that the plight of foreign nationals who are victims in their host country should be highlighted and those with psychological problems cared for.

Most Nigerians in South Africa are believed to be economic migrants, as the majority of them are not employed in the capacity of their profession, as a result, their skills are not being fully utilised. The Nigerian government can draw inspiration from countries in Asia, such as India and Bangladesh, which have administrative structures set up to assist in recruiting and protecting the interest of their indigenes who happened to be migrants anywhere. In Bangladesh, there is a Bureau of Manpower, Employment and Training (BMET) in Bangladesh, while in India there is the India office of Protector of Emigrants, which operated under the Ministry for Indian migrants overseas (Castles and Miller 2009).

7.3.9.2 There is a need for proper migration management strategies:

The South African government should collaborate with different sister nations and stakeholders in order to come up with proper immigration management strategies, which de-emphasize the power vested in the police, and other migration officials and seek ways of curbing corruption. Public servants in South Africa, mostly police, custom officers, immigration staff and nurses are undermining the South African constitution that values equality without regard to a person's status or

creed. These public servants are believed to be overstepping on the universal human rights policies. Among South African officials, there is a need for a paradigm shift to correct their perception, which makes them to view black African migrants as enemies of progress. In regards to the harsh treatment Nigerian migrants receive in the hands of local citizens and bureaucrats; there is no distinction between undocumented and documented immigrants in South Africa. I am of the opinion that public officials such as immigration, police and nurses should be trained on how to deal with migrant-specific issues, especially when they have to deal with vulnerable and broken people who happen to be immigrants and are in need of help.

7.3.9.3 Encourage more South Africans to Tour other countries:

Travelling is part of education, I am of the opinion that if more South Africans can be assisted to travel out of South Africa, at least once in their lifetime, this will definitely help diffuse the negative mindset of most South Africans who have xenophobic tendencies. Just as one Nigerian called, Ojeh used his friendship with South African church members to help them experience the warmth and hospitable nature of the Nigerians when ten of them attended his daughter's wedding in Nigeria in 2015. They stayed in Nigeria for about ten days in a hotel where they were fed and accommodated free of charge.

They were surprised to experience that Nigerians are hospitable and organised people, they saw that Nigerians have good and big houses even in rural areas. Those South Africans who became foreigners in Nigeria for the first time in their lives appreciated the lifestyle of Nigerians. When they have to know that Ojeh had three big houses and a vast portion of land in Nigeria before migrating to South Africa, for

them it was mind blowing. They were surprised to know that Ojeh did not run from Nigeria to South Africa because of hardship, hunger or suffering, but he decided to migrate to a newly democratic South Africa to seek ways of lending helping hand in caring for the emotionally bruised South Africans who suffered oppression in the hands of white apartheid slave masters.

South Africans are stereotyped into thinking that foreigners, whether legal or illegal, are a threat to the economy and security of the South Africans (Maharaj 2004:7). Therefore, assisting them to travel within other African countries and beyond Africa will expose them to a different view about life. Many authors have come up with different suggestions of how to deal with the issue of xenophobia which is Afrophobia in South Africa, but sponsoring more South Africans to travel to different parts of the globe will bring about a paradigm shift for them to be more receptive to foreigners.

7.3.10 Nigerian government to show more interest in their citizens' welfare:

The Nigerian government should demonstrate a keen concern in the welfare of Nigerian migrants in South Africa. The evaluation of articles published in newspapers did reveal that every week in recent time, at least one Nigerian died brutally at the hands of either law enforcement agents, fellow Nigerian hit men or South African mobs. Although, the Nigerian government has been protesting formally against this behaviour, more still needs to be done to investigate the situation where Nigerians hire hit men to kill fellow Nigerians. It is imperative for the officials of the Nigerian government to evaluate in order to ascertain if they are vindictive, by the way they are displaying a lack of willingness to intervene on behalf of Nigerian immigrants in a foreign land. Nigerian

migrants in South Africa are of the perception that their home government does not care about them, thereby abandoning them to their fate at the hands of fellow Nigerian murderers who abuse and kill them in South Africa as well as the abuse and killings in the hands of South African government officials and local mobs.

Even where the Nigerian government has tried to show interest in the affairs of migrants, it has mainly concentrated on professionally skilled migrants such as teachers, nurses, doctors and engineers only. Poor Nigerians are only left to suffer simply because they are uneducated and poor.

