

**PERCEPTIONS AND TREATMENT OF MIGRANTS BY THE
BA-PHALABORWA COMMUNITY: A SOCIAL WORK
PERSPECTIVE**

By

Khumalo Bonginkosi Mercy

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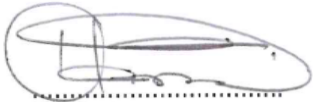
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SUPERVISOR: Prof. J.C. Makhubele

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DECLARATION

I, Bonginkosi Mercy Khumalo, declare that this dissertation was exclusively compiled and its report written by me. Except where stated otherwise by reference or such similar acknowledgement, the work done herein is entirely my initiative in design and execution.



Bonginkosi M. Khumalo

16 August 2023

Date

DEDICATION

I dedicate this dissertation to my mother, Popie Annah Khumalo, who supported me throughout my years of study. Without her support, this study would not have come to fruition.

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ABBREVIATIONS AND ACRONYMS

CORMSA	Consortium for Refugees and Migrants in South Africa
COSATU	Congress of South African Trade Unions
DA	Democratic Alliance
MEC	Member of the Executive Council
SADC	Southern African Development Community
SAMP	Southern African Migration Project
SANCO	South African National Civics Organisation
TREC	Turfloop Research Ethics Committee
ZACF	Zabalaza Anarchist Communist Project

ABSTRACT

Migration to South Africa dates back to the discovery of diamonds and gold in 1867 and 1886 respectively.¹ Thereafter, the country became a popular destination for migrants until the 1960s when its black citizens immigrated to other countries as political refugees. When the country became independent in 1994, however, migrations to its shores reminiscent of the nineteenth century ones increased. Such an increase resulted in migrants perceived negatively rather than as agents of development by their host nation. In an attempt to protect their country's already limited resources, communities do not welcome migrants (asylums seekers and economic refugees). It is against this background that the study explored the perceptions and treatment of migrants in the Ba-Phalaborwa community. The researcher used the qualitative approach and the exploratory research design to conduct this study. Data was collected from a total of nine African migrants where three were documented (legal) while six were undocumented (illegal); between the ages of 18 and 60 years. The participants were either employed, unemployed, or self-employed (males and females), residing in Ba-Phalaborwa. The researcher used the purposive and snowball sampling techniques to select her study sample. Data was collected by using face-to-face semi-structured interviews. Data was analysed thematically and the resultant themes coded. The study found that migrants create social networks to have a sense of belonging and for emotional support. Migrants have difficulties in accessing services due to lack of proper documentation. The study recommends that the government revisits its immigration laws and policies to help formalise the migrants' stay in the country and close the gaps that are existing in the migration spectrum.

Keywords: Discrimination, migration, migrants, xenophobia, South Africa.

¹ This form of migration was for economic reasons (black labourers) who worked in mines. Otherwise migration for the purposes of settlement officially dates back to the arrival of the Dutch settlers in 1652, followed by the British in the 1700s, and then the indentured Indians in 1860.

CHAPTER ONE

GENERAL ORIENTATION OF THE STUDY

1.1 INTRODUCTION

Migration is the movement (voluntary or involuntary) of people from their place of origin to another place for either work, settlement, or refuge purposes (Oucho & Williams, 2017). Migrants are perceived negatively rather than positively by their host nations. In an attempt to protect the already limited resources in their terrain, communities do not accept migrants (asylums seekers and economic refugees). Alfaro-Velcamp and Shaw (2016) asserted that when migrants are not accepted in their host communities, they have challenges to integrate into the community, live in harmony, take part in cultural practices, and express their religious beliefs freely. Migrants also experience language barriers, are excluded from both economic activities and agricultural practices. Hostile communities, therefore, are reflective of societal dis-unity.

For political, social, and economic reasons, South Africans cannot accept African immigrants. Laws, criminality, and the struggle for access to limited resources all contribute to the severity of the migrant problem. Due to the foregoing, many South Africans have preconceived notions about African migrants such as undocumented, corrupt, job snatchers, and robbers (Laher, 2008). Currently, the global estimate is that there were around 281 million international migrants in the world in 2020 (World Migration Report, 2022). This equates to 3.6 per cent of the global population (World Migration Report, 2022). Europe is currently the largest destination for international migrants, with about 87 million migrants while Africa is fourth with 25 million migrants (World Migration Report, 2022; Migali *et al.*, 2018; Adepoju, 2020).

It can be noted that from a global perspective, migration is perceived as a threat than a benefit to the receiving country. Migrants are both economically and politically disadvantaged and excluded from participating therein. They are often discriminated

against on the basis of race and ethnicity (Rudiger & Spencer, 2003). Migrants are perceived as a threat to the already limited resources. They are often victims of xenophobic attacks (Meltzer *et al.*, 2018; Crush *et al.*, 2017).

Ufrieda (2022) (Daily Maverick) reported about the recent xenophobic attacks that depict the South African government's inability to end violence and hold culprits to account. The government stands accused of failing to help deal decisively with what exacerbates hatred of migrants. In June 2021, an anti-migrant campaign was launched in social media platforms under the banner: "Operation Dudula" led by Nhlanhla 'Lux' Mhlahu/Dlamini.² The campaign was and is still aimed at removing undocumented migrants in South Africa. In February/March 2022, Operation Dudula raided Hillbrow and Orange Grove (Johannesburg), targeting foreigners and businesses suspected of employing them. The raids spread across Johannesburg and led to the killing of Zimbabwe's Elvis Nyathi in Diepsloot.

This researcher resides in Ba-Phalaborwa, an area of interest to her in this respect. She has noticed that many African migrants live in the area. Despite these migrants' presence in large numbers, the Ba-Phalaborwa communities are generally peaceful. Thus, she intended to understand how migrants are viewed and treated in Ba-Phalaborwa given that no anti-immigrant related violence has erupted there so far.

1.2 DEFINITION OF OPERATIONAL CONCEPTS

The study adopted the following concepts as defined below.

Migration: - Can be defined as the voluntary or involuntary movement of people from one place to the other to either permanently or temporarily settle in the latter (Mutambara, 2018).

² Nhlanhla Lux is no longer part of the Dudula Movement as he is said to have formed a political party after figuratively smoking a peace-pipe with the migrant leaders in Guateng.

Migrants: - Are people who move between places in search of work or better living environments. According to Gumbu (2020) as cited by Masilo *et al.* (2021), migrants are people who move from their countries of birth in order to settle in a foreign country.

Undocumented migrants: - Refers to people who enter a foreign country illegally without proper travel documents. The phrase also includes those that entered legally but overstay their temporary visas or their entry documents have expired (Manjengenja, 2014). This term will be used interchangeably with illegal migrants.

Documented migrants: - Refers to people who enter a foreign country legally with proper travel documents (Manjengenja, 2014). This term will be used interchangeably with legal migrants.

Perceptions: - Can be defined as a way in which an issue is regarded, understood, or interpreted (McDonald, 2011).

1.3 THEORETICAL FRAMEWORK

This study was underpinned by the African principles of Ubuntu, Human Rights approach and the Ecosystems theory regarding the Ba-Phalaborwa's perceptions and treatment of migrants. These theories helped to understand human equality and people's interaction patterns in Ba-Phalaborwa.

1.3.1 African principles of Ubuntu theory

Lefa (2015) defined Ubuntu as an African culture that shows compassion, mutuality, self-respect, harmony, and humanity in order to maintain justice and mutual caring in society. Ubuntu is central to the African way of life. It influences and embraces all spheres of Africans' well-being in society. In a South African perspective, Ubuntu is the act of kindness to others, caring, sympathetic and empathetic, and one's ability to forgive others. Ubuntu, therefore, is everything that promotes kindness to others. The

African principles of Ubuntu emphasise tolerance. Tolerance finds expression in values such as, *inter alia*, respect, compassion, love, forgiveness, and hospitality. Kgari-Masondo and Masondo (2019) emphasised that the Ubuntu philosophy is the bedrock of what it means to be a human being and be part of society in South Africa.

An African adage goes; *umuntu ngumuntu ngabanye abantu/motho kemotho kabatho ba bang*. Literally, this means that a person is what they are due to other people. This implies that people do not live in isolation. People need each other for existence, be that social, economic, political, religious, or cultural undertakings. The Ubuntu/Batho philosophy emphasises that a person depends on the community to develop their self-identity. The kindness of people is confirmed in communities (Kgari-Masondo & Masondo, 2019). Ubuntu preserves peace by bringing people together as one.

In view of the above expressions of what this philosophy means, the marginalisation and ill-treatment of migrant communities by local communities does not help to express or exemplify the spirit of Ubuntu. This however seen as an African philosophy, yet it is universal (Nyamu-Musembi and Cornwall, 2004). This philosophy is very close to the Human Rights conceptualisations. What it means to be human is not determined by any status or creed, but the mere fact that one is human qualifies their dignity and equality with other human beings (Kgari-Masondo & Masondo, 2019). It may be argued that the Human Rights theory has its faults as it is considered an individualistic approach in comparison to the Ubuntu philosophy which is more communal and takes into consideration principles that shape the ideologies within an ecosystem (Weyer & Geyer, 2011).

In this regard, we find that this philosophy is also close to the ecosystem approach which will be discussed in the following. Marginalisation of people due to their perceived social status such as race, gender and citizenship as is with migration indicates that others are regarded as not as important as others. Then when considering the Ubuntu philosophy; then the belief that 'I am, because you are' diminishes and 'othering' prevails. The question is 'Can this philosophy survive the states of racism, xenophobia and other types of discrimination we see in our communities and society'? It is difficult to conceive of this philosophy surviving in an economy where the policies are anti-poor at

times and resources are in the hands of the few elites whereas people in the communities try to make sense of their struggles. Yet, as noted by Lefa (2015) in agreement with Kgari-Masondo and Masondo (2019) there are values that are held in societies regardless of existing policies. These values are authentic and humane; they help to shape better and livable communities. These values include respect, compassion, love, forgiveness, and hospitality. There may not be any policy in the world that may criminalise such expressions as they are human nature. Thus, Ubuntu encompasses these person-centred and communally rooted expressions of what it means to be human, in light of the marginalisation of people due to their 'illegality'.

For this study, the Ubuntu philosophy is considered to understand how principles held by the community either help or hinder openness and diversity between locals and migrants. Meaning that this philosophy will be considered in assessing how values such as compassion, respect and togetherness indicate resilience regardless of existing policies that regulate or criminalise the movement of persons 'legal/illegal

1.3.2 The Human Rights-Based theory

Nyamu-Musembi and Cornwall (2004) stated that the Human Rights-based approach aims at ensuring that policies and practices foster the respect and promotion of human rights through practical realities. Human rights ideologies and values serve as guidelines to achieve independence and dignity for all. The human rights-based approach highlights the manner in which human rights are accomplished. Finland (2015) outlined the following human rights-based principles:

- **Participation**

Participation advocates for people to actively participate in decision-making processes that impact their human rights. Furthermore, people should be able to access information in their language.

- **Accountability**

Accountability deals with setting universal human rights standards and helps to ensure that equal rights are achieved through the establishment of suitable rules, guidelines, organisation, processes, and instruments.

- **Non-discrimination and equality**

Discriminatory practices of any form are forbidden and, must be prevented and abolished. The marginalised or vulnerable groups and individuals must be prioritised.

- **Empowerment**

People must understand and be capable to exercise their human rights. They must take part in the development of policies that affect them.

- **Legality**

Human rights should be based on legal obligations. There should also be consistency in terms of the law and human rights principles.

This approach focuses on the various human rights standards involving duty bearers and rights holders. In the case of marginalised migrant groups, especially undocumented migrants, the human rights approach is an instrument used to advocate for people's human rights regardless of their social status (documented or undocumented). The fact that the person is human; they should be protected by law. As mentioned above, the human rights-based principles (Finland: 2015) highlight the various standards towards affording all human beings dignity. Thus, in the case of migrant groups, the principle of participation refers to the deliberate efforts towards including them in decision-making processes. This principle emphasises access, as well as the crucial and often difficult aspect of language. Migrant groups often have to adapt to the environment by learning the local language. Local resources may be slow in adapting to the diverse languages spoken by groups of migrants, thus hindering their ability to access information in their language. In this regard, the deliberate efforts that should be made from the human rights approach as stated by Nyamu-Musembi and

Cornwall (2004) are to consider practical realities in the promotion of human dignity. This might refer to creative efforts to ensure that migrant groups gain access to resources regardless of barriers caused by language and social status. However, a holistic view of all the principles gives a sense of cohesion. Accountability sets the standards for legality. Where discrimination and inequity are prohibited by law and the law to protect individuals from discrimination is enforced, and then marginalised groups will start to enjoy various freedoms including that of participation. This type of environment will then create an inclusive space for community engagements of diverse people. Marginalised groups will be empowered to participate in decision-making processes where deliberate efforts are made to respect their human dignity (Finland; 2015). Finally, this study considered the human rights theory to assess the resilience and gaps in policy and practice related to migration within the Ba-Phalaborwa community. Furthermore, it was utilised to critique efforts by and limitations of duty bearers' obligation to ensure that migrants' human rights are upheld. In addition, this theory is focused at understanding the impact of migrants' access or lack of access to information and resources, and how these could be improved to ensure that marginalised groups enjoy their rights to dignity.

1.3.3 Ecosystems theory

Bronfenbrenner (1979) is a Russian-American psychologist who coined the ecosystems theory in 1979. The theory was drawn from the science of ecology and general systems theory. It provides a framework in which human behaviour and social structures can be observed and evaluated (Weyer & Geyer, 2011). The theory views the environment as made up of two different domains, viz; the nurturing, and sustaining environments. The nurturing environment is made up of all organisations that directly impact the person's identity, social well-being, and functional levels. This system consists of family, friends, and neighbours with whom a person has regular contacts. On the other hand, the sustaining environment is made up of institutions that have the ability to improve or harm a person's well-being such as the economic, political, and cultural institutions (Weyer & Geyer, 2011).

Bronfenbrenner (1979) posited that focus should be on the mutual relationship between the person and the environment in which each shape and influences the other over time. For example, if a sub-system in society changes, other sub-systems and individuals would be affected as well (Weyer & Geyer, 2011). The ecosystems theory deals with the interrelatedness of man and his environment.

The ecosystems theory provides an opportunity to understand better how people relate to their environment (Bronfenbrenner, 1979). It also provides an opportunity to keep track of how systemic changes influence individual or communal interactions (Weyer & Geyer, 2011). For instance, it is argued that capitalist systems thrive where there is marginalisation and various discriminatory ideologies that separate individuals and groups hierarchically. The hierarchy could be racialised and politicised such as in our history where white people were at the top of the hierarchy followed by other races such as Indian/Asian and coloureds, whereas black people were at the bottom of the hierarchy by law, especially black women. Indicating that gender was also politicised, where men were at the top of the hierarchy followed by women and children in almost all spheres of society.

Systemic injustices were evident in policies that resulted in variations of how certain people could access resources limited to others. Ecosystems theory considers the whole context. The ecosystems theory aims to elucidate that everything is interconnected (Weyer & Geyer, 2011). In terms of migration, this theory is significant for understanding how existing policies influence people's perception at both ends. It highlights how the intentional or unintentional interplays between policy and person-to-person interactions give meaning to this phenomenon (Bronfenbrenner, 1979). In the case of migrants, being undocumented has various implications including children born stateless, this could mean that they might not be able to fully interact with their environment in comparison to registered migrant children and South African citizen's children, perpetuating a hierarchical system of those who are privileged by law and those who are excluded.

Various policies related to migration will be discussed in the following. These policies however can result in either acceptance or resistance by the public. But the ecosystem theory states that various other factors besides policies influence the context, these include culture, religion, economic prospects etc. Communities can either be pro or anti-migration, depending on how they make sense of this phenomenon. Thus the ecosystems theory will help to analyse how perceptions of migration impact interactions between locals and migrants, if migrants are either embraced or discriminated against as they interact within this environment (Weyer & Geyer, 2011).