7.3.10.1 Nigerian government is not doing enough to care for citizens: As things are presently, the Nigerian government is not doing enough to care for her citizens in the diaspora. Currently, the Nigerian authorities are using guesstimates to ascertain the population of Nigerians in South Africa and in South African prisons. There is an urgent need for proper documentation and creation of a database of Nigerian migrants in South Africa and what they are doing in a foreign land. Those recruiting and trafficking young men from South Eastern Nigeria for drug business apprenticeship to South Africa should be checked. Our government should seek ways as to how to care for her citizens both at home and abroad like the South African government does for her citizens.

7.3.10.2 Campaign to redeem and promote the good image of Nigeria: There is a need for the Nigerian government to collaborate with sister nations where Nigerian citizens live as migrants to mount serious campaigns in order to promote and protect the good image of

Nigeria in the diaspora. To demystify the general notion that all Nigerians in South Africa are drug dealers and bandits can only be achieved, if the Nigerian government, through her citizens and Embassy, will mount up a serious media campaign to tell Nigeria good stories and to present our country in good light before South Africans. Nigerians in South Africa should as well be oriented to behave well in the host country.

Even some Nigerians who are bent on damaging the good name of Nigeria by committing crime as part of their agitation strategy for the actualization of the republic of Biafra should re-think again. Because, it will be wrong for Biafrans to be looked at as a bunch of greedy criminals who lack good morals and senses of decency. Let the agitators for the republic of Biafra be made to understand that: “Good name should be chosen rather than great riches,” (Proverbs 22:1). If at all the dream of creating Biafra out of Nigeria becomes a reality, the author is of the opinion that ensuring the laying of the new country’s foundation on credibility is vital. Such an approach will go a long way in demystifying the cloud of negativity hovering over the heads of Nigerians in South Africa and the stigma attached to the name Nigeria across the globe will be removed.

7.3.10.3 There is a need for an inclusive government in Nigeria: For Nigerians outside the country to be attracted back to their home country, it becomes imperative for the national, state and local government leaders to start running an inclusive government that is devoid of tribalism and religious bias. The current media report that the Nigerian poverty level has exceeded that of India is a disgrace. That Nigeria is now the poorest country in the whole world despite the massive crude oil

wealth the country has, this is dis-heartening. Nigeria found herself in this mess because of military juntas who hijacked power and ran the country down coupled with corrupt politicians that have been plundering the wealth of the nation over the years. Nigerians are believed to be having more dollar billionaires in African but on the grassroots, millions of people and families in Nigeria are living in abject poverty. Government should work towards creating middle class citizens through growing of Nigerian economy in order to eradicate poverty. Nigerians that are scattered all over the globe may not think of coming back to invest in their country if the issue of lack of electricity, proper road networks, political stability and security is not addressed.

7.3.11 Creating a platform for Dialogue:

Intellectuals and great thinkers from our Universities and various institutions of higher learning to build teams of well-trained pastoral care providers and counselors with various stakeholders to seek ways of creating caring models relevant to the targeted people's culture to tackle immigrant/migration related issues should facilitate the Creation of pastoral caring models. All stakeholders, which should consist of African migrants, their Embassy officials, Home affairs officials, other relevant government officials, and representatives of corporate organizations. The South African authority should prioritize the operational aspect of ending xenophobia, which is Afrophobia in this land.

7.3.12 Teach migrants to live a Sacrificial but Profitable Lifestyle:

Pastoral care givers and counselors can collaborate with other organs of the state and society in organising workshops and seminars where traumatized and hurting migrants can be counseled and cared for. Pastoral care telephone hot line should be opened. Migrants in pain can

be pastorally taught how to receive help from their creator, to enable them live a sacrificial and profitable life through the creative power of God's word and the Holy Spirit. A life that is profitable is the life that is fully surrendered to our creator God through His son Jesus Christ. This made Apostle Peter to leave the object of his first breakthrough in life, which was the big catch of fishes, to follow Christ a nomadic teacher which was a great sacrificial decision, (Luke 5:1-11). Migrants should not allow the marvelous grace of God, which Jesus Christ paid such a high price of dying at Calvary to save the sinful human soul to be wasted over them.