1.4 EXISTING SOUTH AFRICAN MIGRATION POLICY AND LEGAL FRAMEWORK

In South Africa, migrants' entry and stay are informed by the national and international policies and legal instruments, which are executed by means of Acts of Parliament. The Department of Home Affairs, therefore, is responsible for the following Acts:

- **Immigration Act No. 13 of 2002**

This Act provides guidelines for admitting, providing residence, and parting of migrants in the Republic of South Africa, and any other matters concerning migrants.

- **Refugees Act No. 130 of 1998**

Through this Act, guidelines for admitting asylum seekers into the Republic of South Africa are provided. In addition to the above, the Act helps to control the application and recognition of the refugees' status in the country. It also outlines the rights and responsibilities of asylum seekers and refugees in the Republic of South Africa, including any other matters related to that.

- **South African Citizenship Act No. 88 of 1995**

The Act above provides guidelines for the attainment, forfeiture, and renewal of South African citizenship, and any other matters to that effect.

1.5 RATIONALE AND MOTIVATION FOR THE STUDY

The rationale for this study is that migration is a global phenomenon, which is largely triggered by the need to pursue new opportunities for better livelihoods. With the most pressing issues in life, there is a need to understand migration in relation to context and time. As society becomes more diverse, both opportunities and challenges arise simultaneously. Discriminatory experiences on the basis of socio-economic, cultural, or religious backgrounds have become a matter of concern. Migrants significantly impact the economic, political, and social aspects of a sovereign state such as South Africa. This is particularly prevalent with intergovernmental agencies and civil society groups. It is important, therefore, to promote the inclusion of migrants into the country's economic, social, and cultural spheres, specifically those of the host communities to understand their life experiences.

In light of the above, to come up with effective strategies to integrate and include migrants in the economic, social, and cultural spheres of their host communities, one has to understand how migrants are treated and regarded in those communities. This study was motivated by studies such as Crush (2022); Hiropoulos (2020); Mantzaris and Ngcamu (2019) Ogunnoiki and Adeyemi (2019); Alfaro-Velcamp (2017); Zihindula, Meyer-Weitz, and Akintola (2015); among others. These studies are about the challenges and effects of migration. They did not pay attention to the perceptions and treatment of migrants. These two aspects were overlooked by the said scholars for whatever reasons. In addition to the afore-mentioned, this researcher resides in the

study area's Benfarm Village of the Ba-Phalaborwa Local Municipality. As previously stated, the researcher has observed that the Ba-Phalaborwa community accommodates many migrants. With the recent outburst of xenophobic attacks on migrants living in the country, the researcher was interested in finding out how migrants in her community are perceived and treated.

1.6 STATEMENT OF THE PROBLEM

Since 1994, South Africa has become a destination of choice for most migrants from other African countries. In this sense, the country has received and continue to receive an unprecedented influx of migrants (both documented and undocumented). Migration seemed to have been tolerated in the early days of democracy considering that the neighbouring countries have long contributed to the migrant labour force demands of apartheid South Africa (OECD/ILO, 2018). However, according to Kgari-Masondo and Masondo (2019) just after the hype of democracy, from as early as 1995, anti-migrant sentiments gradually increased sparking widespread xenophobic attacks. We currently noticed that the matter is continuously politicised with patriotic groups and organisations being open and militant about their positions on migrant communities, particularly from economically weak nations in Africa, South West and Middle-East regions like Parkistan (Shange, 2022).

With South Africa attracting a large number of migrants while wealth is concentrated in a few individuals, majority have to find ways to survive. This creates a hierarchy where others feel more entitled than others as people fight for what seems to be limited resources, this result in marginalisation through discrimination (OECD/ILO, 2018; Saggarr et al., 2012). Zorlu (2017) and Laher (2008) note that stereotypes stem from feelings of threat and they perpetuate discrimination. Fear, threat and intolerance are enhanced where there is a lack of good understanding of the situation.

Due to the perceived threats posed by migrants, communities in South Africa, such as the Ba-Phalaborwa community seem to have preconceived notions about African migrants, particularly the undocumented ones (Laher, 2008). According to the

competition theory, people develop hostile attitudes towards migrants when they are faced with a collective threat for resources rather than an individual threat. The theory posits that intergroup fights are mostly instigated by the need to fight for limited assets (Zorlu, 2017; Laher, 2008). In addition to this, existing policies provide for the rights of human beings regardless of their social status. However, policies such as the highest law, the Constitution of the Republic of South Africa and immigration policies are lacking in robust implementation strategies. Therefore; calling for the critique of professional conduct of immigration officers, individual discretions and availability of resources to implement the policies.

Thus, this paper explored the perceptions and treatment of migrants in the Ba-Phalaborwa community to mainly have a better understanding of distinct and diverse experiences of migrants. The integration of migrants depends on the time it takes for them to adjust to the new environment. Positive social interactions and economic engagements can speed up adjustments to the new environment (Botero, Weissing, Wright, & Rubenstein, 2015). However, not all migrants are accepted by their host communities. When such happens, migrants become isolated and excluded from participating in both economic and social activities.

The attitudes and openness of receiving communities to migration and migrants determine the extent to which migrants are included in their destined country. Zorlu (2017) argued that the contact theory can be used as a frame of reference to understand the receiving communities' attitudes. The theory stresses that interpersonal contacts with migrants contribute immensely in understanding anti-migration behaviours. It holds the notion that positive intergroup contacts reduce bias by disputing presumptions concerning principles, opinions, and lifestyles of migrants. The theory outlines conditions that foster positive interethnic contacts and minimises the in-group bias. Ideally, interethnic contacts should be personal and casual, based on equality, the pursuance of mutual objectives, short of rivalry, and supported by the law (Zorlu; 2017).

The migration cycle is entrenched in the connection between migrants and their host society. The level of inclusion and a sense of belonging experienced by migrants in their host communities depend on how they adjust there (Bauloz, Vathi, & Acosta, 2019). The lack of action for intentionally building inclusive communities will result in further abuses of human rights as well as disharmony in times of adversity such as economic recessions (Zorlu, 2017; Laher, 2008). The lack of intentional collaborations between the Ba-Phalaborwa community and the migrant communities will result in a vicious circle of marginalisation and a lack of critical thinking in challenging the status quo of limited resources which affects all regardless of their social status (Botero, Weissing, Wright, & Rubenstein, 2015).

1.7 PRELIMINARY LITERATURE REVIEW

In South Africa, international migration is a very sensitive subject. The migration process affects the local and migrant populations as they both scramble for meagre resources. One of the effects can be observed in the views and attitudes that local populations have about migrants (Schippers, 2015).

1.7.1 Migrants' inclusion, experience, and sense of belonging

Okamoto *et al.* (2020) posited that the migrants' pathway to social mobility and integration is shaped by the contexts of reception constituted in official organisations, national guidelines, and indigenous practices. The welcoming concept signifies that host communities are open to the inclusion of migrants and expect all members to be accepted and treated with respect. Okamoto *et al.* (2020) focused on positive environments and behaviours that foster the migrants' inclusion and sense of belonging. Governmental policies and local institutions foster the migrants' inclusion and exchanges between migrants and the local population. Furthermore, the way migrants self-identify with other individuals is also vital for their effective integration. The study found that institutional policies and practices lead to acceptance and belonging. The

authors also revealed the relations and indigenous practices that promote the respect and inclusion of migrants. This suggests that for migrants to be fully integrated does not only depend on formal institutions and policies but also on interpersonal interactions with their host communities (Saggar, Somerville, Ford, & Sobolewska, 2012).

1.7.2 Migrants' adaptation to a new culture, customs, social values, and language

According to Eisenbruch (1990) cited by Manjengenja (2014), due to migration, migrants experience grief reaction that emanates from cultural bereavement after losing their social structure (attitudes, values, and language). Though it is considered a normal aftermath of relocation, such sorrow might require psychiatric assistance if prolonged. The feelings of grief are maintained when migrants are unable to perform cultural rituals and practices that are permitted in their country of origin due to the laws of their host communities.

1.7.3 Attitudes and openness to migration by receiving communities

The attitudes and openness of the receiving communities to migration and migrants determine the extent to which migrants are included in their host country. Zorlu (2017) argued that the contact theory can be used as a point of reference towards comprehending the attitudes of receiving communities. The theory stresses that interpersonal contacts with migrants contribute immensely in understanding anti-migration behaviours. It holds the notion that positive intergroup contacts reduces bias by disputing presumptions concerning principles, opinions, and lifestyles of migrants.

Furthermore, Schippers (2015) argued that migrants from African countries are perceived differently based on social stratifications. The upper class views African migrants as comrades while those in the lower class have negative perceptions about them. Low-income areas do not accept or tolerate migrants.

1.7.4 Stereotypes held by receiving communities

According to the competition theory as explained by Zorlu (2017); Laher (2008), people develop prejudice and stereotype notions when they are faced with a threat. They develop hostile attitudes towards migrants when they are faced with a collective threat for resources rather than an individual threat. The theory asserts that intergroup fights are mostly instigated by the need to protect the limited assets (Zorlu, 2017; Laher, 2008). Migrants are often blamed for any and every societal ill, ranging from crime to prostitution. Migrants have thus become scapegoats for all kinds of public problems, and the state's incapability to meet the communities' expectations is also blamed on migrants (Akinola, 2017). Most South Africans believe the following about migrants:

- **Add to the high level of unemployment in the country**

Elena-Alexandra (2019) avowed that the migration movements contribute to the international labour force mobility, which creates both opportunities and challenges. For any nation to attain maximum benefits and alleviate negative effects, these movements should be taken into consideration. Ngomane (2010); Kgari-Masondo and Masondo (2019); Mafa and Makhubele (2021) acknowledged that migrant workers are employed for jobs that require low skills and that are not desired by local people.

- **Carriers of diseases**

Ngomane (2010) posits that the health status of undocumented migrants is unknown since they enter the country illegally. Diseases that have an epidemic potential like yellow fever, cholera, HIV/AIDS, and other subtropical ones are identified only when migrants are detained, and hence the stigma associated with African migrants. In addition, due to the lack of adequate health services in their host communities, migrants are perceived as being easily prone to infectious diseases. The spread of diseases affirms the reality of human movement.

- **Prejudice, abuse, and xenophobia**

Prejudice is an intergroup phenomenon that is characterised by an unfavourable prejudgement of a group. The aggression might be noticeable in the form of verbal, physical violence, and intolerance. Xenophobia is the exclusion and rejection of others based on the notion that they do not belong to the community or country. This exclusion is expressed through negative attitudes, prejudice, behaviour, and belittling others (Schipper, 2015).

Kgari-Masondo and Masondo (2019) contended that in a South African context, xenophobia stems from the word “foreigner” that generally denotes black migrants, whereas white migrants are regarded as “tourists”. Despite many anti-immigration assaults in 1995, 2005, 2008, 2015, 2017, and the most recent violence against foreigners in 2022, some South African elites have persistently argued that South Africa is not a xenophobic country. Shange (2022) reported on the recent anti-migrant movement, Operation Dudula that wants to root out illegal migrants. The movement holds the notion that migrants take jobs and business opportunities meant for South Africans and that they commit crimes because they cannot be easily traced.

1.8 PURPOSE AND OBJECTIVES OF THE STUDY

1.8.1 Purpose of the study

The study explored the perceptions and treatment of migrants in the Ba-Phalaborwa community of the Limpopo Province in South Africa.

1.8.2 Objectives

The following are the study's objectives:

- To identify types of stereotypes held by the Ba-Phalaborwa community about migrants.
- To determine the inclusion and adaptation of migrants within the Ba-Phalaborwa community.
- To identify the migrants' adaptive mechanisms within the Ba-Phalaborwa community.

1.8.3 Research questions

The following are the formulated research questions:

- What stereotypes about migrants are held by Ba-Phalaborwa community?
- Do migrants living in Ba-Phalaborwa feel as part of the community?
- What adaptive mechanisms do migrants utilise within the Ba-Phalaborwa community?

1.9 RESEARCH METHODOLOGY

1.9.1 Type and approach of the research project

The study is exploratory in nature as it aimed to explore and understand the perceptions and treatment of migrants in the Ba-Phalaborwa community. The researcher used the qualitative approach as a procedure to collect, analyse and interpret data. Dooly and Moore (2017); Cropley (2015) explained that the qualitative research approach is mainly interpretive in the context as well as the needs of the study. Its purpose is to understand the individuals' social world as lived and understood in their social environment. The approach was used because it is generally linked with spoken language and experience

other than quantities, records, and statistical figures. Therefore, the approach enabled the researcher to get the first-hand insight of the perceptions and treatment of migrants from the participants.

1.9.2 Research design

De Vos *et al.* (2011) and Creswell and Poth (2016) defined a research design as a strategic framework for action to guide the arrangement of conditions for the collection and analysis of data according to the research questions... A phenomenological research design was adopted in this study. This design assisted the researcher to have an insight of the migrants' lived experiences in the Ba-Phalaborwa Municipality. Mohajan (2018); Creswell and Poth (2016) explained phenomenological research as a strategy of investigation rooted in philosophy and psychology wherein the researcher defines what the participants have experienced as defined by them. Phenomenology is an approach that is used to discover the people's everyday life experiences, and hence its appropriateness here.

1.9.3 Population

De Vos *et al.* (2011); Creswell & Poth (2016) noted that a study population includes all the individuals who are suitable to take part in the study as stipulated by the researcher. This study's participants were drawn from documented and undocumented African migrants between the ages of 18 and 60 years, employed, unemployed, or self-employed. These were either males or females residing in Ba-Phalaborwa. The researcher used this criterion because of the migrants' employment prospects in the Ba-Phalaborwa communities.

1.9.4 Sampling and sample size

The researcher used the purposive and snow-balling sampling methods. With the purposive sampling technique, the researcher intentionally chose the participants who, in her judgement, were suitable to provide information required for the study (De Vos *et al.*, 2011; Bless *et al.*, 2013). The researcher lives with a few migrants in her community. The snow-balling sampling technique allowed the researcher to get referrals from the already identified migrant participants. Sample size refers to the number of participants included in the study (De Vos *et al.*, 2011). In qualitative research the sample size is relatively limited and based on saturation. Therefore, data was collected until saturation was reached with 9 participants.

1.9.5 Data collection

The semi-structured face-to-face interviews were utilised to collect data. De Vos *et al.* (2011); Yilmaz (2013) defined an interview as a purposive conversation wherein information about the study phenomenon is obtained through a discussion between the researcher and the participant. The researcher made use of the semi-structured face-to-face interviews to avoid channelling the interviewees and to allow them to express themselves freely about the issues raised. An interview guide with open-ended questions was used during the interviews.

1.9.6 Data analysis

Krysiak and Finn (2010); Bless, Higson-Smith and Sithole (2013) opined that data analysis involves combining the data collected into ideas, develop a story, maximise accuracy by confirming conclusions, and report the findings. Data analysis helps to simplify collected information to facilitate the reporting of the findings. It is concerned with consolidating as well as questioning information to help investigators to observe arrangements, find themes, notice connections, provide justifications, support criticisms, and develop ideas. Data analysis mostly includes creation, assessment, interpretation,

classification, comparison, and pattern finding (Dooley & Moore, 2017). The researcher analysed data thematically using the following six steps (Clarke & Braun, 2013).

- **Step 1: Getting to know the data**

The researcher became acquainted with the information she gathered from migrants. This was accomplished by writing down and going through each report several times to make sense of it. The researcher also paid attention to the observed non-verbal cues to establish congruency to answers given by the participants.

- **Step 2: Creating codes**

In order to discover the brief and significant parts of the participants' responses, the researcher used coding to simplify long and complex data. To assess the consistency of the answers to each question, the researcher identified key concepts from each participant.