Migrants must be made to know that Christ did not only redeem humanity from the power of sin, He also translated us to becoming the citizens of God's kingdom. As kingdom citizens, we are lifted above the principalities and powers of this world as we are told in (Ephesians 2:5) that, "Christ hath raised us up together, and made us sit together in heavenly places in Christ Jesus". Therefore, sin, and Satan and his cohorts have no more dominion over migrants who are now Christ disciples. So suffering, hurting and dying migrants can be encouraged to seek solace, help, supplies, and healing in their creator by faith. Migrants should be listened to, counseled and encouraged to imbibe renewed mind-set, then to apply Godly principles in their lives.

7.3.13 Africans back to God and Declination of the mind:

A Western world Transformation concept seems not to be working for African people, what Africans need is "declination of the mind" and empowerment through education and the upholding of godly principles. Conversely, repentance from sin and deliverance from the shameful life of bondage to the devil is necessary for those who claim to be genuinely

converted in heart. Jesus Christ came to save and deliver humanity from the slave market of sin, sorrow, suffering, sickness and shame. This made Him to declare that, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10, KJV). Migrants should be taught to know that humans could not fulfil the purpose of creation until God the creator put His Spirit in him or her. According to the statement in (Genesis 2:7) which states that, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

After humans fell from glory, the Spirit of God departed from them, and they became a shadow of their glorious past. That has reduced the human race to a debased life of fear, frustration and confusion that is seen in today's world, because the Spirit of the Lord had departed from them. Migrants and people in authority in African countries should come back to God by faith and base their living on the truth by the power of the Holy Spirit; this will guarantee safety, justice and prosperity in African nations. The moment we accept His grace of adoption, we will begin to enjoy the privilege revealed in (Romans 8:15-16), "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, The Spirit itself bears witness with our spirit, that we are the children of God." It is God's responsibility to take care of His children, those who put their confidence in Him. Migrants should be pastorally guided to put their trust in God who has promised to care for troubled souls.

Emotionally, Pastoral caregivers should journey with injured migrants and counsellors, in order to assist them to find inner healing. They should be listened to as they share their stories of abuse, hurts and pain. Counsellors who are knowledgeable in trauma informed care service are

in the best position to assist those that are in pain emotionally. Trauma informed care providers see survivors as injured people not as sick or bad people, (Wilson, 1983:201). Nigerians who are negatively affected because of abuse and marginalisation are not bad or sick people, they should be viewed as injured people and that Jesus Christ received 39 strokes of the cane from the Roman soldiers for their spiritual, physical and emotional healing, (Isaiah 53:3-5).

7.4 RECOMMENDATIONS FOR FURTHER STUDY:

For further study, the following recommendations are put forward in order to seek ways of investigating discovered critical issues during the research on pastoral care for Nigerian migrants in South Africa, in order to address them.

- The drug and other illicit business networks must be further studied to demystify the issues concerning different nationals that are involved in the drug business and the scope of their cartels. Further investigation should be carried out to collate data from the SAPS, judiciary and down to different communities of foreign nationals and South Africans.
- Human trafficking of young Nigerian school leavers to undergo apprenticeship in drug business must be researched in order to understand their operations and seek ways of stopping such new trends. Because older drug dealers are not only destroying the lives of present day drug abusers and addicts, but they are as well grooming future lives and people destroyers right under the nose of the South African authorities. This I believe can be arrested through collaboration with Embassies of sister nations.

- The killing of Nigerians by fellow Nigerians in South Africa and how it can be tackled.
- The rationale behind depriving children born by foreign nationals their citizenship birthright must be researched, in order to seek ways of resolving this very serious problem.
- Research should be done concerning migrants who were once legal in South Africa but were later made to become illegal after they had spent over ten years or more in the country. Moreover, how it leads to some turning into criminals or committing suicide.
- The activities of immigration agents who front for some dubious Home Affairs officials should be investigated through a further research. As well as the structure of opportunities, whether the conditions in the receiving country, South Africa, is empowering or incapacitating migrants from assisting themselves and their co-ethnic fellows.
- Further study is necessary to discover whether South Africa is still an attractive migration destination, or it is just a country used as a transit point, where migrants stop over while travelling to other countries. Some migrants argued in my research, that South Africa was not their ultimate destination as they were aspiring to go elsewhere, for example, the USA, Australia and United Kingdom.
- Extra investigation on self-employed Nigerians and their possibility to create employment in the South Africa labour market should be carried out. The evidence of private enterprise among Nigerians is conspicuous, (60% of the sample are entrepreneurs while 40% are street hustlers). The opportunities and challenges which individuals are confronted with should be researched on also, in

order to understand the good and the bad role migrants play in South African society and the labour market.