- **Step 3: Finding themes**

This step emphasises the data analysis process at broader theme levels rather than codes. It involves classifying the individual codes into prospective themes once different codes have been detected across the data set. Based on the codes of the transcribed material, the researcher organised resultant themes accordingly.

- **Step 4: Reviewing the themes**

This step requires determining whether the themes have been correlated with the codes and all of the acquired data. Themes were examined by the researcher to make sure that they matched the purpose and objectives of the study. It was found that the developed themes addressed all the research objectives.

- **Step 5: Identifying themes**

In this step, the researcher identified and named themes. The following themes were identified and named; the migrants' involvement in community activities; the extent to which migrants are included in their host communities; the migrants' adaptive mechanism; and the stereotypes held about migrants by host communities.

- **Step 6: Writing-up**

The last step involved reporting on the findings of the research project. Writing up the document is mainly visible in the data presentation, analysis, and interpretation chapter. Castleberry and Nolen (2018); Braun and Clarke (2013) explained the thematic data analysis as a technique used to identify, analyse, and report patterns or ideas contained in the information gathered. This method assisted the researcher to reduce the collected data into simple communicable findings. This was in the form of a complete written report concerning the project undertaken.

1.10 QUALITY CRITERIA/TRUSTWORTHINESS

De Vos *et al.* (2011); Bless *et al.* (2013) identified four constructs of quality criteria. The four criteria accurately reflect the assumptions of the qualitative paradigm. The following were adopted for the study.

1.10.1 Credibility

Credibility is the same as internal validity, which refers to the extent to which the research has been carried out to ensure that the conclusions are correct and accurate, and represent the real world (De Vos *et al.*, 2011). Here, the researcher queries whether their reconstruction and representation matches the participants' views (De Vos *et al.*, 2011). To ensure credibility, the researcher directly observed the situation

unfolding in her study regarding the treatment of foreign nationals there. Thereafter, the transcribed data were manipulated to check whether they reflect what was recorded (Bless *et al.*, 2013).

1.10.2 Transferability

Transferability is the same as external validity, which refers to the extent to which the findings can be generalised to the larger society (De Vos *et al.*, 2011). To ensure transferability, the researcher concentrated on the identified study population. This ensured that data saturation was reached (De Vos *et al.*, 2011; Bless *et al.*, 2013).

1.10.3 Dependability

Dependability is the same as reliability. It refers to the extent to which the research has been carried out to ensure that conclusions are consistent under the same conditions, using the same methodology, and with the same participants. To ensure dependability, the researcher outlined the research methodology used and how it was used and, stated how data were collected and properly coded (De Vos *et al.*, 2011). The researcher selected the appropriate responses from the participants to ensure that only relevant information was documented and audited (Bless *et al.*, 2013).

1.10.4 Conformability

Confirmability is related to objectivity. The former is concerned about whether other researchers can confirm the study findings (De Vos *et al.*, 2011). To ensure conformability, the researcher made use of the participant validation. Here, she made notes and recordings as she collected data and kept them as proof to authenticate the findings (De Vos *et al.*, 2011; Bless *et al.*, 2013).

1.11 ETHICAL CONSIDERATIONS

Scott (2017) argued that the research that involves human participants must be established on the essential moral obligation to the individuals taking part to advance the societal well-being, information, and compassion. There are a few regulatory moral principles that inform the ethical review of research proposals. These principles are believed to help to safe-guard the welfare and privileges of the research contributors.

1.11.1 Obtaining permission from relevant bodies

The researcher requested for permission and ethical clearance to carry out her research from the Turfloop Research Ethics Committee (TREC). The researcher also got permission from the participants in the form of informed consent.

1.11.2 Voluntary participation and Informed consent

Monette *et al.* (1994); Scott (2017) maintained that the participants should not be forced to contribute to the study. That is, their contribution should at all times be voluntary. Informed consent entails telling the prospective research participants everything regarding the research before they agree to be part of it (Monette *et al.*, 1994; Scott, 2017). De Vos *et al.*, (2011); Scott (2017) claimed that the participants must be fit in terms of their age and psychological well-being to provide consensus, as well as understanding that they can decide to not take part in the study anymore at any stage. This aspect includes the fact that researchers should explain the aim, objectives, and processes to be followed to everybody before the study begins (De Vos *et al.*, 2011; Scott, 2017). To ensure that the participants gave informed consent, the researcher explained to them that their involvement in the research was not mandatory and they could stop being part of the study any time they felt like doing so. The researcher developed a consent form, which the participants signed before their participation. The

researcher also divulged all the necessary information regarding the study, and hence did not mislead the participants (De Vos *et al.*, 2011; Scott, 2017).

1.11.3 Respect and dignity

The consent form included information to the effect that in terms of the South African Constitution, every person has the inherent rights to dignity, equality and worth, and that the participants were to be treated as such by the researcher. Researchers are expected to base their work on the fundamental principles of respect for human dignity and the personal integrity of the research participants. Researchers are, therefore, expected to show respect for human dignity in the choice of research focus, during the research process, and when reporting and publishing their results. Thus, this researcher observed these fundamental principles by ensuring that the research process and the communication of the findings did not violate the dignity of her participants. The participants were not discriminated against on the basis of their country of origin, gender, language, sexual orientation, or faith.

1.11.4 Avoidance of harm

Social research must not inflict any damage to contributors (De Vos *et al.*, 2011; Scott, 2017). The researcher had an ethical obligation to ensure that the participants were not exposed to physical, emotional, and psychological harm (De Vos *et al.*, 2011; Scott, 2017) because her study had the potential to inflict psychological and emotional harm to them. In case the participants found certain questions to be unpleasant and disturbing to reply to, or evoked painful emotions, mechanisms were put in place for them to be assisted by the standby social workers.

1.11.5 Anonymity

According to Mboniswa (2007), anonymity means that after the research is conducted, the participants should not be identifiable by anyone, including the researcher. The researcher ensured that the participants remained anonymous by not disclosing their identity. They were not required to provide any identifying particulars in the interview schedule or on the audio-recorded data. After the interviews, the audio-tape was wiped out as soon as the findings were transcribed, filed, and safely locked in the study-room.

1.11.6 Confidentiality

Confidentiality refers to sharing information with the designated people only (Mboniswa, 2007). De Vos *et al.* (2011); Scott (2017) pointed out that confidentiality implies the handling of information in a classified manner. To safeguard confidentiality, the researcher did not disclose information obtained from the participants during and after the study. The researcher explained the aim, objectives, and the processes to be followed during the study to the participants because they had the right to self-determination (De Vos *et al.*, 2011; Scott, 2017).

1.11.7 Compensation

The researcher informed her participants that there was no compensation for taking part in the research project. That ensured that the aim of the study was not compromised as the participants might have decided to participate in the study due to the expected gains. That might have tempted them to fabricate information in order to be included in the study (De Vos *et al.*, 2011).

1.11.8 Risks, benefits, and participant debriefing

One of the potential risks to the participants was that the research questions might have evoked the undesired emotions due to the fact that some were undocumented migrants. Another potential risk was disclosing the information, which might expose undocumented migrant participants. Doing so might have opened old wounds associated with being a migrant. In the event that the above happened, the researcher ensured that such participants would receive counselling. No such incidents happened though. Participants might have benefited from knowing that they were contributing to the advancement of new knowledge on the predicament of migrants with reference to the community members' perceptions and treatment of migrants. Mboniswa (2007) stated that debriefing sessions are sessions where participants are given a chance to express their encounters during the study. After completing each interview session, the arrangement was for a social worker to debrief the participant who would have indicated the need for such a service. However, there was no participant who needed debriefing.

1.11.9 Publication of findings

According to Mboniswa (2007), the researcher must make sure that the research is conducted correctly and that the findings are not deceitful in any way. Furthermore, the findings should be documented such that other researchers are able to use them in their future research as well. The results from the project would be made available to the University of Limpopo through a comprehensive written report. The report would allow the participants to access the research results.

1.12 SIGNIFICANCE OF THE STUDY

The data collected from the research would add to the body of knowledge in the area of study within the Social Work profession. In addition to the above, other occupations would also benefit from this study, thereby helping to improve their interactions with migrants. The findings would also shed light about the policy makers' mishandling of migrant issues in South Africa and elsewhere. This study would also help to identify loopholes in the current migration policies. This would assist the policy makers to review their policies to close the identified gaps. Furthermore, the study would serve as a guideline to other researchers for further research as they would be able to identify the gaps in knowledge created by it.

1.13 LIMITATIONS OF THE STUDY

- This study was limited to the migrants from African countries residing in Ba-Phalaborwa. Its findings might not, therefore, be generalised to other parts of the country as migrants might not only be from African countries but also from other continents.
- All the participants involved in the study were Africans. Therefore, they do not reflect the complete demographic picture of migrants living in the country as it excluded other races such as Asians, Europeans, South Americans, and Arabs.

1.14 STUDY CHAPTER LAYOUT

Chapter one

The first chapter contains an overview of the structure of the study. Operational terms of the study are explained, motivation of the study, problem statement as well as the purpose and objectives of the study are outlined in this chapter. The methodology applied in carrying out the study and the study's limitations are also indicated in this chapter.

Chapter two

Chapter two reviews literature regarding the perceptions and treatment of migrants. The main focus is on the migration statistics on a global, regional, and national basis. Furthermore, migrants' inclusion and adaptation, attitudes and openness to migration, and stereotypes held about migrants are also discussed in this chapter.

Chapter three

Data collected is presented, analysed, and interpreted in this chapter. This is followed by a discussion of the findings.

Chapter four

The last part of this study outlines a summary of the research project. The focus is mainly on the restatement of the motivation, problem statement, purpose and objectives of the study, and the conclusions drawn from the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

Migration is the voluntary or involuntary movements of people from their places of origin to new ones for various reasons (Oucho & Williams, 2017). For example, it might be to seek for greener pastures in other countries, fleeing from war-torn regions or from political persecutions, or fleeing from a natural disaster. South Africa is largely a preferred destination for most migrants from Southern, Eastern, and West African regions. International migration is a very sensitive subject (Okyere, 2018). The migration process affects both the local and migrant populations alike. The effects of migration are apparent given the views and attitudes that local populations have about migrants (Schippers, 2015). Migration is entrenched in the connection between migrants and their host society. The level of inclusion and a sense of belonging experienced by migrants depend on how quickly they settle in host communities (Bauloz *et al.*, 2019).

2.2 MIGRATIONS STATISTICS

There is enough evidence that migration is a growing trend globally. Migration issues can be divided into global, regional, and national levels. The sub-sections below detail these trends.

2.2.1 Global migration

According to the World Migration Report (2022), global migration is not consistent everywhere. That is, economic, geographical, demographic, and other variables affect migration patterns, and hence such inconsistencies. Many people throughout the world

are forced to migrate due to wars, social unrests caused by economic and political turmoil, and environmental calamities.

The World Migration Report (2022) agrees that there have been many changes in migration patterns in the past two years. The Covid-19 pandemic raised the levels of complexity and anxiety in the world by escalating the unpredictability brought by technological advancements. Global migration patterns shifted due to that pandemic. Although it was hoped and anticipated that the pandemic would end by 2020, the virus variations, new infection outbreaks, and the slow-paced vaccination campaigns made it to linger until 2021 when it was brought under control.

The resilience of nations, communities, systems, and industries were put to the test by the Covid-19 pandemic. By the end of 2019, 2.58 million individuals had died due to Covid-19, and 116.2 million cases of Covid-19 were reported worldwide. About 108 000 global Covid-19-related travel restrictions were enforced. There was a global decline of 60% (1.8 billion) of in-flight commuters in 2020 compared with 4.5 billion in 2019. The international migration scale has since increased although in a slower pace due to Covid-19. Currently, the global estimate is that there were about 281 million international migrants in the world in 2020, which makes about 3.6 % of the global population. Europe is currently the major destination for international migrants, with 87 million migrants per year, and Africa is fourth, with 25 million migrants per year (World Migration Report, 2022). However, many people still live in their native countries (Migali *et al.*, 2018; Adepoju, 2020).

2.2.2 Migration in Southern African Development Community region

The main drivers of migration in the Southern African Development Community (SADC) region are increasing environmental risks, political unpredictability, and economic opportunities. Halfway through 2020, the region was estimated to have 363.2 million residents and 6.4 million foreign migrants. Angola, Zambia, Botswana, and South Africa are the region's economic pillars and source both skilled and unskilled migrants from

both within and outside the region. According to the estimates, 2.9 million migrants lived in South Africa in 2020. This is largely because South Africa is the most industrialised country in the region. For individuals looking for higher education and better economic possibilities, South Africa is appealing (Portal, 2021).

2.2.3 Migration in South Africa

South Africa, because of its stable democratic institutions, industrialised economy, and middle-income status, accommodates a large number of migrants in Africa. South Africa hosts about 2.9 million migrants, which accounts for 5% of its population of about 60 million people. However, this figure is believed to be too low because of the higher number of undocumented migrants mainly from neighbouring countries. Statistic South Africa estimated that 853 000 migrants were in the country over the 2016 - 2021 period, a slight decrease from the 916 300 migrants in the 2011 - 2016 period. Most migrants live in Gauteng, the country's richest province (Moyo, 2021). South Africa's migrants are largely from within Africa. About 68% of them are originally from the 16 SADC member states. Zimbabwe contributes the largest population of migrants in South Africa, accounting for about 24% of the migrants thereof. A number of European and North American migrants are also attracted to South Africa.

Moyo (2021) articulated that South Africa has seen an increase in the number of emigrants leaving the country to the United States, Australia, and the United Kingdom, especially from the white population. However, it is not only white emigrants leaving the country. There is an increasing number of black professionals leaving the country to pursue work-related opportunities elsewhere, especially in the medical and engineering fields. Moreover, black professionals from other African countries who had previously migrated to South Africa have also re-migrated to pursue better opportunities in Europe, Australia, and the USA. South African emigrants are about 915 000, with the majority settling in the United Kingdom (247 000) followed by Australia (20 000). The United Kingdom and Australia constitute 49% of the total number of South African migrants

living abroad. The United States is the third major destination country for the South African emigrants, with about 117 000 living there (Portal, 2021).

The Ba-Phalaborwa Local Municipality is located in the Mopani District of the Limpopo Province. It is situated in the north-eastern parts of the Mopani District, which is less than a kilometre from the Kruger National Park. It is the entrance to the Greater Limpopo Trans-frontier Park through the Giriyyondo Border Post. The Ba-Phalaborwa Local Municipality also serves as an entry and exit point to the Mozambican side of the Xai-Xai beaches. The local municipality's main economic sectors are mining, agriculture, manufacturing, and tourism (Stats SA, 2011). These economic sectors attract migrants from neighbouring countries and beyond (Stats SA, 2011). The Mozambican migrants use the Giriyyondo Border Post to come here. However, others are migrants in transit to other parts of the country while others settle in the Ba-Phalaborwa area in search of employment in the mining and tourism industries.

2.3 ROLE OF THEORY

In conducting this research project, the African principles of Ubuntu, the Human Rights-Based approach, and the Ecosystems theory were used to inform the researcher's understanding of the perceptions and treatment of migrants by South Africans. These theories were relevant in guiding the selection of relevant data, interpretation of the data and proposing explanations of the perceptions and treatment of migrants in the Ba-Phalaborwa community.

2.3.1 African principles of Ubuntu theory

Mupendziswa, Rankopo, and Mwahsa (2019) explained that the concept of Ubuntu is a world-view of African societies. It determines perceptions that influence social conduct. Ubuntu is the philosophy of life that means personhood, humanity, humaneness, and morality. The concept depicts group solidarity, which is central to the survival of communities with scarce resources. The theory holds the notion that an individual's

existence is connected to that of the group. It values collectivism rather than individualism (Makgoro, 1998).

Makgoro (1998) listed the key social values of Ubuntu as group solidarity, conformity, compassion, respect, human dignity, humanistic orientation, and collective unity. The social value of the concept depends on the approach and purpose it stands for because of its expansive nature (Mupendziswa *et al.*, 2019). Lefa (2015) defined Ubuntu as a South African culture that shows compassion, mutuality, self-respect, harmony, and humanity in order to maintain justice and mutual caring in the community. Ubuntu is central to the African way of life, and has an influence in the people's well-being and societal life. In a South African setting, Ubuntu means kindness, caring, being sympathetic and empathetic, and the ability to forgive others. The African principles of Ubuntu emphasise the message of tolerance, which finds expression in values such as, *inter alia*, respect, compassion, love, forgiveness, and hospitality. Kgari-Masondo and Masondo (2019) maintained that the Ubuntu philosophy underpins what it means to be a human being and be part of the community in South Africa. However, recent xenophobic attacks and utterance in the country have left South Africa's principle of Ubuntu in doubt.

That is, South Africa has a bad record of xenophobic attacks on migrants despite being the preferred migration destination. Despite many anti-migration assaults in 1995, 2005, 2008, 2015, 2017 and the most recent violence against foreigners in 2022, some South African elites have persistently argued that South Africa is not a xenophobic country (Kgari-Masondo & Masondo, 2019). African migrants living in South African, therefore, are not perceived as part of the community although literature shows the country as valuing Ubuntu and its centrality to the way of life. Migrants are not reliant on their host communities for survival because of the hostile treatment they receive from South Africans. Migrants are seen as migrants before they are seen as human beings. They are perceived as a threat to the already scarce resources in the country. Thus, the principles of Ubuntu are disregarded when it comes to them. In short, the Ubuntu principle only applies to South African citizens only.

2.3.2 The Human Rights-Based theory

Nyamu-Musembi and Cornwall (2004) stated that the Human rights-based approach aims at ensuring that policies and practices foster the respect and promotion of human rights through practical realities. Human rights ideologies and values serve as guidelines to ensure that independence and dignity for all is achieved. The human rights-based approach highlights the manner in which human rights are accomplished. Finland (2015) outlined the following human rights-based principles.

- **Participation**

Participation advocates for people to actively participate in decision-making processes that impact their human rights. Furthermore, people should access information in their language. This principle talks about participating in democratic processes such as voting and electing leadership, attending an imbizo/legotla, and community dialogues amongst other public participation processes that influence legislature and policy.

- **Accountability**

Accountability means setting universal human rights standards and ensuring that equal human rights are achieved by establishing suitable rules, guidelines, organisations, processes, and instruments. This principle implies that those in power should be held responsible to ensure that every human being is treated in the same standards as everyone else despite their status and nationality. It promotes the establishment of laws and by-laws that ensure that everyone enjoys their human rights.

- **Non-discrimination and equality**

All discriminatory practices must be forbidden, prevented, and abolished. Marginalised or vulnerable groups should be prioritised. This principle advocates for equality at all

levels of interaction. No one should be discriminated against, and that resources and services should be distributed equally and fairly to all and sundry.

- **Empowerment**

People must understand and be capable to exercise their human rights, and take part in the development of policies. This principle advocates for communities to be empowered through workshops and imbizos/legotlas so that they can understand the democratic processes and actively participate in them. People should understand how to launch a complaint, how to follow up on burning issues, and which doors to knock at should there be any dissatisfaction. Communities should be able to receive information in an easy way in their language(s).

- **Legality**

Human rights should be based on legal obligations, and there should be consistency in terms of the law and human rights principles. This principle advocates for the respect and honour for basic human rights. Everyone that violates people's rights should be held accountable and the matter treated as a criminal offense. This obligation should not be based on a person's status or position in the community, everyone who is on the wrong side of the law should be treated the same way criminals are treated.

2.3.3 The Ecosystems theory

Bronfenbrenner's (1979) ecosystems theory is drawn from the science of ecology and the general systems theory. It provides the framework in which human behaviour and social structures can be observed and evaluated (Weyer & Geyer, 2011). The theory views the environment as made up of two different domains; the nurturing and sustaining environments. The nurturing environment is made up of all the organisations that have a direct impact on a person's identity, social well-being, and the level of

functioning. This system consists of family, friends, colleagues, and neighbours with whom a person has regular contacts.

This domain focuses on the relationship the migrant has with his family members, friends, colleagues, and neighbours, which has a direct influence on him. It talks to how community members view the migrant, his family, and how they interact with them. Positive relationships or interactions might foster social integration while negative interactions might result in feelings of isolation and despondency.

When these systems contribute positively to the life of the migrant and his family, the migrants are more likely to feel as part of the community, participate in community activities, and in turn give back to the community through the skills and resources they brought to the community. When these systems do not contribute positively to the life of the migrant and his family, they are more likely to feel disconnected to the community and isolate themselves, and become bystanders who have nothing to contribute to the development of that community.

The sustaining environment is made up of institutions, services, and resources that have the ability to improve or harm a person's well-being (such as economic, political, and cultural institutions) (Weyer & Geyer, 2011). The economic system talks about the availability of employment opportunities, business prospects, sources of income, and the inflation rate. It is more concerned about the involvement and inclusion of migrant workers in the labour unions, social securities, and any available subsidies received by migrants to enhance or aid their economic needs.

The political system focuses on the community's political system and parties, their operations and inclusion and openness to migrant involvement. It takes into account the policies, legislations, and state institutions' advocacy for human rights and community stability. The political spectrum is the main driver of policy and legislative development within communities. The social system refers to the community's demographics, social stratification, and the community's level of education and training. It takes into account

the community's crime and violence rate and, accessibility to welfare and health care, including the sports and recreational facilities within the community.

Cultural or religious system refers to the community's belief system and the already established norms and values. It takes into account the different religious and cultural beliefs in the community and how they find common ground to maintain social order, stability, and cohesion. All these systems are constantly in play with each other and have a direct and indirect influence on the individual.

Bronfenbrenner's (1979) idea was that focus should be on the mutual relationship between the person and the environment in which each shapes and influences the other over time. If a sub-system in society changes, then the other sub-systems and the individuals also change (Weyer & Geyer, 2011). The ecosystems theory focuses on the interrelatedness of man and his environment.

2.4 EXISTING SOUTH AFRICAN MIGRATION POLICY AND LEGAL FRAMEWORK

In South Africa, the entry and habitation of migrants is controlled by national and international policies and legal instruments, which are informed by Acts of Parliament. The Department of Home Affairs is the custodian of the following Acts; the Immigration Act No. 13 of 2002, the Refugees Act No. 130 of 1998, and the South African Citizenship Act No. 88 of 1995. These Acts are discussed below.

2.4.1 Immigration Act No. 13 of 2002

The Act provides guidelines for admitting, facilitating residence, and parting of migrants in the Republic of South Africa, among others related aspects. The Act specifies that a migrant should enter the country through the entry port, and upon arrival the person should identify himself to the immigration officer by a passport. However, many migrants

residing in South Africa have used illegal routes to enter the country. They do not possess passports despite efforts made by the government to monitor the ports to ensure compliance with the Act.

The Act also stipulates the conditions and requirements of temporary residences that can be obtained in the Republic. The temporal residence permits can be issued to migrants on the basis of the nature of their stay. The visitor's permit is issued to a person who holds a visa and intends to be in the Republic for not more than three months. However, the permit can be renewed before it expires.

A diplomatic permit is issued to a minister or an ambassador of a foreign state, which is recognised by the South African government. A study permit is issued to a person who intends to study in South Africa for a period of more than three months and has proof from the learning institution where the person will study.

A business permit is issued to a person wishing to conduct business in South Africa. This may be through investment or through the intention to establish a business. Such a person is allowed to conduct business while in the Republic. A medical treatment permit is issued to a person intending to receive medical attention in the Republic, provided that person has proof from the medical institution that would provide that treatment.

An asylum permit is issued to a person seeking for asylum under the terms and conditions stipulated in the Refugees Act No.130 of 1998. A permanent residence permit is issued to a person who has had a work permit for five years and has a job offer for a permanent employment. This permit certifies the person as a South African citizen with the rights, duties, and obligations of a South African citizen.

An immigration officer may arrest, detain, and deport a migrant without a need for a warrant, and hence a lot of migrants avoid encounters with the law enforcement personnel at all cost in fear of arrest, detention, and deportation.

2.4.2 Refugees Act No. 130 of 1998

The Act provides guidelines for admitting asylum seekers into the Republic of South Africa. The legislation helps to control the application and recognition of one's refugee status. It also outlines the rights and responsibilities of the asylum seekers and refugees in the Republic of South Africa, and any other matters related to that.

2.4.3 South African Citizenship Act No. 88 of 1995

This Act helps to guide the attainment, forfeiture, and renewal of the South African citizenship, and any other issues pertaining to that. These Acts therefore were collectively promulgated to control and regulate migration processes. They also help to ensure that every migrant in the country is accounted for. However, a lot of migrants are unaccounted in the country as those use illegal routes to enter South Africa.

It could be argued that the South African Department of Home Affairs (DHA) as the custodian of these mentioned Acts adds to the migrants' vulnerability because of the many irregularities related to application and issuance of documents. Msabah (2019) posits that the 2013 Department of Home Affairs annual report shows that most asylum applications are rejected by the Refugee Status Determination Officer (RSDO) over the claim that the applicant had not left their home country because of persecution. Most asylum seekers are accused to have come to South Africa in pursuit for a better life, instead, and therefore do not deserve asylum in the country. Therefore, it can be assumed that such rejections not only increase cases of undocumented migrants in the country but also enhance the likelihood of corruption, as fear of rejection may prompt migrants to bribe the officials to obtain the documents and thereby avoid arrest, detention and deportation. Those that do not have the means to bribe officials may alternatively opt for the illegal route to enter the country which then renders these Acts useless.

It can be concluded that the policies, legislations and Acts that control migration in South Africa are well stipulated and serve as an attraction to a large number of migrants into the country, however, the implementation and monitoring of these policies need to be evaluated because they do not yield the desired results. Those who are meant to uphold the policies are the ones who in turn contribute to their failure, making it hard for the country to cater for its citizens and the uncouneted migrants. Adversely contributing to the hostile perception and treatment of migrants in the country and hindering the positive effects of migration.

2.5 ORGANIZATIONS ADVOCATING FOR MIGRANTS LIVING IN SOUTH AFRICA

In recent years, South Africa experienced an upsurge in the number of migrants entering (both legal and undocumented) the country. Thus, a number of organisations were such as the Consortium for Refugees and Migrants in South Africa, South African Human Rights Commission, South Africa's National Civics Organisation, Zabalaza Anarchist Communist Front, and the Keep Left Movement were established to advocate for the rights of migrants living in South Africa. These are discussed below.

2.5.1 The Consortium for Refugees and Migrants in South Africa

The Consortium for Refugees and Migrants in South Africa (CORMSA) is an organisation dedicated to the promotion and defense of refugees and migrants' rights. It is made up of organisations and individuals who are committed to safeguarding the lives and welfare of refugees, asylum seekers, and other migrants who enter or reside in the Republic of South Africa.

2.5.2 The South African Human Rights Commission

The South African Human Rights Commission is a national institution dedicated to the advancement of the respect for, observance of, and protection of human rights for all without discrimination or fear. It was founded to strengthen the country's constitutional democracy. In accordance with the Human Rights Matrix, the commission focuses on identifying and integrating strategic priority areas.

2.5.3 The South African National Civics Organisation

South Africa's National Civics Organisation serves as an umbrella political organisation. It was established in March 1992 to facilitate communication amongst the already-existing civic organisations, which played a crucial role in the latter stages of the fight against apartheid. It encourages the creation of a single nation, forgiveness, and reconciliation, socio-economic advancement, change, peace, and prosperity.

2.5.4 Zabalaza Anarchist Communist Front

The Zabalaza Anarchist Communist Front (ZACF) is a distinct political anarchist organisation with its headquarters in Johannesburg, South Africa. Instead of a federation of collectives, it is a unitary organisation, or a federation of individuals whose membership is solely based on individual invitation. The movement aspires for a society without classes, states, or hierarchies, with directly democratic and self-managed neighborhoods, and workplaces.

2.5.5 Keep Left Movement

The Keep Left Movement is a revolutionary socialist organisation that believes in workers controlling both the society and its means of production. The organisation is against racism, sexism, xenophobia, homophobia, and any other form of intolerance or discrimination.

2.6 MIGRANTS' LIFE EXPERIENCES IN SOUTH AFRICA

Life in a foreign country can be very difficult at times. It is not as easy as always anticipated when one leaves their country of origin to settle in a foreign land. When people decide to migrate, they already have an idea of what would be expected of them in their destination country (Oucho & Williams, 2017).

2.6.1 Migrants' inclusion, experience and sense of belonging

Okamoto *et al.* (2020) avowed that the migrants' pathway to social mobility and integration is shaped by reception contexts constituted in official organisations, national guidelines, and indigenous practices. The concept of welcoming migrants signifies that host communities are open to their inclusion and expect all members to be accepted and treated with respect. Okamoto *et al.* (2020) discussed the positive environments and behaviours that foster the migrants' inclusion and sense of belonging. These include governmental policies and local institutions that foster migrants' inclusion and integration in host communities. The study found that institutional policies and practices produce acceptance and belonging. The authors also revealed the relations and indigenous practices that promote respect and inclusion of migrants. Consequently, for migrants to be fully integrated does not only depend on formal institutions and policies but also on the interpersonal interactions with their hosts (Saggar *et al.*, 2012).

Manjengenja (2014) postulated that the undocumented migrants barely make plans or preparations about how their stay in South Africa would develop. Making arrangements for their children's education and employment, among other crucial everyday activities done in their countries of origin, is nearly impossible given their unlawful status. Due to the lack of necessary papers, migrants constantly dread being victimised and deported. These issues make it difficult for them to participate in community life as they would back home. This also makes it more difficult for them to establish any sense of identity and belonging than for the documented migrants who have the freedom to access basic services without worrying about being victimised or deported.

2.6.2 Migrants' adaptation to new cultural customs, social values, and language

Migrants frequently exhibit a variety of cultural traits in their host societies. Countries that draw immigrants from various geographic regions typically have a diverse range of cultures, although not all cultures are embraced by the host communities. The migrants are mistreated because some cultural customs are viewed as harsh and inhumane. Those migrants that integrate quickly into host communities are either those whose cultures the host community have already accepted or those who have historical ties to the host nation due to colonial or other relationships (Oucho & Williams, 2017).

It is essential for migrants to acclimatise to different principles, duties, societal standards, and language in order to settle (temporarily or permanently) in their new environment. Language serves as a primary driver of migration destination as it facilitates communication and integration of migrants into the new society. Migrants prefer migration destinations that have one of their native languages as official languages to facilitate easy communication and integration (Portal, 2021).

According to Eisenbruch (1990) cited in Manjengenja (2014), due to migration, migrants experience grief reaction that emanates from cultural bereavement due to the loss of their social structure (attitudes, values, and language). Though it is considered a normal

aftermath of relocation, the sorrow might need psychiatric assistance if prolonged. The feelings of grief are maintained when migrants are unable to perform cultural rituals and practices that are permitted in their country of origin due to the laws of their host communities.

People who move are more vulnerable to various stressors as a result of losing their social, religious, and cultural standards as well as their social support systems. These pressures have a negative effect on their mental health, changing who they are, and how they view themselves. Due to numerous stressors, undocumented migrants' fundamental human right to dignity is further violated when they are called insulting names like "makwere-kwere" by South Africans, which causes them to have a negative self-image and feel inferior (Manjengenja, 2014).

Manjengenja (2014) admitted that migrants might occasionally experience post-migration stress, which includes cultural shock and conflict brought by a sense of cultural disorientation, feelings of alienation and isolation, and despair. Carvalho and Vlachou (2017) noted that culture plays a significant part in the initiatives taken to integrate migrants into the host community. Migrants have faith in the ability of culture to change people's lives through fostering inclusiveness, conversation, tolerance, and respect as well as information exchange and social cohesion. This can be done by building open and non-threatening encounter spaces that encourage knowledge and allow people to get to know the "other" and their humanity. Culture promotes relationships and help to build an alternative to the one politician frequently present.