- Should Igbos from Nigeria be recognized as Refugees and granted asylum status in South Africa because of Biafra related issues? In addition, what are the effects of agitation for the actualization of the Nation of Biafra in South Africa, how does this affect the country Nigeria?

7.5. CONCLUSION:

This study is about care for Nigerian migrants in South Africa, using the condition of Nigerians and how they are treated in East London, Eastern Cape, South Africa as a case study. The research reveals their perceptions on abuse, marginalisation and social-economic exclusion in the society of South Africa. An analytical framework with propositions, which aim at showing the causes of marginalisation, was proposed in the study. The extent to which migrants' identity is stigmatized and devalued is obvious. Furthermore, the study revealed how migrants who were pushed out of their countries due to economic hardship used to indulge in criminal activities as ways of trying to cope with unfavorable situations. By adopting, numerous surviving devices, which include the use of social networks and social capital with indigenes of South Africa. Family, friendship and religious networks, coupled with other connections that can as well be a way paver for the cost of immigration.

From general observations, most Nigerian immigrants are just surviving rather than living life and making progress in South Africa. The institutions where Nigerian and other African migrants mostly suffer abuse, marginalisation and social-economic exclusion are schools, banks, police stations, hospitals, rental space, etc. Bosses who employ

labour and school authorities rely on the risky positions of migrants, whose legal status are weak and uncertain, such as those waiting for regularisation of their documents or using asylum papers and abuse them, and they often get exposed to poor working conditions for little or no pay at all. For that reason, one cannot say that immigrants are completely marginalized from the South African business and labour system; some do participate on terms, which are not favourable to black African migrants. Nevertheless, the majority of the migrants still think that they are better off economically in South Africa than how it would have been for them in Nigeria or other African countries. In addition, not all of their struggles can be ascribed to abuse and marginalisation; some may be due to the harsh consequences of the universal economic situation that is hitting hard on most countries of the world.

As African migrants manoeuvre in the public space, discrimination and xenophobia are part of their daily life in schools, hospital, work place, taxis, rental space and communities. In any case, this research highlighted the deliberate attempt by the law enforcement agencies, medical practitioners, bankers' teachers, owners of properties and other citizens who tend to stigmatise migrants and deny them access to needed services. Although, the law enforcement agents may be viewed, as principal agents of victimization, but there are instances where some kind-hearted police officers and other staff of organs of state go all out to assist vulnerable migrants. There are also instances where property owners, employer of labour, teachers, aid migrants rather than abusing or marginalising them. In some instances, the sweeping generalisation that South Africans are xenophobic is also challenged by the kind gesture of well-spirited indigenes. Extreme work pressure in the case of medical practitioners in clinics and general hospitals may lead to

undesirable behaviour toward patients, which may be viewed as marginalisation and xenophobia.

It was observed that even some Nigerian migrants are also facilitators of marginalisation and abuse against themselves when they propagate regionalism, tribalism, jealousies born out of greed which often lead to one isolating the other or even plotting to kill a fellow Nigerian in South Africa. Unintended consequences are sometime manufactured through migrants' networks in spiritual corridors, which only insist on having their members focusing on spirituality rather than counselling migrants in their churches or mosques to abide by the law of their host country and be documented. Social networks are supposed to help alleviate abuse and marginalisation of migrants. Often times, most vulnerable Nigerian migrants are exposed through exploitation in the hands of greedy fellow citizens.

APPENDIX

QUESTIONNAIRE FOR MIGRANTS

I am Joel Olisa, a student at the University of Pretoria. As part of the requirement for the award of Doctor of Philosophy degree in trauma counselling, I am carrying out a research to investigate the condition of Nigerian migrants and how they are treated in South Africa; also to tackle the Pastoral challenge with respect to the migrants and their host country and communities. I am therefore inviting you to participate in this study by being one of my respondents. All the information's you will provide will be kept confidential.