2.6.3 Attitudes and openness to migration by receiving communities

The attitudes and openness by receiving communities to migration and migrants determine the extent to which migrants are included in their intended country. Zorlu (2017) argued that the contact theory can be used as a point of reference towards comprehending the attitudes of receiving communities. The theory stresses that interpersonal contacts with migrants contributes immensely in understanding the anti-

migration behaviours. It holds the notion that positive intergroup contacts reduce bias by disputing presumptions concerning principles, opinions, and lifestyles of migrants. The theory outlines conditions that foster positive interethnic contacts and minimises in-group bias. Ideally, interethnic contacts ought to be personal and casual based on status equality, the pursuance of mutual objectives short of rivalry, and support by the law (Zorlu; 2017). Furthermore, Schippers (2015) pointed out that migrants from African countries are perceived differently based on social stratifications. The upper class views African migrants as comrades while those in the lower class hold negative perceptions of migrants. Low-income areas do not accept or tolerate migrants.

2.6.4 Stereotypes held by receiving communities

For political, social, economic, and cultural reasons, South Africans cannot accept African immigrants. Laws, criminality, and the struggle for access to limited resources all contribute to the problem's severity. Due to these worries, many South Africans have preconceived notions about African migrants (particularly the undocumented ones) such as impoverished, corrupt, job snatchers, and robbers (Laher, 2008).

According to the competition theory as explained by Zorlu (2017); Laher (2008), people develop prejudice and stereotype notions when they are faced with a threat. They develop hostile attitudes towards migrants when they are faced with a collective threat for resources rather than an individual threat. The theory asserts that intergroup fights are mostly instigated by the need to fight for limited assets (Zorlu, 2017; Laher, 2008). Migrants are often blamed for any and every societal ill, ranging from crime to prostitution. The migrants have thus become a scapegoat for all kinds of public problems, and the state's in-ability to meet the communities' expectations is also blamed on them (Akinola, 2017). Most South Africans' perceptions of the migrants are as follows:

- **Add to the high level of unemployment**

Elena-Alexandra (2019) avowed that the migration movements contribute to the international labour force mobility, which creates both opportunities and challenges. For any nation to attain maximum benefits and alleviate negative effects, these movements should be taken into consideration. Ngomane (2010), Kgari-Masondo and Masondo (2019); Mafa and Makhubele (2021) acknowledged that migrant workers are employed for jobs that require low skills, and therefore, that are not desired by local people.

In industries where local workers avoid working at such as agricultural and food processing, construction, cleaning, and maintenance, hotel and restaurant services, domestic work, and labour-intensive assembly and manufacturing, there is typically a strong demand for migrant workers. Due to incentives to reduce labour costs in extremely competitive industries, the ineffective implementation of labour and occupational health and safety laws, and a frequent absence of unionisation, exploitation is more likely to be prevalent there (Mafa & Makhubele, 2021).

Xenophobia is pervasive in the labour sector as South Africans worry that migrants would take their jobs because they are ready to work for less money. This gives South Africans the impression that they are being treated unfairly since migrants take all available job opportunities because they are ready to work for less pay. Since there are limited job opportunities in South Africa, negative attitudes are exacerbated as a result of the country's high unemployment rate (Kgari-Masondo & Masondo, 2019).

Migration may be advantageous for South Africa, according to Laher (2008); Elena-Alexandra (2019); Ngomane (2010). In the unofficial sector, migrants bring new knowledge, resources, and competitive services that are needed by average South Africans. As a result, they help the local labour market by adding jobs. International migration can promote inclusive and sustainable economic growth and development in both the nation of origin and the host one when supported by the right policies.

- **Carriers of diseases and strain the healthcare system**

Ngomane (2010) revealed that the health status of undocumented migrants is unknown since they enter the country illegally. Diseases that have an epidemic potential like yellow fever, cholera, HIV/AIDS, and other subtropical ones are identified only when migrants are detained, and hence the stigma associated with African migrants. In addition, due to the limited access to health care in their host communities, migrants are perceived as being prone to infectious diseases. The spreading of diseases affirms the reality of human movement, though.

Manjengenja (2014) argued that xenophobic attitudes towards undocumented migrants can be devastating to the health of the migrant population in the host country because they are often exacerbated by unemployment stress, differences between expectations of a better life before migration and the reality thereafter. Included here are financial hardships, legal concerns (especially when undocumented), poor housing, and a general lack of growth opportunities.

Monama (2022) reported that the Limpopo Health MEC, Dr. Phophi Ramathuba and the City of Johannesburg's Health and Social development MMC Ashley Souls were said to have exhibited xenophobic tendencies after showing disdain to migrants. Ramathuba berated a patient from Zimbabwe at a hospital in Bela Bela while Souls spoke to a hospital staff to the effect that undocumented migrants burdened the Rahima Moosa Mother and Child hospital. They both shared the same sentiments that migrants put a huge strain on the already stretched healthcare system.

The issue of health service provision to migrants is controversial as political parties called for the MEC to be dismissed, arguing that her behaviour was inhuman and unacceptable as it defies the Constitution and its Bill of Rights. Health care groups said that the migrants have the right to treatment in South Africa as stated in the Constitution. Migrants can obtain basic health care at no cost in public hospitals and

clinics and if they require advanced health care services it would then come at a cost (Monama, 2022).

Additionally, an Editorial (2022) insinuated that migrants from the SADC member nations be given access to the same medical treatment as South Africans where payment should be based on a means test, with patients paying what they can afford. It is difficult to confirm government data on the user profile of migrants, including undocumented ones who access South Africa's public health care system (Health Minister Joe Phaahla) because the government does not require health facilities to keep statistics on migrants accessing public health care facilities.

According to a News24 fact check, increasing Medico-legal claims, lack of management accountability, and unacceptable spending and alarming openings are to be blamed for the insufficient resources. The Democratic Alliance (DA) spokesperson, Risham Maharaj identified corruption, maladministration, critical staff shortage and equipment, lack of professionalism, incompetence, medical negligence claims, lost records, and missed diagnoses as the cause of the department's problems (Editorial, 2022).

- **Add to high criminality level in the country**

The high level of criminality in the country has led local people to blame migrants. Locals also claim that they feel unsafe in their homes and accuse migrants of resorting to criminal activities as a coping strategy when faced with starvation (Mnyaka, 2003). In the contrary, migrants are also victims of crime when locals break into their homes or destroy their minor trades with impunity. When migrants become victims, they do not even bother to report the crimes because the police do not respond to their complaints.

Most people believe that when migrants illegally enter another country and become citizens, they break the law. These migrants are seen as drug dealers, child traffickers, squatters, facilitators/exploiters of an informal economy, and thieves who take

opportunities away from the South Africans because they entered the country without authority (papers) (Alfaro-Velcamp & Shaw, 2016, Akinola, 2017).

Although police statistics show that some African migrants do commit crimes, they contest the notion that they contribute to the problem. Migrants are accused of crimes such as smuggling weapons, drugs, auto theft, and defrauding others of their money (Mnyaka, 2003). Other alleged crimes committed by migrants include lying to the government. They come up with plans to dodge or outsmart the government, fabricating identity documents, and lying about their situation.

Early this year in the Phalaborwa Municipality, there were criminal incidents involving migrants. Sibuyi (2022) reported that a Bangladesh shop owner is a criminal suspect in the rape of a ten year old child. It was reported that the child was sent to buy at his shop when the rape allegedly occurred. Furthermore, it was reported that the suspect's two fellow countrymen were arrested after attempting to bribe a community activist to convince the child's family to drop the charges.

Although the Ba-Phalaborwa community paints migrants as perpetrators of crime, they also stand together in fighting against crime in the community despite the victim's nationality. This is evidenced by an incident that took place in Majeje, an outskirt village in Phalaborwa. Luvhengo (2022) reported that an angry community members allegedly killed four people and burnt their bodies after they were allegedly accused of robbing and gunning down a foreign national shop owner.

Addressing delegates at the Council of Mayors' Conference in East London, the Police Minister (Bheki Cele) indicated that although South Africans believe that migrants are the ones who perpetuate crime, Police statistics reveal the opposite. He said that in the country's 243 prisons, there were more than half a million South Africans as compared to migrants. Only 1 800 of the 544 000 inmates were migrants, a clear indication that South Africans are prone to criminal tendencies than the migrants (Dayimani, 2022).

- **Prejudice, abuse, and xenophobia**

Prejudice is an intergroup phenomenon that is characterised by an unfavourable prejudgment of a group. The aggression might be noticeable in the form of verbal and physical violence, and intolerance. Xenophobia is the exclusion and rejection of others based on the notion that they do not belong to the community or country. This exclusion is expressed through negative attitudes, prejudice, behaviour, and belittling others (Schipper, 2015).

A timeline of xenophobic violence in South Africa was provided by Ufrienda (2022). According to a citizen survey conducted by the South African Migration Project in 1994, 21% of South Africans supported a total ban of foreign migration while 64% supported stringent restrictions on the number of visitors allowed. In Alexandra, Malawians, Zimbabweans, and Mozambicans were taken to the police station in the 1995 "Buyelekhaya" campaigns, a supposedly clean-up drive targeting migrants.

In xenophobic killings committed in 2000 at the Cape Flats out of fear that migrants would seize locals' properties, seven migrants were killed. In the Olievenhoutbosch community, migrant shacks were set ablaze in 2005 and 2006 after foreigners were accused of being responsible for the murder of a local man. Two Zimbabweans, among the four fatalities, also died. Thereafter, 21 Somali traders were murdered between July and August 26, 2006. The Somali refugees made a protection request. The killings were committed as part of a racist campaign to push Somali traders out of the Western Cape townships.

Two Somali store owners were killed in Jeffreys Bay and East London in January and May of 2008. In Atteridgeville (outside Pretoria, in March 2008) seven people that included Zimbabweans, Pakistanis, and a Somali national were murdered and their stores and shacks set on fire. Riots also broke out in Alexandra in May, 2008. There were 40 injured individuals and two fatalities. Gauteng, Durban, and Cape Town

communities all experienced an increase in violence then. According to reports, 62 individuals were murdered in the Free State, North West, and Mpumalanga attacks.

In the informal communities of the Western Cape's De Doorns, between 1 500 and 2 500 Zimbabwean farmworkers were forced out of their houses in November, 2009. Their residences were raided and destroyed. At least two people died in xenophobic attacks against Somalis in June, 2014 when they were stoned to death. This resulted with the government of Somalia removing its citizens from South Africa in 2015. Following King Goodwill Zwelithini's inciting comments that foreigners should "go back to their countries," xenophobic violence surged in April, 2015 and spread across South Africa, beginning in the city of Durban.

Xenophobic riots targeting African migrants started in Durban in March, 2019. A total of 100 people stormed foreign-owned businesses, 50 of them were housed in a shelter at the neighbourhood police station and mosque, and three people were killed. In Jeppestown and the inner city of Johannesburg, riots and looting of foreign-owned businesses occurred in September, 2019. Looting occurred at 50 Nigerian-owned enterprises. Truck drivers protested the hiring of non-South African truckers by going on a national strike. Subsequently, 12 people died.

Under the code name Operation Dudula, a social media campaign was launched in 2021. This was followed by a march through Soweto that was directed at illegal migrants and migrant traders. Operation Dudula members and instigators marched through Hillbrow and Orange Grove in February and March, 2022 in search of foreigners and companies thought to be hiring them. In the city of Polokwane's Seshego Township in Limpopo, shops were also looted in protest against the killing of seven women by a Zimbabwean serial killer.

The Operation Dudula movement continued their protests in Diepsloot, Johannesburg. Protests were sparked by the death of five South Africans in the township. In April 2022, a Zimbabwean, Elvis Nyathi, was killed by a Diepsloot mob going door by door

demanding to see visas from suspected migrants. In 2022, Operation Dudula aimed at rooting out illegal migrants. The movement believe that migrants take up jobs and business opportunities meant for South Africans and that they commit crimes because they cannot be easily traceable.

Numerous organisations and people, including the South African Human Rights Commission, the Centre for Policy Studies, the Southern African Migration Project (SAMP), Maxine Reitzes, and Jonathan Crush, as well as the media, have studied and addressed xenophobia attacks as they manifest in South Africa. The majority of the topics discussed by these organisations and people aim to disapprove several accusations made against the African migrants. Additionally, they frequently discuss xenophobia as a violation of human rights, international law, and the South African Constitution, all of which aim to defend the dignity and rights of everyone, regardless of race, creed, colour, or sex (Mnyaka, 2003).

Despite the many anti migrant movements, there are social movements against the ill-treatment of migrants. The Congress of South African Trade Unions (COSATU) advocates for the unity of all Africans. The most vocal political party against the ill-treatment and killing of migrants in South Africa is the Economic Freedom Fighters (EFF). The EFF has always been in the forefront of fighting for the rights of all Africans to live and work in South Africa lawfully. Their leader's argument is that if migrants are not properly documented, only the police and the Immigration Department must deal with that. The EFF and SANCO collectively advocate for the man-made borders along African countries to be scrapped so that Africans can move freely through countries. The ZACF and Keep Left Movements blame the government for the country's underdevelopment. They hold the notion that if the country was developing and able to cater for its people, no social unrest would happen (Kgari-Masondo & Masondo, 2019).

2.7 CHAPTER SUMMARY

This chapter reviewed the literature about the migrants' lived experiences. The review covered the migrants' inclusion, adaptation, and attitudes, and the openness of host communities as well as the stereotypes held about migrants. The migration statistics on a global, regional, and local scales were also covered in this review. The current migration policies and legal frameworks were also discussed in the review. Lastly, the theories used as the cornerstone of the research project were also discussed.

CHAPTER THREE

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

3.1 INTRODUCTION

This chapter presents, analyses, and interprets data collected from the study's participants. The data presented, analysed, and interpreted are qualitative in nature and were collected within the Ba-Phalaborwa Local Municipality of the Limpopo Province. The Benfarm community was where the participants were sampled. The purposive and snowball sampling techniques were utilised to select the participants. To have a heterogeneous sample, both male and female participants were chosen. Data were collected from nine migrant participants from African countries who resided in the Benfarm community at the time of the study. This chapter is divided into three main sections, namely; the participants' demographic information, emergent themes and sub-themes, and data discussion.

3.2 DEMOGRAPHIC INFORMATION OF PARTICIPANTS

The participants' demographic details are given in terms of their age, sex, place of residence, employment status, and country of origin. Also included here is the duration of their stay in Ba-Phalaborwa. The participants were between the ages of 18 and 60, residing in Ba-Phalaborwa, either employed, self-employed or unemployed, and a migrant from any African country. That is, the participants came from African countries such as, among others, Mozambique, Ghana, Nigeria, Zimbabwe, and Ethiopia.

Table 1: Age of the participants

Age group	Number of participants	Percentage
18-35	5	56%
35-50	3	33%
50-60	1	11%
Total	9	100%

Table 1 show that the majority of the participants (5) were aged between 18 and 35 years, providing a 56% of the total sample. Only participant was aged between 50 and 60 years, an 11% of the sample size. Those aged between 35 and 50 made up 33% (3) of the study sample. The participants' age information is important here as it illustrates the migrants' economic prospects in South Africa. The most present age groups among both males and females migrants range from 20-45. That is, the younger the migrant, the higher are the prospects for employment and other economic opportunities (Migali *et al.*, 2018; Adepaju, 2020).

Table 2: Sex of the participants

Gender	Number of participants	Percentage
Male	4	44%
Female	5	56%
Total	9	100%

Table 2 presents data that reveals that the majority of the participants (5) were females, representing 55% of the study sample. Males were four, constituting 44% of the total number of the participants. The participants' sex information indicates the sex that is prone to migrating to other countries than the other. The results show that females are more likely to migrate than their male counterparts. Due to the increase in socio-

economic challenges such as poverty, inequality, diseases, increasing number of female headed households, professional development, and education amongst others; the rate of female migration internationally is stipulated to be growing at a faster rate than that of their male counterpart and account for 50% of the 90 million migrants across the world (Isike, 2017).

Table 3: Employment status of migrants

Employment status	No. of participants	Percentage
Employed	1	11%
Self-employed	6	67%
Unemployed	2	22%
Total	9	100

Table 3 reveals that the participants were predominately self-employed with about 67% (6) of the study sample, while 22% (2) were unemployed. Only one participant (11%) was employed. The participants' employment status is crucial here as it illustrates the migrants' economic engagements while in South Africa. Despite the restrictions imposed on migrants, they find many ways to survive and make a living; including performing daily tasks for the informal sector such as selling products or rendering services such as dress making or hairdressing. Lack of access to the labour market can increase the risk of harmful coping strategies such as survival prostitution, child labour and early or forced marriage (Msabah, 2019). The results show that migrants in the Ba-Phalaborwa community are engaged in various survival strategies for their up-keep.

3.3 EMERGENT THEMES AND SUB THEMES

The researcher applied the four steps of thematic data analysis. These involved getting to know the data, generating initial codes, searching for themes, and reviewing themes (Clarke & Braun, 2013). After applying the first four stages of data analysis, the researcher managed to develop themes and sub-themes (see Table 4). After developing the themes and sub-themes, the last two steps of data analysis defined and named themes. The write-up followed thereafter. The data are presented according to the theme and its sub-themes. This is to understand the migrants' experiences in Ba-Phalaborwa, and hence answer the study's research questions, thus determine whether its objectives were achieved or not.

Table 4: Emergent themes and sub-themes

THEMES	SUB-THEMES
Community involvement	I. Involvement in community activities. II. Community affiliation. III. Community contribution.
Community inclusion	I. Home country vs destination country. II. Accessibility of services and resources. III. Challenges associated with access to services and resources. IV. Security and protection.
Adaptive mechanisms	I. Challenges encountered. II. Networking.

Stereotypes	<ul style="list-style-type: none"> I. Community perceptions. II. Treatment. III. Myths.
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3.3.1 Theme 1: Community involvement

This theme focused on the migrants’ participation in their host communities in order to understand how the locals feel about their involvement in those community activities. The idea here is to find out whether these perspectives reflect inclusivity or a lack thereof. This theme also looks at organisations that migrants are affiliated to once in South Africa, as well as their contributions in efforts to uplift their host community. The first sub-theme is about the migrants’ involvement in community activities. In order to ensure the participants’ anonymity, the participants are identified by codes, vis; Participant 1 – P1, Participant 2 – P2, and so on. Given that the participants provided similar responses, the researcher presents only a few in each sub-theme in order to avoid repeating what others said.

3.3.1.1 Involvement in community activities

Saggar *et al.* (2012) noted the crucial points when discussing the integration of migrants in host communities. The authors suggested that social cohesion and integration should be understood as a process of the ongoing interaction between migrants and members of the host communities. These points help to explore the levels of migrants’ involvement in community activities. Migrants bring experiential knowledge and expertise necessary to enhance the quality of life in that community. However, where migrants general lack adaptation or a sense of belonging, they distance themselves from that community (Saggar *et al.*, 2012). Moreover, language and cultural differences between migrants and locals might hinder/limit the former’s participation in community activities (MacFarlane, Ogoro, de Freitas, Niranjana, Severoni, & Waagensen, 2021). In

such circumstances and in respect of the foregoing, the participants provided the following responses.

P1 claimed that,

I am not part of any community activity because I do not socialise a lot. I am here for personal business, and that is where my focus is.

P3 contributed thus,

I do not take part in any community activities because there is nothing much going on here in terms of community activities.

The results suggest that the migrants feel alienated, and hence lack the desire to engage in communal activities. The participants perceive themselves as outsiders with nothing meaningful to offer in terms of their participation in communal activities (Makumbang, Ambe, & Adebiji, 2020). Moreover, there is another aspect of 'personal choice', the freedom to choose whether to take part or not in specific communal activities. Personal choices cannot be undermined as they are an individual's right. Thus, communities cannot impose anything on anyone regardless of their social status. Instead, individual human rights must be observed (UN Treaty Body Database, 2023).

Cultural shock might be attributed to the personal choice to refrain from participating in community activities. Migrants might not be familiar with the South African gestures, cues, norms and, customs and symbols of interaction. Thus, they find it difficult to orientate themselves to the community's daily activities. Personal choice is reflected by this participant's response:

P6 asserted that,

I do not take part in community activities not because of any reason but of personal choice. I am a private individual and would like to keep it in that way.

The results point to a common theme indicative of the migrants' sense of alienation from the community's day-to-day activities. For instance, trade/business is an economic activity necessary for the survival and vibrancy of communities. Yet, one participant could not associate trade with a legitimate community activity. The other aspect of alienation was apparent when P3 dismissed the notion of any community activity going on there. This is consistent with Sagar *et al.*'s (2012) observation that a feeling of dissociation is an impact of lack of integration. Migrants' lack of interest in this regard highlights their struggles in adapting to new environments and settings. Conversely, it also highlights the community's lack of intentional efforts in creating spaces for migrants to be involved in community activities.

3.3.1.2 Community affiliation

Damian and Voicu (2022) asserted that the civic participation of migrants in host communities is not only determined by individual factors such as education, health, informal social network, income or language proficiency but also the characteristics of the host community. The more a community has a high level of civic participation or economic development, the greater the chance for its migrants to partake in civic organisations. In response to the above idea, the participants provided their views in this way:

P9 explained her position thus,

I do not know of any community associations here. People here focus on their day-to-day activities. That is, going to work and coming back home. There is nothing else I have seen community members engaged in here.

P4 explained that,

I would affiliate if someone were to approach me to be part of their project of whatever nature. But, currently I am not part of any organisation here.

The results suggest that migrants do not have any source of encouragement to be part of any civic organisation in the Benfarm community. This is in line with Damian and Voicu's (2022) claim that the local political environment impacts the migrants' civic participation. Migrants' civic or political power is a contested discourse in South Africa. According to Heath *et al.* (2011) in Saggar *et al.* (2012), there are 'competing theories' related to the civic integration of the migrant groups. The migration status, especially in situations where migrants lack proper documentation, limits them from exercising their political power. The next response highlights this observation.

P8 said that,

I am not affiliated to any community organisation because I do not have any documentation that allows me to do so. That is, I do not have an ID or passport required for me to join civic organisations here.

As much as the freedom to vote might be taken for granted by citizens, this response indicates that given a chance to affiliate, migrants would take that opportunity to exercise that political privilege. This is in contrast to earlier revelations that migrants are affiliated to community organisations where they live, regardless of their status (documented or not). This indicates how religious or cultural affiliations are tools required to integrate communities (Saggar *et al.*, 2012).

P5 asserted that,

I am affiliated with the Muslim organisation where we meet every Friday to worship and fellowship.

This result indicates that affiliations and civic spaces vary according to migrants' interests. The insinuation is that religion offers an alternative space to exercise the right and freedom of association, participation, and worship. The Constitution of the Republic of South Africa (1996), affords every person living in the Republic the freedom to

participate in peaceful associations and movements regardless of their social status (Republic of South Africa, 2023).

3.3.1.3 Community contributions

The migrants' utilisation of opportunities to contribute to uplifting the host community is related to their perception of their position in that community. Actions such as voluntarism are often forms of activism and are determined by the migrants' access to such spaces and opportunities in their host community (Damian & Voicu, 2022). Negative opinions about migrants and a lack of cohesion within the community can limit migrants from seeing value in what they can offer to that community, as this participant noted.

P7 concluded thus,

I do not contribute in any way to the community's upliftment.

Host communities might have a distorted meaning of what community contribution is by limiting it to voluntarism instead of voluntary actions based on togetherness (Saggar *et al.*, 2012). It is worth noting that not every member of the community, whether migrant or local, volunteers to uplift the community. However, voluntarism is beneficial in diverse communities. Sveen, Anthun, Batt-Rawden, and Tingvold (2022) posited that migrants' participation in voluntary work can contribute to social inclusion and promote feelings of safety and acceptance. These social engagements result in increased knowledge of both parties' cultural value systems. As noted below, religious engagements empower migrants with self-confidence.

P2 claimed that,

I preach the word of God in order to uplift the community.

As noted by Saggar *et al.* (2012), embracing ethnic diversity and religious links enhances the activities towards integration and cohesion. Interactions through

community engagement activities help to remove social barriers. Continuous interactions create confidence between diverse ethnic, religious, and cultural groups. Through engagements, migrants and locals might transfer knowledge and skills by communicating and building stronger social relations (MacFarlane *et al.*, 2021).

P5 reiterated that,

I employ several people from the community. I give donations to the local schools and have adopted a disability centre that we assist in running its affairs.

This result shows that migrants directly contribute to the economy of their host communities. This means that migrants play a role in the development of the community they live in. The result also reflect that as long as there is a common understanding between the migrants and the locals, any person regardless of their status can contribute to the social, economic, and religious upliftment of the community.

3.3.2 Theme 2: Community inclusion

3.3.2.1 Home country vs destination country

The impact of migration on migrants, according to Saggar *et al.* (2012), can be mitigated where there is a significant number of migrants in specific areas. This analysis suggests that migrant communities are more tolerant of each other in foreign communities than local people in host communities. However, this study was conducted in a remote area with a smaller migrant population. Thus, to have a better understanding of these dynamics, the study compared experiences of migrants in their host communities and those in their home communities. The participants provided the following responses when questioned about the idea.

P7 acknowledged that,

Here, we are easily known that we are migrants. Once one is identified as such, discrimination sets in. This is unlike in Ghana where we live in harmony and treat people as we would like to be treated by them.

The result suggests that some migrants have experienced discrimination in the hands of locals. This is consistent with Saggar *et al.* (2012) who observed that where there are high populations of migrants or adjustments in the community, there is common identity and tolerance. But, where there is a sense of 'othering', discrimination can be perpetrated against the 'outside' group (Saggar *et al.*, 2012).

P3 observed that,

People here love foreigners but they do not associate with them. They always make us suspects for any criminal incident that happens in the community.

P1 asserted that,

This place is very beautiful and nice. It is way better than my community back home. The people are friendly and they support us as business people.

Earlier responses were to the effect that locals do not like foreign nationals given the meagre resources at the people's disposal in the community. However, these results suggest contradictions among the migrants' feelings towards their host communities. That is, there are those with positive sentiments about their host communities. These positive sentiments are mostly influenced by the feelings of either access to community resources of their host community or public services (Saggar *et al.*, 2012). But, there are contradictions when migrants are seen as a threat to the community. This is consistent with the issues of intersecting inequalities. These require a critical look at which migrant populations are more tolerated by host communities and where they are

in the low social structure (Loganath, Rui, Ng, & Pocock, 2019; Alfaro-Velcamp, 2017). As noted earlier, the participant from Ghana experienced hostility, whereas those from other countries did not. An explanation for this dichotomy might be that migrants are judged by their economic status in South Africa. This points to links with xenophobic/Afro-phobic narratives within South African communities (Ogunnoiki & Adeyemi, 2019).

3.3.2.2 Accessibility of services and resources

There are progressive refugee policies that were put in place to protect the freedom of every human being, including migrants (United Nations Treaty Body Database, 2023). These laws help to promote the citizens' right to movement, access to social services and to effectively participate in the workforce and housing. As South Africa is also a signatory of the United Nations statute protecting the rights of human beings regardless of their status, there are migrants that enjoy these privileges as these responses show.

P4 stated that,

It is very different from home. Here, there are a lot of opportunities for one to better their livelihood compared to my home country. My children get better education and good health care.

P9 confessed that,

I have never received any service from the government. But, I have once taken someone to the public hospital and he was well received and assisted. There is nothing bad I have realised about public services in the community.

P6 admitted that,

Public clinics offer services to us. I have been there several times and in all those visits, I was professionally assisted even without an ID or passport.

The results reflect that migrants are provided services in South Africa regardless of their status in the country. This is in line with Alfaro-Velcamp's (2017) assertion that in South Africa, migrants are eligible to primary health and emergency care, though they have to produce updated permits or passports before they can be treated.

However, many undocumented migrants cannot attain medical care because of lack of proper documentation. Here are the statements provided by some participants to that effect. The said participants claim to have experienced hostilities from locals.

P3 argued that,

I have never received good services from government officials. I was once robbed and the police came late after I called them, and until today, I have never received any feedback from them about the case.

P1 added that,

The country's Constitution stipulates that we can get basic free services but when one visits government offices for help, it becomes a nightmare. Once officials realise that one is a foreigner, they treat us differently. They let one know that he/she does not belong here, and hence not entitled to any services.

The results show that not all migrants enjoy government services as enshrined in the country's Constitution. Very often, migrants face challenges due to the lack of official identity documents. The lack thereof cuts their access to essential social services. In their quest to access government services, migrants become victims of abuse, including by the law enforcement agents meant to protect them (Landau, 2006). In addition to the challenges of service delivery and widespread lack of confidence in the government (even by the citizens), migrants feel that they are left-behind due to their status as 'non-citizens' (Makumbang, Ambe, & Adebisi, 2020). This suggests that the ineffective public

services have a disproportionate impact on migrants. Makumbange *et al.* (2020) suggested that the rate in which migrants enter the country results in the South African government being unable to live up to its promise to uplift the socio-economic welfare of its citizens, let alone to accommodate and cater for migrants. The South African government does not consider migrants when it comes to economic, poverty, and hunger alleviation schemes (Makumbang *et al.*, 2020).

3.3.2.3 Challenges associated with access to services and resources

There are a number of hurdles, which migrants have to jump-over to access services in South Africa. Although services are available (but limited), they are not accessible to all migrants. Public services such as health care services are inaccessible to migrants due to basic requirements such as legal documents (passports with valid work permits) (Makumbang *et al.*, 2020). Coupled with these are the complex barriers such as the socio-economic factors like financial constraints. Matters are made worse where there is prejudice as migrants experience language barriers, discrimination, and xenophobia (Loganath *et al.*, 2019; Alfaro-Velcamp, 2017). The challenges in access to services have grave consequences for migrant groups as they are unable to do their day to day activities as ordinary citizens do. The following responses are reflective of the migrants' complex experiences in accessing public services.

P8 summed it thus,

I have never received any services because I do not get involved in community activities.

P2 pointed out that,

One cannot access the banking services if one does not have proper documentation.

P6 asserted that,

One cannot report a case in the police station without an ID/passport. When one does not have any of these documents, one is interrogated by the police officers about how he/she got into the country.

The results reflect the participants' experiences in the hands of the people who are supposed to assist them in times of need. The results suggest that having proper documentation offers migrants a better chance to access government services. This indicates that documentation and status is perceived as a valuable resource to access public services more than the language barriers and lack of financial resources. The migrants' perceptions suggest that migrants are systematically regarded as second class citizens. Their vulnerability is disregarded as their status takes precedence when they need services. This means that not only members of the community discriminate against them but they are also discriminated against by the policies (Makumbang *et al.*, 2020).

3.3.2.4 Security and protection

As noted in various United Nations Treaties (to which South Africa is a party to), States have a duty to promote the people's human dignity regardless of their status (United Nations Treaty Body Database, 2023). The States must take measures through humanitarian efforts to assist migrants. However, migration is considered a crisis globally and in South Africa, as the country experiences an influx of migrants into its shores (Makumbang *et al.*, 2020). The political context such as the country's immigration system (arrest and deport) that controls migration creates a hostile context for migrants (Hiropoulos, 2020). Various anti-migrant sentiments within South African communities lead to protests and frequent xenophobic attacks on migrants. These pose risks on the migrant's wellbeing and perpetuate precarious living conditions for them. There are reports of migrants' experiences of hostile government officials and this suggests that safety is limited to others (Loganath *et al.*, 2019; Alfaro-Velcamp, 2017). In response to the above idea, the participants provided the following;

P7 explained thus,

I can say it is 50/50. I feel safe at times but at times I do not feel safe as I often receive threats here. I only associate with those that welcome me and avoid those that have issues with me.