1. Country and State of Origin _____

2. Gender _____
3. Age _____
4. Your Religion _____
5. Marital status before coming to SA and now _____
6. Year of Migration to South Africa _____
7. How long do you intend staying in SA? _____
8. What visa type did you enter South Africa with? _____
9. Which of the following made you leave your country for SA? a) War b) Drought c) Poverty d) Health condition e) evading arrest for criminal offences f) To escape political oppression g) To escape religious persecution/discrimination h) To escape gender/sexual discrimination i) For education opportunities j) Threats to life and others

10. What permit or documentation are you currently using?

11. How did you obtain your current permit? a) An Agent b) Submitted application to VFS/Home Affairs. _____

12. How much did it cost you to get your documentation? _____

13. Have you ever paid a bribe to get your documentation? _____

14. If yes, please explain briefly _____

15. What was your main purpose of coming to SA? _____

16. What is the highest level of education you have completed? a) No formal schooling b) Finished Primary Education c) Secondary Education d) Tertiary Education (BA, BS, Diploma, etc. e) Post-grad degree (Masters, Doctorate, Post-graduate Diploma) and Others. _____

17. Previous occupation(s) _____
18. Current occupation _____
19. Have you ever committed any crime in your home country? _____
20. If yes, please explain briefly _____
21. Have you ever done any of these crimes in SA? a) Drug b) Human trafficking c) Robbery d) Human body parts e) Brothel f) Assassinations g) bought stolen goods h) Gangsterism i) Sponsoring of criminals j) Forgery k) Kidnapping l) Murder m) Internet fraud n) Others _____
22. What made you indulge yourself in the crime? _____
23. Have you ever paid a bribe to an immigration officer to escape immigration related offences? _____
24. If yes, give a brief description of the incident _____
25. Have you ever been arrested for any crime in South Africa?

26. Which Law enforcement unit arrested you? a) Traffic officers b) SAPS c) Immigration officers d) Others _____
27. How did you secure your release? _____
28. Have you ever suffered any abuse or violation of your human right in SA? _____
29. If yes, please explain _____
30. Have you ever been deported from SA? _____

31. If yes, what were the reasons for your deportation and what were your experiences?

32. What are your views about the condition of Nigerians and other African migrants in South Africa

33. Do you think that Nigerian migrants are treated well by the government authorities and the indigenes of South Africa?

QUESTIONNAIRE FOR INDIGENES:

I am Joel Olisa, a student at the University of Pretoria. As part of the requirement for the award of Doctor of Philosophy degree in trauma counselling, I am carrying out a research to investigate the condition of Nigerian migrants and how they are treated in South Africa; also to tackle the Pastoral challenge with respect to the migrants and their host country and communities. I am therefore inviting you to participate in this study by being one of my respondents. All the information's you will provide will be kept confidential.

1. Country of Origin and Province _____

2. Gender _____

3. Age _____

4. Your Religion _____

5. Would you like getting married to an African immigrant or seeing your relation marrying any of them? Please give reasons for your answer

6. Are you comfortable having people of other African nationals in your country? Briefly give reasons for your answer:

7. Do you have any relationship with foreign nationals from Africa? If yes, are you enjoying the relationship or not? _____

8. What do you know about African foreign nationals in relation to crime in South Africa? _____

9. Do you know of foreign nationals that do crime? What criminal activities are they involved in? _____

10. Considering Ubuntu culture, what do you think about xenophobic or Afrophobic attacks? _____

11. In your view, are there ways foreign nationals are creating jobs in South Africa and growing the economy? _____

12. How best do you think the government should handle the issues affecting the Europeans and African immigrants? _____

13. What is your honest feeling about Nigerians residents in South Africa

14. If it happens that you are a foreigner in another country as you left South Africa because of good reasons, how would you like to be treated there? _____

15. How can foreigners make South Africans to think good of them and what can they do to gain widest acceptance by indigenes of South Africa?

16. What are your views about the condition of Nigerians and other African migrants in South Africa?

QUESTIONNAIRE FOR ORGANIZATIONS SADDLED WITH IMMIGRATION MATTERS

I am Joel Olisa, a student at the University of Pretoria. As part of the requirement for the award of Doctor of Philosophy degree in trauma counselling, I am carrying out a research to investigate the condition of Nigerian migrants and how they are treated in South Africa; also to tackle the Pastoral challenge with respect to the migrants and their host country and communities. I am therefore inviting you to participate in this study by being one of my respondents. All the information's you will provide will be kept confidential

1. The name of your organization _____

2. What position are you occupying and how long have you been in service? _____

3. What forms of immigration issues does your organization address?

4. What is the scope of your organization role and activities in addressing issues affecting immigrations in relation to crime?