P3 indicated that,

If the local residents are not safe, how can I be? I just have to be careful. There are a lot of criminal activities going on in this community. So, no one is really safe here.

These results highlight two essential contexts. Firstly, migrants consider the larger context such as the general levels of safety in the host community and who they can trust. Then they consider the migrant groups' safety, and how the context's safety impacts them. The results, therefore, suggest that migrants negatively experience safety.

Meanwhile, the following responses point to a positive experience the participants had where they live. These responses relate to the two contexts of general safety in relation to the migrants' safety (Saggar *et al.*, 2012).

P5 stated that,

I can say that I am safe because I have never been a victim of crime, and some people accept us while others do not. I am fine with that.

P2 noted that,

The community is very receptive of migrants and I feel safe here. People are helpful here. However, there are always those that do not approve of us being here. But, we are generally safe in this community.

The results suggest that the participants' perceptions challenge anti-migrant narratives. The participants state that they feel safe in their community and acknowledge that the context is not perfect but they generally feel safe there. This relates to cohesion and integration. Saggar *et al.* (2012:12) noted that, "When people report that they get along with others locally, there are many unwritten and unspoken issues that unite them". The authors, however, warn that, "Just because people are not fighting hardly proves that they like one another". This indicates that where there is significant peace, the community has either created cohesion or are tolerant of each other.

3.3.3 Theme 3: Adaptive mechanisms

3.3.3.1 Challenges

The complex nature of migration results in various circumstances that negatively impact migrants leaving them in extreme vulnerability. Dumba and Chirisa (2010) alluded to the fact that the hardships migrants face in a foreign country are multi-faceted and might range from unemployment, non-payment of labour, challenges in securing proper housing, and some elements of mistrust and stigmatisation. The authors highlighted the systemic inequalities that impact groups of people, families, and individuals. As much as there are progressive policies, these issues are often not prioritised by the state (Loganath *et al.*, 2019; Alfaro-Velcamp, 2017). Thus, migrants' challenges end up not being resolved. The participants responded to the above statement as shown below:

P4 explained her challenge thus,

I once had a customer who took advantage of me. I plaited her hair on credit and when she was supposed to pay, she refused and told me how I was a foreigner here, and hence was not supposed to be in the country.

This result suggest that migrants experience unfair treatment by locals at times. That is, members of the host communities take advantage of the migrants' vulnerability due to their illegal status in the country (Dumba & Chirisa, 2010). The result reflects how the

migrants' labour is required but for free. Migrant labour might be perceived as cheap labour. This is connected to the attitudes of members of the community about the migrants' positionality that is regarded as second-class (Dumba & Chirisa, 2010). People in the community might intentionally delay or refuse to pay for services rendered by migrants. In addition to this, migrants lack proper channels to recover the money owed to them. The following participant provided a better method to solve this challenge.

P8 acknowledged that,

I faced numerous challenges in my hardware shop regarding payments of goods and services rendered. In all instances, the community leaders were able to assist me to resolve the issues. They are always available and happy to assist.

Migrants are unable to report to the small claims court since they are undocumented and often avoid encounters with authorities (Muchuweni-Chiumira, 2019; Rugunanan & Smit, 2011). This is problematic since migrants are forced to find other means to ensure that they guard against exploitative behaviour. However, the results indicate that migrants have alternative means to recover what is owed to them. That is, migrants can use the traditional community justice system to have their cases adjudicated fairly. Such an alternative also encourages community engagement and integration. Following this route is safer for migrants as there are no documents required for one to lodge a complaint. The result also shows the migrants' concern about their day to day survival, housing, crime and eviction, and the ongoing xenophobic threats (Muchuweni-Chiumira, 2019; Rugunanan & Smit, 2011). These challenges are also felt by ordinary citizens in South Africa, and hence hostilities that arise when people fight for little resources.

3.3.3.2 Networking

The issue of social capital as explained by Saggar *et al.* (2012) is a vital aspect in society, particularly in communities with diverse minority groups. The authors hold that associations and networks promote effective relationships within communities. In these days, communities use vast effective networking methods to maintain relationships. Recent technology brings people closer and has shown to be efficient in mitigating time and space challenges (Alencar, 2020). The response below affirms the utilisation of information and communication technology as a preferred method to keep in touch with fellow migrants.

P6 said,

We mostly talk over the phone.

The result implies that networking facilitates the migrants' adaptive abilities in foreign lands. This is consistent with Alencar (2020) who affirmed that migrants depend on mobile interaction tools to maintain contact with the broader society and have access to relevant information and services within their host communities. These conventional modes of communication have proven to be effective.

Other migrants maintain face to face interaction and associations as highlighted by these responses:

P1 explained that,

We see each other every-day at our selling stalls and get to talk to each other and advice each other about life and coping strategies in a hostile environment.

P7 concurred that,

We have a brotherhood organisation where we met to assist each other in all aspects of life. That brotherhood includes both migrants (from different countries) and locals who are interested in learning from us.

The results reflect that face to face interactions and networking are more effective when migrants are in close proximity to each other. The results dovetail with Saggar *et al.*'s (2012) observation that migrants tend to cluster in areas with an established community from their group due to the need for social contacts. The argument is that networking promotes and maintains effective relationships among migrants in host communities.

3.3.4 Theme 4: Stereotypes

3.3.4.1 Community perceptions

The impact of migration can be observed from the opinions and attitudes held by native populations towards migrants. These opinions and attitudes can either be negative or positive, and often unsubstantiated (Schippers, 2015). For instance, Meltzer *et al.* (2018); Crush *et al.* (2017) discussed how migrants are at times perceived as a threat by host communities with limited resources. Migrants in such communities are called all sorts of names as pointed out in previous sections and chapters. In the South African context, the seemingly political anti-migrant protests and the migrant resistant policies have received unprecedented criticism from the public. Debates on anti-migrant sentiments are discussed in conjunction with the historical racial and ethnocentric context in the country (Loganath *et al.*, 2019; Alfaró-Velcamp, 2017). Here are the participants' responses concerning this idea.

P8 was diplomatic in his response,

I can say it is 50/50 because there are those who think we are good while others think we are bad.

P5 was positive in her response,

They do not think much of us. Locals take us as human beings and believe we are here to build the community together.

P7 asserted that,

There are a few people who think positively about us and accept us as we are, while the majority have negative thoughts about us.

Here, the migrants had varied perceptions about the host communities' attitude towards them. The mixed-reactions provided by the participants is reflective of the general mixed-reactions at national level as well at the international level as countries resist migration based on unsubstantiated economic reasons (Makumbang *et al.*, 2020). Saggarr *et al.* (2012) noted that public opinion, including discriminatory opinions based on ignorance and scapegoating, can influence and strengthen anti-migrant policies. This can suggest that the host community's positive attitudes on migrants can actually influence progressive policies on migration from ground-up.

3.3.4.2 Treatment

The influx of migrants in the country has various implications as noted by Makumbang *et al.* (2020). This means that adjustments needed to be made urgently. The various policies put in place include the Constitution of the Republic of South Africa (1996) that makes provisions for safeguarding the rights of all regardless of sex, race, and creed, among other aspects (Republic of South Africa, 2023). However, the implementation of these policies is quite tricky as many of the rights provided are unmet (Dumba & Chirisa, 2010). According to Makumbang *et al.* (2020), the competition for resources within the host community fuels resentment and fear of African migrants especially in disadvantaged communities. The responses below speak to the prejudices migrants experience in South Africa.

P2 noted that,

Locals do not treat us with fairness and they mostly resent us.

P1 concurred that,

They do not treat us well. Sometimes they make us work for them but refuse to pay for the services rendered.

The results show an unprecedented level of intolerance of migrants in host communities. The results are in line with Ogunnoiki and Adeyemi's (2019) opinion that migrants are discriminated against, accused of lowering wages, and are associated with crime. These forms of scapegoating are related to the socio-economic challenges faced by the vast majority of ordinary citizens in South Africa. Scapegoating is often fuelled by ignorance and prejudice. The other common impact of lack of social justice is the exploitation of migrants' vulnerability as one participant noted how their labour is exploited. The following response, however, contradicts the above.

P6 claimed that,

Locals treat us well, and they are ready to assist us wherever possible.

This result shows that other migrants have had different experiences when interacting with locals. This might suggest that others have integrated well into their host community or that other members of the host community have made positive adjustments to include migrants (Saggar *et al.*, 2012).

3.3.4.3 Myths

Unemployment, the struggle to access scarce resources, and crime contribute to many South Africans' stereotyping of African migrants. The stereotypes include labelling migrants as societal misfits (Laher, 2008). Demeaning ideas about migrants are usually rooted in ignorance. Scapegoating such as blaming migrants for various societal ills like crime and the state's incapability to meet communities' expectations are harmful to

migrants (Akinola, 2017). Saggar *et al.* (2012) holds that scapegoating of migrants should be taken seriously. Similarly, the scarce evidence that migration is correlated with crime does not prevent very frequent associations of crime with migrants. This is corroborated by the following responses:

P2 alluded to the fact that,

Locals think we are here to rob them and take their jobs. That is not the case as we are here to make a living and help our families back home.

P5 observed that,

We are always suspects in any criminal activity that occurs in this community.

P6 reasoned thus,

Local people think we are here to exhaust the free services rendered to them by the government.

The results insinuate that migrants' experiences of how they are perceived by members of the host community are mainly centred on competition for resources. Laher (2008) noted that opinions such as those mentioned by the participants mostly relate to African migrants, and this suggests that the host community's opinions are Afro-centric. Laher's analysis is interesting since the majority of the poor black people and irregular migrants usually settle in poor underdeveloped communities. In South Africa, for example, these communities are mainly populated by the black majority.

3.4 DISCUSSION OF THE FINDINGS

This section discusses the findings of the data presented in section 3.3. The discussions follow the chronology the data were present above. Doing so presents an easy understanding of the themes and sub-themes that are the study's focal point. Understanding the themes and their sub-themes helps to unravel the study problem, and hence provide informed conclusions about the issues in question.

3.4.1 Community involvement

The study revealed that migrants are rarely involved in community activities as they are constrained by their status. The migrants' survival in their host communities is largely dependent on their fellow migrants who support them and are their companions. Furthermore, data presented in this respect indicated that migrants establish their organisations whose membership is only limited to fellow migrants. Such organisations, therefore, do not have prospects to uplift the community, except to enhance the migrants' interests and livelihoods. These findings resonate with studies by Shahrokh and Treves (2020); Manjengenja (2014); Smith, Spaaij, and McDonald (2019); Makumbang *et al.* (2020); Hiropoulos (2020).

The migrants' none involvement in community issues can be attributed to none receptive and hostile environment they are subjected to by the South Africans. The country's legislature and policies on migrants also fuel resentment by local people. The migrants' failure to participate in community activities can also be attributed to the clash of diverse cultures that leads to culture shock. This is in line with the ecosystems theory that talks about systems being receptive in order to maximise the full potentials of their members. Furthermore, the African principles of Ubuntu and the human rights based theory advocate for the inclusion and equity in host communities to enable migrants to actively participate in activities done there.

3.4.2 Inclusion and sense of belonging

The study found that migrants do not have a sense of belonging within the Ba-Phalaborwa community as they feel excluded. The said exclusion is mostly prevalent in accessing government services. Migrants have difficulties in accessing basic services such as housing, healthcare, and protection in communities where they reside. This is consistent with studies by Smith *et al.* (2019); Makumbang *et al.* (2020); Hiropoulos (2020); Schipper (2015); Manjengenja (2014) who stated that migrants are excluded from basic services that impact their social, political, and economic rights in South Africa. It can be concluded that migrants are not welcomed because of the perceived threat for competition of the already limited resources rather than the fact that the competition is from migrants. This speaks to the ecosystems theory that asserts that if one system in the community is not functional, the whole system suffers. Migrants in Ba-Phalaborwa suffer because the environment does not cater for their social, economic, and political needs. Thus, the imbalance in society creates many problems faced by migrants in particular communities.

3.4.3 Home country vs host country

The study revealed that migrants find South Africa to be better off than their countries of origin. The country has better economic opportunities for one to better their livelihood, and hence it is a preferred migration destination. Although migrants face challenges in this country, they choose to overlook them and concentrate on the positives the country has to offer given where they come from. Makumbang *et al.* (2020); Fitshane (2020) provided similar conclusions in this respect. It can be concluded that when migrants decide to come to South Africa, they already know the potential hardships they would likely face here. Proceeding to come here is indicative of the bleak future that stares them in their home countries. From the way migrants are treated in Ba-Phalaborwa, it can be concluded that South Africans are not as receptive and adhering to the Ubuntu and human rights principles as it is claimed by politicians and their praise-singers.

3.4.4 Access to services

The study revealed that migrants have difficulties in accessing selected basic services in their host communities due to the lack of proper documentation required for that (valid passports or permits). These services include social welfare and policing. Moreover, it has also been revealed that migrants have access to basic health care and education services. Zihindula, Meyer-Weitz, and Akintola (2015) affirmed that in South Africa, migrants have access to free basic health services. However, there are factors that render these services inaccessible such as the health care workers' discriminative and exclusive tendencies and, language barrier and fear of being attacked. Consequently, migrants do not make use of these free basic services. Those with the means to, often buy their medication from pharmacies or consult with private doctors.

The study also revealed that the most difficult service to access is the policing service. Migrants end up not reporting crimes committed against them in fear of exposing their illegality in the country. They also do not have faith in the justice system due to previous failures of the system. Hiropoulos (2020) noted that public servants/officials reinforce the already spreading xenophobic sentiments in the country that fuel xenophobic protests and attacks on migrants by not protecting them. In addition to the above, migrants are excluded from government basic services by the country's harsh systems in a bid to control migration through arrests and deportation.

It can be noted that South Africa's policies and legislature on the provision of services for all attract migrants to this country. However, such legislation and policies are not implemented as expected given the migrants' widely documented problems they face trying to access those services. This calls for the government to device intensive means to help evaluate the implementation of its policies and legislation pertaining to migration and migrants, and approaches that encourage the migrants' involvement in policy making and decision taking.

3.4.5 Challenges faced by migrants

The data presented illustrate that migrants face unfair treatment and being misjudged by host communities. Sometimes they are taken advantage of when they render services and their customers refuse to pay for them. They do not even have the means to recover what is owed to them since they cannot access the small claims court due to their illegal status in the country. Other than that, migrants face common challenges such as the lack of proper housing and service delivery like any other resident in the community. This is contrary to Adesina (2019); Ogunnoiki and Adeyemi (2019); Alfaro-Velcamp (2017); Dube (2019) who found that most migrants' challenges pertain to the competition to access the already limited resources. The data presented in previous sections revealed new challenges with individual impact rather than a collective one. This might mean that South Africans have found a way to coexist with migrants without seeing them as a threat to the already limited resources. Furthermore, differences between the two sets of findings might be attributed to the location of these studies since the former studies were conducted in big cities or more developed regions of the country while this one was done in a small mining town of Ba-Phalaborwa in the Limpopo Province's rural areas.

3.4.6 Adaptive mechanism

Migrants use collective approaches to better their livelihoods. That is, they group themselves and meet on a regular basis to assist each other where needed. Migrants do not dwell much on their losses but rather easily cut them and move on. They keep in touch with those who are far from them telephonically, while meeting face to face with those within their reach for support, companionship, and fellowship purpose. This is consistent with Sinclair (1999); Rugunanan and Smit (2011) who found that migrants engage in various informal work and rely on fellow migrants for assistance. Bacishoga, Hooper, & Jonhston (2016) also found that migrants use their mobile phones to keep in contact with other migrants. Telephones are also used to form and maintain social bonds among fellow migrants who live in the country.

3.4.7 Stereotyping migrants

3.4.7.1 Job snatchers

Migrants are called job snatchers as they are willing to work for low pay and take up jobs that communities do not want to engage in. This dovetails with what Kgari-Masondo and Masondo (2019); Mafa and Makhubele (2021) found in their studies. Contrary to these findings, Kalitanyi and Vissor (2010); Ngomane (2010); Muchuweni-Chiumira (2019) found that migrants create jobs for South Africans by establishing small enterprises and transferring their entrepreneurial skills to locals. Additionally, migrants contribute to the economic growth of the country. It can be concluded that migrants contribute both positively and negatively to the country's economic growth. However, it is up to the host communities to maximise the positive effects and minimise the negative ones to collaboratively support the migrants' efforts on the former.

3.4.7.2 Burdening the government system

Migrants are accused of burdening the government in service provisions, while in actual fact there is a lot of red tape that disqualifies migrants from accessing those services. Migrants rely mostly on non-governmental organisations and faith-based ones for assistance rather than the government. Odunitan-Wayas, Alaba, and Lambert (2021); Hiropoulos (2020), Meltzer *et al.* (2018); Crush *et al.* (2017) asserted that migrants are viewed as a burden to the government and contribute to the lack of service delivery. Betts (2021); Crush (2021) suggested that to curb the burden, the government should allow migrants to contribute to the communities through economic opportunities and tapping on their skills, talents, and aspirations.

3.4.7.3 Add to high crime rate

It is believed that migrants contribute to the high crime rate in society. This is contrary to Mantzaris and Ngcamu (2019); Crush (2021); Crush (2022); Eghosa (2020) who attributed the high crime rate to poor governance, poor service delivery, corruption, and poor implementation of legislature. However, Mantzaris and Ngcamu (2019) found that there might also be some element of truth in the belief that migrants add to the high crime rate due to the economic competition between them and local business owners. The said competition results in the use of gangs to compete over turf and the application of criminal skills to conduct business. To curb the national security threat, Eghosa (2020) found that authorities ignore the local and international legal instruments such as the Constitution of the Republic of South Africa and the Refugee Act in order to criminalise migrants through arbitrary arrests, detention, and deportations.

3.5 CHAPTER SUMMARY

This chapter presented, analysed, discussed, and interpreted data collected from the participants. Data were interpreted in conjunction with those collected from secondary sources to determine their authenticity. Main themes and sub-themes were discussed in detail and interpreted. It was revealed that migrants are seen as passive individuals with no influence or control issues that affect them in their host communities. They are disconnected to their environment. This has influenced their interaction with the host communities. The next chapter summarises the study findings and then draws conclusions based on that. Thereafter, recommendations are provided.

CHAPTER FOUR

SUMMARY OF THE FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

4.1 INTRODUCTION

This chapter concludes the study. This is done by providing a summary of the chapters done herein. That is, there is a need to restate the problem statement and, the purpose and objectives of the study in order to shed light on issues pertinent to the study. The chapter then draws conclusions based on the chapters covered. Grounded on the conclusions drawn, the chapter provides the recommendations that highlight what the study could not cover.

4.2 RESTATEMENT OF THE PROBLEM STATEMENT

In South Africa, the relationship between migrants and their host communities is an integral part of the migration cycle. This relationship takes the form of psychological and sociological processes of adaptation between migrants and the receiving communities, which affect the degree of inclusion the migrants later experience, including their sense of belonging. The decision to migrate is largely informed by preconceived expectations, especially the wish to be accepted by host communities (Oucho & Williams, 2017). The time it takes for a migrant to adapt to the new environment determines how soon they are integrated into the new society. Some migrants tend to adjust sooner than others through social interaction and engagement in economic activities (Botero, Weissing, Wright, & Rubenstein, 2015). Not all migrants, however, are warmly received by their host communities or are allowed to enjoy similar privileges like members of the host communities. In such instances, migrants become isolated and alienated by the host population from economic and social activities.

Settling in a new community, either temporarily or permanently, requires that migrants adapt to a new culture, customs, social values, and language(s). Carvalho and Vlachou (2017) noted the importance of culture in efforts meant to include migrants in host communities. These authors believe in the power of culture to transform lives, share knowledge, promote inclusion, dialogue, tolerance, and respect. All these aspects contribute to social cohesion. This can be achieved by creating spaces of encounter, which are open and non-threatening and promote knowledge that allows one to know the 'other's' humanity. Spaces of encounter help to create ties and construct a different image from the one often presented by politicians and the media.

The extent to which migrants might be included in their destined country also depends on the attitudes of the receiving communities, including their openness to migration and migrants. Zorlu (2017) argued that the contact theory can be used as a frame of reference to understand the attitudes of receiving communities. The contact theory emphasises the role of interpersonal contacts. The theory posits that traditionally, contacts with migrants were seen as the most influential factor in explaining the anti-migration attitudes. This theory contends that positive intergroup contacts reduce prejudice by countering preconceptions regarding the values, beliefs, and the lifestyle of migrants. The contact theory outlines conditions that foster positive interethnic contacts and minimises intergroup prejudice. Optimally, interethnic contacts should be personal, informal, and on the basis of equal status in pursuit of common goals without competition, and supported by authorities (Zorlu; 2017).

Due to political, social, economic, and cultural reasons, African migrants are often not welcomed in South Africa given that local people find it difficult to tolerate them. Unemployment, the scramble for access to scarce resources, crime and legislation also contribute significantly towards the exacerbation of the problem. These concerns have led many South Africans to hold certain stereotypes about African migrants. Concerns such as migrants being undocumented, poor, criminals, immoral, job snatchers, and plunderers of resources (Laher, 2008). According to the competition theory as explained

by Zorlu (2017); Laher (2008), its tenets border on the perceived threats as intrinsic to prejudice and stereotype, and hence anticipates ethnic threat to manifest itself at the collective level. Hostilities towards migrants are then triggered by a threat to collective resources or status rather than individual interests. The theory asserts that intergroup conflicts are mainly caused by perceived intergroup competition for scarce resources (Zorlu, 2017; Laher, 2008).

4.3 RESTATEMENT OF THE PURPOSE AND OBJECTIVES OF THE STUDY

4.3.1 Purpose of the study

The study explored the perceptions and treatment of migrants in Ba-Phalaborwa community of the Limpopo Province in South Africa. In view of the data presented, discussed, and interpreted in chapters three and four, the researcher declares that the purpose of the study was achieved. That is, the study revealed that migrants are treated as outsiders who do not belong in South Africa. Added to this are the country's policies and legislation that make it difficult for migrants to access proper documentation. Furthermore, migrants are perceived as people who are in the country to exhaust its resources without contributing anything tangible towards its economic development. All the misfortunes the country currently experiences are attributed to the presence of African migrants. Xenophobic attacks are also indicative of how the migrants are treated in South Africa. The next sub-section reflects whether the study's objectives were achieved or not.

4.3.2 Objectives of the study

The following are the study's research objectives:

- To identify types of stereotypes held by the Ba-Phalaborwa community about migrants.

This objective was achieved. The study indicated that migrants were believed to steal jobs that belong to South Africans, add to the country's high crime rate, and burden the government's service provision systems, among others. These are some of the labels locals have about migrants.

- To determine the inclusion and adaptation of migrants within the Ba-Phalaborwa community.

The findings regarding this objective indicate that it was achieved. The study revealed that migrants do not feel as part of the community and they are not in any way connected to the community. Migrants view themselves as bystanders or outsiders who have nothing meaningful to contribute to the community's development. A small percentage (about 1%) of the migrants in Ba-Phalaborwa believe that they contribute to the community through religious affiliations.

- To identify the migrants' adaptive mechanisms within the Ba-Phalaborwa community.

The objective was accomplished. The study shows that migrants form social networks with fellow migrants and rely on them for support and companionship. They also rely on mobile telecommunication to keep in touch with other migrants that are not within their vicinity.

4.4 SUMMARY OF THE MAJOR FINDINGS

The following is a summary of the study's major findings. The summary is an outcome of the data presented and discussed in chapters three and four. This summary helps to situate the study in the context of its methodological chapter that contains its problem statement and the objectives. These two are the chore of the study as they help to explain its essence and the need for its execution.

The study revealed that migrants find it hard to integrate to the host community due to cultural differences and structural barriers, which hinder their positive contribution to their host society in general. On the other hand, migrants rely on non-government organisations and faith-based ones for assistance and support than on services provided by the national and local governments. For their networking and social interactions in their hostile environments, migrants use alternative sources such as religious groups and traditional authorities to deal with the everyday challenges.

In that respect, religious spaces and traditional authorities seem to be more inclusive and most preferred than any other societal sphere. These two entities more often than not come to the migrants' rescue in times of need, particularly when migrants become victims of unfair treatment. That is, migrants are usually victims of abuse, discrimination, and unfair treatment from both the law enforcement and public health agents.

In addition to the above, migrants have difficulties in accessing services due to lack of proper documentation. Faced with such predicaments, migrants are forced by circumstances to form their social clubs and rely mostly on them for assistance and support. This is contrary to the migrants' popular belief that South Africa is a better place than their home countries. That is why migrants are even willing to endure the hardships they face in this country than return to their home countries.

Despite many migration policies and South Africa being part of the United Nations Treaties, migrants living here still experience discrimination, unfair treatment, and are abused by the law enforcement agents that include immigration officials. This is so because migrants are used as scapegoats for the many problems linked to unemployment, crime, and lack of service delivery that the country currently experiences. The problem for the migrants, therefore, is the government's failure to evaluate the implementation of the migration policies in the country. Such failure greatly contributes to migrants being taken advantage of by all and sundry.

4.5 CONCLUSIONS DRAWN FROM THE STUDY

The effects of migration are very dire to migrants who reside in none inclusive communities. The hostility of South Africans to migrants can be attributed to their perceived threat to the already diminished resources in the country. Most of the migrants who reside in South Africa are here illegally given that they mostly used unorthodox means to reach here. The majority of those migrants do not have proper documentation, and that exacerbates the already hostile situation in their communities.

South Africa, despite being part of the United Nations Treaties, most of its policies on migration do not uphold the objectives of the United Nations Organisation. In such cases, the South African government has used delaying tactics to issue migrants with documentations. This is one of the country's many strategies meant to deal (delay) with migration processes and migrants rather than finding an effective and progressive way to deal with the issue. Such actions contradict the notion that South Africa is a rainbow nation with great migration policies that are a pull factor given the influx of migrants in the country. Thus, the religious and traditional authorities have become the hope and the connecting block between migrants and their host communities.

4.6 RECOMMENDATIONS

- To reduce the dire effects of migration, the study recommends that the current migration policies and legislation be intensively evaluated with progressive resolutions that advocate for the inclusion and protection of migrants.
- The study also recommends that communities should be encouraged to realistically practice the spirit of Ubuntu than to pay lip-service to it as is currently the case.
- Another recommendation is that communities should be encouraged to embrace diversity and view it as an opportunity to grow and learn new issues than a threat to the already established norms.
- The study further recommends the promotion of non-discriminatory access to economic, social, and cultural rights and their associated services.
- To reduce migrants being used as scapegoats for the country's misfortunes, the study recommends that there should be proper planning on service delivery to align these with the migration policies.
- The study recommends for the speedy improvement and fast tracking of the process of acquiring legal migration status and proper documentation by migrants.
- The study recommends that migrants should be encouraged to actively participate in the country's economic activities without fear, favor, or prejudice.
- Finally, the study can be used as reference for further research.

4.7 CHAPTER SUMMARY

This chapter concluded, summarised, and provided this study's recommendations. The foregoing contains major issues concerning this study. The motivation of the study, problem statement, purpose, and objectives of the study were reviewed. The chapter also outlined how the study objectives were achieved. The study's major findings were outlined together with the conclusions and recommendations.

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APPENDIX A: ETHICS CERTIFICATE



University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 3935, Fax: (015) 268 2306, Email: anastasia.ngobe@ul.ac.za

TURFLOOP RESEARCH ETHICS COMMITTEE ETHICS CLEARANCE CERTIFICATE

MEETING: 26 JULY 2022
PROJECT NUMBER: TREC/279/2022: PG
PROJECT:

Title: Perceptions and treatment of migrants by the Ba-Phalaborwa community: A Social Work perspective.
Researcher: BM Khumalo
Supervisor: Prof JC Makhubele
Co-Supervisor/s: N/A
School: Social Sciences
Degree: Master of Social Work

PROF D MAPOSA
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: **REC-0310111-031**

Note:

- i) This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.
- ii) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.
- iii) PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

APPENDIX B: CONSENT FORM FOR PARTICIPANTS

I.....hereby agree to take part in the proposed study project on the day.....of.....year..... I know about the purpose and procedures of the study.

I know participation is voluntary and I will not receive any form of compensation for participating. I also know that I can stop participating whenever I feel so. I further recognise that my response will be divulged to designated persons and my identity will remain anonymous.

Signature:

APPENDIX C: CONSENT FOR AUDIO-RECORDING DURING THE INTERVIEW

I.....hereby agree for the researcher to Audio-Record my response as I participate in the research project on the day.....of.....year..... I know the purpose and procedures of the study.

I also know that my response will be shared only with designated persons and my identity will remain anonymous. I know that audio-recording will be erased as soon as the findings are recorded.

Signature:

APPENDIX D: STRUCTURE OF THE INTERVIEW

1. Opening

The researcher will introduce herself to the participants and explain the purpose of the study and the estimated duration of the interview.

2. Body

The researcher will ask the following questions to the participants:

2.1. Demographic information.

2.1.1. How old are you?

2.1.2. Where do you stay?

2.1.3. Where are you originally from?

2.1.4. What is your employment status?

2.1.5. How long have you been residing in Ba-Phalaborwa?

2.2. To what extent do migrants take part in community activities of their host communities?

2.2.1. Which community activities are you involved in?

2.2.2. Which community organisations are you affiliated with?

2.2.3. What is your contribution to uplift the community?

2.3. To what extent do migrants feel as part of their host communities?

2.3.1. How is this community environment compared to your home country?

2.3.2. Which community services do you receive?

2.3.3. Which community resources do you struggle to access?

2.3.4. Do you feel safe in the community?

2.3.5. Is the community receptive to migrants?

2.4. What are the migrants' adaptive mechanisms?

2.4.1. What are the community challenges you have faced?

2.4.2. How did you resolve the community challenges, if any were resolved?

2.4.3. Are there any organisations that you are affiliated with?

2.4.4. How do you keep contact with your fellow migrants?

2.5. What are the stereotypes held by host communities towards migrants?

2.5.1. What do community members think about migrants?

2.5.2. How are you treated by the community members?

2.5.3. What do the community members say about migrants?

3. Closing

After the participants are done answering the questions, the researcher will thank them for participating and contributing to the study.

APPENDIX E: LANGUAGE EDITOR'S LETTER

CROCODILE LANGUAGE EDITING AND PROOF READING

MISTAKES AFFECT THE QUALITY OF YOUR WORK. WE CORRECT THEM TO ENHANCE IT, ACADEMICALLY SO.

30 May, 2023.

To whom it may concern,

This is to confirm that I did proofread and edit Ms. KHUMALO BONGINKOSI MERCY's Master of Social Work dissertation whose title reads; ***PERCEPTIONS AND TREATMENT OF MIGRANTS BY THE BA-PHALABORWA COMMUNITY: A SOCIAL WORK PERSPECTIVE.***

Her dissertation read fairly well. Errors attended to included but were not limited to concordance, genitives, colloquialism, repetitions, passivity, very long and wordy sentences as well as discourse markers. After attending to these errors, Ms. Khumalo's Master's dissertation now reads perfectly well. **It however remains her sole responsibility to effect the changes outlined therein.**

Should you require any clarification, my contact details follow below:

Cell: 0784803023 or 0607589535

Email: 68ngwenya@gmail.com

Sincerely,

Ngwenya Christopher (PhD).