5. What type of approach does your organization have in addressing issues affecting legal or illegal immigrants' in relation to crime? Please cite examples where possible. _____

6. Under what constraints does your organization operate in relation to checking the plight and activities of legal or illegal migration and crime?

7. What programs and activities are you engaged in to address the hatred, abuses and oppressions suffered by Nigerians and other African legal or illegal immigrants within South Africa? _____

8. To what extent is partnership between African Immigrants Embassies and host country necessary in combating the issues affecting African migrants? _____

9. Are there any gaps or issues affecting immigrants and crime that you feel needs to be addressed? _____

10. What are your views about the condition of Nigerians and other African migrants in South Africa? _____

11. Do you think that Nigerian migrants are treated well by the government authorities and the indigenes of South Africa?

QUESTIONNAIRE FOR THE CLERGY

I am Joel Olisa, a student at the University of Pretoria. As part of the requirement for the award of Doctor of Philosophy degree in trauma counselling, I am carrying out a research to investigate the condition of Nigerian migrants and how they are treated in South Africa; also to tackle the Pastoral challenge with respect to the migrants and their host country and communities. I am therefore inviting you to participate in this study by being one of my respondents. All the information's you will provide will be kept confidential.

1. Country of Origin _____

2. Gender _____

3. Age _____

4. Name of your church _____

5. How long have you been a minister of the gospel? _____

6. Do you have foreign nationals in your church? _____

7. Have you ever ministered to an undocumented foreign national before? _____

8. If yes, did you find it challenging to do so? _____

9. Does your church assist legal or illegal Africa migrants? If yes, please explain _____

10. Do you have any system in place to help legal or illegal African migrants escape from doing crime? _____

11. Do you have any system in place to help migrants who are victims of abuse, oppression and xenophobic or Afrophobic attacks?

12. How often do you address the issues of exclusion, resentments, oppression and abuse by indigenes and government authority against Africa immigrants in your church? _____

12. What are your views about the condition of Nigerians and other African migrants in South Africa? _____

13. Do you think that Nigerian migrants are treated well by the government authorities and the indigenes of South Africa? _____



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department - Theology

LETTER OF INTRODUCTION AND INFORMED CONSENT

FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of the Study: PASTORAL CARE FOR NIGERIAN MIGRANTS IN
SOUTH AFRICA

Researcher: JOEL UJU OLISA COMPLETE LIFE IN CHRIST
MINISTRIES INTERNATIONAL

CELL NO: +27731532624 EMAIL: joeolisa@yahoo.co.nz

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely pastoral with illegal migrants in South Africa. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to explore, discover, understand and explain the conditions that Nigerians and African legal or illegal migrants unexpectedly found themselves in South Africa, and the kind of treatment they are subjected to,

different from their white counterparts. The researcher will source suitable pastoral care models to address migrants' related issues. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participant's names will be used in the final publication.

- **Duration of the study:** The study will be conducted over a period of two years and its projected date of completion is December 2018.
- **Research procedures:** The study is based on information sources on the media, debates and media interviews, which tend to suggest that Nigerians and other African migrants are criminals and that South African, are Xenophobic or Afrophobic. To find the actual truth, I have decided to carry out this research work. In this study, I am going to ask you some questions as outlined in my questionnaire, which will last for about 30 to 40 minutes, and your responses will be noted down.
- **What is expected of you:** During the interview, you will be expected to answer my questions based on your experience in migrants' related issues. It is expected that some questions may remind you of some painful experiences of the past; however, you are free not to respond to any question that you are not comfortable about. Your participation in this study is not mandatory and you are free to withdraw at any time if you so desire without having to explain yourself.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to

this research. The respondent as well as the researcher must each keep a copy of this signed document.

- **Confidentiality:** All information will be treated as confidential and access to your responses on the questionnaire will be limited to only the data capture and me. In addition, the relevant data will be destroyed should you choose to withdraw from the study.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.

I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher: _____

Respondent _____

VERBAL INFORMED CONSENT (*Only applicable if respondent cannot write*)

I, the researcher, have read and have explained fully to the respondent, named

_____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____ Date _____

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